

BLACK RAP

Volume IV, Number 1 Black Students for Black Action of Lake Forest College Fall, 1971

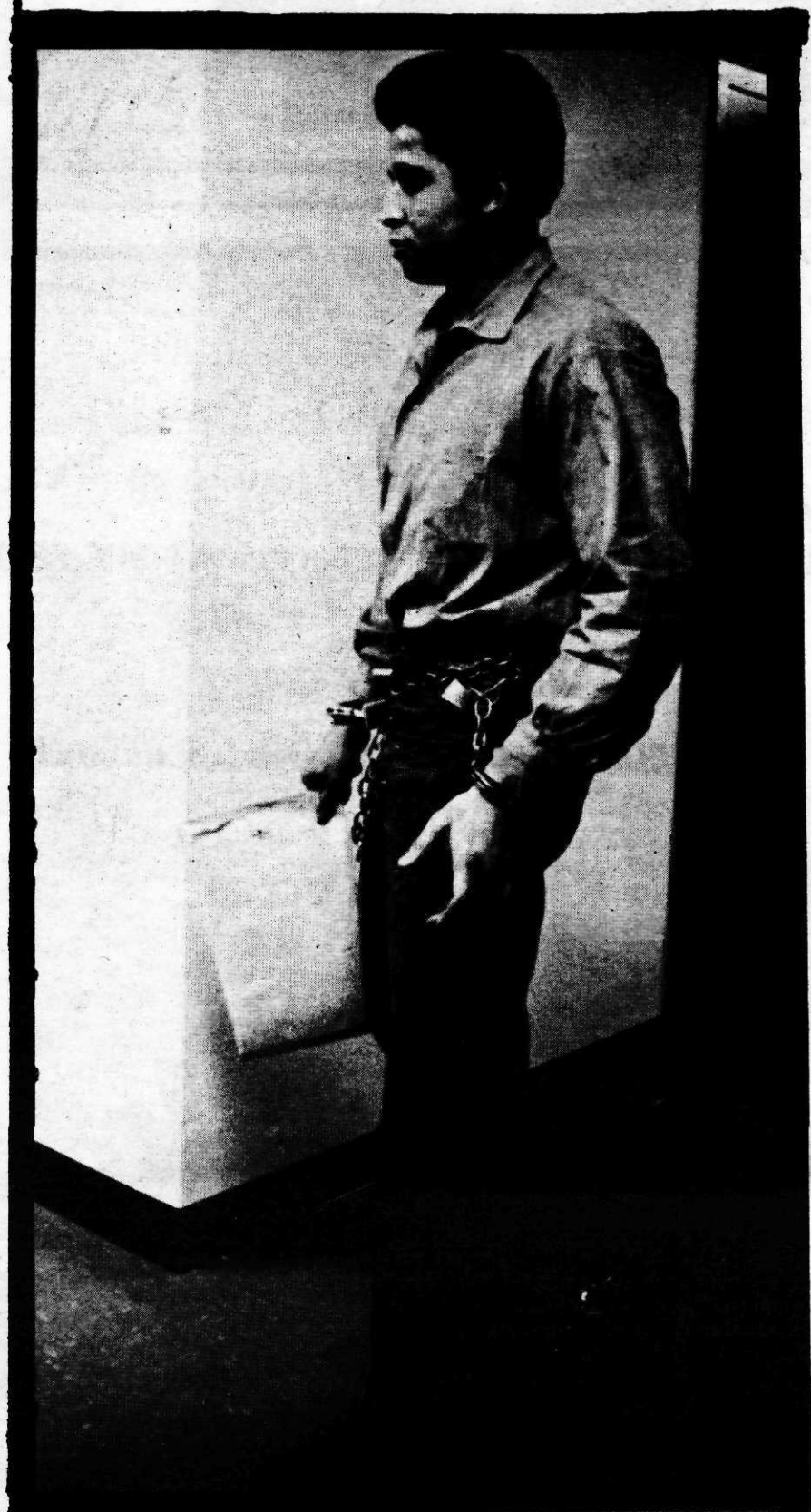
*BRO JONATHAN
JACKSON*

WHEN I DIE BURY ME DEEP
WITH A THOUSAND HONKIES AT MY FEET
PUT MY RIOT PUMP
ACROSS MY CHEST
AND TELL THE MIGHTY MIGHTY PEOPLE
I DID MY BEST

BLACK



LET'S MAKE THE SPIRIT OF GEORGE LIVE



George Jackson loved life just as any human being. But comrade George also loved his people as much as he did his brother (Jonathan), his mother, or even himself. Because George loved his people, he wanted an ending to the oppression, exploitation, and facism that was perpetrated against them. Brother George attempted to transform the Black criminal mentality into a Black revolutionary mentality. As a result, he was subjected to the most vicious reactionary violence by the California penal system. Because he was a real Black man, he would not compromise his principles even if it meant certain death for him as it had for his brother. He could have easily succumbed to the demands and threats of Reagan and his Pig henchmen and lived. But, Brother George Jackson was a Black man and he died as so many Black men have—at the hands of the murderous oppressor. George Jackson loved us all, let us return that love by doing that which is necessary as he would have wanted it. We must not allow his fighting spirit and revolutionary message to be destroyed.

— Little Jive

TRIBUTE TO GEORGE: NOTHING BUT LOVE

*"To the manchild, tall, evil, graceful
Bright eyes Black manchild Jonathan Peter Jackson
who died on August 7, 1970
courage in one hand, the assault rifle in the other,
my brother, comrade friend
the true revolutionary
the Black communist guerrilla
in the highest state of development,
He died on the trigger scourge of the unrighteous,
Soldier of the people
To this terrible manchild and his wonderful mother,
Georgia B.,
To Angela Y. Davis, my tender experience,
I dedicate this collection of letters,
To the destruction of their enemies, I dedicate
my life."*

The above was written by George Jackson shortly after his brother Jonathan had been murdered last August. A little over a year later, August 21, 1971, George was shot in the back in San Quentin Prison in an alleged escape attempt. As reporter Pat Gallyot stated in the Sun Reporter,

"How long will we endure the violent repression and murder of our people without moving against our common enemies? Will we passively mourn the tragic life and heroic death of George Jackson, and then return to our individual lethargic trips? Or will we at last be inspired by his righteous example to move the liberation struggle to a higher level?"

These are valid questions when one considers the weak-ass story which the prison pigs are attempting to convince people of. Their story is that Stephen Bingham, a radical lawyer and part of the Soledad Defense Committee, went to visit brother George on Saturday afternoon, August 21, and smuggled in a gun past the metal detector. Having received the 9mm automatic pistol, George was strip-searched before being returned to his cell. A guard then saw the pistol hidden in Jackson's hair. Allegedly, Jackson then said, "This is it"

and shot the guard. He then set the other 26 inmates in the adjustment center free and they slit the throats of two other guards and two white inmate-orderlies. The plan supposedly was for the prisoners to take the guards' uniform and take George to the visitor room where they would take hostages and make an escape attempt. However, an alarm went off and as other guards came, George ran into an open courtyard to try to escape! The pigs give Black people little credit for sense if they think we believe this shit. Brother George had a beautiful mind and such a foolhardy scheme is an insult to his intelligence and to Black people in general. There was no way George could hide an 8 inch gun in his medium-sized natural!!

The true details of what happened to George that day were told in a sworn affidavit by the other 26 inmates in the adjustment center on the 21st. In it they stated bluntly that George had been murdered. They swore that their cells were unlocked by the guards and they were ordered to come out or be killed. At this point the guards started shooting into the cells and George realizing they were after him, ran into the courtyard so that the guards wouldn't shoot any of the other prisoners. Another brother ran at the same time. George was initially shot in the back, where upon the guard came over and shot him in the head to insure death. It is significant to note that the other brother was not even shot at. The other inmates were told to strip and walk out one at a time. They were then beaten and handcuffed and made to lie down in the courtyard from 4:00 to 10:00. One inmate, Alan Mancino, asked the guard to loosen the handcuffs a little and he was told to shut-up and was shot in the leg. Mancino lay there an hour before he received medical attention and no medical care was given to the internal injuries and bruises suffered by the rest of the inmates.

This affidavit further proves the vicious beastly nature of the pigs. George's mother was not even told of his death by the prison pigs. She heard it over the radio. When she went to the prison to find out what had happened, the warden refused to talk to her.

What does the murder of George mean? It is best expressed by George himself:

"We Blacks have the same problem the buffalo had; we have the same weakness also, and predatory man understands this weakness well. Huey Newton, Ahmed Evans, Bobby Seale and hundreds of

cont. on p. 7

ANOTHER U.S. ATROCITY AGAINST UNARMED 3rd WORLD BROTHERS



A
T
T
I
C
A

D
I
S
A
S
T
E
R

On September 13, a full scale military attack was waged against some of the more progressive Brothers at Attica State Correctional Institution. The pigs were armed to the gills and ready to deal. They invaded the prison courtyard with everything from tear gas (which was so heavy that it affected people outside the prison) to machine guns and high powered rifles.

The invasion began with the dropping of tear gas into the prison yard by more than 500 pigs followed by a direct attack including firings and clubbings that left 41, including inmates and hostages, dead in its wake.

Why did prison officials cut off negotiations that were not at an end and mount an armed attack knowing full well that many lives would be lost? Perhaps the answer to this is simply that the pigs wanted to "set an example for the rest of us," whether we be in the prisons of Attica, Parish, San Quentin, or the great prison of Amerika.

The pigs never meant to try to negotiate. They sabotaged the talks until they could use the time factor as a reason for attacking. When the Brothers inside realized this, they tried to use the lives of the "white" hostages to get the pigs to listen to them. However, as we all know, the lives of these hostages meant nothing in lieu of the "niggers" that could be offed.

Why did the prisoners riot in the first place? I don't think this question can be answered completely by simply saying that they rioted because of the inhumane living conditions. Probably, the greatest single factor in causing these Brothers to rise up was their state of mind. The brothers in prisons are perhaps the most dangerous to the man because the Black criminal mentality can be changed to a Black revolutionary mentality. Why is this so? This can happen because these brothers are at the point that all Black people will eventually come to--fight or submit to one of the most dehumanizing processes in-

by Coffey
ginable. George Jackson realized this fact. He understood that desperate men have no price too high to pay in the name of freedom.

Probably the most basic question that should be answered is why were these Brothers in prison? Because of our living conditions and socio-economic situation, Black people turn to crime to try to alleviate the problems. However, when we are apprehended, we are dealt with on a different level than whites. We receive maximum sentences for first or second offense bullshit crimes and are put into prisons and forgotten except by the racist guards who need some "niggers" to f--- with. Today, approximately 50% of the prisoners in the states prisons are Black (at Attica 85% of the men are of color). This is just one of many ways that genocide/removal is perpetrated against Black people today.

The last question that should be dealt with is what actually happened at Attica? The news media would have us believe from the beginning that the Brothers in Attica were cold-blooded killers. According to the news reports, on the first day of the riot, the prisoners threw a guard out of a second floor window, who later died from the injuries sustained. It was later learned that the prisoners did not throw a guard out of the window. We were also led to believe that several of the hostages had been dead for days, with slashed throats and bruised bodies. However we learned later that the 'white' hostages had been accidentally killed by "SHARPSHOOTERS." What this all boils down to is that the Brothers were 'asking' for an end to the inhuman living conditions and using the hostages as a base of power.

The events leading up to and including the take over at Attica was indicative of the course that all Black people's lives should be taking. These events should be itemized and analyzed by us, then dealt with by every means necessary if we are to gain freedom.

APTTAAD

A LOOK AT A TOGETHER SISTER: MRS. PATRICIA HEASTON

CAG

For a long time now, LFC Black students have expressed their desire to have Black adults hold responsible positions at this institution. After much research, hard work, numerous meetings of all sorts, and other tedious stratagems necessary to get the man moving, this goal has finally been realized. We now have eight Black faculty members. Their backgrounds and perspectives are as varied as their number. Black Rap, in its attempt to foster interaction between the students and their newly-acquired faculty decided to take a perusing look at the souls of these Black folks.

A together sister hailing from Chicago, Mrs. Patricia Heaston is employed as a part-time instructor of psychology. She received her B.A. from Northwestern



cont. p. 26

BROTHER 'RIGHT ON' MAY BE

RWC

The following is part of an article that appeared in the Washington Post, Oct. 17, 1971.

"This week, **Louis** Albert Tackwood, 28, street hustler, auto thief and dope peddler, pulled his master stroke; he revealed that for the past decade he has labored as a police spy, and proceeded to level a series of sensational allegations about the counter-revolutionary tactics of the Los Angeles Police Department and other state intelligence agencies.

His charges were contained in a long series of taped interviews, a radio press conference and an exhaustive lie detector examination which indicated that he was telling the truth.

If Tackwood's story is to be believed, it paints a picture of an autonomous intelligence network working to provoke, harass, and entrap militants, and provides a rare insight into the double, triple, and quadruple-dealings inherent in the twilight zone of domestic spy activities."

Not too long ago, some of the five daily newspapers in this country ran a front page story about a "brother" who had spent almost ten years of his life as a police spy. Whether or not one believes every word uttered by this brainwashed man (who chose to waste his life destroying the lives of others of his commonly oppressed people, rather than using some of his skills and dedication to the benefit of his people) is insignificant, his story still stands as an indice of the kinds and extents of destruction being visited upon us by the underhanded forces of the emerging fascist state in this country.

By now we must all surely be aware of the perverted justice being meted out by this corrupt system of government. When one of the oppressed is arrested for a so-called crime (a fate suffered by vast numbers of us, regardless of one's socio-economic disposition), we are immediately aware of the system's ill-conceived notions of justice. The arrested person often times never comes to trial for the original charge (basically because of poor chances of legitimate conviction), but is, instead, bribed and chided and/or beaten into pleading guilty to a lesser or similar charge (with or without proper legal counsel), at which point all premises of easy-going or light sentences disappear, and still prison sentences are imposed anyway! The case is not unusual, it is repeated numerous times throughout the lives of the oppressed, while the rich and influential (the two terms are synonymous) bribe their way out of imprisonment. In some cases, the story is somewhat different, as was in the case of Louis Tackwood. We could end this discussion by calling this dude a spineless traitor and opportunist, but the story goes further than that. Tackwood was offered immunity from prosecution for his admittedly criminal activities (just as the rich and criminally capitalist are pardoned), plus some blood money if he would be an agent provocateur for a special goon squad of the Los Angeles Police Department. Tack-

T
H
E

M
A
N



Louis Tackwood and his wife, Gwen.

wood, the opportunist, agreed.

By this perverted utilitarianism, the forces of oppression were able to plant Tackwood in community organizations and amongst progressive forces (he performed little of the usual function of informants, i.e., informing on his partners in crime). His very presence amongst progressive forces within our community followed the long-used tactic of divide and conquer-- attempting to force distrust and confusion by using the oppressed to work against one another. Tackwood worked diligently as an agent provocateur for several different so-called law enforcement agencies, but was more of an opportunist in that he would do anything for a price, and, by his own account, began to enjoy his work immensely. Tackwood's experience clearly paints the picture of how this corrupt capitalist society has so warped and perverted the minds of the oppressed (which is a direct reflection of the perversions of the oppressors) where a man will turn into a complete fool, selling his soul and even that of his mother or his children for a price, mere dollars, chump change!! Tackwood became an integral part of a fascist intelligence network working to provoke, harass and entrap so-called militants (i.e., anyone who challenges the forces of oppression). Tackwood admitted that his cohorts in the police gangs had pri-

cont. on p. 30

DEFYING the LAW of LOGIC



MURDER?



ACCIDENT?

THE SUN REPORTER

BSBA ZION TUTORIAL: A CONTINUING SUCCESS

C.A.G.

BSBA's Zion Tutorial Project has been plagued with a number of problems this year. The most important of these has been the group's inability to secure a place at which the project could be held. Last year, the project was held on a weekly basis at the West Elementary School (which the majority of the tutees attend) in Zion, Illinois. At the end of last year, a meeting was held between the coordinating student body of the project and the superintendent of Zion schools, the principal of West, a psychologist of the Zion school system and other interested members of the Zion community. At this meeting it was agreed that the problems of the previous months could be ironed out if both sides made a more conscientious effort to communicate with one another. As agreed, members of the BSBA wrote an extensive and beautiful proposal stating their goals and objectives and how these would be accomplished during the coming year. However, this year the project was not allowed to resume use of the West School facilities. It was stated that the Zion school system could not, at this time, afford to support BSBA's Tutorial Project.

In order to maintain contact with the black community of Zion, the members of the tutorial project undertook various alternative programs while they manned an all out search for an appropriate facility. During the first weeks of fall term, the tutors visited Zion in order to let the community know of the problems they had encountered. The tutors also visited the people in order to learn if the service they were trying to provide was wanted. The tutors found that the parents had faith in the program and were very enthusiastic about its continuance. Many gave names of possible places where the program might be accepted. To the tutor's delight, the tutees were also very anxious



that the program should be resumed as soon as possible. On Saturday, October 2, 1971, the project took a trip to the DuSable Museum of Afro-American History, had lunch on the beach, and sat in on a session of the Kuumba Workshop. Everyone enjoyed this excursion greatly. The tutees especially liked the visit to the Kuumba Workshop, because it offered them the opportunity to become performers--they exhibited an

cont. on p. 6



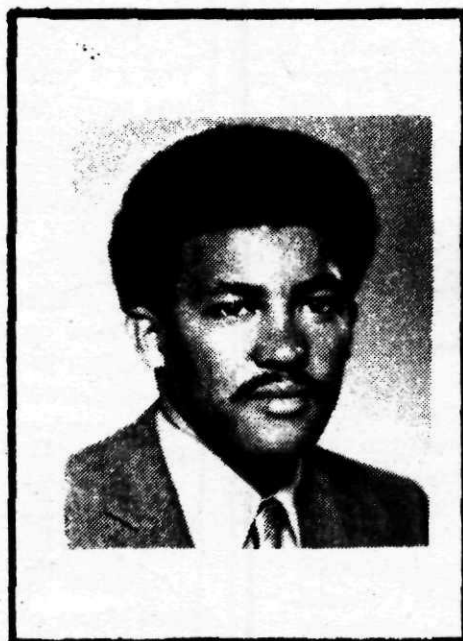
PROFESSOR JAMES JOINS BLACK FACULTY

Shelia Gibson

Conversing with Raymond James, a new addition to the Black Faculty in the History Department, proved to be most stimulating due to his enthusiasm in history and teaching. He is currently teaching "Development of Modern Europe." He chose to study the social sciences, because he foresees a useful end in the application of it in daily living. James, who majored in history from the beginning of his undergraduate studies at the University of Illinois, views comparative history as being important.

