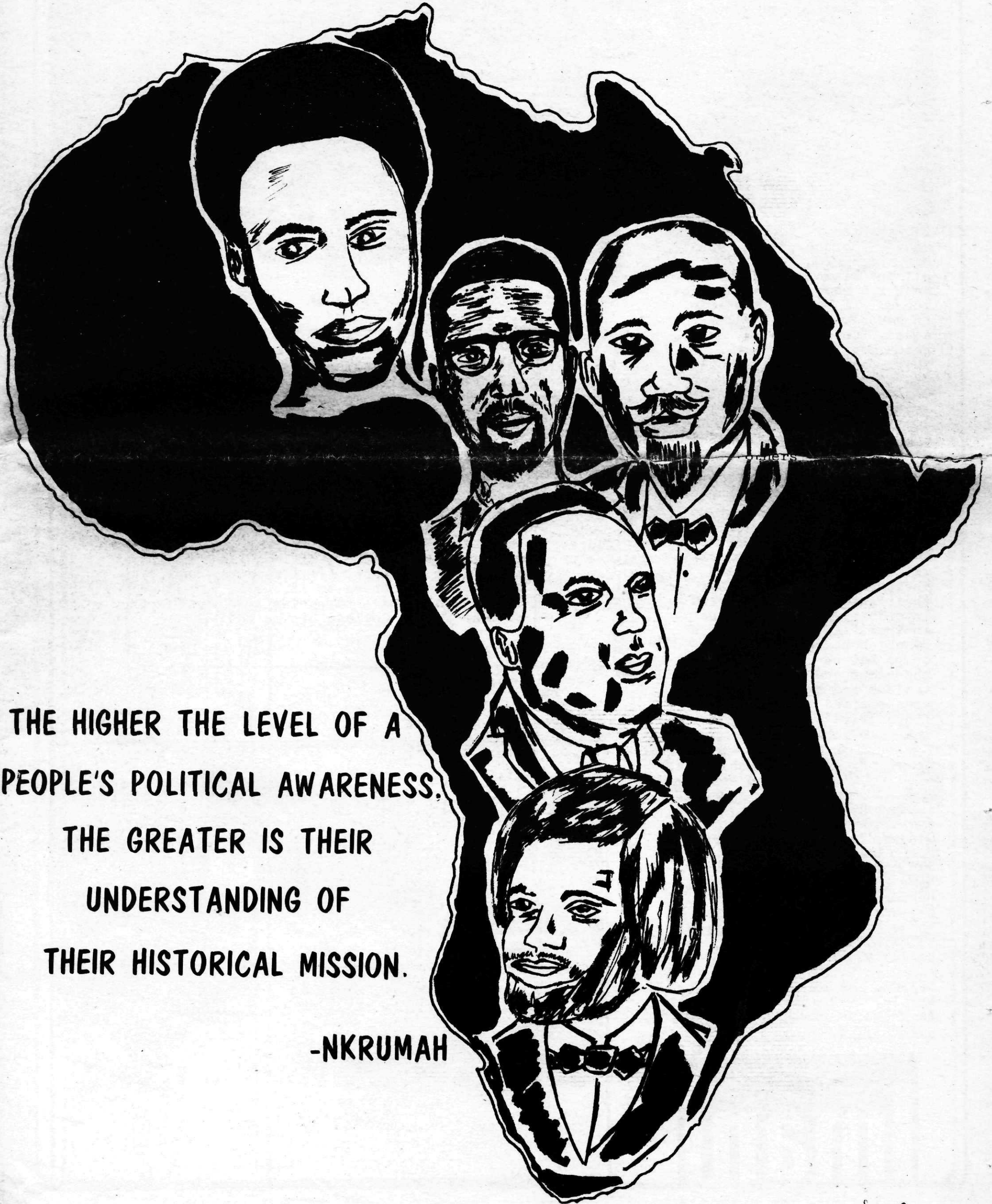


BLACK RAP

Volume IV, Number 2 Black Students for Black Action of Lake Forest College February, 1972



THE HIGHER THE LEVEL OF A
PEOPLE'S POLITICAL AWARENESS.
THE GREATER IS THEIR
UNDERSTANDING OF
THEIR HISTORICAL MISSION.

-NKRUMAH

Thurs.

THE FRED HAMPTON COMMUNITY TUTORIAL PROGRAM

Every Saturday morning, twenty-five-thirty young Brothers and Sisters from North Chicago and Waukegan make it down to Lake Forest College to participate in the high school tutorial project. Having been founded four years ago by a former LFC student, Charles Webb, the program is now headed by Bro. Mike McIver and Sis. Phyllis Wyatt.

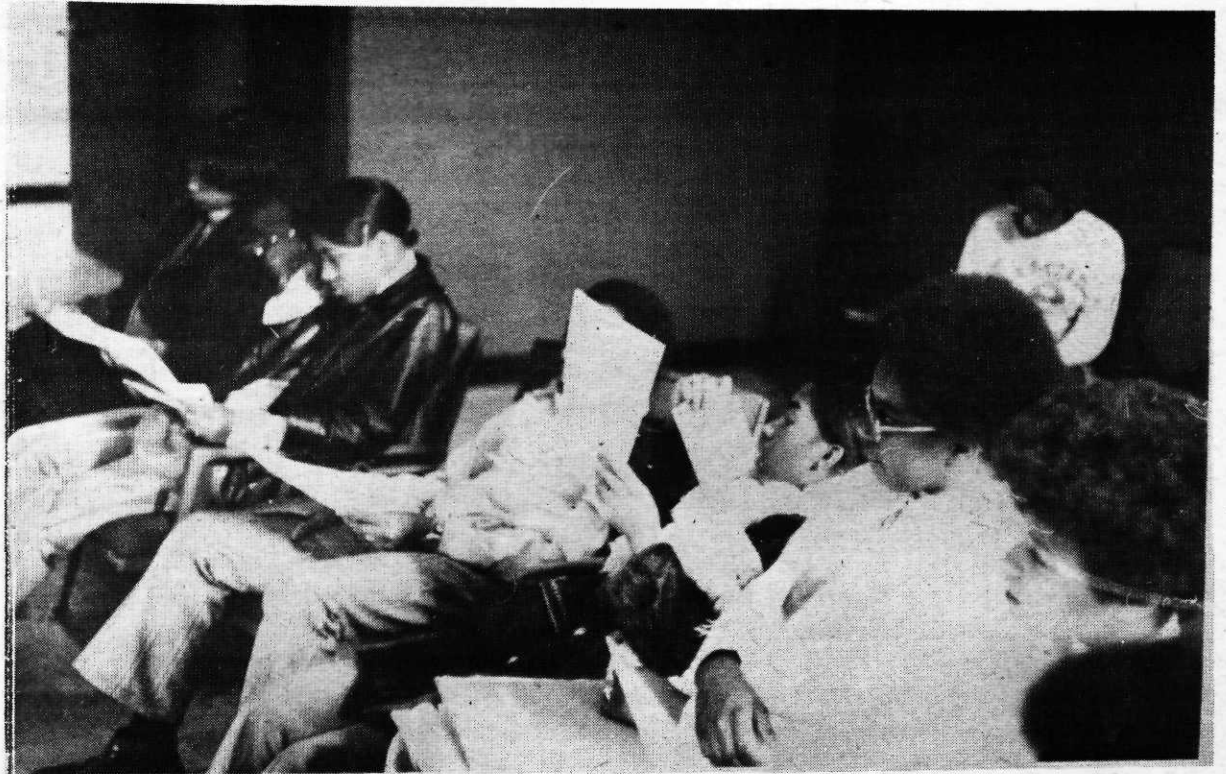
In the past, the major thrust of the project was on teaching Black history. However, the emphasis has now shifted to discussions on various topics relevant to Black people. Bro. Mike explains, "With the rise of the Black Power Movement a few years ago, the Public Schools were forced to begin exposing Black people to facets of their true history. The methods used were poor. As a result, many Black youths were turned off to "history lessons" in much the same way as they get turned off by most subjects in school." Sis. Phyllis added, "This prompted us to reconsider our purpose. One thing for sure, the schools don't teach the Brothers and Sisters to think and analyze issues for themselves. It's important that our people become independent thinkers so we decided to ~~try to deal on~~ this level."

Each week, a topic is selected by the younger Brothers and Sisters. Some examples of topics are: what is blackness, the effects of drugs on the Black community, black-white relationships, etc. They are encouraged to air their opinions honestly and interchange ideas with one another. As well, channels by which personal relationships may be improved among the group are sought. Invitations are extended to speakers and a number of field trips are planned for the near future.

Unlike last year, the project has had no problem with attendance. The Brothers and Sisters are very enthusiastic and show up diligently every week. Recently, the Sisters began an African Dance Group under the direction of Sis. Sharon Brantley. Others have expressed an interest in beginning a drama group. Also, after each session, the whole group goes to the gym to swim, play basketball, and volleyball.

NOTICE: As of Saturday, February 12, 1972, the project shall be known as the FRED HAMPTON COMMUNITY TUTORIAL PROGRAM.

by C.A.G.



Well, every Saturday afternoon, I go to Lake Forest College.

What started me coming was that my friends told me what they were doing down here. They told me that they ate and played games and talked, but I wasn't really thinking about the talking just the eating and playing. So I started coming regularly every Saturday afternoon. I found that the talking is better than the eating and playing because we talk about things I never thought about such as just being Black and they hipped me to it. I'm learning more everytime I come and I will continue coming as long as it lasts. I'll remember what I learn and hip others to it. I'll let other people know what's happening like the Blacks at Lake Forest College hip me to things.

