

BLACK RAP

VOLUME II, NUMBER 1

BSBA

FEBRUARY, 1970

Fred Hampton - Political Suicide

So once again we as a people never even stop to think of our leaders until they are no longer with us to further their effectiveness in our fight for total liberation. We are a people long separated from the physical chains of slavery, yet still in bondage and constantly professing the desire to be free.

We do believe that "we will be free one day", but our beliefs and feelings hardly ever go further than the thought of this dream - and a dream it will remain until our thoughts affect as well as dictate our several day-to-day actions. We as a people cannot afford the luxury of just dreaming or of just thinking; even leisure time to recover from the strains of daily labor is a luxury beyond the means of a people being held captive in a "land of the free", and facing certain execution as a "commodity" no longer needed and definitely not desired! Yet, we do continue to drench ourselves in these luxuries - these White capitalist induced minds of submission and capitulation. We can not afford luxuries of inaction and lack of public support that invite and subsequently allow for the calculated assassination of our leaders.

This time it was Fred Hampton and Mark Clark, but don't forget that not too long ago it was M.L.King, Malcolm X and a host of other un-acknowledged Black people who were calculatedly and viciously executed by the ever-increasing gestapo-pig faction of this "humanitarian-loving" society that is supposed to offer even us, "the scum of the earth", the benefits of life, liberty, and the pursuit



Fred

of happiness. And what did we do each time one of our leaders was assassinated? We did just what the man wanted us to do - every time, check it out if you don't believe me. After every planned assassination, we (from the depths of our hearts and souls), decried the single atrocities, mourned and re-mourned doubly the loss of our dynamic and enlightening leadership, complained to city councils, mayors, Congressmen, and the like (all of whom in some way had a part in these assassinations), and declared such and such days as annual

commemorations of death. We do all of this never stopping to realize that this is all part of the man's plans - we can mourn and complain all we want, but we have offered Black martyrs that cannot be recalled and cannot be afforded. The essential loss always outweighs any possible gain from being able to mourn and eulogize and simply feel anger.

So far the man's plan is in order; we are just as he wants us to be. And don't say that he doesn't foresee the swelling of the ranks of the Black Panther Party or other groups following each assassination - this too is calculated, for never is the increase in membership so great as to affect the overall disposition of Black people as a group striving for true liberation. The thing that we should be doing is not merely mourning fallen leaders, but preventing their deaths - either by constant active support of our leaders or by not putting them in such vulnerable positions in the first place. Or, if we must mourn our fallen leaders, let's not be too White and traditional about it. Rather than passively and emotionally becoming involved in services and memorials, why not actively protest - actively means more than trying to tell people about the political reasons for Black unity and action, but also being able to defend these views and our leaders, if necessary - yeah, that means with guns as well as with words!! But let's not become too frightened and turned off by the word gun - this very object is something very central to the so-called American creed and substance.

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BLACK PERSPECTIVES

AN INTERVIEW WITH TONY PETERS, NEWLY ELECTED BSBA CHAIRMAN

interview by F. Howard Benson

Entering the third official year of operation, Black Students for Black Action (BSBA) is attempting to fight for freedom in its own particular way, i.e., making the curriculum as Black and relevant as possible, and working in the local communities. In the year and a half that I have been at Lake Forest College, I have seen the Black students, politically, make mistakes, have programs flopped, been stepped on by the administration, virtually destroy itself through dissension, and some people given responsibilities that they didn't deserve. However, I believe that we have progressed and will continue to do so.

Tony Peters, of Washington, D.C., has been elected the third Chairman of BSBA. In this short interview questions were asked which would help reveal the person whom North Hall refers to as "the head bopper". In the following, Tony talks of just what

the BSBA Chairmanship is all about, plans for involving all Black students, the Black Panther Party, and the future.

Why have you not actively participated in BSBA previous to becoming Chairman?

Well, I have been active, just not in the spotlight. Last year I worked with BLACK RAP; I worked in the college print shop and was able to borrow several pieces of equipment which were used in putting the paper together. Also, I wrote a few letters for BSBA. This year I worked with the Cultural Committee and in February we are having a film festival. Currently I am in the process of getting a poster printed for the film festival. Last term I also spent a considerable amount of time taking pic-

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I CAN'T GET NEXT TO YOU, CLOUD NINE NIGGERS, AND THE ALSO-HIP SYNDROME