In his courses about foreign history, American history is used as a basis for comparison. In Africa, for example, patterns of culture and behavior stimulated by conditions similar to ours, affords the student ample opportunity to note the differences and similarities of the present Black society, leading to an appreciation of both.

According to James, one has to take it as it is, divulging all perspectives of reality, distorting none. Naturally each person is entitled to his own biases, yet the bias should not interfere with the normal flow



of intellectual feedback in the classroom and extracurricular situations. Prejudices should also be recognized in the historical accounts of the past, to be interpreted with emphasis on professional and personal points of view.

Curious as to his stand in current politics, I asked James what role did Blacks play in third party politics. In reply, James stated that Blacks should partake of the activist's role in the two party structure. The third party detracts from solidarity in the other parties, so why waste votes. The blacks should actively engage in the nominating conventions and in elections. The solidarity of blacks in a third party could be effective only in so far as unifying the black vote, but little else. Perhaps, James contends, this massive unit could be structured in one of the two parties enhancing our effectiveness in politics.

James' interest in English History was enhanced by his dissertation, which has not yet been completed, "The Political Career of William Wyndham Grenville, 1782-93 at University College, University of London this past year.

IN DEFENSE OF SELF-DEFENSE

"Without a people's army, the people have nothing."

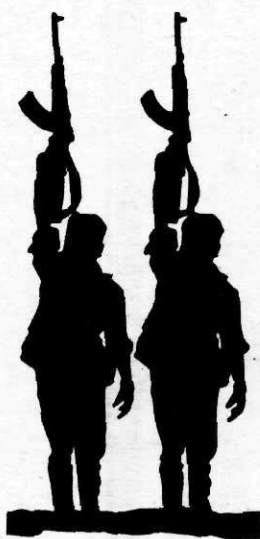
Chairman Mao-Tse-Tung

In the last few years, vigilante paramilitary violence against Blacks, Third World peoples, dissident political groups, and all oppressed peoples have drastically increased here in America. Even though these cases of right wing violence have not happened in extremely large numbers, they have occurred often enough to make it necessary that oppressed people here acquire some familiarity with firearms and their usage.

Almost everywhere, the main physical threat has come from local and federal pig forces. In most confrontations with the pigs, armed self-defense has not been feasible, since oppression has come primarily through the courts. If the pigs come to your door to arrest you, in most cases it is best to go along since armed self-defense in this case might mean death or a higher level of oppression in the courts. All your legal rights of self-defense vanish and if you use armed self-defense, you will be tried for murder or attempted murder.

However, the system has become more repressive and the pigs have gone beyond their legal rights when arresting people and have instead begun to function as executioners in the streets and ghettos. Their attack is direct and physical and their goal in many instances is to kill. Under these conditions, armed self-defense becomes necessary for survival. Under such conditions, the risks of armed self-defense are preferable to submission that inevitably means death.

The examples of this sort of direct, racist, physical attack by the pigs are unlimited, from Lil' Bobby Hutton to the raid on Fred Hampton's apartment, not to mention the many unknown Blacks that have been gunned down in the streets. Many instances, from Robert Williams in 1961 to the L.A. Panthers in 1969, attest to the fact that armed self-defense can be carried out successfully. If Robert Williams had not had a gun, he would have



THESE FREEDOMS

WE WILL FIGHT FOR

SIDE BY SIDE

THROUGHOUT OUR LIVES

UNTIL WE HAVE

WON OUR LIBERTY

been executed on the spot. It should be remembered however, that one of the consequences is exile or repression in the courts. The alternative is death in the streets and I would certainly rather suffer the former.

Exile and incarceration may not be the direction one may wish to take, but

perhaps even more important than survival is the fact that an example of successful defense can make a tremendous impact in the Black community---demonstrating the possibility of resistance and defense. This is very important!

It is true that there is a lot of talk about guns, self-defense, and revolution with very little practice. Many say that no one is ready to use guns. This does not mean that we should ignore the question of guns, rather we should become familiar with them and develop "realistic" attitudes about their use. Many people assume that if they have a gun then they must prove their sincerity thru a shootout. This is incorrect. Self-defense should be a part of revolutionary violence, something that develops many methods of struggle and resistance. Oppressed people also need to become skilled in other forms of self-defense such as karate and become proficient in dealing with their sick and injured.

In the immediate future, many of us don't have anything to worry about or so we think. Many of us can back off and not feel repression but it is impossible to get away from feeling the ever-present oppression in our everyday lives. Those around the world engaged in armed struggle with the U.S. will be victorious and we will have to choose one side or the other. If we sympathize with this worldwide struggle as we should and consider their fight as our fight, then we should start now to relate to the tools of our liberation and the worldwide liberation struggles.

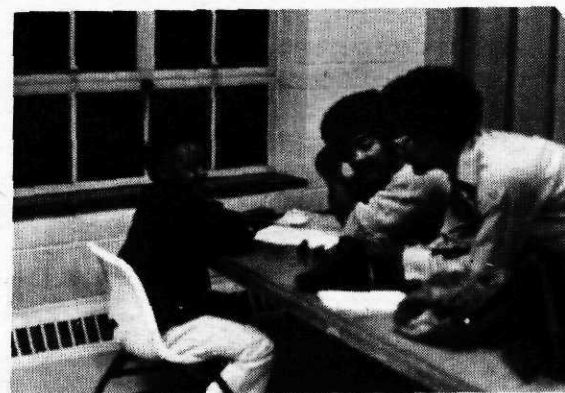
L. Jive

TUTORIAL IS A SUCCESS

cont. from p. 5

amazing acceptance of participation with other black people.

Although keeping the program in the community remains one of the Zion project's most important objectives, the tutors finally decided to make use of the church in Lake Forest in an effort not to lose too much ground with the children. The project meets every Wednesday from 4:30p.m. to 7:00p.m., and operates on a rotational basis. While half of the tutees are being tutored individually in academic subjects, the other half are in workshops (music, chaired by Sister Cheryl Chisley, drama, chaired by Sister Millie Bolden, dance, chaired by Sister Sharon Brantley) which places special emphasis on our African-American heritage. Thus far, this method has succeeded in providing the organization which the project had previously lacked. As a result, the project has run smoothly in the last few weeks. The only real problem has been trying to coordinate the schedule for eating. Underclassmen have generated a new and welcomed interest in the program; the number of people tutoring at each session has also



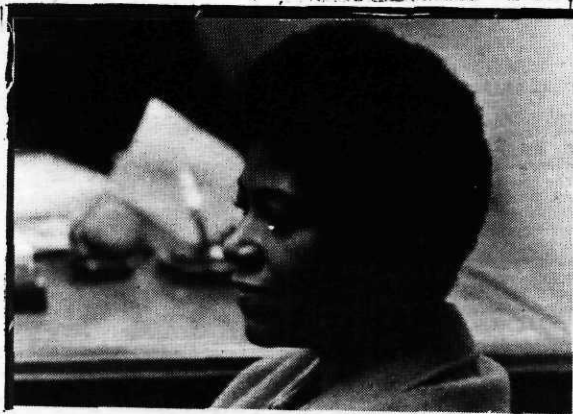
by
Sprott

reached an all time high. In general, all is going well with ECEA's Zion Tutorial Project. As well the project is continuing its search for community-based lodging.

The pictures accompanying this article give you a mini-look at the tutorial projects latest and sweetest accomplishment. We urge those interested in working with the project to contact Sister Gerri Eurt or Sister Beverly Fullock. All assistance is welcomed and needed.

The Youth Are The Future Of Our Nation.

BLACK RAP DIGS ON PAULINE SLAUGHTER AND PAUL THOMAS



An angry (and rightfully so)
BLACK SISTER



Genius

molded into the beautiful body of black femininity

Feminine

only in the "highest" sense of the word; by a wonderful accident of the curious workings of "The Powers that Be".

Strong

enough to carry the BURDEN of being Black and

Beautiful

in every aspect of person--mind, body,

Soul--

with the most noble dimensions of feeling and

Worldly Wisdom

enough to make the sturdiest of foundations crumble;
enough to inspire the most feeble will to

Action

toward building, strengthening, and rebuilding

A Nation

illustrious enough to contain the energies spent in building her in the name of

BLACKNESS

The essence of SISTER PAULINE...

Tear Drop

When a reporter is assigned the task of interviewing someone for his newspaper, oftentimes the routine questions are the first to come to mind. People, however, have a tendency to want to know more than a person's name, high school, age, and birthplace. Therefore, I decided to try something different in interviewing Paul Thomas, black Dean of Students, here at Lake Forest College.

I will fill in all the vital statistics. A native of New Jersey, Paul graduated from this institution in 1970 and went to the law school at Harvard University. While here at Lake Forest Brother Thomas helped initiate such programs as the Black Faculty Recruitment Committee and subsequent veto power in the hiring of black professors.

Well, enough of that. In talking with Paul I attempted to ask questions that would not only interest the readers and offer a clearer view into Paul's personality but simultaneously shed light on problems that had perplexed me. It didn't take much time before the conversation was centered on the topic of apathy, lack of cooperation in BSBA functions and possibly a new direction of energies by Lake Forest College black students.

Paul began his response by stating that for better or for worse,

cont. on 11

THE SPIRIT OF GEORGE LIVES

cont. from p.2

other will be murdered according to the fascist scheme. A sort of schematic natural selection in reverse: Medger Evers, Malcolm X, Bobby Hutton, Brother Booker, W.L. Noland, Martin L. King, Jr., Featherstone, Mark Clark, and Fred Hampton—just a few who have already gone the way of the buffalo."

April, 1970

What George is expressing is that the pigs can and will get rid of any and all Black men who attempt to speed liberation for their people. Time and time again Black people allow those Blacks whose lives are dedicated to their people, to be snuffed out with nothing being done about it. For years we as a people have cried out against those murders, but we must do more than cry out, we must defend ourselves as George taught.

When viewing the effects of George's murder, it is important to look at the effect he had on brothers in the prisons as well as those out in the streets. We have all learned a great deal from the moving written work that George has produced. He was truly one of the great revolutionary writers of our day and wrote with great feeling and compassion for his fellow man. In reading not only his books and articles, but also his letters to family and comrades, it is clear how humane and righteous George was. One could not help but love George.

George had a tremendous impact on the brothers in the prisons. Not only on the brothers he had direct contact with but also those that knew him vicariously. George was a legend in his own time, and rightfully so. He taught the brothers how to read and write. He helped them to learn to study and develop a political consciousness. He organized brothers to resist, by any means, the fascist process of repression and dehumanization which is far greater in the prisons than what we experience in the streets. George was also known to share whatever he had with his comrades, including books and money. He was constantly setting examples, putting his socialistic and revolutionary theories into practice. Years of isolation and constant threat of injury or death only made George stronger and more determined to survive. As Huey Newton stated in 1970,

"He refuses to compromise in any way to gain personal privilege. He has stood up and let himself be counted regardless of personal cost. George is a true revolutionary."

In tribute to George, and I think the only tribute he would have wanted, we should be about serving the People in any and every way we can. The 7th of August Movement (prison movement named in honor of Jonathan's siege of the Marin County Court), sets down some ideas of serving the people in their creed, especially in the last few lines:

If ever I should break my stride,
Or falter at my comrade's side,
This oath will kill me!
If ever my word should prove untrue,
Should I betray the many or you few,
This oath will kill me!
Should I be slow to make a stand,
Or show fear before the hangman,
This oath will kill me!
Should I misuse the people's trust,
Should I submit ever to greed or lust,
This oath will kill me!
Should I grow lax in discipline,
In times of strife, refuse my hand,
This oath will surely kill me!"

Angela adds to this, "we must fight for victory that will usher in the spring." Only then will we have earned the right to shed our tears for George, Jonathan, and all our fallen soldiers.

THE POETRY OF MILLICENT BOLDEN

A HEAVY SISTER



they'll kill you in a minute
they'll kill you in a minute
blow you stone cold away
like they snuff out a match
they'll crush you like yesterday's news
throw you out like overflowing trash
they'll sing eulogies to you
in lowdown kidnapped blues
and step all over you
like tired worn out shoes
they'll weave you dreams
on a spider's spinning wheel
and choke the life out of you
between the tangled fibers of your own web-woven mind
until you're no longer real.....
they'll squeeze your world
your individuality
your blackness
like they squash sacred pyramidal ant hills
they will deceive you
they lie
they'll kill you in a minute
and won't even bat an eye.....
they'll run over you like concrete runs over
once green and vibrant earth.....
they will bury you alive
to nourish the dirt in which they will plant their savage
seeds.....
they will house you in a crypt
with all nature and life.....
to present their death play
from beyond undefined unholy graves
to the cosmos.....
they'll kill you in a minute
blow you stone cold away
like they snuff out a match
crush you like yesterday's news
throw you out like overflowing trash
burn your mind
into ashes of their reflections
and disperse your cinder brain
to the wind.....

sleeping nation

sleeping nation
secret thoughts
in the sursubconscious depths
of serene swaying hipped sisters
and the innocent dreams enmeshed in the flowing of forceful currents
thrust from the powerful loins
of blk warriors.....
sleep new africa
until you are graced with dream
from the union of hot blk flesh
masterful muscles
and soft thighs.....
in your tranquil slumber.....dream new africa.....
dream of a time
when our nation will rise as powerful as the egypt of our ancestors.....
dream of a civilization
thrust forth and erect as the stars
like the pyramids that entomb stolen gems of our history.....
let your mind run freely across open fields
composed of soil rich with the sounds of laughter
rather than the stench of blood.....
dream
my unborn
of the days
when your fathers and mothers
sisters and brothers
will unite their common lovebond
of BLKNESS
and abort the oppressor from their brainsouls
and cleanse the land of devils
for peace....
dream
dream
dream sleeping nation
of the days when all the venom from the devilsnake will be drained
from our roots
our mindbeings.....
dream blk nation
of revolution
the revolution
that freed our people
dream blk nation
not of the philosophies of marx, lenin, or mao.....
dream of blk warriors
who will charter our destinies
Blackly !!!
dream silent nation
as do i
of blk love
of our nation
of our freedom
dream
dream
dream
that we will fight to make it real.....



to a friend
genesis fifty-one
what went
under an alabama sun
was tender fur-soft black innocence
womanchild
instinctual prelude
into a symphony of the mind
of intellect of decision
not virginal instinct
rhapp rhapp rhapsodies
into the transformation
to a nigger child
deep south in '56
can the baby pick up stick ?
and build her dream house
in a world of horrors
I'll black child
what did you hear ?
that africans were wild and savage beasts
who feasted upon human feasts ?
and didn't you learn to hate niggers
to hate black
to love white
to be prim and proper
and quite naturally RIGHT ???
were you ashamed black child
cause your mama didn't have more fun
cause she wasn't blonde ///
didn't it tear
your young innocent gutt
to be so ugly
cause you were so black
the blackest child in the class!

yeah
but there were happy timz too
happy days
cause eventhough you hurt
and you hurt so, so badly
with your young child eyes
in pools of un-understood tears
you had happy days black baby
cause you didn't know quite why
you were hated so
no child no
you didn't know
you'd lose yourself in adventures
and imaginative games....and dreams about white people.....
and you'd clutch your white dolls to your breast.....
you loved them so
decade changed
and you were grown
all of ten years



yet you began to see
though you didn't understand
the puzzle pieces
you held in your hands...and time tortured.....
and twisted you baby
until you knew
you knew
sternal flame of hope
in an oxygen tent.....you knew.....
woman.....woman.....
in the birth of the seventies
full of love
full of life
full of wonder
full, full
yes
and you understood quite well baby
you understood up to the end
up to the time they shoveled dirt over your lifeless body
in some miscellaneous mass grave
with your people
remember
always remember
if you never see me again
remember
i love you



legacy

this is the deep woods
of the wanted worlds of mind drifters
the wish forest
of would-be's
and could-be's
the ever ever place of maybe's
the black moss covered cliff
overlooking the eternity of broken dreams
this is the forever behind the eyes
of old old black people
the forever still trudging on
in twisted limbs
blinking memories
and decaying bodies.....
the forever still gushing through your veins.....

THE CHAIRMAN RAPS

w. phillips

After having been uprooted forcefully from our homeland, subjected to the horrors, deprivation, and degradation of chattel slavery we still are not free three-hundred and fifty years later, because of the exploitative and imperialistic policies of racist amerikka. Black people, having realized this, have fought and are continuously fighting for survival not only in this country, but in our Motherland, which is Africa, and throughout the Indies, South America, and Asia.

The forms of rebellion have been extremely diverse. The phrase, "I'd rather be dead and in my grave than to be a slave," was exemplified time and time again as our African ancestors threw themselves overboard from slave ships en route to this country. As times changed so did the form of the struggle. There were frequent occurrences of slaves running away, poisoning their masters, setting fires to houses, etc.

Attempts were and are still being made to go through the courts, i.e., Plessy vs. Ferguson, The Dred Scott Decision. Again and again amerikka proved that this country's rights and privileges are reserved for an elite few and that being Black automatically exempts you, me, us. These facts are borne out by history.