"Red"



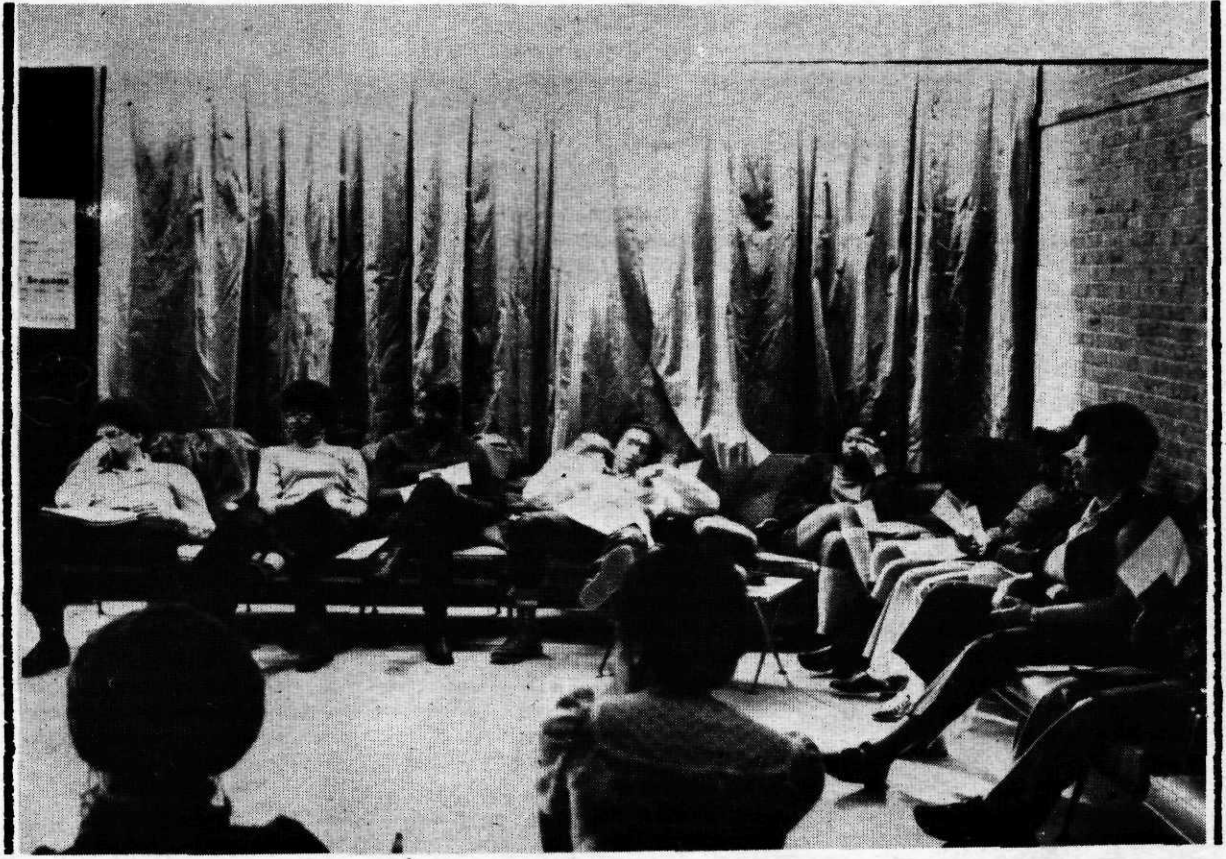
Imani

THE YOUTH ARE THE FUTURE OF OUR NATION

ORIGINAL WRITINGS BY
BROTHERS & SISTERS OF
FRED HAMPTON COMMUNITY
TUTORIAL PROGRAM.



Black is:
not fighting
or creating violence
as most people think!
Black is sticking
together.



Black is unity and togetherness
poverty; miseducation
you, me, us, understanding
friendship & Love
Black is Black & Black only
not being on dope,
Black is not being prejudiced, Black is being
on time, Black should be revolutionary,
Black is a state of mind, being able to
relate to All of your brothers & sisters
Black is redefining everything for ourselves

-Compiled by the Brothers
& Sisters of the Hampton
Tutorial Project



Black is me!
Also it is my generation
now and after. Black is
my fellow man not
whitey. Black mostly
to me is US!!! Black
last is my dude, he is
Black all the way.

-Melodie Bartley

The whites are up
The Blacks are down
soon it will be the
Time to change this
situation around
We must get Together
To make this work or
They'll put us down just like dirt
They think we can't tell
That this situation is like hell.
The whites are up
The Blacks are down
At the end who will make
The Last frown?

Reece Murphy
Phillis Robinson



BLACK IS

beautiful,
not being on Dope,
a dark ebony color,
not prejudiced,
being on the job on time,
unity!!!

ELECTIONS REFLECT BSBA'S NEW DIRECTION

Winter term annually signifies a "changing of the guard" within the organizational structure of BSBA.

Sister Shelia Gibson succeeded Gwen Burris as internal secretary, Alyce Coffey followed Florine Johnson as external correspondence secretary and Sister Ruthe Brock succeeded Cheryl Chisley as recording secretary.

Change took on an added dimension in the election for Chairman and Treasurer. By constitutional amendment the reins of leadership were split into three parts. In the subsequent election Brother Willie Phillips (junior, Memphis), Sister Barbara Smith (junior, Washington, D.C.) and Brother Anthony Leggett (junior, Chicago) assumed the responsibilities of Coordinator of Finance, Coordinator of Community Relations and Coordinator of Committee Functions, in that order. Sister Pauline Slaughter (History professor, Lake Forest College) became the first Coordinator of Faculty-Student Relations.

In an interview with the three new officers I asked them first to explain their reasons for seeking their positions.

Anthony spoke first, "I felt a personal commitment to the Black community and if in this way I can help make the organization stronger then I will have fulfilled a personal and a community need."

Willie seconded, "Primarily I felt that in this small fashion I would play some kind of role in what we loosely term 'the struggle'."

Barbara spoke quickly, "You feel a commitment, you see a need and the responsibility arises from there. Leadership is one of those responsibilities."

Beginning with Willie, I then asked them to define their duties.

Characteristically a man of few words, the ex-chairman replied, "I'm responsible for the financial concerns of the Black community."

Speaking slowly, Anthony noted, "All of the committees are concerned with the survival of this community. My job is to make them more viable and to strengthen the larger Black community by making the committees, such as OTA, Black Rap, the tutorial projects, etc., stronger."

In replying to my question on how the position of Coordinator of Community Relations came into being, Barbara gave some quick background. "I think this position was necessary because some members of BSBA aren't heard from. They're not on committees because the committees we have didn't arise out of their creative energies and talents—they therefore don't see the importance as the conceivers did. And they don't take the initiative because BSBA is so structured. It's something you either accept or reject. However if you have someone in, quote; 'the hierarchy,' who could be in direct contact with all the people, especially those people, this person could take their opinions back to the organization. In addition to being spokesman that's what I'll be about."

Finally I asked the three, specifically Willie, what they saw as the organizations main problem, asset(s) and how the new triad of leadership could more effectively direct BSBA given those considerations.

Willie saw BSBA's main problem as being "its success as an established group. Its solved most of the problems it set out to deal with...from Black instructors and courses to separate funding." He intimated that some remaining problems call for different types of solutions—notably in the area of freshman recruitment.



The three differed only slightly regarding BSBA's main asset.

"Time and awareness, that is exposure, are on our side," was Willie's reply. "We aren't hung up by a pressing day-to-day struggle to obtain food and shelter. We have the potential to effect change if we take advantage of this exposure and time."

Anthony opined that its main asset lay in "the body's ability to unite and create despite oppression."

"Our main asset is that we are an oppressed people. That's what will ensure BSBA's existence," Barbara stated, in the direct and forceful style that is characteristic of her. "The qualities that ensure its viability come from particular individuals rather than BSBA as a group. It will be up to those people to bring out the potential in the other members."

The interview ended on a note of optimism and commitment with Barbara persuasively pointing out the advantages of shared leadership. "Anyone of us can call on the other to help him deal with problems. All the weight doesn't fall on one set of shoulders."

Anthony nodded agreement, "To do my job better and make the committees viable I can consult with Barbara for instance, to find out why people don't want to serve on certain committees and where their priorities are."

The interview was an enlightening one, and could have lasted longer. However the actions and initiatives that follow the election will, I believe, complete these character sketches.

BLACK ENSEMBLE INVITED TO PRESENT

A CONCERT AT VANDERBILT UNIVERSITY

ON FEBRUARY 27, 1972



FUNCTIONAL UNITY



Functional unity---"A condition in which all parts of the social system work together with a sufficient degree of harmony or internal consistency, i.e. without producing persistent conflicts which can neither be resolved nor regulated."

Brothers and Sisters, we are not what we think, rather, we are what we do.....

History clearly demonstrates to us the wretched conditions under which Black and oppressed peoples have suffered in this country. It is also apparent that the oppressed have not suffered under these conditions passively; rather, the oppressed have often sought to mount rebellions to crush the oppressors and move towards progressive self-determination. But, in our continuous bids for our freedoms, for our basic human rights, we have oftentimes been thwarted because of our immaturity---our failure to fully examine the situation around us, and our consequent lack of full commitment to deal with all of our problems. Our immaturity has allowed for traitors to infiltrate our movements, confuse our people, and betray our intentions. Likewise, we have suffered from the immature posture of too much rhetoric and too little examination and remedial action. Too often we have thrown ourselves into this movement or that movement, while at the same time decrying and desecrating this or that movement to whose ideology or tactics we don't subscribe. Also, we have foolishly put our so-called leaders out in the open, into the bullseye, without moving to support them nor to secure their safety. History is full of our attempts to liberate ourselves. Still too, history is too full of our repetitive mistakes in these attempts. Should we not learn from these mistakes, prosper from them, thus move progressively and aggressively on? ---without doubt you would all implore me right on brother, right on... but then, if we are all in agreement, then why talk about it, why reiterate our collective sentiments? The answer lies in wedding the thoughts with the appropriate deeds. The result resembling what we understand as commitment. Active commitment! Full active commitment!!!

But still, you wonder, how perhaps does all this relate to us, a supposedly serious and committed people? Surely for us to be about preparing ourselves and others for survival and liberation, then we must have developed our approach from some form of historical perspective. Also, we have elected to move from a position of prudence in recognizing our past mistakes and henceforth avoiding the same. We are, I believe, of the collective awareness that we should not waste so much of our valuable time, academic and otherwise, while engaged in the normal pursuits of life (i.e., education, employment, recreation, etc., barely surviving), rather we should move to ef-

fect means whereby we can move progressively closer to our confessed commitments to self-determination and progressive development. We have, I trust, recognized the need and worth of such visible organizations such as SCLC, and the need for invisible organizations. In both cases, the endeavor to mold our observations (intellectually), into active commitments (pragmatically), is to say the least, admirable and commendable.

We now speak of total perspective, as earlier we spoke of total, i.e., full commitment. The connection is simple. We have proper perspective, in that we are moving, to effect our liberation and positive development. In terms of total perspective, we must realize where our actions fit in with everything else. It is of inestimable importance to develop certain defensive as well as offensive strategies and tactics for use as time demands. We must begin to develop structures and systems so that we can go to our separate communities and share our knowledge and skills with others, our families, our friends, all our people. Once again, this approach is of inestimable value and surely should occur more frequently, wherever our people settle.