Somebody asked, while kicking over a table, "what's left to talk about? We still ain't free!" And since then many more (card) tables have been kicked over, and I would wager that many more Black people have died since then. Died right here in so-called Babylon - U.S.A. And we still talk - and a hell of a lot at that. We are in the age (before and after) of the beautiful rapper and the angry motherfucker. And as in the days of 1969 and the preceding years, we are still at a loss for grave diggers, i.e., no one to do the dirty work (and it ain't all that dirty). And we have the nerve to talk of socialism. So what's there to talk about? You, motherfuckers!! You and your cardboard rhetoric. And we call the man corny. And we have to waste (more) time talking about your rhetoric because until the people are hip to the fact that all we do is talk nonsense and don't do shit, then we will remain hung up in a rhetorical revolution - and a lousy one at that - while the man carries out his very real revolution which will once again hold the earth witness to the extermination of another race of people. No, I'm not here to talk of revolution, or to be involved in rhetoric. I'm here to talk about survival. Yeah, even the so-called common brothers and sisters on the street can dig that. And they are hip to the fact that they cannot and will not pick up a gun or anything to defend a home or a life that only exists statistically. What they relate to first and foremost is survival. What is it? What the hell do you mean what is it? You don't even have to go to school to know what that is. We don't need Cadillacs and stereo sets and color TV sets and washer/dryers to survive; but we got 'em; and we still dying. The colonial mentality. But, we don't want to be bogged down in rhetoric. What is survival? How long can you live without food? And how can you have food to eat and not have a place to stay in out of the weather and survive? Hard ain't it? And if you got that place, and food, it ain't shit



without heat when the hawk comes, and it don't mean shit if you don't have bread to pay for what little you got. And it's all useless if you ain't in good enough health to enjoy what you got. So what? Our so-called brothers and sisters are still dying. To survive, they need a minimum of food, housing, health care, clothing and the like - and a job would come in handy. (And just because no program has been set down here to meet these needs of the people does not mean that you can't get off your ass and try to make one!) So when we say survival, we mean being able to live, and we all need certain basics to live. But dig, we say that's hip and I wish I could help - and the so-called part-time revolutionaries return to the ease of campus life and panel discussion tedium. And another brother dies only a few blocks away from Sociology 21. Yeah, I believe that we and the people can begin to meet our needs for survival, only we got to drop the rhetoric and/or WORK! It's that simple, as long as we only talk, nothing will be done or even attempted. I don't have a fool-proof blueprint for success, but damn, let's put our heads together and try! And for those revolutionaries, the best way to politicize the people is at least by attempting to meet their needs. People really listen to you when they know that you can feed them or cure them, so dig up! And as some of us realize, just surviving ain't going to save us from the man's plan to vamp on us, so maybe we should hip the people to getting their guns also, while we try to feed and clothe them. That's hip too! And another sister dies. And we are safe, for another day, in our dorms, our token-ships. Too bad the serious and sincere echoes of Black students' meetings and rap sessions and parties cannot be heard in our Black communities. But what's the difference? Echoes don't save lives. And so the revolutionary returns to his Revolutionary Notes, his Sociology Degree, his Ripple, Pettyness, Etc., another letter is written and in time ignored, and another brother dies. Brother?



ON ORGANIZATION

In the pressing struggle to attain some semblance of relevance and purposefulness, the ends of speculative reflectiveness manifest themselves in a rhetorical whirlwind of dead leaves. Revolution is impending, yet undirected spuratic violence and variants thereof only contribute to the mass suicide of Black people. If the times are truly to be seized then constructive measures must be taken to secure the Future of Black People.

It is evident, or so should be, that the Man is purging the ranks (or what is assumed to be the ranks by the white racist press) of the Black Panther Party. Contrary to misconceived in-

terpretations, the Man is quite prepared to deal with so-called "belligerent niggers". His goal, obviously, is the genocide of the Vanguard Party and the subsequent dormancy of the masses. It matters not that he is content with his delusions. Yet, if there is no vanguard, no military organization for the protection of Black people we can no longer be content to dwell within our own delusions.

The goals of revolutionaries and pseudo-revolutionaries vary from conflicting extremes to utter moderation, but in spite of this immense diversity, the central theme is the liberation of Black People. It is clear that as

MILITANT BOLDEN

long as America sustains a white majority it will be oppressive. Democracy being the catalyst of their ethnocentricity is impractical for Black People as long as they remain under the system. The separatist implications should be clear.

In order for Black People to survive revolution and maintain a separate nation it is necessary to seize the times, to organize and prepare. The extent to which this should be expressed is stifled by the mere fact of its publication, yet now is the time to take the time for tomorrow's Black Nation or tomorrow's doom.

BLACK PERSPECTIVES

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tures for the new Black Students' Handbook. About 30-35 pictures in all - spending some long hours in the darkroom. Two years ago I spent some time working in Waukegan trying to get Edith Smith, a Black woman, elected to that racist school board up there. Also, Gregg, Gerald, Russ and myself represented BSBA at a cultural festival in Waukegan. We sang a few songs and read some poems.

What motivated you to become Chairman of BSBA?

I wanted to see some changes made that couldn't be made from the sidelines, like attempting to do away with some of the personality clashes and getting people to analyze suggestions and proposals on their intrinsic merit and not on the source. I also want to see more people actively involved. Committees usually have about two active people and half of the people don't even come to the committee meetings. Everybody seems afraid to accept responsibility, but the fact is that the membership is responsible for the organization - this is "power to the people". A lot of people are running around here using that phrase and don't even know what it means.