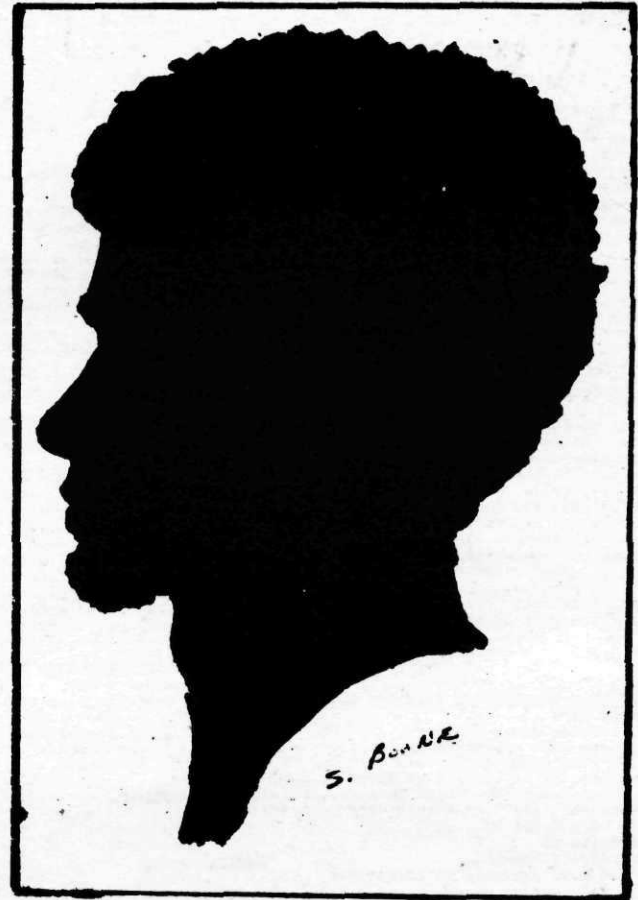
Studying our past is of utmost importance, for then we can logically begin to relate to what is happening now. Understand! There's a direct correlation between how Brother Scott was treated and the manner in which they are dealing with Bobby Seale. The relationship is very meaningful in that Scott, a slave, found no justice through this judicial system and Seale is facing the same type of situation.

We, as students, must concern ourselves with this selfsame struggle. There is no waiting until after we graduate. The struggle is going on NOW! In order that it be successful a firm commitment is needed at all times. Students are in a peculiar yet potentially viable position. Due to the fact that we are students, a certain amount of our time must be devoted to relevant studies (with the intent of taking what we have learned back to our brothers and sisters in the community.) Secondly, and most importantly, we must necessarily devote much of our time to the functional implementation of those programs which will further the struggle for our liberation. Therefore, we have two taxing duties, neither of which should be neglected for the other. Rather, their exacting natures must be discerned from the jive in which we indulge daily. On gaining a proper understanding of what is to

be done, each of us must abandon our leisurely manner of pursuit and start to deal seriously and conscientiously---- dig it?

The onus is upon us to relate and to understand that Angela Davis' incarceration, that Jonathan and George Jackson's murders, that the killings at Attica, San Quentin and on the streets are not isolated "incidents". These incidents are coldly calculated components of this racist government's plan to perpetrate genocide on us. We should realize that just as they have killed brothers and sisters in the Mother country and here----neither hesitation nor scruple on our part, will prevent their attempts to do away with us. We have no alternative but to.... dare to relate, dare to struggle!

**"AN UNARMED
PEOPLE ARE
SUBJECT TO
SLAVERY
AT ANY GIVEN
TIME"**



ATHLETES DISCUSS MOTIVES FOR QUITTING FOOTBALL

T. Porter

Although there was no official boycott of football by Blacks, it remains a fact that no Black ball-players went out for the team. Their decision not to play was reached individually and not collectively. There were no demands presented and the simple fact is that we just didn't want to play football here anymore.

While reasons vary according to the individual, there is a consensus on some issues. The Black players' criticisms lie not only with foot-ball, but also with the administration and the Athletic department. While not able to give all the reasons, this article will try to give you an understanding of those problems which we feel are most fundamental.

First, there was the dislike of the single-wing offense. No one liked it and did not want to play another year of it. The Black players also felt that whites were given more opportunity to prove themselves than some Black players were. Naturally, we were tired of defeat and with the situation appearing to remain the same as last year, there was no purpose in going out for the team. Intramural would and of course did provide more fun and more victories.

It must be kept in mind that the criticisms we had of football could be taken to the coach and be discussed and conclusions reached.



THE HANRAHAN INDICTMENT

ANOTHER CRIME AGAINST THE PEOPLE UNAVENGED

On December 4, 1969, at 4:00 a.m. 13 pigs from the state's attorney's office made a routine raid on an apartment on the east side of Chicago. The alleged purpose of this raid, at four in the morning, was to confiscate illegal weapons that were supposed to be in the apartment. After approximately 3 minutes and 100 rounds of spent ammunition, the dead bodies of Brother Fred Hampton, chairman of the Illinois chapter of the Black Panther Party, and Brother Mark Clark were brought out of the apartment.

The facts reveal that this was not just a routine raid:

1) When people are believed by the pigs to be hostile and in possession of illegal firearms, standard m.o. for a raid is to throw in some type of gas that will incapacitate and drive the people out of doors, then the search is made.

2) The police version would have us believe that Hampton was killed after police tried to enter the house with a search warrant and were met by a "hail of bullets." Then they would have us believe that during a gun battle that "must have gone on for 10 or 12 minutes" with "six or seven of them (Panthers) firing," only two policemen were slightly injured—one cut on the hand by flying glass, another shot in the leg, apparently by a fellow pig. The official version was given by Sgt. Daniel Groth, state's attorney pig, leader of the raid: "I knocked on the front door and someone asked who's there? I identified myself as a police officer and said that I had a warrant to search the premises. I got no response. I repeatedly demanded entrance for several minutes. Then I forced the front door with my shoulder. It was only a light touch. As I entered the darkened apartment, I saw a girl on a bed holding a shotgun. As she fired the gun, Detective Duke "Gloves" Davis and three others fell to the kitchen floor."

3) Bobby Rush, minister of defense of the Illinois chapter of the Black Panther party reported that a witness to the raid said he heard a knock on the front door. Someone in the apartment asked, "Who is there?" "Tommy" was the reply. Then a gunshot ripped through the door and into the front room.

4) Because of the contours of the walls of the apartment it is physically impossible for anyone lying where the sister was lying to shoot at the door and hit it.

5) After the pigs stormed into the front room of the apartment they commenced firing through the walls of the apartment, wounding 'Doc' Satchel, who was in another room, in the abdomen. (Firing through a closed door or wall is illegal, that is, illegal for the people, apparently not the pigs.)

6) Of the 100 rounds fired into the apartment only one could have been fired from inside the house, and that one shot by Brother Mark Clark who was wounded and dying by the front door . . . and had no gun.

7) It was determined by an autopsy that Chairman Fred had some traces of sleeping pills in his bloodstream. In other words he was murdered in his sleep.

If the Panthers had as many weapons as the pigs said they had and if they had fired them, there would have to be evidence that those weapons were fired. There was absolutely no evidence to indicate that the members of the Panther Party had returned the fire. In fact all the evidence pointed the other way. In spite of all the evidence they still managed to arrest the seven surviving Panthers on charges of attempted murder.

Two years later, on Aug. 24, 1971, state's attorney Hanrahan and 13 pigs who participated in the raid were brought under indictment for obstruction of justice. This indictment doesn't deal with the murders of Fred Hampton and Mark Clark. The indictment accuses Hanrahan of "unlawfully, willingly and knowingly destroying, altering, concealing and disguising physical evidence by planting false evidence and by furnishing false information."

As this is being written, Hanrahan and his lawyers are in the process of having the indictments squashed on the grounds that special prosecutor, Barnabus Sears had "intimidated" the jurors and that the statute of limitations had expired.

How were Hanrahan and his lackeys able to commit murder and get away scott free? The answer is not as simple as you might suspect it to be. The obvious answer is simply that the state wanted Fred assassinated and ordered Hanrahan to do the job. Therefore it is only obvious that he would be protected by the state. So after the infamous raid, Hanrahan realized that the people were not going to buy his bullshit pure and unadulterated, so obviously he had to invent and destroy evidence and falsify testimony. He did this knowing after enough evidence was gone, there was no way under the "democratic system of law" that he could be indicted for murder. The worst thing that could and did happen was that he and his boys could be indicted for obstruction of justice, which is in reality a very minor charge. (Although it shouldn't be considering he is state's attorney for Illinois and sworn to uphold justice.)



However, ultimate blame for his being able to literally "get away with murder" lies with Black and all progressive people in this country. We have to stand up for people like Chairman Fred 'cause as we've seen they've added Jonathan, George and a host of unarmed others to the list.

If after the murder, we had stood on our collective feet and demanded that this pig be punished, you can be sure we would have one less pig on our hands.

However, Chairman Fred lies dead, and Hanrahan and his lackeys face a maximum penalty of one to three years imprisonment and/or a \$1000 fine. (The penalty for being Black and robbing a gas station of \$70 is death.)

How long, how long will we endure the injustice of Amerikka's dual system of justice? Let's gather together and end this damn oppression!

by E. Jive

cont. from p. 7

BLACK DEAN ANALYZES CURRENT CAMPUS PROBLEMS

Black Students for Black Action as an organization, is comprised of and made functional by black students; it is everyone's thing. This is so obvious that sometimes it is overlooked. Therefore, whatever the majority desires to do a minority has no right to try to deter them or, them or, in other words BSBA's direction is determined by the will of its members, i.e., black people.

What was possible, then, I thought was the will of the people becoming non-existent or overly complacent and perhaps falling behind in political awareness and community involvement. Yet, Brother Thomas believed that people always seem to react to a crises situation. Consequently, during the time of a crises situation it would not take much for people to pull

back together again and maybe redirect their efforts into a different endeavor.

In attacking the root of the problem, of why a mere handful must do virtually all of the work, Paul discussed the situation from a perspective that very few have chosen. Four years ago, when BSBA was just being formed and committees such as Tutorial, Black Rap, and Freshmen Recruitment were created there was more than enough work so that everyone might become involved. In large measure, many people did.

However, following the entrance of the class of '72, Paul continued, there was not much for the black students to do as far as erecting a structure for BSBA. As a result, many people merely did nothing or operated in the pre-existing commit-

tees. Indeed, this attitude was not fostered by individual laziness but by an inability to see beyond the already present needs and commitments of BSBA. In summarizing what he said, the Dean stated that perhaps when there is the lack of a challenge, there will be little or no interest on the part of people.

In walking and talking to and from the beach, Paul and I discussed his year at law school and the future of Lake Forest College, although black students at this college dominated our dialogue. I believe that we have an intelligent and sensitive black man in the administration. I believe that his patience and unselfish attitude will be of value to black students along with the previous experience of having been a student here. Let us not neglect Paul, let us not neglect black people.

SOVEREIGNTY OR DEATH: PANAMA FIGHTS VICIOUS U.S. IMPERIALISM

In recent days, the people and the Government of Panama have been the target of a volley of attacks and insults in the Congress of the United States.

Senators and representatives have launched attacks against the demands made by Panama in the negotiations under way in Washington on the future of the Canal Zone, a 553-square mile strip of land (five miles on either side of the canal) under the occupation of U.S. military forces.

General Torrijos, Chief of the National Guard of Panama, has made repeated statements to the effect that Panama demands absolute sovereignty over the Canal Zone. "The present generations of Panamanians," he has said, "do not and can never understand that there should be a territory of another country, with its own laws, police and flag, within our own territory."

The Canal Zone is under the absolute command of a Yankee governor, who is appointed directly by the President of the United States. The United States pays rent to Panama amounting to more than two million dollars a year and, at the same time, receives revenue in excess of 100 million dollars a year from operating the canal. The revenue is derived from the fees charged the ships that cross the waterway.

In the Canal Zone the Yankees have military bases, airfields, missile-launching emplacements and military training schools such as the one at Fort Gulick. In this school, officers from Latin American armies take counter-insurgency courses that are taught by Pentagon men for repressing the national liberation movements in that part of the world.

A strong current against returning the Canal Zone to Panama is developing in the U.S. Congress. Dante Rascell, Chairman of the Commission for Latin American Affairs said, "We want a U.S. canal, on U.S. soil and for the U.S. people." Daniel Flood, Representative from Pennsylvania, attacked the people of Panama in the

scorn they feel for the peoples of Latin America, is typical of the Yankee imperialists. The colonialist spirit is present in the derogatory and insulting words of these U.S. legislators, those spokesmen in Congress of powerful business interests.

However, the Panama case isn't easy for the Yankee imperialists. No longer are we living in the early years of this century, when the United States could impose a "treaty in perpetuity" on Panama. Since then, the anti-imperialist struggle and the fight for the recovery of the Canal Zone has rallied all the people of Panama.

The events of January 9, 1964, which left a toll of 30 dead and more than 300 wounded are proof of this. On this day, U.S. troops stationed in the zone fired on Panamanian demonstrators who had raised their country's flag on



I was a gangster for Wall Street: I helped make Mexico and especially Tampico safe for American oil interest in 1914; I helped make Haiti and Cuba a decent place for the National City Bank boys to collect revenue in; war is a racket.

Smedley Butler, Commanding General U.S. Marine Corps, 1934

following terms: "If Panama is a nation today, it owes it to the action of the United States. Thanks to us, Panama went from being a sewer of diseases and poverty to what it is today....." And Representative Leonor Sullivan, Democrat, said, "It isn't wise to negotiate with the anti-constitutional provisional military Government of Panama when it acts illegally and in a discriminatory manner against the residents in the Canal Zone and keeps up a steady stream of propaganda hostile to the United States."

Other members of Congress expressed themselves as follows: "Any cession of Canal Zone territory is inconceivable....." "I venture to predict that General Torrijos could be the victim of a coup that could take place at any moment." "This is a temporary, bloody and revolutionary, unconstitutional, blackmailing and demagogical government....."

It is well known that such threatening, insulting language, which in essence reveals all the

occupied territory. The determination of the people of Panama to face any risk in order to win their just demands in the interest of their country's sovereignty, is strongly revealed in this incident.

"The outburst of 1964," Torrijos has said, "was the result of 60 years of discontentment of a nation that has resented the presence of a foreign enclave within its territory. That confrontation could take place again if there isn't a just attitude in connection with negotiations on the Canal."

Negotiations on the Canal were resumed last July in Washington. First the U.S. press and now also the members of Congress have attacked Panama which reflecting the sentiment of one and a half million Panamanians, has demanded in the talks that the Canal Zone should belong to

Panama.

Many imperialists are worried over future events in Panama. One of them, Senator Alan Cranston, has demanded that solutions be found before the shooting and the bloodshed starts.

A recent news dispatch tells of the determination of the people of Panama, as follows: "Sovereignty or death is a common phrase in Panama. You can see it scrawled on the walls of business places, on bare brick walls, and on the sides of city buses...."

This is the identical dedication and resoluteness of 1964, only it has grown tremendously. Panama is not willing to continue tolerating the Canal Zone as Yankee territory within the national boundaries. Panama demands both territorial and fiscal sovereignty over the Zone.

SWEETBACK CONTROVERSY CONTINUES

FOR SWEETBACK

- Sister Millicent Edder

Melvin Van Peebles' Sweet Sweetback's Baadasssss Song has been the focus of much controversy among Blacks. From the first, it must be recognized that interpretation is, at its very roots, a subjective process by which one manipulates the factual variables before him, into interrelated sets of opinions.

Huey P. Newton, minister of defense of the Black Panther Party called "Sweetback" the first truly revolutionary black film made. Don L. Lee, poet, and a Kuumba Workshop of Chicago member, objected to what that group termed the "negative influences" of the movie and the horrible way in which the black woman was caricatured as a woman of ill virtue.

Lerone Bennett Jr. in his article, "The Emancipation Orgasm: Sweetback in Wonderland," in Ebony Magazine of September 1971, called Sweetback a reinforcement of the "Black Stud" stereotype:

What I am concerned to emphasize here is that the road forward for Black people is backwards and inwards, down the center of that great tradition. And it should be obvious, from what we have said here, that a fatal misunderstanding of the profundity and richness of the Black experience lies at the root of the image of confusion in the Black community.

Because of our misunderstanding of our experience, because of our misreading of the tracks of the black spirit, we are cleft in the soul and mind. And we whirl around and around, in our extremity in a symbolic vacuum, striking out blindly at real and imaginary enemies, immobilized by the conflicting demands of contradictory images."

Most of the negative response to the movie, from my standpoint it seems, is related to the setting of the play, the scenery, and the characters instead of the plot, which should have been the issue. Their surface interpretations obliterate the essence of the movie - but the surface can be dealt with too....

A major complaint, which was a surface issue, was the sexuality of the movie. Many felt it excessive and appalling. It seems a little peculiar to me that so-called revolutionaries or nationalists are extremely hung-up in western morality; so hung-up in the evils of the "flesh" that it held their interest to the point that they missed the plot of the movie - the coming into being of a Black man or the revolutionizing of Sweetback, a whorehouse stud. It seems that it is western morality that debases sex-for in itself, sex is nature and nature cannot be base.

In conjunction with the issue of sexuality, Sweetback's first encounter with sex as a "baptism into manhood" was objected to by Brother Frances Ward of the Kuumba Workshop in a recent program on NET's Black Journal. Brother Ward claimed that nowhere in the history of Black people anywhere was sex used as an initiation into manhood or womanhood, as the case varies. (Some African tribes have puberty rites whereby the youths are brought into adulthood by the use of sexual intercourse, mocked or actual.) I hate to go into a morality sermon but sexual inhibitions are western in origin. The act that is chastised becomes base or evil in the person's mind whereas the act that is accepted as normal exists without fear, embarrassment or inhibition.

It seems to me that a significant number of Blacks are still hung-up with the "universal Black identity concept" (as I call it)--a prescriptive metaphysical discipline which delineates those properties which are Black from those properties which are not, in no uncertain terms. On Black Journal, Van Peebles was slighted as being an exploiter and not an artist. It has gotten to the point where Black art has to fit a mathematical equation which is the short run, for it won't be long before it will kill itself because in a limited vacuum of that which is Black we are soon to

CONT. PAGE 20

A BALANCED VIEW

by B. LEE

"Sweet Sweetback" was the most revolutionary film ever produced -- Huey P. Newton. "Sweet Sweetback" should be banned as it is counter-revolutionary and an insult to the Black community-Kuumba. (For the uninformed Kuumba is a Black Community Workshop based in Chicago. Val Gray Ward is its director. Its membership includes Don Lee, Lerone Bennett, and lesser known, but equally dedicated actors, dancers, writers, musicians and singers.)