Now, we all know that more than likely, the masses of the oppressed in this country aren't dealing from a cooperative approach. We must all therefore integrate ourselves with the community at-large, becoming one with all brothers and sisters regardless of differing political/ideological persuasions. We must integrate so that the community will become one, will act as one, and will become successful as one---unified and powerful! Now we have often spoken to the contention that we would always be working with the community in mind, not pursuing personal nor elite-type inspirations. I do not doubt our sincerity, but only urge that consistent with our pragmatic approach, that we move to establish mechanisms to effectuate our total integration with our peoples. That mechanism, as we shall see, is the coalition.

Surely we should continue to expand, create, and progress in our endeavors, and always work to transmit our knowledge and skills to other bloods, for this in itself is a means of integrating with the community. But, we must also move to integrate on other levels, such as integration of our value systems. Not only should we deal in terms of sharing

continued on page 21



BEWARE OF DOGMATIC EDUCATION

"To be educated by an oppressor and not understand, thoroughly, the purpose of that education, and to teach with that lack of knowledge is to use a constructive process for destruction; the process has a sweet taste but the substance is lethal as poison."

Education can be one of the most powerful weapons wielded against us in our struggle for liberation. However, I don't mean the bullshit education that's going on in american schools today.

From the time children enter school until the day they graduate from college their ability to think, and their desire to learn is twisted until they are willing to accept the infinite contradictions present in american society today.

I am talking about the kind of education that punches out cogs for the "mean machine." In order to understand exactly where education is in this country today, some of these educational structures must be examined. The obvious place to begin is with kindergarten.

There are not very many children of pre-school age who don't want to learn. Most children of this age can't wait until they are able to examine the world around them for themselves. So how can you explain that this same child when in the 8th grade turns most of his energies toward staying away from school?

The first lesson one learns in school is to get the highest grades in the class regardless of the amount of information he acquires. This is bad for a number of reasons, but mainly because you learn that you must compete against the pupils for the attention of the teacher. Everyone knows that the kids with the better grades get more attention from the teacher than the kids with the poor grades. This type of thing is reinforced throughout a person's career in school. The most important thing to most people is not how much they learn but how high their grades are. Now some people may ar-

gue that grades can be equated with learning, but I think we all know better than that nonsense.

Take, for example, math. By memorizing the standard form of the type of problems that are being dealt with at the



time, it is possible to make it through math with good grades and no real knowledge of the subject. It is possible to get A's from first through twelfth grades without ever learning any math.

The next, and maybe the most important, lesson learned is that of discipline.

This discipline is not learned by what is taught but rather how it is taught. We are taught from the time we enter school to follow all types of ridiculous rules. Simply because the person who is "running them down" is in a position of authority. Authority with no rationality is fatal to those who follow it. If the authority cannot be questioned (and this is usually the case in the American school system) to follow that authority is a blatant denial of one's reasoning powers.

However, there are some alternatives to this situation. But they involve attacking basic norms and concepts that this society is built upon. One such concept that must be changed is the idea that students don't know what they want to learn and have to be taught by educators who know what is good for them (even though these educators know nothing about the students other than their names.) But since the structure of this country depends for its perpetuation upon the perpetuation of the status quo this concept will never change. An independent mind is a lethal threat to the status quo.

The only way a person can learn to think is by thinking, not by listening to a teacher explaining how to reason. The

idea of education by participation should be applied in a broader sense to democracy. The only way children are going to learn about democracy and freedom are by practicing them in the classroom.

It is very important that Black People start organizing schools that are willing to look for and use some of the alternatives to conventional schooling. We must not continue to allow young Black children to be twisted by this corrupt educational system. After all, the future belongs to youth, and it is our obligation to insure that they are equipped with the right tools to deal accordingly.

by B. Jive

GREAT HARLEM'S BLACK

Don't laugh when I cry
Don't talk behind my back
Don't ever speak a lie
Because you are the great Harlem's Black

Don't let stuff hold you back
Don't let junkies call you squares
Don't let playboys call you tack
Because you don't care you are the great Harlem's Black

Don't let the white man call you fool
Don't ever let him call you nigger
He may be your enemy but don't be cool
For you know you are greater and bigger

Don't be scared you might fall off the ridge
For you should follow the great Black track
Be as great as Malcolm X
Because you are the great Harlem's Black

Don't ever sit back and die
At all times be ready to attack
For you are greater much greater than I
For you are the great Harlem's Black

Benjamin Benson
Age 12

TO FREE OURSELVES

Hasan Hakeem

"Thru these doors passes the future of America".

These prophetic words are emblazed in bright red on the door of Outreach Unlimited, 225 South Avenue, a multi-purpose center on Waukegan's southside.

The center is located in an old building which has been everything from a church to the Black Panther's information center.

"The purpose of the center is to help people help themselves," according to James Middlebrooks, director and longtime resident of the community. "If we can't help them we refer them to any community organization that can help them."

Outreach Unlimited started three



photo by Waukegan News-Sun

years ago when Rev. A. C. Wright formerly of Trinity A.M. E. Church saw the need for a hot-lunch program.

"The kids were stealing food from the neighborhood grocery stores," said Middlebrooks who has been doing volunteer work at the center since its opening. "They would hang-out around the church and ask Rev. Wright for food."

Middlebrooks explained that the program still exists even though the schools now have a hot-lunch program. The reason is that many of the children don't like the food being served to them.

Last year the Outreach program expanded to include more area in the community. As they grew the organization tackled more problems.



photo by Waukegan News-Sun

They rented a small one-room store front on Genesee Street to house a library.

The store front became known throughout the area as a place where children could go and get a free book or just hang around and meet friends. Eventually the store front became too small to accommodate the children and the books which were piling up in the building's corners.

At the library's present location space is no problem.

In this library "quiet" signs aren't decorating the walls, and the children don't tip around. The building is alive with the sound of children's voices who amuse themselves

with games and books.

Long gray racks of books encircle a small room where the smell of old books hangs in the air. This is the center's main room which is dominated by a large magazine rack that looks like it might have every comic book in the world.

One little girl was busily arranging the comic books in neat rows carefully picking up and discarding any page that dropped off the books.

In another room which is larger than the main area there is a spacious room lined with tables, chairs and boxes filled with books. This is the study and reading room and at one time General Education Development tests were being held here under the College of Lake County supervision.

"We want to involve the children in reading", Middlebrook said.

"There are a lot of children in Waukegan who read below their average reading level and these are the kids we are trying to reach", he said adding that he had the proper educational training to teach the children.

At the moment Middlebrooks said he felt like a babysitter without purpose. Middlebrooks explained that the center needed qualified people to help teach the children to read. He said Outreach doesn't have the staff to



photo by Waukegan News-Sun

teach children.

Jefferson Junior High School sent two students to help the children in reading.

"There is a problem here and it needs to be dealt with," stated Middlebrooks, "if someone doesn't help them now they will never amount to anything. We want the library to be an educational center for the community. Instead of looking at a brother who needs help and laughing, we want to reach out to him and help."

According to Middlebrooks one reason why the children come to the center is because the parents can't deal with school problems. "At the center the staff is involved with the problems of the children", he said.

"But we also want the community to get involved in the center," Middlebrooks added, "we want more older people to come out and visit the library and see what is going on behind our door."

Outreach Unlimited was the recipient of \$6,000 after the students of Waukegan High School and College of Lake County participated in the Walk on Hunger.

Middlebrooks said the money would be used for food and to help defray expenses in operating the center.

The center is accumulating stacks of old books on just about every subject there is to be taught, but we need more books on black subjects.

WE MUST DEFEND OUR OWN

by L. Jive

Recently in North Chicago, Illinois, a town approximately 40 miles north of Chicago, a 14 year old Black youth was murdered in an insane, mad, demented act by a white resident of North Chicago. Herman Jones, aged 14, was shot to death by one Mr. Milton.

Allegedly, Brother Herman and two other Black youths were attempting to rob Milton. Milton pulled a gun from under the seat of his car and shot Herman once. At this point Herman ran and the other two Brothers got in a car and pulled off. The Brothers in the car went to look for Herman since he had run between some houses. Not being able to find him, they went home thinking he must have gone home also.

However, Herman was later found dead with at least three bullets in him. Reports gave a varying count of bullets found in his body but the minimum number was three.

Even though the pigs were told numerous times that a white man had committed the crime, they went out hunting a Black suspect. Eventually they picked up one of the Brothers who was with Herman and charged him with the murder. The black youth was continually harassed by the cops as to why he "killed his best friend."

Finally, after much pressure from the Black community of North Chicago, the pigs began to look for the white man. Milton was ultimately apprehended in Indiana.

The Black community was understandably in an uproar. Not only was the act that of a crazed white man but, the city officials had the audacity to attempt to place the blame upon a black person. This is yet another example of the continuing oppression under which the Black people exist. It further points out who the pigs protect: the rich and the white. They did everything they could to avoid arresting a white citizen for this horrible crime. It is significant to note that Milton was granted bail when he ob-



viously killed the young brother. Yet, Angela Davis, who was not even at the scene of the alleged crime in California, was not granted bail. The difference: one was Black, the other, white.

This vicious act further points out the need for unifying ourselves as a stepping stone to controlling our communities. It also demonstrates very clearly the need for self-defense and the need to defend Black neighborhoods and our loved ones. In short, the necessity to "defend our right to survive."

AN EYE FOR AN EYE

by S. Jive

Too long have we accepted without retaliation the murder of our brothers and sisters. "We have been taught to mourn and weep when our loved ones are slaughtered by this system. It is a technique of misdirection conceived, fashioned, and perpetrated by the Fascists-Corporatists for us to expend our hatred and bitterness in tears, rather than in biting the hand that is killing us."

It suffices to say that those teachings, this conditioning by the system must be recognized and isolated as one of the many techniques designed by the oppressors to keep us oppressed. Until this conditioning is resisted, then as surely as they killed Malcolm, Martin, George, and countless other brothers and sisters, they will murder,



to name only a few, Angela Davis, Fleeta Drumgo, and John Clutchette.

In order to insure our liberation, as a people, we cannot afford the luxury of merely weeping or mourning when one of us is killed. We cannot sit idly by as this Fascist American state continues to imprison, to destroy - in mind and body - our people. It is imperative that we act in an organized manner NOW, the onus to resist and attack this system falls upon each and every one of us. If it is not understood, then many, many more of us, as Brother George so aptly stated, "will go the way of the buffalo."

- from congregation to pastor, professional to layman, teacher to student - this we have to understand.