How do you view (or define) the role of the Chairman of BSBA?

Too many people view the Chairman as some sort of God come down to save them. It's just like when Audrey Thomas was here; everybody jumped on her case because they thought she was saying that she was Blacker than us. But that was wrong because the sister didn't say that at all! She was saying that she couldn't be effective on this campus at all unless she had a very strong Black Students' Union behind her. Her power would derive from the Black students! It was really stupid of us to think that she could come in here and all of a sudden make BSBA a potent force. Her power comes from the people. Likewise, my "power" derives from the people. The Chairman possesses no special power and is just like everyone else, he just gets to talk a little more in meetings. The only real duties of the Chairman are to attempt to unify the various factions in the organization and to coordinate the programs. This is not my organization and BSBA will only be successful if the membership makes it so!

Do you see the personality clashes, hypocrites, etc., as a major threat to any progress in BSBA?

Sure, man. That kind of thing is a threat to the progress of any organization. One of the reasons that there is so much friction between people is that we are caught up in a cultural bag, you know, "blackism". Black is beautiful, but cultural nationalism is a dead end street. We have got to take an analytical look at the world and stop debating who's Blacker than who or who did the most. We are all niggers, and all in the same predicament. Too many people tend to forget who, what and where they are. Man, this is racist White America and no amount of degrees or decorations can make a Black man anything more than a nigger. This campus doesn't exist in a vacuum. People have got to look beyond this campus and make an analytical survey of the real world, because that is where all of us will be in a few years. Once people really do this and really see what's going on here in America, they won't have time to worry about who's screwing who, and who ran a Boston; they can address themselves to the question of what they are going to do about a country which is preparing to deal with them.

What do you see as some of the past problems of BSBA, and how do you plan to deal with them?

We are hung up too much in trivialities. Too many people are hung up in what the "niggers gon' say" or are afraid of hurting someone's feelings. Consequently we often sacrifice efficiency for "promitility". The major problem though, is that we seem to lack group consciousness. People have a lot to say in meetings - proposals and counter-proposals, back and forth, all of this irrelevant do-do! Usually we end up delaying crucial matters and dragging meetings out for hours and finally accomplishing nothing. This is what has strangled BSBA and I propose to eliminate this bullshit!

What do you see as most important - working on campus or working in the community? Working in the community of course. But, while our sights are on the community, our bodies remain here, so we must also deal with the situations which arise on campus. My main objective though, is political education in both spheres, as well as political orientation. Black people should know exactly who, what, and where they are. If I had to choose one particular program of BSBA which I really wanted to see work, it would have to be the tutorial program. The future belongs to the young. A lot of people have asked me when is the revolution coming. One thing is for sure, it won't be in our lifetimes. "It is the youth who make the revolution" (-the Panthers). But, if they have trouble manipulating ideas and are allowed to be indoctrinated by the racist propaganda of the public schools, then revolution might not take place in their lifetimes either. This thing won't come overnight and it is the job of our generation to pave the way for succeeding ones. So I must say right on to Brother Charles Webb and tell him to keep on keepin' on!

How do you view our relationship with the Black Panther Party, should we align, be different? Personally, I dig the Panthers because they hold promise for Black people. We should subscribe to their newspaper, listen to them, and follow their progress through the news media (as we should all Black groups). Joining the Panthers, however, is a personal choice and it is not necessary for BSBA to pledge allegiance, but we should be aware of them and what they are about.

How do you view the role of the Black college student in the Black man's struggle in America? Black college kids form an "elite" in the Afro-American society, but it is almost a tragedy because they are in a peculiar predicament, in that they tend to forget where their roots be after graduation. Some think they are better than other niggers. What happened to Malcolm X, King, the Soto brothers, and others can happen to any of us. The tragedy is to sacrifice one's roots for a \$10,000 salary. As a vanguard, we represent the future; we must go back and rap and manipulate ideas in our communities. Black masses need the skills of this "elite" which is being co-opted by Whites. Many students who are in a cultural bag are fools to think that the White man can't rip them off. Some are reluctant to even consider self-defense.

What is your solution for the impending suicide of Black people in America?

Some like to debate that question, however, the possibility is very real. Therefore, Black people should arm themselves both politically and physically. The system has proved its brutality, viciousness, and disregard for human life. We should also gain control of our communities. Finally, if the shit comes down, Black people must be prepared to suffer, to sacrifice, to struggle, and to die if necessary. Like the Panthers say, dare to struggle, dare to win. Freedom is a precious commodity that don't come cheap.