The above are conflicting views of the film written, produced, directed, and starring Melvin Van Peebles. Obviously, there is no simple answer or there would not be disagreement between two highly respected members of the Black community both of whom are about the liberation of Black people.

The film is revolutionary. It traces the politicization of a pimp. Unwilling to accept his oppressive state, he rises up and strikes back. When he is in trouble, young brothers and sisters come to his aid by setting fire to a police car. It vividly illustrates what a true revolutionary may have to go through-- such as when he eats a raw lizzard and when he is set upon by police dogs, kills them with his knife. Perhaps even more inspiring is the fact that after standing up to the oppressors, he not only gets away but is "coming back to pay some dues."

The film is counter-revolutionary and degrading. Many of Sweetback's actions are spontaneous and unplanned reactions, and as such, dangerous to any movement. The leader of the young brothers and sisters is gunned down. Since he is described as "our future", it appears that revolution seems doomed. There is also the typical super-stud stereotype of the Black males and the mechanical manner in which every sex act is performed.

Perhaps the best measure of a film, or any other form of communication for that matter, is not what message was intended but what got across. On this account it seems that many people came away with the impression that they could f--k their way to freedom as Sweetback had with the leader of the white motorcycle gang.

On the other hand, Sweetback has undeniably generated a good deal of discussion among the Black community about Black art forms and its relationship to the Black movement and this is good.



THE PEOPLE'S DISCIPLINE MUST BE SELF-IMPOSED

by B. Jive

A lot of people believe that anyone who allows himself to be disciplined is stupid. They believe one has to be dumb to allow himself to be disciplined, and that a person who is intelligent cannot nor will not allow himself to be disciplined. However, anyone who holds these views doesn't have a correct understanding of discipline or its role in an organization.

In order to more clearly explain what is meant by discipline in this context, the nature of this decadent society and educational system must be understood. What is taught in amerikkan schools today is not only reading, writing, and arithmetic, but discipline of sorts. This is not learned so much by what they are taught, but how they are taught. The first thing students learn is that the teacher is always right, no ifs, ands, or buts. They learn to follow the teacher's orders no matter how ridiculous. And if they fail to comply, they are punished with the almighty grade. (They are also competitive, but always with their peers, and never with the teacher or the source of authority.) Whether we want to re-

alize it or not, this is what education in this society is all about---learning to obey every bullshit rule that comes down from anyone who calls himself a leader. The concept of discipline is not as simple as "you do what I tell you to do or you'll be punished." This, in fact, is not discipline, but a form of slavery!

Discipline can simply be defined as the training of mind and character. This type of discipline can only be self-imposed. The concept of self-imposed discipline is very important. This type of discipline involves nothing more than your making a "sho' nuff for real" commitment. This is something that must come from within and be for real.

Black people in this country, at this particular point in historical time do not need leaders; specific people whose only function is to plan strategy, create ideas, decide courses of direction which, once finalized, are brought back as instruction to the masses. This has been a problem and one of the gravest mistakes which has occurred repeatedly in the Black American experience. The people are the only leaders. They decide themselves what they want. They will determine

as to what direction they will go to attain what they want to achieve. For ultimately the power always lies in the hands of the people.

But in order to most efficiently achieve what they need, the need of a coordinator and not a leader arises. A person/persons whose specific purpose is to collect, itemize data and ideas from the masses. Sometimes snap decisions must be made, when there is not time for the masses to do so, here again the need of a coordinator arises.

As stated before discipline is the training of ones mind and character. Probably one of the most important aspects of this training is the learning of the principle of democratic centralism. This term can be defined as an acceptance of a final decision, that has been discussed and voted by the masses. This is not to say that if your opinion on a matter differs from the group, that you should be silent. Indeed, you must understand that if you are silent, you are wrong in doing so (Chairman Mao calls this the crime of liberalism). However, you must understand that once a decision has been finalized, the masses (or an organization) must move as one, as fish move through water. This is the ONLY viable solution.



HOPE YOU HAVE GOT YOUR THING TOGETHER



Take Me In Your Arms



Miss Heroin

So now Little Man you've grown tired of grass, L.S.D., acid, cocaine, and hash. And someone pretending to be a true friend said, "I'll introduce you to Miss Heroin."

Well Honey, before you start fooling with me, Just let me inform you of how it will be. For I will seduce you and make you my slave. I've sent men much stronger than you to their graves.

You think you could never become a disgrace And end up addicted to popppy seed waste. So you'll start inhaling me one afternoon; You'll take me into your arms very soon.

And once I have entered deep down in your veins, The craving will nearly drive you insane. You'll need lots of money (as you have been told) For Darling, I'm much more expensive than gold.

You'll swindle your mother and, just for a buck, You'll turn into something vile and corrupt. You'll mug and you'll steal for my narcotic charm, and feel contentment when I'm in your arms.

The day when you realize the monster you've grown, You'll solemnly promise to leave me alone. If you think that you've got the mystical knack, Then, sweetie, just try getting me off your back.

The vomit, the cramps, your gut tied in a knot, The jangling nerves screaming for just one more shot. The hot chills, the cold sweat, the withdrawal pains Can only be saved by my little white grains.

There's no other way, and there's no need to look; For deep down inside, you will know you are hooked. You'll desperately run to the pusher and then, You'll welcome me back to your arms once again. And when you return (just as I foretold!) I know that you'll give me your body and soul. You'll give up your morals, your conscience, your heart, and you will be mine until DEATH DO US PART.

—Anonymous Addict

(From the McGuire AFB, AIR TIDES)

EXPRESSIONS



I miss you so very much, as each day passes it seems I grow weaker. If only I could just hear the sound of your voice, feel the touch of your hand, or see again the smile that means you are pleased, I know it would ease this torture I am going through in both mind and heart.

I find myself living in a shattered world of fantasy, afraid to face reality, knowing without you, this would mean a living death. Wondering, worrying and crying because you aren't here with me. My Love, Oh My dearest Love, what has taken you away from me so suddenly without warning. Can it be you were never really here? You walked into my life bringing a sudden light of hope and true love, but as though it were all a dream, I woke up and you were gone.

Why are you sending me through this darkness? I could withstand any type of hardship as long as you are by my side. Alone, as I am now I just can't take another step. I feel as though I have lost my eyes to see, my legs to walk, my ears to hear, my brain to think, my will to live.

Why have you gone away? Why have you turned from me, taking away every ounce of Love, Hope, Trust and Happiness you gave so beautifully, yet given up so quickly. Oh Love, I want to fall on my knees and cry out to this empty and unlistening world, Where, Where, HAS MY LOVE GONE.

I am beyond being hurt, my mind and body are numb, my heart is with you, wherever you may be, PLEASE, PLEASE, come back and LET ME LIVE ONCE AGAIN.

I shall wait for you as long as I can see the Light of Day, the Darkness and Loneliness of Night, and when I can no longer withstand this emptiness, and when I lose all Hope for your return, I shall go, Only to return.

Laurine Packard

CONFESSION TO THE PEOPLE NUMBER TWENTY-ONE

when i was a little girl
i used to sing to myself
all
the time
on the way to school
over the traffic in the streets
beneath a lonely viaduct in the
playground on the swing back
and forth back and forth
in the coatroom in the bathroom
at the dinner table (i usually got scolded)
looking at television (shut up, girl, we can't hear)
at night in bed alone i'd sing to myself
as i drifted into a dream and
boom!
one day i left for college and some
brilliant whi/te person informed me that
singing-for-no-particular-reason was a form
of nervousness and yes
i should check out a therapist and yes i did
and sho' nuff pretty soon i'd stop singing to myself. . .
but i felt empty inside hollow and empty inside and
even my therapist couldn't explain it
so i took it to my man (MY BLACK MAN, you dig) and
he told me exactly what my problem was he said. . .
damn baby i notice you ain't been singing lately like
don't you realize that your singing is you black soft
sweet and low syrupy like honey on biscuits and that's
from your soul which ain't got a damn thing to do with
nerves and like i need your singing too cause it soothes
my soul and that's really ALL you should be concerned with
in the first place my love you dig?
and i dug just what my man (MY BLACK MAN, you dig) was saying
cause you see brilliant whi/te people of the world
I AM A BLACK WOMAN AND I WANT TO BE FREE TO SING MY SOUL SERANADE
FOR ANY REASON AT ANY TIME TO ANYONE JUST LIKE I DID
when i was a little girl
i used to sing to myself
all
the time. . .

and my song is my therapy
yeah.

- tang tynes

EXPRESSIONS

composition
you see
him was a gemini
with
scorpio
rising
him was very into all that shit!
anything him did . . .
his love for and affiliation with honkies
his love for and desire of white/pussy
his love for and support of nixon
yeah
him was a gemini

with
scorpio
rising
him was very into all that shit!
and the brothers and sisters tried
to hip WOODROW bout oppression and
suffering and the rape of his mammy
and Bobby and Erika and the cutting
off of his daddy's balls and slavery
and neo-colonism and the word BOY
and nikki sonia leroi don and malcom x
and nation time and genocide and revolution.
but WOODROW was/a/gemini/with/scorpio/rising
and wasn't very interested in all

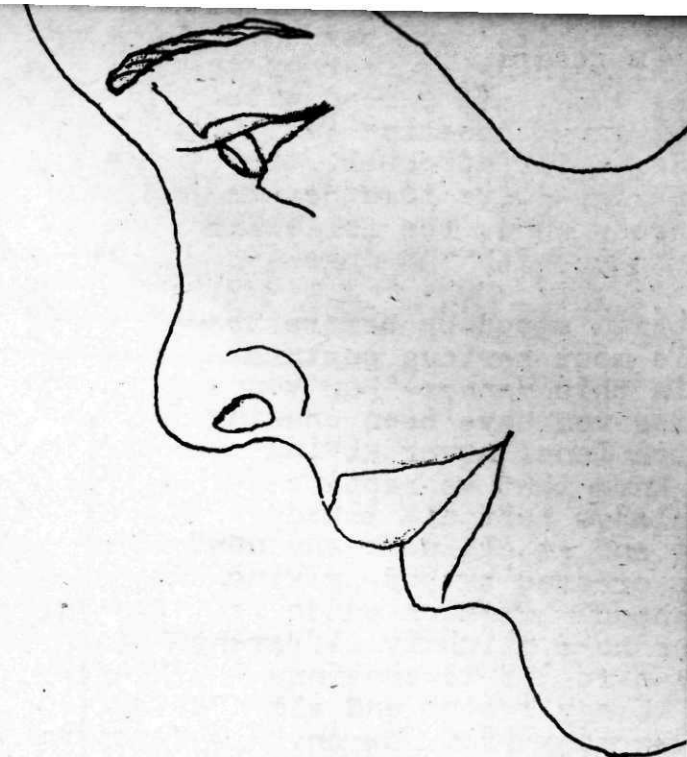
that
blk
talk
him didn't understand that he was just another
nigger

with
whit/e
descending. . .
that's all
lilliantynes

for George's Mother

The pain, the pain -- oh, can you ever
even know it?
The pain burning intensely and righteously
The pain that indicates the way true
freedom must be earned
The pain that tells you that you've
got to go the way of battle
Tells you this despite the gentleness
of the love you feel from deep inside you
outward to it's large and pulsating source
Makes you sacrifice selfish ways of
personal and one-time relative importance
Realizing that only upon death will
you part from your dreams fighting even
then to remain in you stead
Sobbing, gushing inside for sorrow fills
you just as determination firms up your
conviction to destroy contradictions
Mother dear and knowing it too 'cause
your very presence brings it real before her
eyes
Brother true and strong, gaining more
wisdom and having to strike with it for
life
Bidding bitter misery be gone
Letting ooze warmth of spirit
Breathing free across the chains of fear
Feeling love's existence despite hated acts
Hating the people's enemy thus inviting death
Remaining true to truth
Dying a gallant and untimely death
while
Righteously spurring the rush toward
freedom by virtuous example
Who's going to ease the pain?
Who's going to take the blame?
Refrains of black misery
Real, Real, in the heaving
bosom of that grieving black mother
Can you explain the explosive
demise of tall, mellow, black togetherness
Can you do it good enough to calm
the heaving heart of the angelic
syrupy, sweet black mother
But she doesn't ask that you explain
Rather, she would have you understand
That the individual suffers as the group
That he died in a war yet unwon
That she grieves with all mothers for
every son living death instead
of fighting for life
She would have you -- she
would have you as she had him
Standing tall, strong and confident
Struggling long, hard and
undaunted
She would have you as her warrior
or she would curse your
slave name because it has made you a
Slave!

with love for michael



Revoluti

There's a pig upon the h
If the people don't get
Revolution will
We're gonna Kill that pi
just like they killed br
Am I Right or Wrong
Right On!
Aren't I feeling Strong!
Right On!
1, 2, 3, free Angie, 1,
1, 2, 3, free Angie, Fre

Society will feel the pa
Racism from this system
Drain
We're gonna free ourselv
And this system we'll th
People have no fear. Or
Cause Revolution's here
1, 2, 3, Revolution, 1,
1, 2, 3, Revolution, Rev

We're gonna put our syst
in
We'll do it so fast that
spin
We'll bring socialism he
All people will be peers
All power to the peop

Right On!
All power to the peop
1, 2, 3, free the
1, 2, 3, free the
1, 2, 3, free the
Right N

EXPRESSIONS

WOODROW

was a very

heavy

cat

anything him did

could be explained in terms of

his

astrological

composition

you see

him was a gemini

with

scorpio

rising

him was very into all that shit!

anything him did . . .

his love for and affiliation with honkies

his love for and desire of white/pussy

his love for and support of nixon

yeah

him was a gemini

with

scorpio

rising

him was very into all that shit!

and the brothers and sisters tried

to hip WOODROW bout oppression and

suffering and the rape of his mammy

and Bobby and Erika and the cutting

off of his daddy's balls and slavery

and neo-colonism and the word BOY

and nikki sonia leroi don and malcom x

and nation time and genocide and revolution.

but WOODROW was/a/gemini/with/scorpio/rising

and wasn't very interested in all

that

blk

talk

him didn't understand that he was just another

nigger

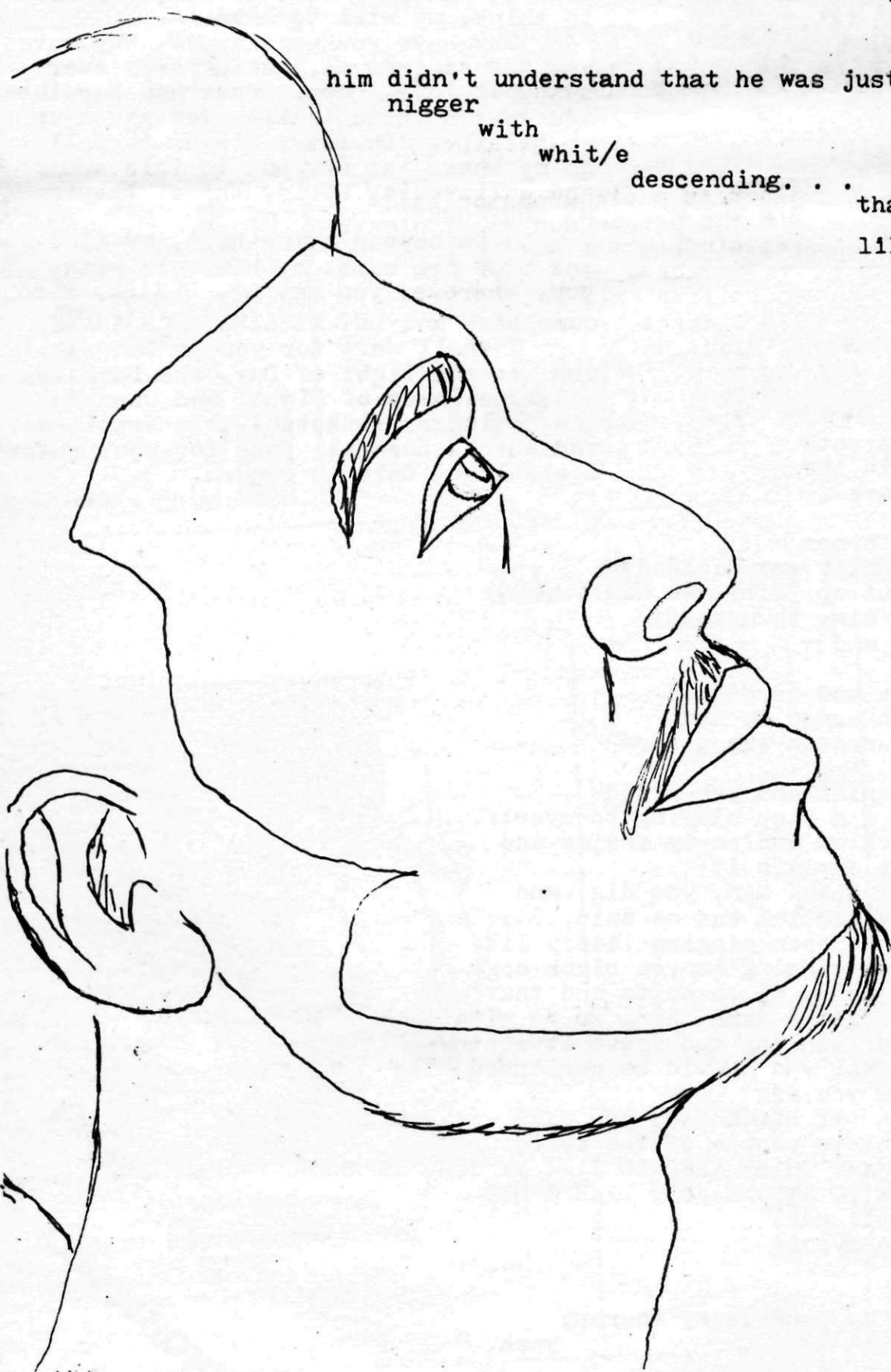
with

whit/e

descending. . .

that's all

lilliantynes



stead
inside for sorrow fills
tion firms up your
contradictions
knowing it too 'cause
ings it real before her

strong, gaining more
strike with it for

isery be gone
mth of spirit
cross the chains of fear
existence despite hated acts
e's enemy thus inviting death
to truth
ntimely death

the rush toward
ous example
he pain?
he blame?
k misery
aving
ieving black mother
the explosive
w, black togetherness
ough to calm
the angelic
ack mother
ask that you explain
e you understand
ual suffers as the group
a war yet unwon
with all mothers for
death instead
life
she
s she had him
strong and confident
long, hard and
her warrior
se your
se it has made you a
Slave!

with love for michael

Revolution Poem

There's a pig upon the hill
If the people don't get him the
Revolution will
We're gonna Kill that pig today
just like they killed brother Fred
Am I Right or Wrong
Right On!
Aren't I feeling Strong!
Right On!
1, 2, 3, free Angie, 1, 2, 3, free Angie
1, 2, 3, free Angie, Free Angie Right On!