THE PEOPLE VS. FASCISM IN BATON ROUGE



On January 10, 1972, the Baton Rouge pigs opened fire at a street rally in the Black community and killed two unarmed Brothers, Thomas Davis and Sam Upton. Following this initial attack, two white pigs were killed and 31 other persons injured. Immediately, Louisiana governor, John J. McKeithen called out the National Guard and the state police to occupy the Black community of Baton Rouge (just as U.S. imperialist forces are occupying the Vietnamese communities), and have only recently been removed. The account given by members of the Black community is as follows:

Early in the afternoon of January 10, approximately 600 members of the Black community gathered at the Temple Theater for a rally to discuss "how to gain control of the Black community." The rally was a follow-up to a meeting called for the same purpose on January 7. Both of these meetings followed several incidents of pig harassment of Black activists during the preceding weeks. One incident occurred when students at McKinley High School (which is 99 per cent Black), rebelled against the oppressive activities of a white pig assigned to their school. The pig was later dismissed.

At the rally on the 10th, two cars were placed in the street to block off space for the meeting. Two members of the Black community got up on one of the cars and began to address the crowd. Two white newsmen arrived and began to take films. The crowd demanded that the reporters leave. In the confrontation that followed, one of the reporters, Bob Johnson, was critically injured. Within minutes, hundreds of fascist, riot-equipped pigs arrived on the scene and began to swing billy clubs and shotgun butts. The crowd dispersed but the speakers remained. A small caliber weapon was "allegedly" fired and as would be expected, the pigs went berserk. They began to fire wildly at everyone, killing two unarmed Blacks and wounding many others, some seriously. They pursued three Blacks into a store and dragged them out, wrecking the store in the process. Mr.

Higgins, a representative of the Louisiana Educational Association, whose office was above the store says he heard the pigs yelling, "Kill them! Kill them!".

Apparently, the two pigs who got killed were caught in the pigs' cross-fire. According to the coroner, Dr. Williams, the bullets that killed the pigs were fired by the .38 caliber weapons, the same as those that killed the two Black men and the same as those carried by the pigs on the scene. The "Baton Rouge Advocate" reported that, "While officials are discounting the possibility of people being killed in a police cross-fire, investigators are unofficially acknowledging the possibility". Percy Sims, deputy director of the Community Action Center, told the "New York Times" that, "I haven't heard a single person at the scene say that any of the Blacks present carried guns. As a matter of fact, the young men were told not to carry weapons because it would give the police an excuse to shoot."

Twenty-two Blacks were arrested after the incident, with eight being charged with murder and inciting to riot. They are being held in lieu of "\$500,000" bail each, "one half a million dollars each!". The absurdity of this does not even bear mentioning. They might as well have not even set bail! They are charged with violating a state law that declares a person addressing a rally can be held responsible for any alleged incident resulting from their address. The men charged were: Lawrence Brooks, 25; Roy Eames, 21; Henry Harris, 24; Robert Barber, 20; Dave McKinney, 22; Warren Hall, 25; Toussaint L'ouverture, 21; Ridgely Williams, Jr.

Pig officials are attempting to create a "conspiracy". The mayor declared, "This is a conspiracy, a revolution of some kind." He stated that the pigs had discovered a "national plot to overthrow the city of Baton Rouge and other major cities." He had the audacity to warn all revolutionaries to "stay out of Baton Rouge", and stated that all cars with out-of-state license plates would be stopped. He claimed that an itinerary listing other cities to be attacked was found on one of the arrested men.

The violent confrontation that occurred in Baton Rouge further indicates the oppressive fascist nature of this country in relation to Black people. Just as the railroad- ing of Angela, Ruchell Magee, David Hilliard Romaine Fitzgerald, Adjustment Center Six, Soledad Brothers, and many others Brothers and Sisters throughout the country also testified to this end. The intolerable situation facing all Black communities is what gives birth to revolutionaries and will continue to do so until this country decides to change its policies and priorities or until change is forced upon this fascist, imperialistic country. As Chairman Mao says:

In the final analysis, the persecution of the revolutionary people only serves to accelerate the people's revolutions on a broader and more intense scale. If the U.S. monopoly capitalistic groups persist in pushing their policies of aggression and war, the day is bound to come when they will be hanged by the people of the whole world.

True unity and love are the basic necessities of the sure triumph of our cause,

L. Jive

**Angela Davis
will be set free!**



RATS: HOW TO FIGHT THEM

by Hasan Hakeem

Rat problems are a common problem in the black ghetto, and the situation in Lake County ghettos (especially Waukegan) is no different than rat problems in the inner cities.

Recently the citizens of Waukegan decided to unite and fight rat problems and housing problems that are prolonged by two-legged rats in Lake County. The organization is still in the planning stages, but plans of action have already been laid out by James Middlebrooks and Bill Thomas, the directors of the organization. The group is now meeting every Thursday at the Outreach Unlimited building, 225 S. Avenue in Waukegan.

The group so far has invited a rat expert to instruct citizens on what to do about rats in the community. The Lake County and Waukegan Health inspectors also attended the meeting at the Southside YMCA. A lawyer from the Legal Aid Service told residents what they could do if landlords persisted in letting apartments and houses deteriorate without repairs.

In a series of articles "Black Rap" will outline certain steps people can take to keep rats and mice out of their neighborhoods in future issues.



photos by Waukegan News-Sun



Many people believe that rats are a black problem and not a white problem. This is a false assumption on the part of people who are quick to pass judgement on things they can't understand. The rats in Waukegan were found to be coming from abandoned houses built by slum-landlords who couldn't suck any more money out of their dilapidated structures. The rats also came from railroad yards where the owners had been dumping grain out of boxcars onto the side of the tracks. So the problem isn't a black problem, it is a people problem, and it will be eliminated by people who work together.

If we must find someone to blame for the rats we have to blame the European countries for sending our friend the rat over to this country on commercial and slave ships.

The common rat that we find in most urban areas is known as the Norway Rat. This rat is the carrier of the flea that carries the plague, many isolated cases of the plague have been reported out west and in New York. This rat is very dangerous; when cornered it will attack without hesitation. The average length of the adult Norway rat is 16-18 inches including the tail which is 7 to 7½ inches long. Average adult weights vary from 10 to 17 ounces, the record being 44 ounces.

REPRODUCTION--rats breed at 3 to 4 months of age and may continue to breed at monthly intervals during every month of the year. The average litter size is 10, but can be as many as 20. Wild rats probably live for 8 months but individuals have been known to live beyond 3 years of age.

RAT FACTS--did you know that rats and mice are color blind? They don't know what's happening as far as color is concerned. Their world is shades of grey. Vision is restricted in rats to several feet, however, they can detect movement at considerable distances. Well developed senses of smell and taste aid

the rats in avoiding poorly-prepared toxic baits. Their hearing is their best asset, they can apparently recognize sounds of higher frequency than the average human ear. The organs of touch are very sensitive hairs in the whiskers and around the body which explains why rats like to run next to walls. Routes taken by rats are readily recognized by dark greasy marks left by the animals. They are afraid of any new obstruction in their way, a familiar displacement will disturb them for some time. Rats are good swimmers and will travel through sewer lines and enter homes.

The front incisor teeth of a rat grow at the rate of 5 inches a year. Therefore, the rat must gnaw to live. If the new growth is not worn down by constant gnawing, the teeth will curve back in the form of tusks and the rat will die of starvation. Rats have been known to gnaw through lead pipes, poorly mixed concrete, and sun-dried bricks.

The average adult rat needs ¾ to 1 ounce of dry food and 1½ ounces of water every 24 hours. This is important and will be examined later in depth because the rat can be starved in a 3 to 4 day period without food. And the rat must have water 24 hours a day. A rat is also particular about what he eats. Garbage is his last choice for a good meal. He would rather eat choice, clean and fresh foods. Rats love to eat pork and their eggs have been found in the stomach of pigs, who love to eat rats.

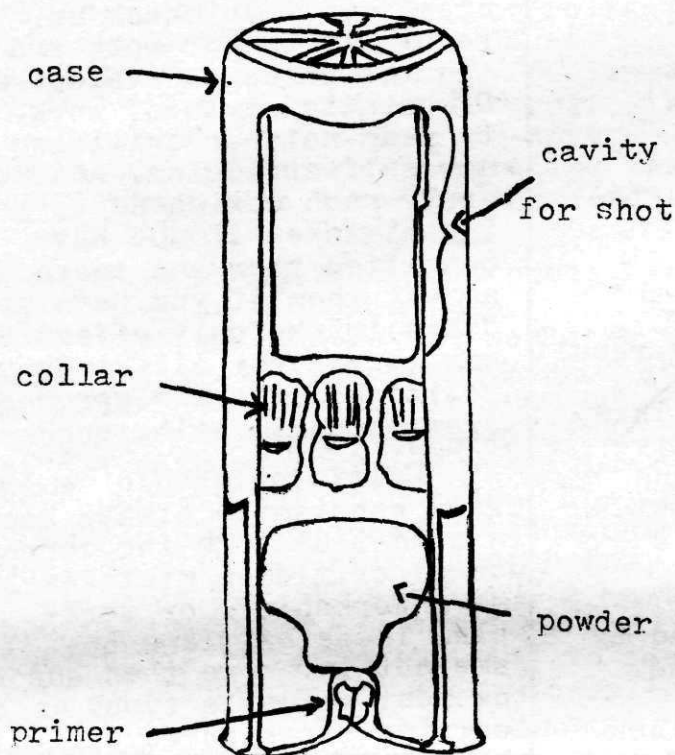
Briefly, I'll explain how to keep rats out. In later issues, we will probe a little deeper into rat control:

1. Starve them out
2. poison them
3. club them
4. shoot them
5. set traps
6. keep your garbage area clean

IN DEFENSE OF SELF-DEFENSE

by J. Jive

In previous issues we have dealt with handguns and high power rifles, now it is time to move on to the gun with the capabilities of being the deadliest close-quarters firearm ever designed. Instead of firing a single, spin stabilized bullet, a shotgun shoots out a number of round lead pellets that scatter outward as they leave the barrel. Because of the scattering effect, you don't have to pinpoint the target in order to hit it - since you are shooting a good number of pellets, the chances of hitting the target are much greater. Loaded with large pellets the shotgun is an extremely effective self-defense weapon.



The figure shows a shotgun shell. The case is usually made of plastic with a brass head, which has a primer and a flashhole just like a rifle or handgun cartridge. The lead pellets, called "shots", sit inside of a plastic "shot collar", which sits on top of the powder charge. When the gun is fired, the primer is pierced and ignites the powder, just as in a rifle cartridge. The high pressure gasses push the entire shot collar with the shot out of the barrel. The plastic collar drops off a few feet past the barrel, and the shot keeps on going. The collar serves two purposes: it is made fit the barrel tightly, so that it provides a gas seal, and it keeps the soft lead pellets from being deformed by being pressed directly against the barrel. The barrel is smooth inside, with no rifling (the grooves inside the barrel of all types of guns that keep the bullet stable). The empty plastic cases are ejected after firing, and can be reloaded again, just like brass rifle and pistol cases, although they will not withstand as many reloadings.