POLICY

Since conception, BLACK RAP has been used mostly to exhibit the literary talents of Black students here on campus. Although at times a slight glimmer of genius has appeared, these few times do not warrant the continuation of BLACK RAP as such a vehicle. However, at this stage of development, Black students across the nation should be more concerned with what is happening with the political and economical developments in Black communities. As a result, an attempt shall be made to change (not radically) the make-up of BLACK RAP. We will continue to accept for publication poems and other artistic materials while keeping in mind that revolution can only progress as its people are made politically aware. The expanded scope of BLACK RAP will supply the means by which we can so educate ourselves.

So What The Hell Are We Waiting For?

EXPRESS

Perhaps...

SO WHAT THE HELL ARE WE WAITING FOR?
 Are we so Black as to call the man corny
 Then relax, dream awhile, then lick his ass--
 This time wearing a dashiki?
 Or, are we so militant to kill 10 honkies
 with loud rhetoric,
 That is, then lay back for white speaking tours
 in front of white cameras?
 Or, are we mere revolutionaries blowing on other
 Brothers because they aren't ready,
 Then, leave to talk more bullshit to "The
 People" or the man?
 Or correct me if I am too blind to see the
 overwhelming masses of us committed daily to
 the substantitive "Meeting the needs of our
 communities",
 Then watch y'all lay back on a chair and cry with
 frustration cause "The People" just ain't
 ready, and we just don't know what to do!
 Or, correct me if the baby crying for bread was
 told forget it because she can't eat
 "Po-lit-ti-cal-ly",
 Then we lay back & smoke our second pack of
 Kools for today and open another bottle of
 Ripple.
 If only we could commit this suicide, get
 enough nerve to pull the trigger,
 We'll have to aim at our brain too, yeah,
 from there to the soul and right on down.....
 We could walk away new people--really
 REAL, really!
 The task for all of us negroes is to become
 BLACK--but not truly black,
 For after blackness, the next step is to
 become revolutionary real--and
 Don't Lie,
 Because a Revolutionary does not
 Bullshit!!



Perhaps the most frightening
 and the people in it,
 Is the fact that we can see
 and not feel them--
 That is,
 not feel them to the point of
 anything about them.
 Maybe it is because we have
 all of the things we speak of
 For example,
 Most of us have never felt
 or war,
 or death, or rat
 So we can't relate to it
 All we can say is
 "Oh, isn't that awful?"
 But one thing we have all
 is failure.
 We've experienced it either
 by all the awful things
 or by causing them.
 And we can relate to failure
 in a knowing, sympathetic

Oh, isn't that awful?

black flesh
 half-chewed and mutilated
 barely clinging to broken bones...
 revolutionaries and their aspirations
 gone

within endless mounds
 of bullet torn carcasses
 -and gassed-out bodies
 i seemed to hear jumbled rhetoric
 flowing with blood
 forming
 inconsequential patterns
 through
 the mud

some dead man's voice
 whispered
 freedom
 --in a monotone...
 some day in memphis
 --many days gone...

sincerity
 and the blood, sweat and tears thereof
 could never have known...
 the land of the free
 and the home of the brave

was
 the tomb of the dead
 and the impending grave
 of the enslaved

unborn black child with his face
 half-grown
 my severed head in my hands
 with my mind blown

some dead man's voice
 whispered freedom
 --in a monotone...
 with his heart
 filled
 with hope

and his life

gone...



POETRY, PROSE, RHYTHM, AND
 ALL RHETORIC HAS ITS PLACE
 IMPORE KNOWLEDGE AND RA
 BUT WHAT DO YOU DO WHEN
 SCRATCH POEMS ON THE SAND
 OR SUDDENLY REALIZE THAT

Millicent Bolden

SSIONS

g thing about this world

y things

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at hunger,

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a knowing, sympathetic way.

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felt

r through being affected
in the world,

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a way

because this whole world
is a failure. . .

LMT



If things Were the Other Way Around

If things were the other way around
Would I dog you and try to keep you down?
Your hands and feet, would they be bound?
If things were the other way around?

If things were the other way around?
Though I'd see you deep in strife?
Would I attempt to take your life?
If things were the other way around?

If things were the other way around
Would I reach right and clasp your hand?
Realizing that you are also a man?
If things were the other way around.

If things were the other way around
Would I let you share with me -
The things we own collectively?
If things were the other way around.

If things were the other way around
These are the things that bother me
Cause there's no telling how things might be,
If I were you and you were me--
If things were the other way around!

Gimme a lil' Taste (?)

Maliarlia Samoth

Say what sister,
say u depressed?
Your stud been
tipping out on u, huh?
Well what that bottle gonna
do to clear things up
Gonna bust his/her head wit
or something, right

Naw, well what
u need a drink!
O yeal
Hey sister,
let me pull your coat
that ain't gonna get it.
No matter what the problem
that juice just ain't gonna get it
say you juice-up everytime
y get depressed
hell sister, u ain't wrapped too tight
is u?
Look here-
if you ain't got what u need
to handle this situation this r-e-a-l-i-t-y
u damn sure ain't gonna
find it at the bottom
of that bottle
All u gonna have when u finish
is a nice head.
that juice ain't no
fucking tide!
it ain't gonna wash
away shit
when that high wears off
the shit's still gonna be here.
How you intend to deal
wit it then!
Gonna run some more,
huh?