Society will feel the pain
Racism from this system will
Drain
We're gonna free ourselves today
And this system we'll throw away
People have no fear. Oh yeah!
Cause Revolution's here
1, 2, 3, Revolution, 1, 2, 3, Revolution
1, 2, 3, Revolution, Revolution Right On!

We're gonna put our system
in
We'll do it so fast that heads
spin
We'll bring socialism here
All people will be peers

All power to the people

Right On!

All power to the people

1, 2, 3, free the people
1, 2, 3, free the people
1, 2, 3, free the people, free the people
Right Now!

MISSIONS

EXPRESSIONS

One beautiful day the fifty rabbits of Cabbage Patch Lane came together with their self-appointed leader and decided that they needed to change their way of living. The leader stood before the group of forty-nine and spoke long and wisely. He told them that for years rabbits have been constantly on the run and lived in daily fear of the dogs of Cabbage Patch Lane. They all agreed with him and suggested that they have a meeting (a family meeting) with the dogs; for after all, they shared the same farm, so why not live together in harmony. The rabbits cheered. And, the following evening, a meeting was arranged with the dogs.

The leader of the rabbits stood up before the assembly while assuming his most serious posture. He explained to the dogs in this manner-"Now you dogs know that for centuries you have been chasing the rabbits of Cabbage Patch Lane, never giving us a moment's peace. You know that we rabbits can out run you. You're always left all tired out and defeated. Why not end it all here and now? For are we not all animals created by God, giving us a common bond of animalhood? Perhaps we do look a little different and have slightly different habits but that is no reason for us to continue living such hectic lives. I say let us end all our suffering and live in harmony from now on." The dogs and rabbits cheered their agreement.

On the following afternoon, the leader was out taking his afternoon lettuce lunch with his wife and small son. He had just commented on what a beautiful day it was when his son spied a vicious looking dog glaring down at them from yonder hill. The small rabbit became very nervous. The leader spoke to his son in these words - "There's nothing to be frightened about. Remember last night at the meeting how the dogs agreed that we were now brother animals and they would never chase us again?" The small rabbit replied yes, but as he looked up again at the vicious looking dog, he was off to a fast run. The leader called out, "What's the matter my son, didn't you hear what I just said?" "Yes," replied his son, "but you see, father, that dog might not have been paying attention at the meeting!" And with that, he ran on only glancing back once to see the dog pouncing down on his parents to devour them.

Moral: Every brother ain't a brother, some's a mother.....

Reflections: Who was wrong?
Should the leader have left well enough alone and refrained from defying the law of nature?
Maybe his son's nervousness and lack of faith confused the dog?
The dog wasn't that old and could have been taught new tricks, even though the rabbit ran first?

To Our Women of Ebony Birth
through Whom We find our essence
And by whom we justify our existence
you frustrate us
you help us
you disappoint us
you honor us
you anger us
you bring Us Joy/and

We love you
We love you
We love you

EXPRESSIONS

true i'm not a clairol blond
and i'll probably never wear
a cassinni original
i've never been skiing
or boating
and i've never been pushed
into a swimming pool at a party
with all my clothes on
i've never seen paris in the springtime
but i know blk/love
in the nighttime
and early in the morning hours
warm, sticky and sweet
like licorice syrup
or chocolate candy that melts in your
as well as your hand
i know about smiles that are real
and not just because you have some mon
or know someone that does
i've tasted peach cobbler
that momma made
just for me
and i've always gone to bed feeling right
after kissing daddy goodnight
true there are many things i'll never
see and many places i'll never
go and many things i'll never
do
but the things that will fill me
will be the richness of being black
the feeling
the touching and dancing blk
the singing shouting and praying blk
the feeling
the warmth of blk/kisses
the tears at blk/funerals
the feeling
the reality of the realness of trying
yes
the feeling good and righteous and hap
the feeling proud
the feeling
i'll never be rich i know this
but my wealth
will be the feeling
the richness
the blackness and sweetness of
my
blk/feeling/goodness

When it comes
You'll know
'Been here a long time
But ain't seen it yet
It's here,
though
it was born long before
You and me.
Hell of a thing that we ain't
found it yet, but
it's here.
It shakes my bones and
blazes up my spirit,
It does your soul more
good than a cup full of praye
It's here, don't act like its
nowheres near!
Your mind can't understand,
but you can.
If you can't, you ain't free!
I'm speaking of freedom!
And you ain't....
FREE!!!

Trigo

OTA DREAMS AND GROWS INTO UNITY



In the past year or so, the idea of forming some type of coalition among Black college communities had cropped up here several times. However, it was not until this fall that the idea was crystallized. Some of us at LFC were of the opinion that it was a contraction in essence to talk about the unification of Black people, and then to deal with it only at Lake Forest College. It was necessary we realized, to first build a strong institution here at the home base; that institution is the reality called Black Students for Black Action (BSBA). We believe that as far as expanding and creating within the organization we have reached the limits of our potential at the geographical location of Lake Forest College. Therefore it is now time to grow and branch out in an attempt to organize and unite Black Students exists. The area we speak of is the North Shore and Chicago area.

In view of this it was necessary to attempt to create an organization comprised of schools geographically close to Lake Forest. We called this organization CTA—a Swahili term which means "to dream and to grow." The purpose and general guidelines for this coalition are listed below. These guidelines are only temporary and can be expanded and finalized when we get a clear understanding of what schools in the area wish to accomplish through this vehicle. CTA is very much in its embryonic



B. Smith, Chairman.
LFC CTA Committee

stage and so far has no formal structure. However, a conference was held on November 13th and 14th at Lake Forest College with the specific purpose of establishing an organizational structure, as well as a means of implementing programs and projects. There are twelve schools in this area that were invited to this conference in order to involve them in the planning stages of CTA.

In our day-to day life, Black people have undeniable responsibilities to and for each other. Although as students we are temporarily removed from the masses of Black community. We realize that racism consists of the cultural, political, economic, and psychological oppression of one race of people by another race of people for genocidal purpose.

With a mutual understanding of the problems that face us, as well as a mutual understanding of the respect for each other, we can move through unified efforts to aid in the uplifting of the Black community, and end this oppression and exploitation, thus aiding the liberation struggle of Black people everywhere. Through CTA, we as Black student communities isolated as it were from one another on our respective white college campuses shall unite our forces forming a strong and viable Black student front. We shall share our problems and attempt to coordinate our efforts and programs thereby creating increased awareness and consciousness.



Mr. Mojekwu talks
on Pan-Africanism



Tony Peters discusses economic
returns for black college grads

SWEETBACK

cont. from p. 13

reach that finite door of no return. Black art should be as varied as Black artists if it is to be art—otherwise call a spade a spade, and let's dub it Black science.

The "universal Black identity concept" is a stifling, choking state of existence that leaves one mindless—falling in and out of what is Black and what isn't — no questions to be asked. As well, it fits in well with the white set of realities, i.e., "all niggers look alike, think alike, got rhythm.... etc.

Another major issue was the role of Black woman. I did not see the Black woman in the movie. The setting of Sweetback and the characters were in no way representative of the Black community as a whole. I do not feel that was quite Van Peebles' intention but nevertheless the setting and characters are a part of the Black experience and hence a part of the Black community, a slice in the infinite pie of Black realities. Being such, the Black woman was not represented in the movie; I believe that there can be no movie which could possibly represent the Black woman for she is as varied as all the sisters who have comprised her, who comprise her now, and who have yet to compose her. The group of Black women in Sweetback represented a group of Black women, not all Black women.

Sweetback was raised in a whorehouse (from what I gathered) and his education was in the beds and in the streets. He could not have any intellectual relationships with any woman because his mind apparently was not attuned to viewing women as intellectual beings; his relationships with them were entirely physical but that was Sweetback's reality and not necessarily yours or mine.

Yet, the sexuality of the movie, and the Black women in the movie were all incidental as far as I could see. Sweet Sweetback's Paadass Song was the story of Sweetback and his coming into Blackness, his coming into the awareness of oppression....

At the beginning of the movie Sweetback himself was a tool of oppression and exploitation of himself and his people. His existence was getting over at anybody's expense but his own.

Sweetback's first taste of the fire of truth came when he was carried in the police car with the young revolutionary brother. At first he did not react to the pigs inhumane beating of the young brother but something came over him....perhaps at this point he was birthed instinctually into blackness as he plunged the handcuffs into the heads of the pigs—yet the expression on his face changed; becoming more and more intense as he continually beat them with the blood-covered handcuffs.

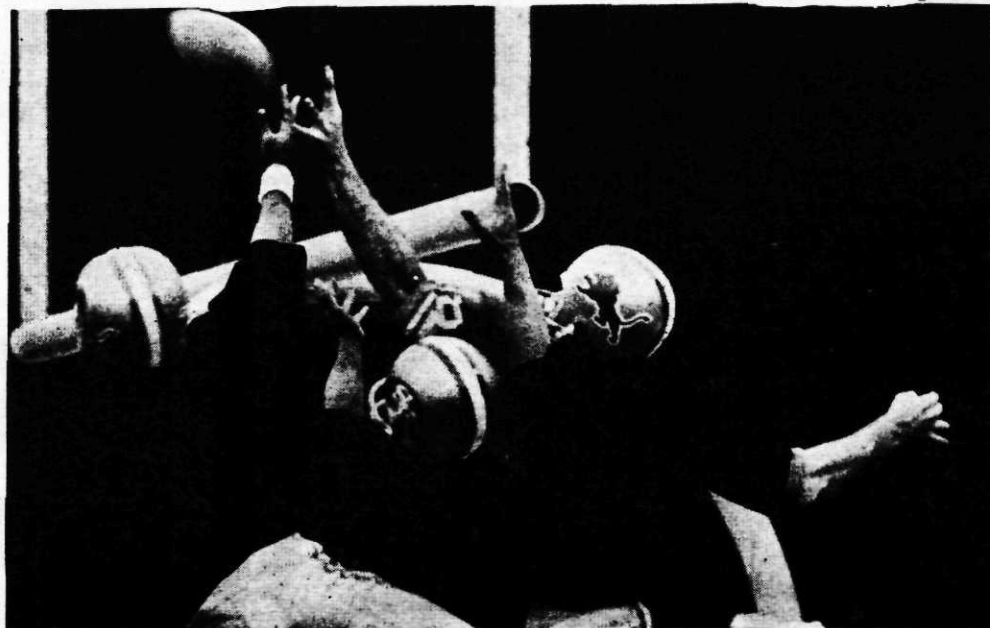
After the first taste Sweetback was thrust into a barrage of realities as he became a fugitive; a political refugee. The realities that it takes intellectual Black people years to perceive and believe came down on him at one time—and he dealt with it—he dealt with survival—but this was a different Sweetback because he dealt with the survival of the young revolutionary brother too. His existence was no longer just "getting over". At one point in the flick a brother was sent to get Sweetback—to help him in his route to escape...yet he told the brother to take too because he was our future."

The beauty of Sweetback was Sweetback's baptism into Black reality and the way he dealt with it on his level... Some say that the film wasn't revolutionary because Sweetback did not change. If Sweetback had not changed and was still the self concerned sex-stud, blind to the realities of his own oppression and exploitation — then he would be breathing easy after escaping and would by no means be a baadass nigger coming back to collect some dues."

Perhaps, as the challenges of Sweetback would say, I really were into the flick...I perceived things that were not there. But, it would seem, that reality is that which is perceived and irreality is the lack of perception. Still, interpretation is relative, and I hold fast to lighting Van Peebles on with his baadass movie, which to me is both revolutionary and beautiful.

BLACKS QUIT LFC FOOTBALL

cont. from p. 10



Those areas outside of football were important also. In a way, these are of more importance than our gripes about football.

Support for football was nil. There was no active student support or active administration support. Nobody cared about football and the athletic department was of no help either. In the final analysis it appeared that the Black community was the only group that actively supported the sport. Why should we sweat our asses off in the school if the school doesn't care? We are the minority at Lake Forest College and we have nothing to gain from football participation. Our existence won't be lessened any if we play. If whites on campus won't come out for the team or even support it, then it is foolish for Blacks to do so. It would be far more meaningful for us to concentrate on an education than to waste valuable time on the football field. We would much rather have the Black community watch us play intramurals. At all the away football games, the only spectators were Black and I know that whites were not denied access to money or rides. The percentage of Blacks on the team in respect to Blacks on campus was much higher than that of whites. And there are whites who played high school ball. So why should Blacks continue to support a team that the rest of the community obviously wants cancelled? On the face of all this negative feedback we saw no reason to play and as a result Lake Forest had to drop football this year. And up to now, there still has been no campus uproar over that fact.

There was never any attempt to drum up interest in football by either campus groups or by the athletic department. There was never any posters around campus advertising the games, Homecoming was a joke and there was just no spirit and enthusiasm at all coming from the Sports Center. Sports publicity may well have been non-existent for all the assistance they provided. I just boils down to the fact that the college community didn't care about football. It would have been foolish for Blacks to go out for the team as things stood this year. There were other more important and relevant issues which we could deal with rather than waste precious hours away on the field.

MEXICO, 1984

In Mexico, a country where the same political party has been "winning" the presidential elections for the past forty years, real political awareness is something which develops mainly amongst students who attend the state's senior high schools (Preparatorios or Vocacionales) and the state universities. Even before the massacre of October 2, 1968 at Tlatelolco Square, both the government and the business elite have tried to suppress, discredit, and eliminate the students' struggle to make the people aware of their constitutional rights and of the fact that, little by little, their country is being sold out to foreign business interests. (1)

For the past several months the University of Nuevo Leon, in Monterrey, had been the target of a "reform" by which the governor and his "bosses" (industrialists, bankers and businessmen) hoped to gain control of the university. In the new charter it was stipulated that 31 of 37 seats in the university senate made up of students and faculty, would be limited and replaced by community "representatives" (that is, government controlled union members, members of the Establishment's press and T.V., industrialists, businessmen and so forth.) Oh Yes, 3 seats would remain for the students as well as for the faculty (2).

Because of this, the atmosphere in Monterrey became so tense that President Luis Echeverria intervened, the new charter was revoked, and the governor of the state resigned, as did the chancellor of the university.

In the meantime, the University of Mexico was also earmarked for "reform." But in contrast to what occurred in Monterrey, the President expressed an interest in establishing a dialogue with the students. In order to make their position clear, the students in Mexico City organized a demonstration, 10,000 strong, in which they voiced their support for the students in

and hand-to-hand combat: karate, judo, kendo, boxing acrobatics, cross-country running, firing practice with automatic weapons and sidearms, sabotage tactics, etc. Some of them are even sent for training to the United States or to Japan.

Their general headquarter and training camps are in two centers: the estate of "La Cuchilla del Tesoro" and "La Colonia San Juan de Aragon."

The young people receive a daily minimum wage of 65 pesos, which is about double the wages of a well-paid worker. Those who distinguish themselves by their daring, aggressiveness, and effectiveness are paid up to 120 pesos daily.

During the Popular-Student movement of 1968 they were organized as a corps specializing in armed repression and were under the leadership of the chief of the Department of the Federal District (Mexico City), General Alfonso Corona del Rosa. He selected the "best" elements of the different shock groups. This included the members of the Department of Street Sanitation, Municipal Market Workers, and the state cheer-leading groups.

They were charged with the machine-gunning of the Colegio de Mexico, Vocational School number 7, Vocational School number 3, and other schools. After the 1968 Movement, they repressed several assemblies, including the November 4th student demonstration at the Politechnic Institute.

With the change of the regime, the new director, Alfonso Martinez Dominguez, not only retained this group but also restructured and enlarged it.

Some of the "Falcons" most recent actions before June 10th included: guarding the terminal of a bus company during a bus strike so "there would be no problems"; attacking students of the State High School and some journalists in the subway-station; sabotaging the railroads in January of this year; and

selfs. Bricklayers from a construction site came to our aid carrying boards.

The "falcons" doggedly returned, but this time backed by a cloud of tear gas. They managed to advance a little but were unable to drive us away and were forced to retreat. From the nearby building people threw us pieces of cotton soaked in vinegar to counter the effects of the tear-gas.

The attackers returned for a third time, but were armed with sub-machine guns M-1, M-2 and M-16 automatic rifles (those which the marines use in Vietnam) and automatic pistols of various calibers. Some companeros were struck down, some were dead, and others were wounded. At this point, we split up in every direction. Some went towards the School of Education, others to the "cosmos" movie theatre, and others to the English cemetery. Some of the wounded were carried to the Ruben Leneno Hospital where they were helped and hidden by the patients and protected by groups of students. Meanwhile, the "falcons" devoted themselves to massacre, to looting, and to destruction of property. All of this was done under the eyes of the granaderos who didn't stop them. Private automobiles driven by "falcons" were used to pick up dead and wounded people.

When there was no one left in the streets except themselves, the "falcons" began shooting at the buildings and at the people who a moment before helped us against them and who now protected us in their homes. They also fired in rage at the State School of Education.