The size and number of pellets in a shotgun shell varies considerably. The smallest size shot is no. 9 birdshot, which is about 1/16 of an inch in diameter. A no. 9 shell may contain 700 of these tiny pellets. The biggest size shot is called 00 buckshot (pronounced "double oh"). A load of this consists of 9 to 15 pellets, each 1/3 of an inch in diameter. Each pellet has over 200 footpounds of energy, and one could be lethal. There is also what is known as a slug. This is a large projectile which weighs in the neighborhood of 11/8 ounce. It is used in the same manner as a regular rifle bullet. However, it is not accurate past 75 to 100 yards.

Gauge refers to the diameter of the barrel. The most common are 12, 16, and 22 gauge. 12 gauge is the largest of these, and it is also the most popular, and easily available. This

is the size to get. 16 gauge is quite rare and ammunition may be hard to get, so you should NOT buy a 16 gauge, even if it is a bargain. Shotguns in 20 gauge are alright, if you can't get a 12 gauge.

There are two types of shells for shotguns: 23/4 inches and 3 inches (called Magnum). The Magnums carry more pellets. Some shotguns carry only the standard 23/4 inch load, while others take both.

When firing, the pattern of pellets are closer together at short distances and spread considerably at longer distances. If you are too far away your shot may not be effective. The two chief factors determining how a shot will spread are barrel length and "choke". The shorter the barrel the faster the spread and wider the pattern. This is good for close range. 18 to 20 inch barrels are common, 18 inches is the minimum legal length for a shotgun barrel.

"Choke" refers to a constriction in the last couple of inches of muzzle end of the barrel. If the muzzle constricted it causes the shot to stay together more. There are 3 types of choke most common: full choke, this is the greatest amount of choke; modified choke and improved choke, and then you have the cylinder bore which is no choke at all. There are some shotguns with adjustable chokes and the others have the amount of choke stamped on them. If at all possible get an adjustable choke, but for self-defense at short range use the cylinder bore.

The two recommended types of shotguns are pump action and semi-automatic. The pump actions usually holds 5-7 shells and is operated by a pumping motion on the forearm of the gun, which slides back and forth. After the shot is fired, slamming the forearm back will eject the fired case; slamming it forward chambers the next cartridge and cocks the firing pin. The "pumps" are very reliable and simple.

The semi-automatic works on the principle of utilizing some of the gas pressure to work the action backwards and forwards, which means you only have to pull the trigger. This means you can get shots off quicker than the pump. This is good for a small person because of the recoil. On both, the recoil is tremendous to a small person and a semi-automatic would be better because you wouldn't have to pump it afterwards. However, the firepower is much greater in a pump, the semi-automatic fires only 3 or 4 shots. The semi-automatics are quite expensive, too. An experienced shooter can handle a pump action as fast or faster than a semi-automatic.

For self defense purposes you should then have 00 Buckshot with a 3 inch Magnum load in a 12 gauge 18 inch, pump action, or semi-automatic shotgun. You should like to keep a box of slugs around too.

The Remington model 870 is a 5 shot pump action which sells for \$124. The Remington model 1100 semi-automatic is also a 5 shot shotgun, but sells for \$259. These are just two of the many makes, but this was just to give you an idea of how much you should be prepared to give up for a truly worthwhile cause.

All power to the Aware and Dealin' with the conviction that the oppressed shall not always be.

OUTREACH

continued from page 7

Middlebrooks said the books are donated to the library every month by people in Waukegan and in neighboring communities. "Sometimes books are dropped off at the door," he said, "I don't even know where they came from."

Middlebrooks credits the community for the success of the center and also the help that came from the outlying communities on the North Shore. "We wouldn't have been able to do it without the contributions from the community and neighboring communities," Middlebrooks added emphatically.

CRITICISM AND GROUP UNITY

Probably one of the most powerful tools that Brothers and Sisters can use toward reaching that mythical state of mind known as being "together" is the idea of criticism and/or self-criticism.

Criticism should play an important part in the actions of an individual or in the functioning of a group or organization. Before the role of criticism is dealt with it should be defined. If one were to look the word, "criticism," up in the dictionary one would find something like: Criticism (1) the act of criticizing usually unfavorably, (2) to stress the faults of, (3) to cavil at. However, I feel the correct use of criticism goes beyond these definitions. Criticism can be and should be defined as a learning process. Chairman Mao likens the use of constructive criticism to a doctor removing a cancerous growth. In his essay Rectify the Party's Style of Work he states "... we must have in mind two purposes: first, learn from past mistakes to avoid future ones, and second, cure the sickness to save the patient". The mistakes of the past must be exposed without sparing anyone's sensibilities; it is necessary to analyze and criticize what was bad in the past with a

scientific attitude so that work in the future will be done more carefully and done better. This is what is meant by "learn from past mistakes to avoid future ones". But, our aim in exposing errors and criticizing shortcomings, is solely to save the patient and not to do ctor him to death.

In treating an ideological or a political malay, one must adopt the approach of "curing the sickness to save the patient", which is the only correct and effective method. What Chairman Mao is getting at is don't use criticism solely for the purpose of destroying, but rather for creating a more viable solution.

Criticism should be and can be a weapon for strengthening an organization, however criticism is not always of this character, and sometimes turns into a personal attack. And as a result it damages the organization, as well as individuals. This is a manifestation of petty-bourgeois individualism and must be avoided at any cost. This use of criticism as a means of personal attack constitutes one of the gravest mistakes committed by Black people time and time again.

This is something Black people must stop doing if

criticism is going to be of any value to us. Criticism should be viewed as a process which eliminates the unworkable and opens doorways to the correct solutions. This is an ever-flowing process that changes as basic premises and norms change. "As we say, dust will accumulate if a room is not cleaned regularly. . . The proverb, "Running water is never stale and a door hinge is never worm eaten" means that constant motion prevents the inroads of germs and other organisms. To check up regularly on our work and in the process develop a Democratic style of work, to fear neither criticism nor self-criticism, and to apply such maxims as correcting mistakes if you have committed them and guard against them if you have not "this is the only effective way to prevent all kinds of political dust and germs from contaminating our minds.

Criticism should be exercised constantly, always keeping in mind that thru the correct use of criticism mistakes and unworkable (or workable) ideas or plans become nothing more than one of the most valuable types of learning experiences exploitable.

by B. Jive

HUEY FREE AT LAST???

"Defend the Right to Survive"

On December 15th, 1971, four years after nearly meeting death at the hands of the fascist pigs of Oakland, spending two and a half years in jail, comrade Huey P. Newton, Minister of Defense of the Black Panther Party was "freed" from further prosecution on charges of manslaughter. Having failed to murder Brother Huey in October of 1967, the state of California tried him three times for the same crime, something Newton's lawyer Charles Garry termed "unprecedented harassment." In his first trial, Huey was convicted and spent two and half years in jail before the California court of appeals overturned his conviction. His second and third trials both ended in hung juries, thus freeing him both times. Presiding judge William Hayes allegedly decided against a fourth trial due to lack of evidence--a fact the defense has pointed out consistently throughout the long and drawn out court battles.

Huey's third trial ended on the 11th of December, 1971 and the state decided it wasn't worth having an "unprecedented fourth trial" after having spent several million dollars of the People's tax money and building an unexpected furor among many Black people. It was purely mathematical however. The fascists capitol of the world (California) has numerous expensive trials scheduled for the near future. With big trials expected for Angela Davis, Ruchell Magee, the Soledad Brothers, the Adjustment Center Six, and the many other unknown Brothers and Sisters being railroaded, the state just couldn't afford to try Huey again. This was pawned off on the People as justice as "supported" Judge Haye's reason for no fourth trial.

Of course, the prosecutors who have-

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PLANTING SEEDS OF BLACK UNITY

by I. Cambell

As a "new-term" student (freshman) at Lake Forest, I have found campus life pleasing. Upon my arrival, the upperclassmen made me feel a part of the community from the start. They greeted everyone with smiles and the eagerness to help with your baggage. Most of the upperclassmen introduced themselves and familiarized the new-comers with the environment. All of this made the freshman think that people here care about each other. I enjoyed this sense of belonging and the feeling that others wanted you to belong. A greeting like this to a new place doesn't give one time to get home-sick, disgusted, depressed, or panicky. The upperclassmen were around with things to do and places to go and that lonely feeling didn't have time to take control. Usually, the first couple of days around new people are frustrating but the upperclassmen were "on the case" to prevent this.

It is often said that one's first impression is a lasting one. The first impression of Lake Forest would be that the majority of the students care about each other enough to help when one needs it. They're always willing to stand together under any situation that the community may encounter. The Community is small; it should continue to function with the main theme being, sacrificing for one another - a most important element for survival and liberation. It is surprising to see a group of students get along so well since they did come from different cities.

After being here for more than a term, students do seem to be the same. True, they do not visit very often but that's understandable because of the schoolwork. At this point I only hope that the first impression given by the upperclassmen was not a farce. For the "new-term" students, it has become a lasting one. When several were asked about their feeling toward being here, they responded, "I'd rather be here than most places."

One realizes that everything is not perfect, especially the way students get along socially. Since people are different, naturally they will have peculiar grievances and problems. "Cliques" will form, people will talk about each other, yet this is to be expected in a small community. It is only human for "birds of a feather to flock together." Cliques should not cause a Community to fall and individual students should be aware of this.

As for the BSBA organization, it should continue to publish the relevant material and send it to potential students. That material plays an important role in one's attending Lake Forest. The most effective pamphlet is "Trying To Make It Real." Also, the Big Brother and Big Sister correspondence with potential students is influential (Right on to the Recruitment Committee). BSBA has played a major part in making "new-term" students belong to the different committees. From the beginning, the different committees were introduced so "new-term" students could associate themselves with their functions. For it is up to the underclassmen to provide continuity in BSBA. This dedication means being at the meetings on time and contributing to the organization so as to improve it. The upperclassmen are doing their thing; now, let's see the underclassmen do theirs (especially, the "new-term" students).

It is the general consensus of the "new-term" students that Lake Forest appears to be all right. Most of the upperclassmen have proven to be for real. From the beginning they have been together, helping each other as well as the "new-term" students. Right On to the upperclassmen in making Lake Forest a Community in which "new-term" students are proud to become a part.



ARE THINGS REALLY GETTING BETTER?