Told me u was a dedicated,
revolutionary sister.
Shit!
How u gonna deal wit
the hang-ups of the brothers and sisters,
How u propose to deal with the man,
if u can't deal with yourself
What u gonna do lil' sister,
down on 63rd & University--
Pass that damn bottle around.
Yea, we groovin' now
ain't we sister?
Dig this,
if u continues to slide
down that same escape route
u gonna lose yourself
lose yourself between the molecules
in the glass of that juice bottle
What u gonna do then
better dig yourself sister
Hey brother man,
What's going on
Say do I have a joint?



ND RHYME,
E AND ITS TIME;
ISE A REVOLUTIONARY CRY.
THE INK WELL'S DRY?
D IN THE SUN?
YOU DON'T HAVE A GUN?!

"... a need to have someone here ..."

Last spring E.S.E.A. presented to the Lake Forest College Faculty a list of demands concerning the hiring of Black faculty and administrators. The second point on this list of demands stated that, "There must be a position created for a full-time Black Dean of Black Students by fall term of 1969-70...". In accordance with this point Lake Forest College hired Brother James Garrett. His official title is Assistant Dean of Students.

Bro. Garrett's background is varied and interesting. Upon graduation from Southern Illinois University in 1967, he worked for IBM. After two months he resigned this position in favor of doing community work. He worked for Manpower on Chicago's West Side until April, 1968. From Manpower, Bro. Garrett entered Howard University School of Law. Among his many extra-curricular activities was the Black American Law Students' Association, of which he was chapter chairman and Mid-East Regional Chairman. From Howard University, James Garrett returned to Illinois to work as an administrative Aide in the State's Attorney General's office. From his position in the Attorney General's office, Bro. Garrett came to LFC.

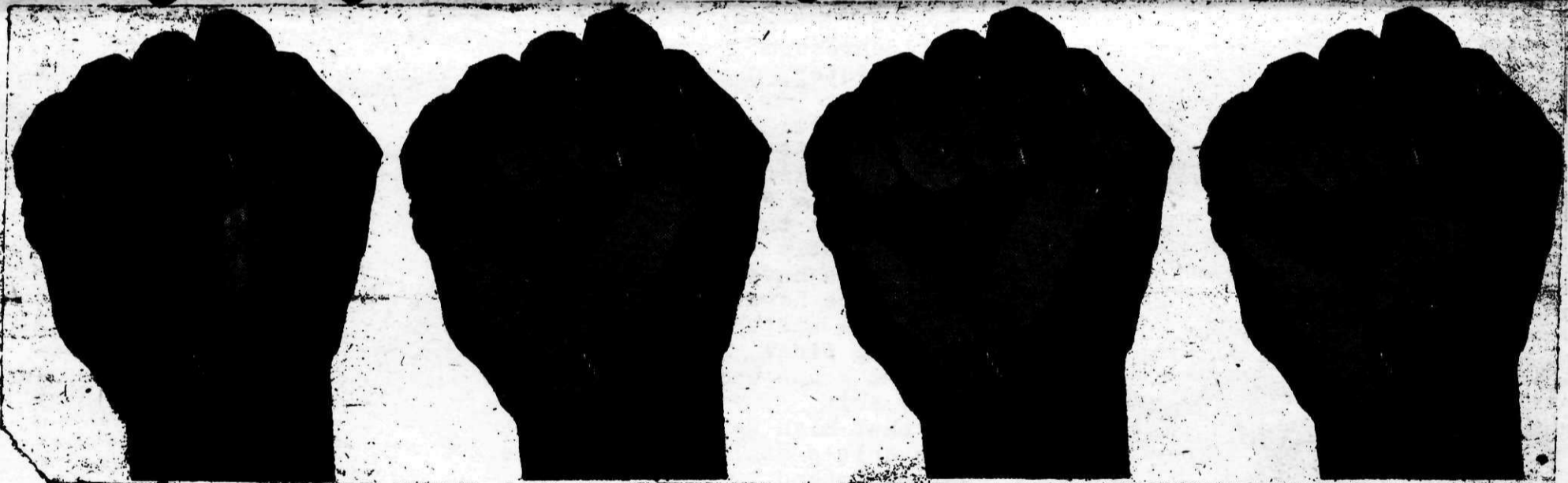
Bro. Garrett's initial impressions of LFC came from a meeting with former-President William G. Cole. He came

away from this meeting hopeful of the possibilities for Black students on this campus. He had no idea that Cole was on his way out. Bro. Garrett felt that the Black students who interviewed him inadvertently expressed "a need to have someone here, "...to relate to those faculty members and administrators who were stumbling blocks to Blacks. During the questioning period, Garrett sensed that he, "... could immediately have rapport ... with LFC Blacks. He sees Black students here as, "... energetic, idealistic (and) at times, unrealistic..." However, Bro. Garrett has little intention of inhibiting our initiation of ideas and programs. He believes that we, Black students, should rely primarily on ourselves. He feels that through means of sharing his experiences with us, he'll be able to provide guidance. Bro. Garrett expects and intends to allow us to make small mistakes. This will give us a background experience from which we can "deal" in the future.