After looting several houses and kidnapping some of the dwellers, including children, "falcons" appeared shooting right and left on the roofs of houses.

Meanwhile, 3,000 students and city people re-



Monterrey and demanded the release of all the remaining political prisoners of 1968. Heading the demonstration were some of the once-released leaders of the October 2 "massacre" and other student leaders of the same movement who had returned from exile in Chile.

Even though President Echeverria has shown an interest in dialoguing and has frequently indicated a disliking for the repressive methods used by his predecessor, his government has inherited many of the members of the former cabinet. Since 1968, these people have been organizing and supporting with federal money a force of thugs designed to repress any demonstrations which cannot be prevented through the usual legal subterfuges. The following is an account of how these thugs, known as "Halcones" (Falcons or Hawks), broke up the demonstration that took place on June 10. The outcome was 20 to 30 dead, hundreds of wounded, resignations by the mayor of Mexico City as well as the Chief of Police (both of whom were influential in the former regime), and, of course, a promise by the President of a thorough investigation of the events surrounding the incident.

1. The Wall Street Journal, July 8, 1971, page 7.
2. Cf. "La Cultura en Mexico," Supplement of Siempre, June 2, 1971, pp. 11-VI.

WHO ARE THE FALCONS?

Approximately 3,000 young people from 18 to 22, recruited from street gangs and from unemployed and uneducated youth, are grouped in fascist-type organizations and are militarily trained to act as shock troops to repress student and popular struggles.

Army captains under the orders of Colonel Diaz Escobar are in charge of their ideological formation—"slanted" classes in history and civics—and of their rigorous training in the techniques of self-defense and

helping several times to control meetings and to intimidate the railroad workers. This control and intimidation was under the direction of a known gangster, Mariano Villanueva Molina, secretary-general of the union.

That afternoon we went into the streets. We gathered together 10,000 students in the Casco Santo Tomas to demonstrate against the State Government's imposition of the charter for the University of Monterrey, against the proposed "University reform" that they wanted to impose on us here, and in support of the struggle of the labor unions and of all the political prisoners in the country.

There was a restlessness amongst us caused by the possible repression, while at the same time we were determined to exercise our right to publically demonstrate. We knew that there were five riot tanks, nearly a thousand granaderos (special anti-riot police) and hundreds of government agents along the route we were to follow.

The hour arrived and we began to march down the Avenida de Los Maestros. Realizing our determination to carry on the demonstration. We had our first clash with the granaderos after they threatened to stop us, but strangely they gave way. A block later, this was repeated, only at the same time they let us through, they blocked the intersections into the Avenida de Los Maestros and formed a narrow corridor through which we passed.

When we reached the Mexico-Tacuba Blvd., we heard the blast of a grenade-launcher and over a thousand "falcons" appeared from behind the granaderos. They were divided into six groups and carried seven foot bamboo poles, wooden clubs and steel rods. Our column was broken into small groups. Armed only with picket signs, we faced the attackers until they retreated.

From the surrounding buildings the people tossed us sticks and other objects so that we could defend our-

grouped and marched through San Cosme Street toward the Juarez Monument in the Alameda Park. After several clashes with the granaderos, they were able to reach the monument.

Students destroyed a police paddy-wagon, others took over a bus and tried to attack the "falcons" but they were machine gunned.

The "falcons" made an armed assault on the Ruben Leneno Hospital and carried off several of the wounded. There were students at the Monument to the Revolution in the San Fernando Square, in the Reforma Avenue, in the Zocalo square, and others at the Juarez Monument. All of us were heading to Tlatelolco voicing our protests, our pains and our indignations. The granaderos were running from one place to another without being able to find us. They were watched by the accusing eyes of the people who now knew what had happened. The night fell.

They called out the tanks. There were paratroopers and tanks again in the streets as in 1968; in the Zocalo in the Reforma, in the School of Education, and in the Nonoalco housing unit.

Students continued leaving their hideouts and the streets were covered with picket-signs. In the streets there were two vigil lights in the form of a cross next to a pool of blood. They said that a young girl had died there.

It is said that ten, twenty, thirty people had been killed and many more had disappeared. A hundred and fifty companeros were arrested. These are only a few of the reasons we feel compelled to continue the struggle... as long as there is a breath of life still in us.

(The introduction to this article was written by the Chicago Area Group on Latin America, which also translated the article itself from the original Spanish.)



Grand Juries

In recent months federal grand juries around the country have called in some 145 movement activists of all persuasions (from suspected "Weathermen" to anti-war Catholic nuns) and asked leading questions about everything from the Pentagon Papers to the whereabouts of misplaced government files and Selective Service records to the bombing of the U.S. Capitol building last February.

This has been the white movement's first major experience with grand jury methods. Groups of activists around the country are studying the grand jury process and preparing for the possibility that they may be called to appear before one, preparing so that, as one organizer said, "the tragedy of Leslie Bacon will not have to be repeated."

(Leslie Bacon, 19-year-old Mayday organizer from Seattle, was whisked from Washington to Seattle to testify before a grand jury there about the Capitol bombing and her supposed connections with the Weatherman underground. Although she knew nothing about either, she testified for three days on the faulty advice of her lawyers, and was sent to jail for refusing to cooperate after that point. She is now free pending appeal.)

A grand jury hearing is not a trial, and is in fact significantly different from a criminal trial. Its historical purpose has been to investigate situations in order to determine whether a crime has been committed and if there is enough evidence to bring any one to trial — theoretically a check on the government's ability to bring citizens to trial.

The federal government can, and has, used federal grand juries for its own purposes, however. Grand jury sessions are secret and the jurors are sworn to secrecy about the proceedings. (Those subpoenaed are not, however.) Someone called before a grand jury cannot have counsel present in the courtroom; the closest her or his lawyer can get is the hallway, and the defendant must request permission from the judge each time she or he wishes to consult with the lawyer outside. Evidence submitted to a grand jury cannot be questioned, as in a criminal trial. This tends to intimidate people testifying, especially when the prosecutor is slick and aggressive, like Attorney General John Mitchell's traveling hangman, Gay Goodwin, who according to Leslie Bacon, flirted with women jurors and bought cokes for them during recesses.

Another thing grand juries have going against them is that they are almost always drawn from the ruling class, or at least middle class, sectors of society. This is done to insure a hearing by "respectable citizens." The grand jury that indicted Black Panther leader Huey Newton for murder in 1968, for example, was picked from names provided by the Alameda County (Calif.) Superior Court judges. Twenty-six company presidents, 31 bankers, five utility executives and a number of realtors and other businessmen were among the 261 jurors selected by the same method in San Francisco between 1950 and 1968. This lessens the possibility that the government will embarrass itself in front of juries like the ones that have acquitted the Panther 21 in New York, and nearly acquitted Barte Haile here recently.

But the aspect of grand juries that is perhaps the biggest perversion of justice is the way the granting of immunity is used. When granted immunity a witness can talk without fear that what she or he says will later appear as evidence against her or him in criminal court, theoretically another guarantee of the citizen's legal rights.

But prosecutors often come on with raps like, "Mary, we know you're a good girl, but we have evidence that the people you're living with are planning to blow up the Astrodome. Why don't you answer a few simple questions for us and clear things up, or you may get yourself in serious trouble."

In the sterile, government-controlled atmosphere of a grand jury courtroom, a witness may freak out and agree. Once the prosecutor has his foot in the door, it is very hard to refuse to answer his questions, because now you have waived your Fifth Amendment rights. The prosecutor is free to question you about anything he wants: ("Describe everywhere you went in the last two years, where you stayed, who you talked to and what you talked about.")

Wheels of Justice?

"People are using the Fifth Amendment as a device to stop us from getting the facts," the head of the U.S. Justice Department's internal security division said.

Robert C. Mardian, assistant attorney general for internal security, was quoted in a Los Angeles Times-Washington Post News Service release as calling charges leveled by radicals against the wave of grand jury activity "a lot of baloney."

He emphasized that grand juries are not used as "blueribbon rubber stamps for the government," but admitted that they are being used for "investigative purposes." Mardian said that this type of investigative procedure is necessary, since federal agents have no subpoena power and thus can get information out of potential witnesses.

Mardian indicated that there has been a recent rebirth of the use of grand jury investigative power, which, he said, has been overlooked in the last several years. He would not say how many investigative grand juries are currently operating throughout

the country.

Attacking recent rulings by federal appellate courts in Philadelphia and the District of Columbia which allow witnesses to insist that the government say whether wiretapping has been used in the questioning, Mardian said, "Obviously you can't give witnesses before a grand jury the rights of the accused. It would stop the wheels of justice from running."

He also defended the necessity for the prosecution to immunize witnesses in order to force testimony. He deplored the practice of some leftist witnesses taking the advice from "underground newspapers" to plead the Fifth Amendment. (The Supreme Court will be looking into this process of immunization next term.)

The Times-Post dispatch said that Mardian's division has been the center of recent controversy over such issues as the Pentagon papers case, the proposed expansion of the Subversive Activities Control Board and the use of electronic surveillance, without warrant, of people suspected of being "domestic radicals."

Grand Jury Terms

Immunity — the testimony you give cannot be used against you. Varies from state to state and federally, as to when in the course of testimony it can be granted. In state grand juries it is granted by jury foreman; federal immunity must be given by a Federal District judge.

Transactional immunity means that you cannot be prosecuted for anything you admit to under immunity. For example, if you bribed a cop in the presence of a third person, were granted immunity and admitted it in responding to a question, you cannot be prosecuted for immunity.

Use immunity means that, though you cannot be prosecuted on the basis of your own testimony, you can still be prosecuted on the basis of another person's testimony. In the example above, you could be prosecuted for bribery.

Contempt charges are given out by a judge if he orders you to cooperate with a grand jury and you refuse.

Civil contempt sends you to jail either until you decide to cooperate or until the term of the grand jury ends (sometimes up to 18 months).

Criminal contempt is a fixed sentence of from a few days to a few years. It is given out as punishment.

Project Cure, Inc.

Ex-addicts help others get back into society

by Hasan Hakeem

The House is a name well known in Racine, Wisconsin, 40 miles north of Lake Forest. But the House isn't a regular house inhabited by everyday people. The House is the home base for project C.U.R.E., a community project to combat drug dependency among Racine youth.

The House is operated by ex-addicts under the guidance of Brother Ali Razaa who is the director of project C.U.R.E. and the House. Black Rap interviewed Brother Ali Razaa recently and we learned that the project is a completely non-profit organization. The House is staffed by ex-addicts who maintain a 24 hour-a-day phone service. The House is also used for housing and recreation by ex-addicts who are trying to get the monkey off their backs. The staff of C.U.R.E. believes in the principle of self-determination in assisting the drug addict through a communal effort inside the House.

According to C.U.R.E. director, Brother Ali Razaa, there are three methods of dealing with drug addicts currently being used in this country. They are total abstinence (cold turkey), detoxification, and maintenance, using a methadone substitute. C.U.R.E. has chosen the middle ground. Addicts in the care of C.U.R.E. are gradually detoxified, reducing the amount of drugs in their system with the least amount of discomfort, using limited methadone substitution. No one in the C.U.R.E. project is permitted to continue dependence on methadone. C.U.R.E. feels that all dependence is bad and that not enough is known about the long range effects of substituted drugs.

Project C.U.R.E. is off to a good start. Their base of operation, "The House," at 932 Center Street, has furniture and equipment which was donated by the community. Their medical room lacks a examining table and a safe to keep medical records. Another problem that project C.U.R.E.

is faced with is that it desperately needs a doctor. Presently the staff of C.U.R.E. are volunteers and they don't give medical treatment to any addict. It seems that no Racine doctor will donate a few of his hours to this very important community project.

Since project C.U.R.E. is a non-profit organization, donations are always welcome. Brother Ali Razaa and his staff of ex-addicts, Charles Madagan, Muhammad Sadig, John Allen, Jesse Herrera, and Mustafa can be reached at the House: 637-9687, 637-9688 and 637-9689.

HELP!

PROJECT CURE INC

I am interested in helping Project C.U.R.E. in their work - I wish to contribute _____ dollars for the continuation of the programs outlined.

Name _____

Address _____

City _____ Zip _____

I wish to remain anonymous _____

I wish more information about your program and facility "The House" _____

Please place me on your mailing list



BROTHER ALI RAZAA explains the work of Project CURE to visitors at CURE's open house Sunday. Brother Ali is director of the half-way house for drug abusers. He and his staff provide 24 hour service.



"I don't have to use a gun, brother"



BLACK

The autumn sun in rays like playful fingers fell soft on the head, as project by project flashed by. How many souls how many hearts die and decay in these once bright towers of stone and steel, hundreds? thousands?

like millions of Blacks living dark exposition of terror and starvation, in rodent infested grovels created by a system based on the unequalled distribution of everything.

Thirty-ninth
Forty-first
2nd

43rd turn right, the ghetto was really picturesques in this warm Saturday sunlight. Children in gay colored dress played on the steps of tumbled down buildings,

I saw the nigger in the hog behind me smile.

The bridge like some great wall, penned in the extent of Black community. As little houses and little white kids play in the warm sun, I wondered if the Black population increases, but the space did not then what?

I saw the nigger in the hog behind me still smiling.

On either side of the street, nigger-hating whites made a fortune sellin back yard parking spaces - "\$4.00 dollars, please" (the nigger part was understood). Found a free spot on the side of this street, as the nigger in the hog gave away \$4.00 on, I s, still smiling.

Blacks in line like warrior units marched endlessly into the neighborhood, the sign said, "Kingling Brothers Circus" in weeks, but guess "Black Expo" was just as good.

The whole thing had a direct air about it - hustling niggers packed commercial bullshit posters, flags, buttons, to sell and hide safely, a statement.

as the nigger in the hog bought a flag, and called, he was over.

DIDN'T NOTHING

EXPO

Then I dug a sign that said "Help us make this million", I thought, "He's me make this million would have been better".

After I passed through the section of trinkets posters and hustlers, I viewed a strange sight Cars, Marx IV, hog, 225, red, real nigger cars.

I know damn well niggers don't make cars. Just like they don't own Budweiser, Sears, Wards, Seagrams or Playboy. What in the fuck is Playboy got to do with anything? Man this really fucked with me.

I saw the nigger with hog and flag smile!

Around me moved people, Black people, it felt good, until I saw the kids out there believing, I wished I could give them more truth to grow with. A good look behind the facade of Joe Louis milk or Parker House sausages explain to them that Joe Louis milk is just a front for the white owned dairy farmers and Mr. Parker don't have a pig to his name. Child-reen, my children, having their minds washed by all this bullshit, giving them that counter revolutionary dream "I can make it big in this system".

I saw the nigger with hog smile, he was over.

To most Black Expo was a show, a circus. To me, it was sad, bought off niggers easing their guilty consciences by saying "I did it for all of us". I saw the nigger with the hog go over to the art sections and buy a piece of a fine Black artist's soul for \$7.00 and thirty minutes.

Yeah, he had one, but it didn't look like shit.

As I was spacing, I noticed a sign that said "World's largest private collection" "Killed on four continents"

I had to smile as the Black faces in the booths faded and turned white and warm niggers smiles, grew in slick honky concerns.

The sun, orange through the photoelectric smog, hung low in the sky and kissed pink the toy wall of the projects, I wonder after all the "advances" I just saw how many souls like mine die, and decay in these once bright towers of stone and steel, hundreds?

thousands?

SHOW ME



MUSICAL ARM OF BSBA

by Roy Pearson

"I'm gonna praise him"....
For the second full year the Black Ensemble, some forty-two strong, will be praising and raising through a combination of musical talent and business-like goals.

Directed by Brother Ed Shealy, a sophomore from Memphis, Tennessee and accompanied by freshman Linda Herring and senior Loretta Rosborough, the gospel/soul ensemble has wedded a theme of understanding, love, blackness and reverence into a repertoire of thirty songs, thus far.

Originally conceived by Bro. Maurice Tucker, the Black Ensemble has grown from a small on-campus diversion to a polished group of trained musicians who will be



singing throughout the state and releasing an album this year in an attempt to supplement a scholarship pool for Black on-campus students.

The group is heavily gospel-oriented but has included such songs as "Everyman Wants to Be Free", and the "Negro National Anthem" into their portfolio this year.

Anyone interested in booking a concert can make arrangements by contacting:

Ruthe Brock
Box #173 LFC
Lake Forest, Ill. 60045
234-7923

or
Lance Hughes
Box #390 LFC
Lake Forest, Ill. 60045
234-7542

MRS. HEASTON TALKS OF BLACK PSYCHOLOGY,

EDUCATION, BLACKS STUDENTS, etc.

cont. from p. 3

University and her M. A. from Illinois Institute of Technology. Mrs. Heaston taught for five and one-half years in the Chicago Public Schools and later served the system as a special psychologist for the Archdiocese of Chicago and the Chicago Board of Health.

During her stint with these two groups, Mrs. Heaston helped originate a cultural enrichment program for exceptional Black boys. Exhibiting her obvious enthusiasm for this project, Mrs. Heaston said "no one had made any provisions for the exceptional Black child on the Westside mainly because such children weren't supposed to exist." It was with great concern that she took part in the crash programs in order that their potential might be realized. This program was quite a success and is still functioning.

Since she had been constantly involved with the educational system as a student, teacher, and psychologist I decided to ask Mrs. Heaston if she had ever felt the need to question her own education in terms of its enabling her to deal effectively in her profession and in her daily life. She stated that we should all realize that the education we receive is slanted and biased in the sense that it reflects the need of the majority and not the minority. Therefore, Mrs. Heaston "has questioned and continues to question education all along the line."

With regard to her specific discipline, her feelings are in concert with those of today's students who call for the development of Black psychology. She encourages constant reevaluation of our present knowledge and states this as her main reason for being research-oriented. "There are many things happening in the field of psychology concerning Black people of which I am not aware. I keep trying to find out these things."