In 1910 the United States had an extreme maldistribution of national income. The total income of the poorest fifth of the population was only one-fourth of the top tenth. Casual empiricism would suggest that since that time this condition has been improving. Theoretically the minimum wage law is designed to insure that the poor do not make too little; and a graduated income tax to insure that the rich do not retain too much. Measures to increase the productivity of labor-and thus the wages they can demand-have been expanding. Everyone qualified can go to college whether they can afford to or not; and over 60% of the population does. Trade schools abound, and there are a plethora of job training programs.

Yet, in 1968 the bottom 20% of the population account for only 3.2% of the total personal income. Thus the poor are actually becoming poorer. In fact, the only population group that has had a significant rise in percentage of income distribution has been the moderately high income group. Primarily made up of professionals, businessmen and managers this group has been improving its position at the expense of lower income groups.

Thus, it appears that the gap between the rich and the poor has been widening. I suppose things are getting better - if you are on the rich side of the gap.

by B. Lee

" A FOOL ' S ERRAND "

Scene: Generally described as a ghetto street

Stage setting: A large white door with associated steps, railings and porch; the street side of the door is surrounded by a typical urban lawn, swatches of grass growing among the glass and rocks around the steps. In the middle of the moderately furnished room on the other side of the door, a sofa-roll-out bed is out (both sides of the door is visible to the audience).

This is a Black neighborhood. The house with the large white door is on a corner and there is a street lamp in front with a wastepaper basket near it.

Time: It is about 5 or 6 o'clock on a late autumn day. There are a few boys ranging in age from 5 to 10 years old on the street playing. At this time of day there is an abundance of street noise: autos, auto horns, children shouting and Mothers calling to their children---Jeroy get in here!---in other words a normal level of general urban ghetto sights, sounds and smells.

Characters: Lula Belle Davis: 23-year old Black woman

Anthony Smith: young Black man

Mark Goldershine: young white man---intellectual looking liberal of small frame and moderate stature who wears glasses and has receding hair. (This character should be played by a Black person in white face).

Action: Goldershine comes to the door hurriedly from up the street, his manner and attitude is that of a rushed, harassed and scared man. Goldershine knocks loudly on the door (a few seconds) no answer, knocks harder, no answer, he stomps around on the porch, knocks again this time shouting---Lula! Lula! Lula Belle! Lula Belle Davis!---no answer, he walks back and forth on the porch in a very nervous manner and begins cursing to himself, first softly, then loud, Damn! Damn! He starts to leave the porch, but he hears a loud noise at this moment, rushing back to the door he shouts---Miss Davis, will you please answer! Will you please let me in! I have a message from your Mother. Muttering to himself he says, why must you people talk from behind a cover, door (loud) or a damn mask! (Shouts) Open up! Open up! This is Mark Goldershine, you hear, Mark Goldershine! No answer?

Dusk is slowly settling on the street, increasing Goldershine's anxiety. Louder he calls out---Miss Davis your Mother wants you to come help her serve at my house tonight. I've come to pick you up. (Repeats frantically) During this time the street noise subsides. The street lights come on and the size and age of kids playing on the street change from small young children to large pre-teenagers as street becomes quieter and darker. All this serves to increase Goldershine's anxiety even more, so he starts to leave the porch, but just at this time one of the young boys playing on the street sneaks to him.

One Young boy: They're probably not at home mister. Goldershine astonished by the youngster's apparent friendliness comes out to the street and smiles nervously. Once close to the youngsters he notices the dirty impoverished condition of the youngsters appearances and is immediately moved.

Goldershine: How are you young man? Do you live on this street? (no answer) Goldershine takes his wallet out and offers the young boys money. Young, young men wouldn't you like some candy, hamburgers or something?

One Young boy: Man what you think this is, we don't cept no charity from strangers. My o' Man told me always take what you want, never cept charity from strangers. That's whats my o' Man said.

Goldershine starts to put his wallet away, and at this moment one of the young boys who has slipped around behind him grabs his wallet and runs. All of the young boys now shouting and laughing, in several different directions. Goldershine is shaken by this, more so since he is almost knock down by the stampeding young boys.

With the disappearance of the group of young boys the street is absolutely empty. Goldershine nervously stands shaking his head in disapproval at the backs of the fleeing young boys. As silence settles on the street Goldershine hesitates before rushing thunderously up the steps to knock on the door. Knock knock! Knock knock! (Shouting, angrily) Open up! Open up! This is Mark Goldershine, you hear, Mark Goldershine! On the other side of the door the room is in darkness, in the roll-out bed there are two people Lula Belle Davis and Anthony Smith making love. Out of the darkness while Goldershine is knocking on the door, the audience constantly hears sounds of love-making. The harder and more frequent Goldershine knocks, the louder and more frequent the sounds of love-making are emitted from the darkness.

The loud noise Goldershine heard before was the sounds of people taking deep pleasure in sexual activity. Back to the street, Goldershine steps back from the door very quiet after his outburst. While he is staring at the door, contemplating the problem of communicating with the occupants of the house a drunk called Kilroy wanders up to the street light and with one hand on the lamp post and his head over the wastebasket he loudly and disgustingly vomits. It's very dark on the street now and the sound abruptly startles Goldershine making him turn very suddenly. Seeing Kilroy chills Goldershine.

Goldershine leaves the porch and approaches Kilroy with a very idiotic smile on his face. Kilroy does not see Goldershine until he is very close to him. Upon seeing him Kilroy offers him a "piece."

Kilroy: Quiet as kemp my man! Charlie man! Dig up! Dig up! O! hip buddy, this is the wrong time, the wrong time, wrong night and wrong place for you, good buddy I do mean wrong time!

(As Kilroy says this he throws his arm over Goldershine's shoulder.) But have no fear Kilroy is here. (As he initially moves his arm Goldershine cowers and loses his fixed grin and facade of bravery.)

Kilroy: You know what I mean man! Looka heah, my balls itch sometimes too, even a long dick cat like me comes scratched, you know what I mean. I tell ya, cool breeze it just so happens that I'm cunt tight this week and I do mean tight, cunt tight. (Kilroy laughs) Now man heaven smiles on you because in the spirit of integration, brotherhood and Wild Irish I'll turn you on to beautiful black funky pussy. Black is Proud! Hey! Hey! sweet poppa And since you are my main man, yeah, it won't cost you anything but Wild Irish Rose and Kool Aid! Hey! Hey! Dig it! Dig it!

Goldershine becomes indignant, furious, emotionally steamed (shouts) don't you know

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Egelhardt in St. Louis Post-Dispatch

"Hey, man, this cat says he wants to lead the revolution"

We is a ricchhhh people!

We Black folks is some damn rich folks!

We got riches so that all the world can see,

See 'em every day in the head lines.

Now I ain't talkin' about riches them other folks mind-

Money 'n gold and diamonds and trinkets to see,

I'm talkin' 'bout some real riches baby - you 'n me!

Yeah we rich, don't you know?

Ain't you checked them riches ain't here no more?

Like when they took Turner, Vesey, and Tubman too,

They so precious, so rich to us, till some white folks

got wise and said:

Better for us if all them rich niggers be dead!

So they vamped on our riches whenever they came in sight!

Fred, Malcom, Martin, murdered them all! ain't that right?

Mooved on our Black wealth, now ain't you hip?

And tell my brother, my sister, how long we goin' lay

'n take this shit ?

Tell me my Black rich people, what we gon' do?

Play blind and dead while they try to rob Ruchell, Haey,

Rap, and Angela too?

No, my people, we ain't give up our Black wealth no more.

But if , if they should vamp while we ain't lookin', let's

move to even the score!

Now nixon, agnew, rizzo and reagan sure ain't no riches

then they too should dangle from

that hangin' tree!

Dig my pepole, I ain't tryin' to be stupid or sound super

bad with the suggestions I make,

But tell me, how much more of this shit can we take?

We've laid back and let the oppressors ride free, rippin'

off all our riches in sight.

Next thing for sure, it'll be me and you, now ain't that right?

Right ain't the word for it, they's bustin' us every day in

the street and in our homes, shootin' through

our doors!

So gettin' even ain't being bad, it's just sensible.

so this senseless killin' about won't be no more!

Breakin' it down, what we're talkin' about is simply

self-defense;

We talkin' even pleadin' and simply followin' laws

the oppressor don't mind sure don't make

no sense!

We got to put our sense, double 0 buckshot in 12-gauge steel,

right inside our doors,

So when the pigs come talkin' 'bout open up, while shootin'

in, we'll be ready to even the score!

Self-defense, to keep our riches, you and me alive,

So now when the pogs vamp unjustly again, we can grab that

12-gauge and take no jive!

Malcom said it, and you best be believin',

If we have to die unjustly, damn sure it's gon' be

even-steven! ! !

by R.W.C.



Do you think, brother, that in God's great plan. When He was prescribing the best food for man. That He made a mistake in leaving the swine out. For he was not good from his tail to his snout?

Oh, the carcass of an old dead horse or a cow. Don't get too rotten for a dirty old sow; Though we holler a lot about boils and gout, we eat Miss Piggy from her tail to her snout.

We couldn't eat the buzzard, we'd think it a crime, but how much more filthy is he than the swine. That we make into pie or we cook him with kraut. And eat him or die, from his tail to his snout?

We cook him with cabbage or boil him with greens, with his magy old hide we season our beans; with his scabs and his boils within and without Sweet Piggy we eat from his tail to his snout.

On filth they feast, while in stink-holes they lay. And still for their carcass our money we pay; The preacher, professor, or the judge on his bench eat the carrion-eater, his filth, and his stench.

We eat the old grunter, we eat the young shoat; The fat that we fancied may be pus or bloat; It would smell as good, and as healthy no doubt. As the hoods and the hide, the tail and the snout.

In the filth you can see him clear up to his eyes. His sliny old carcass all covered with flies; Most dead with cholera (due to butcher, no doubt), we still think him good from tail to snout.

YOU may think of fresh pork as a very rare treat, but our bodies are made of just what we eat, and the food he has eaten, the filth of the land, goes into our body as food, second-hand.