In speaking of our future Bro. Garrett expressed his views on the prospects of revolution in this country. Bro. Garrett said, "First-off, there will be no real revolution in this country, not in the next ten years, if ever." He considers the idea of a race war in the U.S. "ri-

cious". For this reason he appreciates the Panthers' focus on all oppressed peoples. Bro. Garrett feels that right now it is important for us to communicate our position to whites. "If we remove racism," he said, "we'll find us all in the same bag." He believes middle-class whites are in a position similar to ours, but they don't realize it because they are being pacified by middle income and suburban homes. According to him, it is also these people we have to reach. Our obvious first step is to get Blacks, ourselves and others, together. Garrett feels that we can utilize the time spent here in making a sincere effort to educate the white sensitive or disgruntled (radical to him connotes a political awareness that they don't seem to possess) students prevent their leaving college in the same ignorance in which they arrived. Garrett believes there should be more rap sessions similar to the Moratorium Day dialogue between Blacks and whites. When all the people are united, then Bro. Garrett sees revolution as becoming a very real possibility.

Those of you who have not taken the time to meet Bro. Garrett personally should try to do so. His office is on the second floor of North Hall.



COMMITTEE MOVES

CULTURAL COMMITTEE

In order to contribute toward the cultural enrichment of the campus student as well as of the extra-campus dweller, the BSBA Cultural Committee, headed by Gerald Newall, has planned numerous activities for the year. On February 21 and 22, a Black film festival is scheduled. The films to be shown on Saturday, February 21 are: "Malcolm X- Struggle for Freedom", "Nossa Terra", and "End of a Revolution"; on the 22nd, "Huey", "Wilmington", Black Panther (Off the Pig)" and "Battle of Algiers" will be shown.

During the year the cultural committee has made attempts to bring various speakers on campus which would relay a message which truly comes from the minds of Black people.

BLACK STUDENT REVIEW BOARD

The Black Student Review Board, set up last year to review candidates for faculty positions has met and approved of two candidates thus far. The first was Miss Pauline Slaughter for a

position in the history department. She would be instrumental in our goal of a black studies program, since her specialty is Afro-American History. The other candidate, Dr. Egambi Dalizu, would be invaluable due to his previous experience in organizing black studies.

When the Review Board was first set up, its main criticism was that it only held negative power. These meetings with potential Black faculty have proven to be the only way that candidates can get a "truth and soul" view of what is happening on campus.

Any members of the general body of BSBA who would like to sit in on the sessions with candidates are welcome to do so. If you have any questions that you think should be asked of incoming Black faculty submit them to Bernard Lee, Box 434.

FRESHMAN RECRUITMENT COMMITTEE

The Freshman Recruitment Committee has visited thirteen Chicago-land high schools and many of the high schools the Blacks on the committee for-

mally attended. The success of our recruitment cannot be judged until all applications are received by the admissions office. So far, from talking to Mr. Gummery, the percentage of students that have followed up our visits and letters with applications has been very good. The quality of students we have drawn through recruitment seems to be satisfactory to the office of admissions. The Black Student Handbook with the theme "Trying To Make It Real" has run into financial difficulty. The finished copy was approved, but because of the numerous amount of pictures in the book, the printing costs were above our allotted funds. After some of the pictures were taken out it was turned over to the admissions office and will be finished shortly.

CURRICULUM COMMITTEE

For the past four months the Curriculum Committee has mainly been busy attempting to institute a Black Studies Program here. In November of 1969 the committee presented a proposal for a Black Studies Program to the faculty's

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LAKE FOREST TODAY=THE BLACK COMMUNITY TOMORROW

I do not intend to sound like a philosophical, egotistic, superior, all-wise, religious fanatic. From personal, hopefully objective, observations, there appears to be a two-fold problem among Black students at Lake Forest. First, there is the problem of Black students on campus being compatible with each other. Some of us are so busy hung up in this idealistic bag until at times we refuse to be realistic (common sense). We get all involved in being radical, revolutionary and etc., in order to be super-Black and tend to overlook the little, not so Black things, that need to be dealt with.

It is or should be common knowledge that the actions of one Black affects all the other Blacks on campus. One should take into consideration what effect certain actions will have on other Sisters and Brothers. Because of this situation tension results. For people are aware of this situation and feel threatened by the actions of others. As this tension escalates, factionalism occurs. Then there is competition between factions to be the most out-spoken group. Mr. Charlie is very satisfied for we have saved him the trouble of having to divide us up.