Unlike a number of her co-workers, Mrs. Heaston does not adhere to any particular theory of psychology. She expressed the belief that all such theories "have something to contribute to the total findings and understandings of the total workings of the mind." She used this opportunity to again stress the need for research of these matters and ultimate culmination of findings in order to make new discoveries. "It is unrealistic to stick to one point of view. I would site this as a major reason why education is in such a rut today."

It is interesting to note that Mrs. Heaston's concern with teaching on the college level and Lake Forest has persisted for a number of years. After graduating from Northwestern, she had applied for a teaching position at SIU. At that time, a sincere Black Ph. D. told her that a B. A. was not good enough because he was interested in training his Black students well. Luckily, her ego was given a boost by Grambling College which did offer her a position but that was over eighteen years ago; and unfortunately, she did not want to go there! Her interest in Lake

Forest has only gone back over the past five years.

Mrs. Heaston stated that her contact with Lake Forest had always made her wonder "what made other Black students come to Lake Forest."

Finally, Mrs. Heaston and I discussed her views about the current movement afoot among Black students. She believes that our students need to concern themselves with being excellent to serve their community. She finds no reason to question the commitment of Black students. In fact, she considers their dedication and need to serve their own as superb qualities. However, she would stress and over stress that there be an additional thrust on preparation. I could find no argument with that.

Although she has been here only one term, Mrs. Heaston is already involved in trying to help the Black community solve some of its problems. I asked her how she perceived the Black community at LFC and how this would influence her actions as a leader of the group discussions to be held weekly. After some moments of thought, she answered, "Black students need to come to an understanding of themselves. They should realize that many people bring typical adolescent problems to school with them only to encounter other problems inherent in this situation." She insisted that many of us lack the ability to do what we must do if we are to effectively produce. For lack of a more apt phrase, Mrs. Heaston exclaimed, "we must get ourselves together!" She stated that we often make the mistake of simplifying our problems by merely thinking of our life at LFC as a microcosm of the rest of the world. There is no denying that in many ways it is, but surely "the compactness brings up different types of problems that must be worked through." You should seriously consider that we are so many which may also produce a base for conflict." Mrs. Heaston feels that we may have profited more from her discussion with us last year if she had related some of the problems which she had encountered at Northwestern years ago. As expected, they are very similar to those we as a race are still experiencing today. Mrs. Heaston believes that we must learn to be more tolerant of each other. Everybody not into your togetherness bag should not be isolated without any chance of acceptance. She hopes that the weekly groups will help foster this tolerance.

Realizing that up until this point young people have led the struggle for liberation, Mrs. Heaston defines her role and that of her generation as supportive. She feels that it is necessary for her to stand as a guide and whenever needed, a prompter of young Blacks. She believes that it is her job to give encouragement in a struggle which will essentially be fought and won by Black youth.

Observing Mrs. Heaston is observing a confident, competent Black professional woman at work. She comes across as a very concerned and sensitive Black woman. We are fortunate to have her talents available to us. I would encourage as many of us as possible to make use of her services--it will be entirely to our advantage!



AFRICA DAY

STATEMENT BY THE ANC OF SOUTH AFRICA ON AFRICA DAY 1971

Duma Nokwe - Director of Political Affairs - ANC

Africa Day is a day of great significance. It has been commemorated each year since the first meeting of Heads of African States which was held in Accra in 1958, at the invitation of President Kwame Nkrumah. At that meeting the question of the liberation of Africa from the yoke of racist and colonial rule was discussed. The dangers of neo-colonialism, and the consolidation of the Unity of Africa were some of the main issues discussed by this historic meeting.

April 18 was set aside as a day for rededication to the cause of African Liberation, Unity and Independence. Since then the African Revolution swept like a hurricane throughout the Continent and today no less than 42 African States are independent.

One of the greatest events in Africa was the convocation of African States in May 1963 and the establishment of the Organisation of African Unity at Addis Ababa. The foundations of this organisation were to cement African Unity against neo-colonialist intrigues, to make Africa rise from the dark and miserable days of colonisation in order to take her rightful place in the international affairs of the world. In addition the O.A.U. clearly recognised the fact that Africa could not be regarded as free until the whole of the Continent was free. Recent events and the massive counter-offensive of the imperialist powers to shackle Africa in the chains of colonialism once more, have demonstrated the correctness of this view of the O.A.U.

The O.A.U. dedicated itself to support fully and unreservedly the struggle of the peoples who were still under colonial and minority rule. For this purpose a coordinating Committee was established to organise, collect and distribute material and financial aid to liberation movements. The O.A.U. and its organs were unique in the history of the struggles against colonialism, imperialism and racism. That meeting of independent states of Africa set aside May the 25th as a day for the remembrance and rededication to the aims and objects of the O.A.U.

The condemnation of racism and Apartheid was one of the highlights of the Conference.

Africa Day 1971 is being observed in one of the most historic and grave periods in the history of Africa.

This year has been designated by the U.N. as a year of Combat and Struggle Against Racism, and Nazism in all its forums. Nowhere in the world today is racism more brutally practiced as in South Africa.



Africa Day is being observed when the imperialist powers Britain, the U.S., West Germany, Belgium, France and others are making an open and powerful bid not merely to prevent the liberation of Africa but to subvert the consolidation of independence and to reverse the course of the African Revolution.

Coups, bribery, and seduction, espionage and subversion are the instruments which the imperialist powers resort to in their attempts to overthrow progressive African Governments.

The dastardly and criminal aggression against Guinea and Zambia are signs of the grave dangers to which African Security is exposed. The spring board from which attacks on Africa are being made are the territories which are still under racist and colonialist rule.

This year Africa Day is being commemorated when massive efforts are being made by the imperialist to divide the Continent in order to rule it again.

The white racist regime of South Africa is playing a major role in counter-revolutionary offensive against Africa.

The South African regime has embarked on a vigorous campaign in its 'outward or Northward policy'. Some African States have already proposed a policy of accommodating the South African racists and having a dialogue. This is a betrayal of the aspirations of the people of South Africa and the African Revolution.

This dialogue craze is in conflict with the revolutionary spirit enshrined in the commemoration of Africa Day.

On this day we pay tribute to those African States who have condemned the neo-colonialist plot of dialogue. We appeal to those states who are championing this dangerous line to abandon it and comply with the noble aims of the African Revolution.

Since the last Africa Day there has been inspiring developments for the consolidation of the economic and political independence in some of the African States like Tanzania, Zambia, Libya, Algeria, Guinea and others.

There have also been striking victories of the Liberation Movements in the fight against the racists and colonialists.

However, this grave period calls for the utmost vigilance from Africa.

LONG LIVE AFRICAN UNITY!

ROBINSON HOSTS INFORMAL RAP SESSION

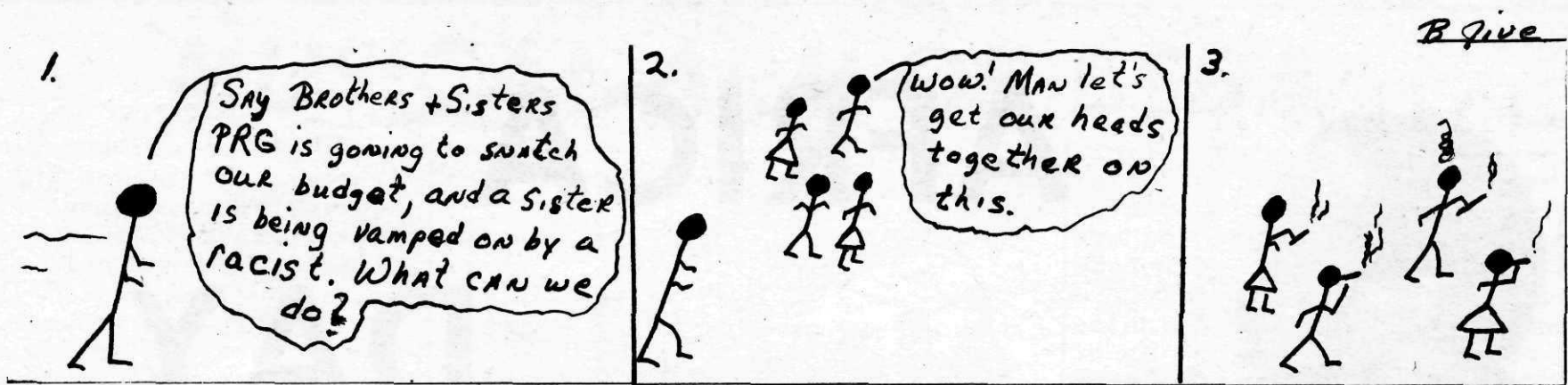
Brothers and sisters, in the past some of us have spent too much time griping about the fact that our black faculty members have not gone out of their way to establish some rapport with black students here. But of course, we were hedging the real problem which was that we students were not trying to establish rapport with the faculty. Hopefully, this time is past now because certain students are dedicating their efforts toward improving this relationship. Their first step was to set up periodic informal rap sessions between a member of the black faculty and the students. The first of these meetings was held October 21, in Reid Auditorium and was led by Professor Robinson, a part-time Afro-American Literature instructor here.

Mr. Robinson's informal talk covered a variety of topics, some of them very controversial but all of them relevant and contemporary. First he gave information about his upbringing, his secondary as well as his college education, his experiences in oratory and debate throughout his education process, his aspirations to become an actor, and his reaction when he first saw his son in a hospital's nursery window. But soon the questions encompassed the plight of the black man in general. This afforded him the opportunity of discussing topics such as Black Awareness through the ages, the exploitation of Black Studies programs, contemporary black movies, and the role of the black comedian on television. Afterwards, he gave dramatic readings from

Langston Hughes; Margaret Walker's and Don Lee's poetry.

This was a beautiful thing but it could have been the very epitome of beauty if all of us had been there. Of course, some of us had other meetings and some had to study for mid-terms, but hopefully we won't have these excuses next time. Hopefully, most of us won't sit up in our rooms being apathetic when the time comes for the next rap; for apathy solves no problems, it creates some. Togetherness is the order of the day.

Power,
E. J.



GETTING HIGH AIN'T REVOLUTIONARY



GUINEA-BISSAU

CONTINUING THE FIGHT FOR LIBERATION

Few are aware of the existence of Guinea-Bissau, a small country under Portuguese rule lying between Senegal and the Republic of Guinea. Three or four thousand continue the tradition of colonial rule, dating back 450 years to the beginning of the trans-atlantic slave trade.

Although the Portuguese could not gain complete control of all parts of the Guinea-Bissau countryside; by the mid-twentieth century, they effected a measure of economic domination by extracting heavy taxes from the rural population on everything grown, sold or bought. Farmers were forced to cultivate cash crops for Portuguese export at a subsistent price. This forced export cut sharply into the domestic food supply, which worsened the Africans' economic and health conditions.

Among the other negative effects of Portuguese domination were high infant mortality rate; 600 out of every 1,000 newborns died, extremely inadequate health facilities, one doctor per 100,000 Africans, limited educational facilities (only 1% of the entire population were able to attain an elementary education). The sole means of achieving an even minimal amount of social and economic mobility was by becoming "assimilados" e.g. rejecting one's African status, culture, language and people totally embracing Portuguese attitudes. Political activity of any sort was banned by the colonial government.

In 1956, PAIGC (African Independence Party of Guinea and the Cape Verde Islands) was formed under Amilur Gabral's leadership. At this time, the party employed peaceful means in hopes of attaining political and social changes in the country.

Their activities were strongly repressed and appeals ignored. Three years later, events made it evident that the party had to take a firmer position against the Portuguese government. PAIGC declared an open struggle against the Portuguese and vowed to employ any means necessary to effect the liberation of their country men.

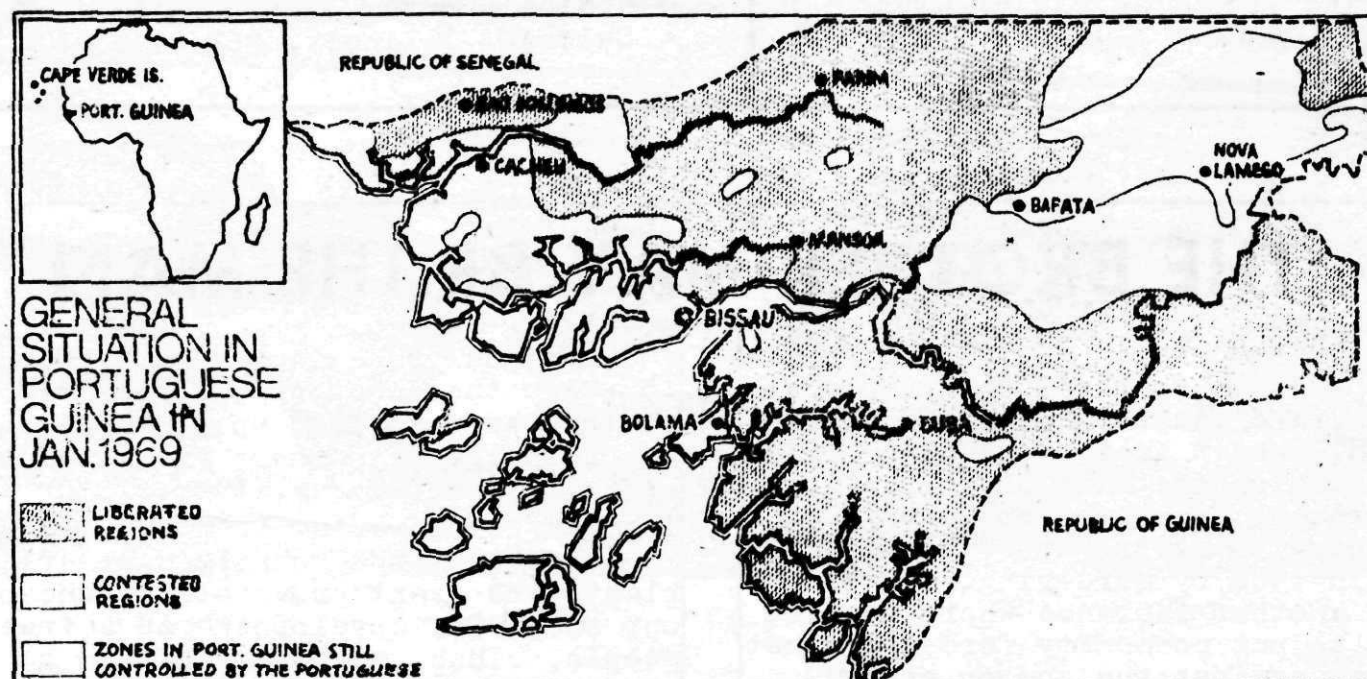
To date, 80% of the colony's territory has been liberated under PAIGC's leadership. However, Portugal still controls the coastal area. This has forced the liberation movement to get supplies and maintain international contact through the Republic of Guinea, which has been bombed, terrorized, and invaded by Portugal last year.

The liberation struggle in Guinea-Bissau is only one of three movements attempting to end Portuguese domination. Angola and Mozambique are ensuing a similar struggle. Because the Guinea-Bissau movement is so advanced, Portugal strongly feels that the need to defeat Guinea-Bissau as a warning to the people of Mozambique and Angola.

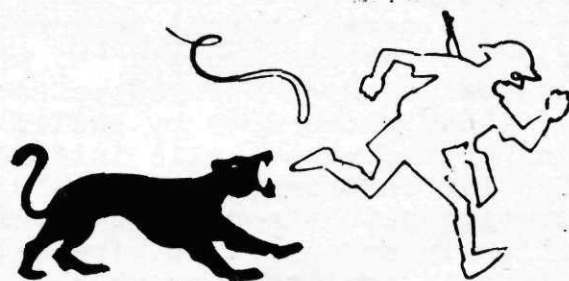
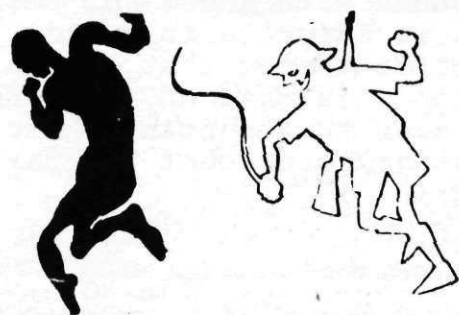
The United States and other western powers play a major role in aiding Portuguese domination over her colonies. The NATO arsenal provide Italian fighter planes, French helicopters, and American bombers transports, rifles, ammunition, and napalm. Again, the U.S. has found it profitable to make weak protests against colonial domination of certain African territories and make money of armament sales to colonial powers.

INS Press and African
Research Group

**G
U
I
N
E
A**



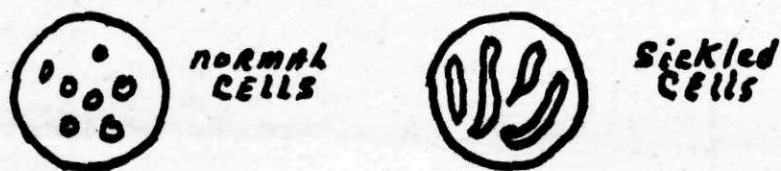
**B
I
S
S
A
U**



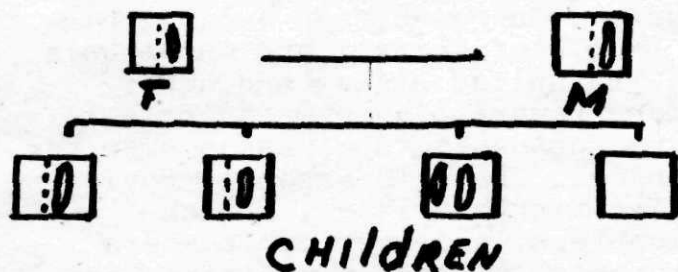
KNOW THE FACTS: HELP PRESERVE BLACK LIVES

The Nature of Sickle Cell Anemia (SCA)

SCA is an inherited condition in which there is a defect in the hemoglobin (coloring material of the red corpuscles of the blood). This abnormal or defective hemoglobin is capable of causing a distortion or sickling of red blood cells.



Before our ancestors were taken from Africa and brought to the Americas, this sickle cell trait prevented us from becoming critically and/or fatally ill from malaria. However, there is no malaria on the western hemisphere and consequently, this inherited sickle cell, being of no use, turned against black people and became a dreaded disease.