SISTER TANG

i can't seem to ever
get my thoughts together to write a poem
about the sky or a tree or a mountain
the words seem to flutter off the page
in a rage as if to say to me
Hey Sister, what's your problem?
Ain't there enough Black/Men/Lovers
around to move you to write a hipper line?
You wasting your time

on the sky?
i'm really embarrassed you see
that the paper should talk to me
and not i to it
forgot myself for a bit
forgot that Black Men were lovers
forgot that i loves Black Men
forgot to write a poem 'bout
Black/Men/Lovers yes
forgot to remember that
Black Men are natural poems

i really did forget
but dig. . .
i'll make it up to you

(11-30-71)



ABOUT MY POEMS.

to the black men i have known
and have known
and will never know/
i give these verses
to you in thanks and love
for you are my inspiration
and we must never forget
each other in this struggle/
you are beautiful strong men
for you have survived/
and because of your badd/ness
i am now
somewhat of a poet/
look out

LiMaTy
(1-27-72)



POEM TO A BLACK MAN

the words run thru my head
like slippery floors

and rhy/thms race melodies
toward a dreamy
finish
line

wanting to say things to you
that will make you dance
laugh/smile
or love me and only coming up with

more
blue
mistiness

i am convinced that i,
in your prescence
should sit quietly

in awe

(11-8-71)

D

A Bla

i want
'bout
but w

is it
big b
or a

is it
love
smoke

or a
in the
in the

is a bl
and str
and swe
is it a
does it
does it

could c
could m
no. . .
but are
bessie
could s
could m
what is

its a l
baby i
i
singly
the man
real/go
and blue
i loves

when all
its the
in the

and a bl
sweet is
sad is
tender i
bad is

and a bl
is me-
a black
humming
thru
the

DIN' IT

BLACKMAN, BLACKWOMAN, AND DOPE

you are always too high
and i can never seem to get you to come
down here with me long enough
when i face the world baby
i need a man to help me fight it

how you gonna fight
when you floatin'?

/Man Song

to sing a song
blackman
it is a blackman song?

fast and brassy
d sound
nely violin at dawn

smellow moody
ng after six in a
lled tavern

ck-me-baby beat
morning
street

ackman song long
ong or short
et is it a voice
beat is it a symphony
have verses and chorus
have to be accompanied

ltrane play it
les play it

ha could sing it
illie and ma rainey
ing it and roberta
ve it and nancy could groove it

a blackman song then

W
ove ya
ove ya
weetly
sure makes me feel
d
s/z nina
you porgy

ce touches the harp
spirit
dark

ckman song is

is is
ckman song
p/man

night. . .

(12-1-71)

Someone said the Sugarman was
on his way--
i'm dying of living
and i need a love injection
my man's O.D./ing somewhere
and i can't breath in here
Come Mr. Sugarman
please come
i had a baby who was strong
and righteous but he lit up
a joint one day on a dare
and i haven't seen him since/
he's around here though-

i smell his flash burning. . .

(Vignettes 12-2-71)



UPON THE LOSS OF A BLACKMAN'S LOVE

for the past few months
its been
one-of-them-days

little chocolate me
can't be
truly righteous
without

your love
so what do i do?

i sings blues
sleep alot
and eat too much
and i hope
someday
you'll cease throwing spears at me
and fall in love again

or just leave me alone forever. . .

(4-14-71)

dear darling sweet-eyed strong black man
come my way again
put freedom on my mind and sing a song to me
touch me with your soul
listen to me sigh
oh
i can't bear to think of you not being
wrapped inside MY arms
touch me with your soul
listen to me sigh
oh
i love you righteous
i just want to tell you that you shake me
deep inside and i tingle from toes on up
just when you give me a smile and oh
i can't love you anymore than i do dear
darling honey lipped sweet eye strong black
mind
blowing
you. . .

(Fall 1970)





BLACK
JESUS



"Revolutions
Development
must be

0024-2000

To Men who are
believers in it
and
Emancipated
from every tie
OR CONNECTION TO
ANY
Principle of
an
opposite
nature."

UKroma



Somebody
up there
wants you
Pan Ap



ZIMBABWE : A TYPICAL AFRICAN NATION STRUGGLING AGAINST WESTERN IMPERIALISM

"The people of Zimbabwe strongly feel that we cannot trust our future and that of our children and their children into the hands of a white minority which has shown itself over the last 80 years to be interested in us only if we accept the status of third rate citizenship in the land of our birth."

--jailed African leader Ndabaningi Sithole in a document smuggled from prison.

"No European need harbour any anxiety about the security of his future in Rhodesia."

--white minority Prime Minister Ian Smith after announcing the agreement with Britain.

On January 1, 1972, United States' corporations once again became able to purchase chrome from white-dominated Zimbabwe.* This was the result of the so-called "chrome amendment" to the Military Procurement Bill passed by Congress in November. For two major American corporations, Union Carbide and Foote Minerals, as well as for the British government, the Nixon administration and the white-minority government of Zimbabwe, the decision to allow the purchase of chrome was very welcome.

In 1967 the United Nations Security Council passed a resolution applying mandatory economic sanction against Zimbabwe. President Johnson issued an Executive order enforcing the resolution in the United States. The intent of the application of sanctions was to bring to an end white minority rule in Zimbabwe headed by Prime Minister Ian Smith. In support of the resolution the United States government initiated several court actions against American businesses accused of violating sanctions.

In the meantime the Rhodesian government, through its agency the Rhodesian Information Service, started extensive lobbying in Congress against sanctions. The lobbying focused around the question of chrome imports. The two American corporations, Union Carbide and Foote Minerals, together have about \$56 million invested there and thus supported the lobbying effort.

The lifting of chrome sanctions is clearly linked to the major political events that were taking place in Zimbabwe at the time. In mid-November the Conservative British government, in an effort to end the 6 year old dispute between Britain and Zimbabwe. The final agreement was reached and announced by both parties on November 24 and will be ratified in 1972. Detailed examination of the settlement demonstrates that white minority rule in Zimbabwe is now more firmly entrenched than ever.

When Prime Minister Smith first declared his Universal Declaration of Independence in November 1965 the Labour Party was in office in England. It immediately severed formal relations with the new "government" and initiated many moves designed to apply pressure against the white Rhodesian administration. While the use of force was rejected by the Labour government, (a decision much criticized at the time), the Labour government established five principles which would have to be accepted before a settlement in Zimbabwe could be reached. These five principles formed the basis of all Labour negotiations with the Smith government. The five principles were:

- (a) that there would be unimpeded progress to majority rule
- (b) that there would be no retrogressive amendments in the Constitution to retard African advancement
- (c) that there would be immediate improvement in the political representation of Africans

- (d) that racial discrimination must end; and
- (e) that the basis of independence was acceptable to the people of Zimbabwe as a whole.

As Zimbabwe is a country of some 5 million Africans and 240,000 whites, (the majority of the latter have lived there for less than ten years), Labour's five principles were limited guarantees indeed. Nevertheless they were totally rejected by the white Rhodesian regime. When the Conservative Party was elected to office in Britain it accepted in theory these same five principles.

The settlement that has been agreed to by the British government can be examined in the light of the five principles that were established as necessary conditions for the recognition of Zimbabwean independence.

Acceptance of the settlement by the people of Zimbabwe

As yet the British government has not announced how it will test whether the settlement is acceptable to the people of Zimbabwe. There is little doubt that the whites will accept the settlement as they desperately want an end of sanctions, and the settlement in no way threatens their continued supremacy. African opinion is more difficult to assess given that Zimbabwe is a police state with harsh repressive legislation. Almost any opposition to the status quo is regarded as treasonable. The reactions from the few African leaders who have been able to respond has been one of condemnation. But there is little doubt that the British are determined to find a way of testing African opinion that will find the settlement agreeable.

Why Settlement Now?

Since the implementation of mandatory sanctions, the economy of Zimbabwe has been steadily encountering difficulties. Solid support in the form of sanctions breaking and playing "middlemen" by both South African and the Portuguese in Mozambique, (both firmly committed to continued white supremacy in Zimbabwe), has made it possible for the white government to struggle through.

There is no doubt, however, that Zimbabwe was facing serious financial crises. Two factors in particular made the situation critical: first, the dwindling foreign exchange reserves desperately needed funds for the purchase of new machinery, etc., and secondly, the lack of significant foreign investment. Indications from Salisbury were that some firms would only be able to last a few months longer. The Smith govern-

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HAVE GUNS-WILL TRAVEL

Communication through open dialogue, candid commentary, creative art and, accurate reporting -- such is the purpose of Black Rap as demanded by the times in which we live and the future which we as a people must work to create.



THE FOLLOWING BROTHERS AND SISTERS HAVE CONTRIBUTED TO THE PRODUCTION OF BLACK RAP: ROBERT BAKER, DOROTHY BATESSELL, F. HOWARD BENSON, MARIAN BYRD, LINDA CAMPBELL, THOMAS CAMPBELL, CHERYL CHISLEY, ALYCE COFFEY, LOUIS COOPER, SYLVIA DAWSON, KIM DELANEY, LARRY FREEMAN, CRYSTAL FULLER, THALIA GAILLARD, SHELIA GIBSON, CYNTHIA GOODWIN, DWIGHT GREE E, HASAN HAKEEM, LANCE HUGHES, L. LIVE, ROY PEARSON, WILLIE PHILLIPS, ULYSSES RICARD, LESLIE SAWYER, BARBARA SMITH, LLOYD SPROTT, LINDA TALL. BLACK RAP IS PUBLISHED BY BSBA, LAKE FOREST COLLEGE, BOX 697, LAKE FOREST, ILLINOIS, 60045, USA, TELEPHONE (312) 234-7796. BLACK RAP IS DEDICATED TO THE UNITY AND LIBERATION OF OPPRESSED PEOPLE EVERYWHERE! ALL POWER TO THE PEOPLE!

african identity gained on trip abroad

by R. Antrum

One of the ideals passed on to Black people through the mass media and other brain washing techniques is that of "A Trip Abroad".

Lake Forest College like other educational institutions provides its students, who take foreign languages, with opportunities to visit certain other countries. Whatever the reason for utilizing the opportunity there is some learning experience, relative to the struggle, to be gained by such a trip.

This school's term in Madrid presents a particular opportunity in its proximity to Africa. An all night train ride add a two hour boat ride will put you in Tangiers, Morroco. The trick with this program is that you have to spend most of the time in Madrid since classes are held there and funds can become drained (for those of us lacking true affluence).

So first you have to deal with Spain (excluding the limited knowledge of the language). Even in the capital the standard of living is lower on the whole and quite noticeably so. Goods are cheaper if you keep away from tourist traps. However, this is difficult because the whole economy is built around the tourist trade. Unemployment is nil and pay is next to nil (but they do not need as much).

Facism and capitalism seem to go hand and hand with one in the extreme. In the

U.S. there is capitalism; in Spain, facism. Like here, everybody's trying to make a buck and every jacknape you see is looking for a tip. But due to Franco's long facist arm there's virtually no crime. Spanish police can off you at will without answering to any grand juries. No pretentiousness involved.

Socially, everything you saw on t.v. is true, and you will love it if you are white. Spain consists of the same honkies that colonized Africa and the so-called "continental aire" is disgusting. They are definitely potential racists but unsure of whom to direct it at. They show the same nationalistic tendencies which are the basis of racism which oppresses us only much less sophisticated because in general, they aint got no cool whatsoever.