We need to respect each other more. Being Black does not necessarily mean "hating all the honkies", but also showing more love and understanding for all Black people. Instead of getting turned off by someone's actions and opinions, we should first see why one acts the way he does. Then we should try to show this person why this way of thinking may not necessarily be the case. For "Black enizing" is suppose to be a turning on and not off process.

Secondly, we should be able to relate to the true Black community. Theoretically, Lake Forest Blacks are suppose to be members of this elite Black group that is going to take salvation to

BROTHER EMANUEL COLEMAN

"IF YOU ARE A PEG,
ENDURE THE KNOCK-
ING; BUT IF YOU
ARE A Mallet,
STRIKE."

Islamic Proverb



the Black Brothers and Sisters. If this elite can not get itself together how is it going to get the masses together? Staying at Lake Forest for four years idealizing is only a waste. One has to get into the community and get educated to it before he can educate the community. Sure we are busy studying (a joke). There are still four months in the year, at the least, that each of us can do our thing.

In talking with Keith Cook a couple of weeks ago, he brought out the above fact. He almost got his mind blown, literally and figuratively speaking. First, some Black or should I say colored parents wanted to shoot him because of his trying to teach their children Black history. Secondly, all of his idealizing at Lake Forest was not sufficient preparation for the hard task of breaking the Black community. He said that if there is only one thing that P.S.B.A. can do, it should be to hip people to the Black community.

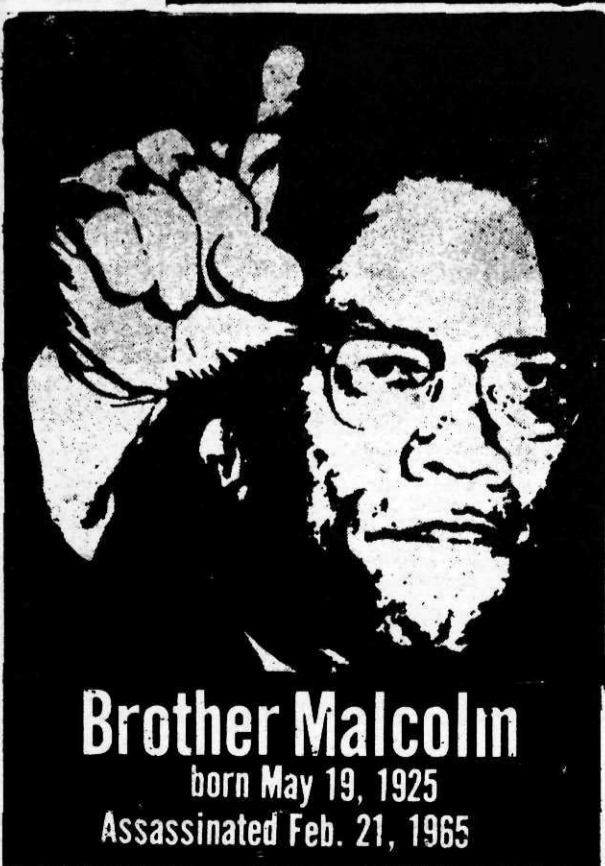
If there are some of us here that cannot get along with each other and even the Black Szabo employees, what are we to do when we leave. After talking to certain Black Szabo employees, I found out that they are with us in the things that Blacks have done and are trying to do today. Yet, there are those of us who mock them and even express open resentment toward them. Whenever a man, Black, that is, says truthfully that as a whole the white students treat him better than the Black students we are not together at all. If we can not relate to some Blacks that are less fortunate than us, but yet still are advocates of the Black movement, how are we going to relate to those few millions that do not want to even hear the word "Black". For being Black is being able to deal with the real and not getting hung up on the ideal.

"Those who profess to favor freedom yet deprecate agitation, are men who want crops without plowing up the ground; they want the ocean without the awful roars of its many waters....Power concedes nothing without demand. It never did and never will. Find out what any people will quietly submit to and you have found out the exact measure of injustice and wrong which will be imposed upon them, and these will continue until they are resisted with either words or blow, or with both. The limits of tyrants are prescribed by the endurance of those whom they oppress."

-Frederick Douglass, West India Emancipation Speech, 1856

BLACK RAP

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Brother Malcolm
born May 19, 1925
Assassinated Feb. 21, 1965

Remember
these
dynamite brothers
and
rise up!

many more Malcolms
many more Hueys



February 17th is the birthday of
Huey P. Newton, Minister of De-
fense and founder of the Black
Panther Party.

COMMITTEE MOVES

(continued from page 6)

Committee on Academic Affairs. The proposal was drawn up after members on the committee had written other schools who had Black Studies Programs during the summer and asked them for suggestions in setting up the program. We also asked them for course outlines and book-lists for the courses. In general the response was bad. However, we received enough material to decide what we wanted in the curriculum. You would think that a committee that was setting up a program such as this would be flooded with members since the Black students are continually complaining about the curriculum, but of course everybody was too damn busy, and there was never more than between six to eight members.