Frequency and Transmission of SCA Victims

SCA occurs when two people mate who both carry the gene for sickle cell anemia. If the child inherits this gene from both parents, this double dose will produce the sickle cell disease in the child.

SCA has been found in people and their descendants in Greece, Southern India, and Italy. In America, the sickled red blood cells have been discovered in 1 out of 10 Black people. The active disease occurs about once in every 400 Black people. Approximately 50,000 Black people in this country are suffering from this killer disease.

Symptoms

Although SCA is an inherited disease, the first symptoms usually do not appear until a child is about 2 years old. Some of the symptoms are extreme pain, especially in the joints, fever associated with infection, loss of appetite, paleness of skin, and sometimes a drastic decrease in the number of red blood corpuscles. Since SCA is a chronic disease, treatment is carried on even when the disease is "quiet" or not in a crisis situation. Doctors must deal with the anemia (weak blood), the infections, and on many occasions, surgery is required of which usually require hospitalization. There is no specific cure for SCA. Many complications of this are now being treated with antibiotic drugs.

As a child's disease, SCA afflicts black people with approximately the identical severity with which leukemia afflicts white children (Black people also suffer from leukemia). It is quite obvious that white medical authorities have never attempted to deal with SCA simply because they cared nothing about black people. It is only recently, after much needless suffering and premature deaths, that publicity and pressure from black people caused some progress to be made in finding a cure. It will take a concentrated, dedicated effort from doctors and technicians. All black people should have their blood checked, a task sponsored by many black organizations. Finally, it will take money to support research and those families with members who have SCA, who need money for drugs and hospitalization.

Anyone desiring to donate money, or would like to have a blood test performed in the greater Chicago and/or Milwaukee areas, contact the editors of Black Rap, Box 697, Lake Forest College, Lake Forest, Illinois 60045; or The People's Free Medical Center, 3850 W. 16th Street, Chicago, Illinois, 762-8111.

THE BROTHER MAY BE THE MAN

cont. from p. 4

or knowledge of the planning which culminated in the escape attempts at the Marin County Courthouse and at San Quentin Prison; and Tackwood admitted placing an anonymous phone call which sparked the 1965 raid on a Black Muslim mosque on the West coast; he also admitted being the contact man with Ron Karenga of US in a mercenary scheme to destroy the Southern California Panthers in 1968 by murdering some of its key people (just another instance where fascist tactics are employed to put community forces against each other rather than against the common enemy). Tackwood's personal reliability in regards facts is obviously questionable, yet it is presently undeniable that the police are involved in such underhanded activities, including planned disruptions and the like to be blamed on certain progressive forces, as well as paying opportunists like Tackwood to provide false testimony to frame others into conviction.

It would serve us well to know that these fascist-oriented tactics are planned and carried out by the so-called high and respected forces in this society, those whose duty by public decree is to serve and protect the public interests. Instead, we find high law enforcement officials (nation-wide) collaborating with the obvious forces of death and destruction in an effort to wipe out the progressive forces in this society. So, when we look at fools like Tackwood, we are seeing the results of a cruel

and maniacal scheming, a reflection of the directions in which the sanctioned forces of government are moving. We must wake up to these realities and deal accordingly; with these and other numerous lessons of history before us, there is no excuse for us being caught unawares.

We know from countless experiences of the plants and agent provocateurs who operate to destroy our successful development as a free and productive people. Thus, we must learn to be vigilant in our attempts to right our oppressive situation. We must be vigilant and cautious without being overly suspicious and paranoid - the delicate balance in between is critical and hard to maintain, but must be dealt with. And when we do discover such low life planted among us, we must move to suffer them the same fate as our oppressors deserve-- we have no room for sentimental fairness with those who seek to destroy the foundations we struggle to build!

The most effective weapon that modern police technology has developed is that of the informant, the stool pigeon, - even to the point where municipal budgets have a separate account for paying these opportunists-- BEWARE!

ALL POWER TO THE AWARE AND DEALIN'

BRAZILIAN TORTURE

(Editors note: Systemic torture of political prisoners has been the practice in Brazilian jails since 1968. Despite protests from political and religious groups - including the Vatican - the situation does not seem to be improving for the estimated 15,000 political prisoners in the prisons of the U.S.-supported military dictatorship. The following is an excerpt from a report issued by the International Student Movement for the United Nations on April 2, 1971.)

In the years since the U.S.-backed military takeover in 1964, Brazil has acquired a reputation as a fascist state comparable to that of Greece or the Union of South Africa. The attempted extermination by napalm and poison of the Indian population of north-east Brazil is a well-known story. Now information about Brazilian "police interrogation methods," such as the ones described in this article, is starting to appear in North American newspapers.



Tricontinental magazine provides some of the following statistics: 69.5% of the capital in private enterprise in Brazil comes from "foreign economic groups; "99.9% of the capital in the nation's eight major advertising agencies is foreign-controlled. This means "the domination of the means of dissemination: radio, newspapers, television, etc. In practice it means the impossibility of maintaining any independent organ of mass communications."

"Industry operates without any limitations on its profits. Ford Motors, General Motors and International Harvester are among 11 foreign automotive companies who have parts plants in Brazil to take advantage of cheap labor.

* * * * *

The greater part of the prisoners pass through a process of physical, moral and psychological torture. The prisoners, according to the seriousness of the case or the urgent need to obtain information, are put into isolation cells or collective cells.

The method of physical torture is scientific. Its basic conception is the application of the most terrible pain but keeping just within the limits of human resistance. The doctors are constantly checking the degree of resistance to the tortures so that the limit is not exceeded, and also to avoid permanent traces, (madness, broken limbs, scars, etc.). Nevertheless, in some cases, the limit is exceeded and the results are nervous breakdowns, madness, heart attacks and deafness.

The most frequent tortures are: beatings, the cudgel, electric shock, the "pau de arara" (the parrot's perch) and drowning. There are dozens of other ways and variations.

The torture starts by systematic beatings of the prisoner. Several people beat and kick him. He is thrown on the ground and the beating continues. When the torturers decide to lengthen this phase they use wood or rubber cudgels (a short, heavy club). They concentrate on the kidneys, the stomach, the ears, the genital organs, the back and the shoulders.

The police also use different stimulants (serums) to increase the resistance of the prisoners. The prisoners are threatened; their families, and their friends who are also prisoners, receive threats of death or other tortures even more terrible. A climate of terror is created to crush the moral resistance of the prisoners.

Frequently violent sessions are alternated with calm ones. In place of the former violence, are promises of help if they speak. The "good" torturer gives a glimpse of hope to the prisoners.

The so-called "telephone" is used a lot: repeated blows on the ears of the prisoner. The resulting pain spreads all over the head and can cause hallucinations, fainting fits and temporary blindness when this treatment is systematically given.

The traces of the bruises and marks which result from the blows are usually healed before the prisoners are allowed to see their parents or visitors.

The electric shocks are usually given with the electrode of a field telephone between the toes. A current is produced by turning the handle which in turn increases power going into the body. Shocks are also created by putting an electrode on a foot and another on a hand, one on each hand, one on the testicles and another on the tongue or one in the anus and another on the hand.

While applying the shocks, the prisoner's body is constantly dampened with salt water to make the circuit easier. The nervous and muscular reaction to a strong shock is completely uncontrollable. The prisoner twists with pain or jumps or sometimes falls and rolls on the floor independently of his wishes.

The hair of the head and the body stands on end, and the cries become so loud that one does not understand why one is shouting. One has a feeling of unreality, especially with shocks in the head. States of great excitement alternate with those of semi-consciousness. Sometimes there is the impression that one is outside the torture of one's own body, hearing one's voice as if it belonged to someone else.

The shocks do not leave scars on the body itself but rather on the mind. Bouts of madness, depression and nervous breakdowns are frequent.

Electric currents are generally administered at the same time as the "parrot's perch." The hands are tied, the knees lifted and the prisoner is hoisted up by a bar placed under his knees and over his arms. He is hung in this position while the electrodes are attached and the current applied.

The parrot's perch has the effect of stopping the circulation in the legs and arms. First of all the hands become purple and all feeling in them is lost, then pain flows through all the limbs. Generally prisoners are untied after less than one hour. The ropes are slackened a little so that the torture can begin again after a little while. The person who has been tortured has to be carried after the session since his arms and legs are incapable of supporting him.

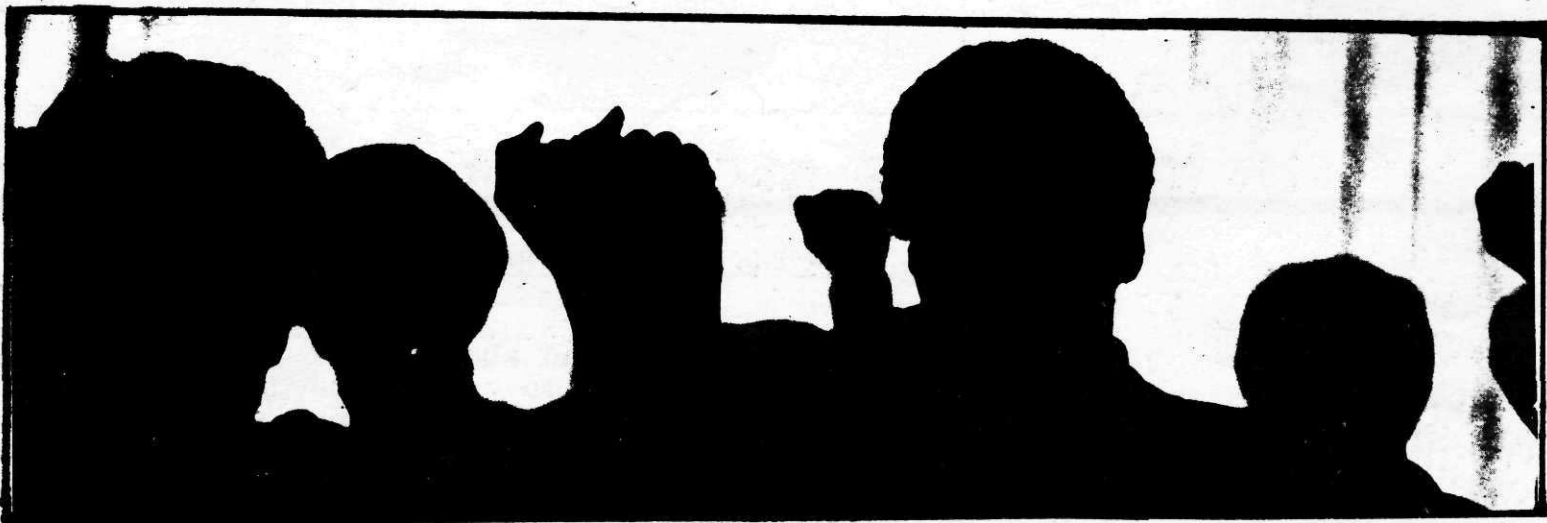
There are different types of mock drowning. This can take place at the same time as the "parrot's perch" and electric shocks. The prisoner's head is pulled back and water is poured into the mouth and nose. Partial suffocation occurs. The other form of mock drowning consists in covering the head with a plastic bag and then submerging the prisoner. In the prisoner's effort to breathe, the plastic bag clings to the nostrils thus preventing respiration.

Though those are the most frequently used tortures, the police force also uses:

Pouring soap in the eyes, attaching of clips to sensitive parts of the body (genital organs of women for example), burning with cigarettes, tearing out of the hair and eyebrows, forcing splinters under the nails, letting snakes loose in the cells, throwing prisoners to ferocious dogs and mock execution by firing squads (in order to scare the prisoners.)

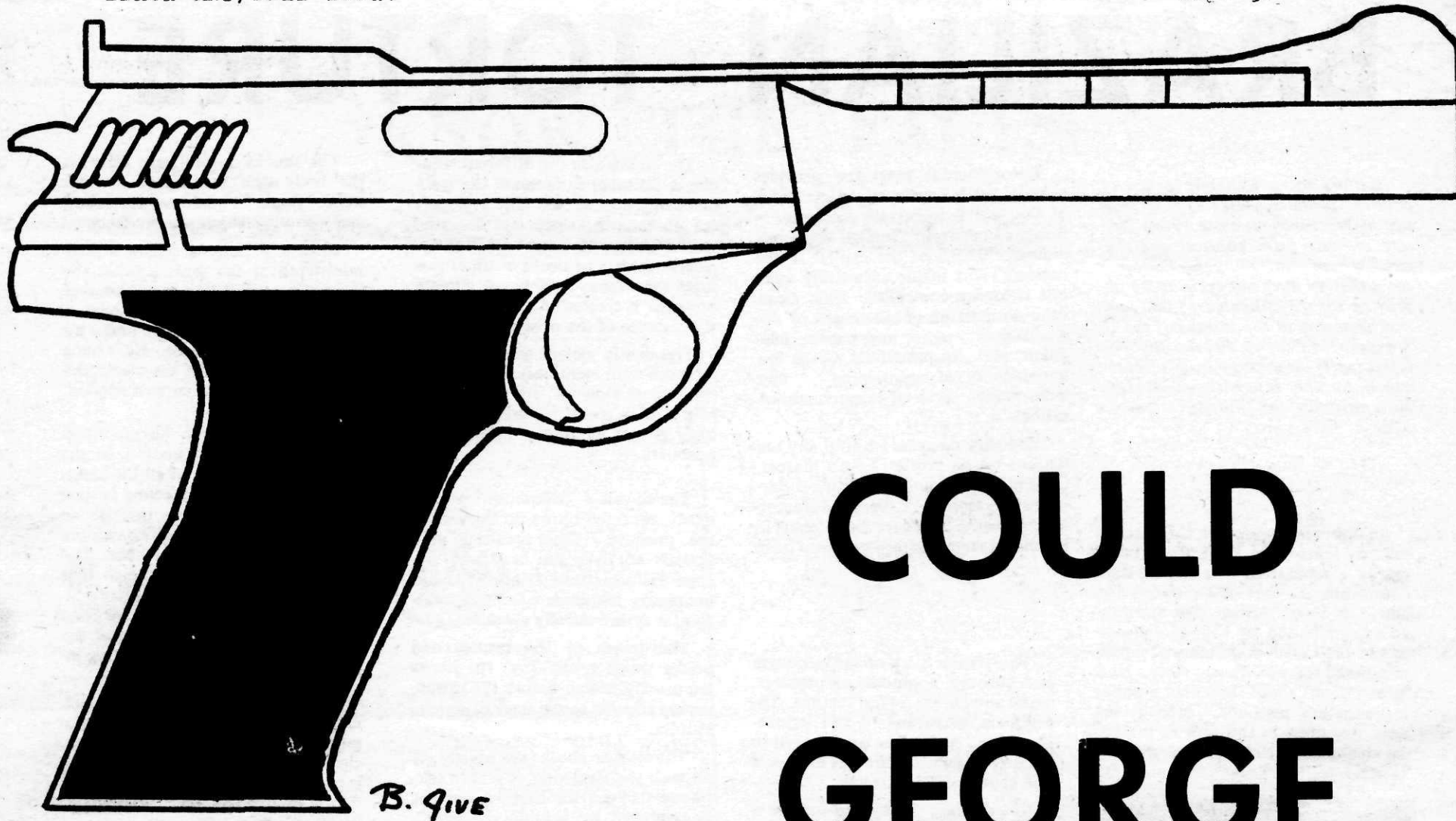
On the Island of Flowers, a political prison near Rio de Janeiro, in the last six months there have been about 140 prisoners: 35% of them students, 28% workers, 12% bank employees, 15% professionals, and 10% civil servants, peasants, servicemen and religious leaders.

Reprinted from Space City



CO-EDITORS.....CYNTHIA GOODWIN, ERIK BRACK
MANAGING EDITOR.....FRANKLIN HOWARD BENSON
CONSULTANT EDITOR.....RONALD WAYNE COCK
ASSISTANT EDITOR.....BOB BAKER
NATIONAL EDITORS.....MIKE McIVER, ALYCE COFFEY
INTERNATIONAL EDITORS.....SYLVIA DAWSON, WILLIE PHILLIPS
GRAPHIC ARTS EDITORS.....ED STEPHENS, JIM TATUM
STAFF CONTRIBUTORS.....ROY PEARSON, THAILA GAILLARD, CHERYL JUDICE,
CONNIE RANDALL, TONY PORTER, LLOYD SPROTT, MAUREEN PACKARD, SHARON COLE,
SHELIA GIBSON, ELLENDA JACKSON, BARBARA SMITH, BERNARD LEE
TYPISTS.....JAN WATSON, RUTHE BROCK, MILLICENT BOLDEN,
CRYSTAL FULLER, YVETTE MANARD, GLEN GRANT, ANGIE NELSON, BEVERLY BULLOCK,
LORETTA ROSBOROUGH, KIMBERLY DELANEY, DOROTHY BATSELL, CHERYL CHISLEY
SECRETARY.....SHARON BRANTLEY

BLACK RAP is published by BSEA, Lake Forest College, Box 697, Lake Forest, Illinois, 60045, USA. Telephone (312) 234-7796. ALL POWER TO THE PEOPLE!



**COULD
GEORGE**

**HAVE HIDDEN THIS
IN HIS HAIR?**

**Books of
struggle**

WHEN THE FIRE REACHES US

by Barbara Wilson Tinker

...a novel for and about Black people. The setting is a Detroit ghetto before and during the riots. The hero of the story is Danny Sands, a young and sensitive Black man trying to choose between patience and action, as far as the struggle is concerned. The book has no strong plot, but is rather a character study of how the man's oppression messes over Brothers and Sisters on the street.

This is an interesting although at times, slow moving novel. Beware of a cover that promises more than is inside.

SIEGE

by Edwin Corley

...a realistic novel explaining how and why "The Revolution" could be planned and executed. This is an extremely interesting novel. However, beware of jackanapes that are filtered throughout the book.

This book is written in the tradition of The Speck Who Sat By the Door, only it goes a few steps further.