Midway through Fall Term, our committee showed our proposal to the Faculty Coordinating Committee on Black Recruitment, whose Chairman is Roz Sherman and is composed of a few other faculty members and the Dean of Black Students, James Garrett. Then, in conjunction with this committee, the following courses were presented to the CAA in November: History 28a, b, History of the Black Man in America; Economics 13, an analysis of economic development in Africa and Afro-America; Afro-American Thought, Afro-American philosophers from Vesey to Cruse; Sociology 23, Black Civilization; and Psychology of Oppression, investigation into the techniques used to de-humanize the Black man and other oppressed peoples.

In December the CAA approved all of the courses except for Psychology of Oppression, Afro-American Thought, and Economics 13 - the reason being the lack of instructors to teach these courses.

However, since the school is supposed to bring a certain number of Black faculty here for next year, we are working in conjunction with our Faculty Recruitment Committee to find Black candidates. It should be remembered that the other courses are not new but are just courses already here with the emphasis shifted to the Black experience. Our committee helped the present teachers to structure their courses using information from other schools. At the

present time we are working to have three courses instituted and to have the program so that one can major in Black Studies. This was in the original proposal but the CAA would not set it up as a major for many reasons - they are too many to list here, but regardless, they are full of shit!

FREE HURV



POLITICAL SUICIDE

(continued from page 1)

as this is the means by which one can ultimately and decidedly protect what is essential. Practically every White American knows what a gun means for their ultimate security and consequently owns one or a few, even if they have never been used. The ethic is not one of fear but one of readiness and survival.

The recent rise in the sale of firearms in this country (despite the gun control laws) is not because of the rise in the number of hunters - there ain't that many wild animals in the world, but because people are becoming fearful of their safety. And White America is not buying guns to protect itself from on-rushing hordes of Communists, their threat (assumed or real) is right here in Harlem, Watts, Newark, the South, and Ghetto, U.S.A. Yeah, and if they feel that they have to have guns to protect themselves from a practically unarmed people, then think of how we stand to survive without guns - that's right, we don't stand!! And there ain't no reason in the world why we can't have guns, we can afford Cadillacs, stereos, dances and balls, and other luxuries on credit or loan, so why not the essential?! And besides, it's legal to own a gun - legal and encouraged in order to protect your rights and your life if need be. Yet, again we lay back and helplessly mourn, mourn and re-mourn the death of another Fred Hampton and Mark Clark, not realizing that tomorrow it may be you or your family or your neighbors.

No, don't think that it won't be you next because you don't talk like those foolish young Black Panthers - the Panthers are not foolish and most of all they aren't being killed because of their thoughts alone; they were murdered and will continue to be murdered because they are Black and an unyielding force exposing the decadence and lies of this decadent and deceitful American society. Black people who are not Panthers and neither are members of any particular group are being murdered every day in this country for the same kinds of reasons that prompt murders of Black Panthers - and many of us who can't pass for White are subject to the same fate. And every time that some Panther or national Black leader is offed, each and every Black person's name being moved up higher on the list of sanctioned murders and genocide.

What should you do? - Really, what are you going to do?? It is clear that you (each and every one of us, in college, on the job, on the street - everywhere) as a Black human being should acquire the realistic means of protecting yourselves - pistols, shotguns, rifles, any and everything necessary to protect ourselves! What we should do after that is use them whenever and wherever the necessity exists, but first and foremost not against our own brothers and sisters! And get it now, while it is still legal and while we can still get it. Don't neglect the possibility

that soon you will not be able to legally buy firearms unless you are an official pig - and we all know that the pigs will not protect us, otherwise they wouldn't be pigs! Let's get it together or in the next couple of months we may again be simply mourning another fallen Black man and still be helpless. Yeah, Fred Hampton's death was political suicide because he was one of us, Black and oppressed, who stuck his neck out for us, whose death was circumstantially sanctioned by us because we called him our leader yet would not protect him. But Fred was determined to put everything on the line for his people even though he was many times going it alone; and he knew that putting himself on the line as such that he was in essence committing suicide. The weight of this action rightfully belongs on us because we were never with him - we were too busy gettin' by. His suicide, like that of Malcolm, King, and many others will continue only as long as we allow it - as long as we will not avail ourselves of realistic means to protect ourselves and all brothers. If we as people become very hip politically (either through the Panthers, NAACP, BSU, or whatever) and can't protect ourselves and our political minds, then we too may be added to the list of suicides or be the cause of more of the same.

There are at least two gun shops in Waukegan, a few in Chicago, and countless numbers from coast to coast in the U.S. - the constituency of these businesses is still largely segregated - let's integrate without delay, today!!