The only thing we could truly relate to are the night clubs and the brothers and sisters going to school or stationed at the U.S. Air Force base near Madrid.

In contrast, Morrocco is hip if you're Black and dont act otherwise. Let your nature be your guide i.e. guard yourself and your belongings and dont fall for a con-routine. Getting as much as possible out of tourists is the way of survival there—and they survive. They seem to be experts at dealing with foolish rich honkies, which we definitely should be able to relate to. Only

a fool would pay what they ask, but they come off that if you show you're not a fool. Another thing one hears is "watch your pockets". Morroccans are experts in their field. There are a lot of survival techniques we could definitely make use of. The example doing whatever you need to in order to get by is the thing that pertains to our struggle here. The basic concern there and here is survival.

In general, the overall thing to be gained in going on such a trip is a sense of

identity. The last place people across the Atlantic expect Black people to come from is the U.S. One is assumed to be African (having learned English in London) and it's unbelievable if a Black person doesn't speak French or Arabic (in that area). You might even be a Spanish gypsy—but not an American. If one really feels like an American he'd feel foolish but if you relate to an African heritage its extremely hip to have this heritage naturally assigned to you. After such an experience you can tell who you are descended from. If nothing else the trip is worth that feeling of identity.



FUNCTIONAL UNITY

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information and skills, but from our serious and honest working together, we would develop trust, cooperativeness, respect, and love for one another. If we see trends among us which aren't in these directions, then we must seriously question our work and our relationships. Even more important is the point of transmittal....we must begin to share this value system with others; we must propagate and share this value system with everyone in BSBA, in our families, and in our communities. If we are really serious, we must make that determined effort to propagate this kind of value system, integrate it with others of our people, daily, all the time! This task is incumbent upon us, for are we not working for our people, all ourselves? So we must not only share our information and our skills, but also our value systems.

This brings me to my final point. We are still talking about integration, about integrating with one another, to create unity of mind and purpose, to, as one, realize our power to determine our own destinies, to provide for the progressive development of all our peoples. We speak then of unity, unity without uniformity. In everyday terms, this means simply that we must make a determined effort to work with BSBA and through whatever other ways Black people chose to move, so that with constant politicization and constant propagation of a cooperative value system, we can all realize that our objective is one and the same, even though we don't all have the same

ideologies. History clearly shows that ideologies, do not substantially direct revolutionary change until after insurrection, after the people have seized the instruments of power. Presently we are not in that post-insurrectionary stage. We are still trying to politicize and unify to effect revolutionary change! Thus, now we should coalesce around common objectives---we all want freedom and self-determination, we all want a brighter tomorrow, if not for ourselves, at least for our children! We will decide the mass ideology after we have power to implement it, after we have united and seized that power. So, we are talking now in basic terms---we are talking about coalitions of all our peoples. We are saying that in BSBA, and LFC, and in our communities throughout this country, we must relate to what the people relate to---if it's conventional politics, if it's welfare, if it's housing, if it's education, if it's partying, whatever it is, we must dig on what's happenin', inject a little politicization as to how things really are and how they should be, inject our learned and practiced cooperative value system, and most importantly, inject the fact that we are all after the same objectives and must all coalesce to reach our objectives. There is power in unity. Our separate welfare rights Org., Black Panther Parties, tenant councils, political parties, liberation-oriented groups, and the like, offer some relief, but also add to confusion and amount to feeble stabs at the common oppressor. Unity without uniformity, the way to progressive self-determination. So, in the final analysis, this is our basic message, our basic thrust. While we remain at LFC, and when we leave,

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RECRUITMENT OF BLACKS BY LFC IS DEAD

The year 1968 marked the end of the 'get yo - self - a - nigger' campaign on predominantly white campuses. Although stated in the Underground Guide to the College of your Choice, Lake Forest has been recruiting her niggers since the early 1960's, it seems somewhat peculiar that September 1968 brought the largest single Black class, nearly 50, the campus would ever see. This was just five months after the M. L. King assassination and just a little over a year after the massive city riots of the summer of 1967. It was also the year the Federal government was subsidizing schools having a certain percentage of Blacks on campus. All of these events happened so suddenly that schools really weren't about what kind of niggers they got, just as long as they were niggers. That year the overwhelming majority of Blacks were on financial aid, with a substantial minority on total aid. As some can remember, 1968 also marked the last year of the great concessions made by the college on behalf of the Blacks represented by BSBA, the political force of the Black community. It was under the able leadership of the charismatic brother Keith Cook that Black courses, Black faculty and Black administration became realities.

One could actually see the politicization of the Black students. Straight tresses became woolly and quo vadis's grew out into naturals. Brothers and sisters, complemented by acknowledgement in the, then fledgling, Black Rap, became beautiful. And as we became more of our beautiful selves on the outside, our minds, too, were being fed. By a series of political shocks brought by the administration, outside speakers, ourselves, and the knowledge of what was going on at home, i.e., the ghetto, we became politicized to our shocking reality. The idea of revolution became something more. In a very short time, we became angry niggers.

The mad rush to get their quota of Black students, the idea of them becoming "militant" was quite unnerving for the Man! Who would have thought that a Black student on full aid from the South, a full aid Black student who was nearly an orphan or a Black student who got over in a predominantly white school, all

potential assimilationists, would concern themselves with the problems of the masses. Obviously this couldn't continue. Niggers can embarrass you at a Parent's Weekend; niggers, by the gift of oration, move a white student body. niggers can just be a little too much to handle.

So, it became less than a coincidence when the government stopped paying as much for a nigger quotient, to omit potential niggers from admission. Lack of financial aid seemed



does produce a noticeable lack of niggers. The whole idea of recruitment had to be revamped. A campaign to solicit those Blacks who can afford to pay a greater portion of the educational costs was sought. The development of a drug culture, seemingly selfish and apolitical can be more than tolerated.

As one looks back, there is a great possibility that the last of the big-nigger classes will be leaving in June. However, the Man should be warned that oppressive forces created one set of niggers; it may well create a new set of niggers in September.

POWER,
Sis. Dfullwood

The Pen Or The Sword

The Black press has always been a great weapon in the Black Americans' fight for liberty, equality and freedom.

The Black press has been, and remains, one of the main instruments for strengthening the bonds between Black people in their fight against slavery, racism and oppression.

The Black press has analyzed, interpreted problems facing Black Americans and mobilized the Black community to act in its legitimate interest.

Opponents of Black freedom and equality have always sought to blunt the Black liberation struggle by either censoring or destroying the Black press.

Frederick Douglass, the abolitionist, faced great problems in establishing and maintaining his newspaper, "The North Star". Even William Lloyd Garrison, the White abolitionist, did not want Douglass to have his own newspaper.

After the Civil War, when lynchings were rampant in America, the Black press fearlessly exposed these barbarous practices. For her role in exposing lynchings, Ida Wells Barnett was driven from her home in Memphis, Tenn., and her paper was destroyed.

During World War I, the Crisis, then edited by W.E.B. DuBois, was investigated by the American government and its mailing rights restricted because it lead the fight for Black liberation.

The Chicago Defender, founded by Robert Abbott, an ex-slave, for years was prohibited from being freely circulated in many Southern cities and states because it fearlessly championed the cause of Black equality.

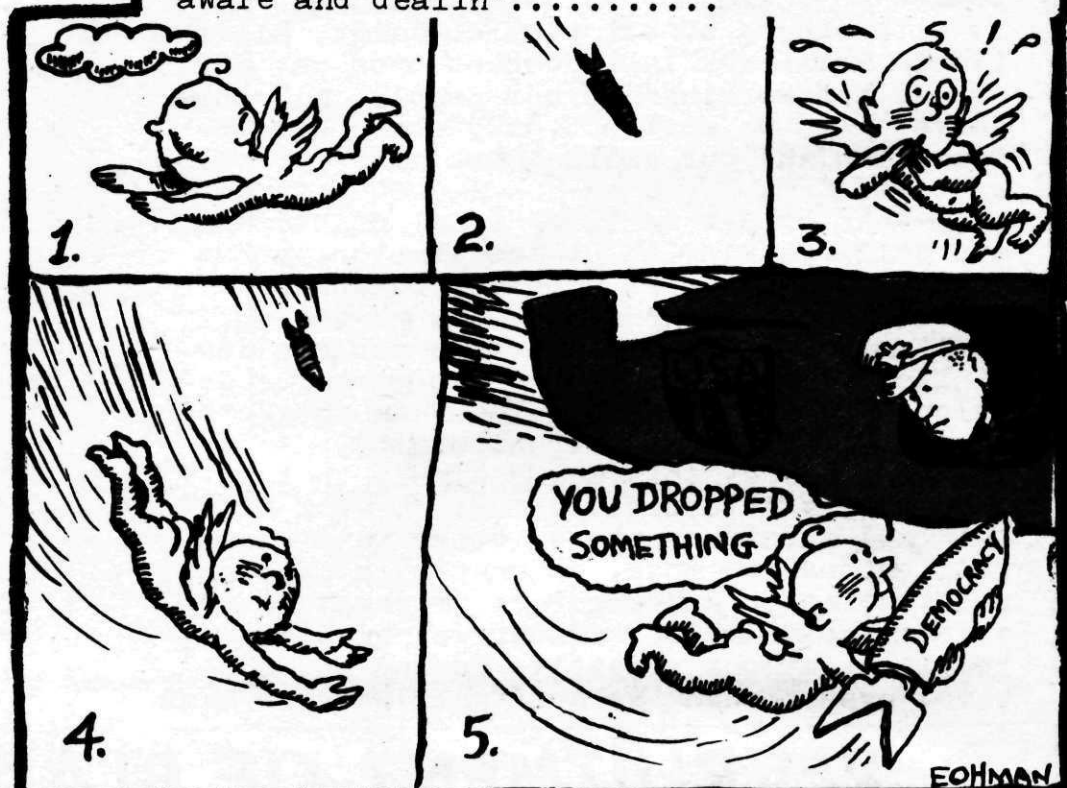
After World War II, Paul Robeson founded a newspaper, "Freedom", to inform Black Americans about the connection between their struggle in America and Africa. Robeson's newspaper, like Paul himself, was persecuted and eventually driven out of business.

Here in California, the oldest and best known news paper in the West, The California Eagle, was harassed and driven out of business after the editor of the paper, Charlotta A. Bass joined the Progressive Party and ran for Vice President of the U.S. in 1952 with Vincent Hallinan.

The Black Panther Press is being prosecuted as all good Black newspapers have been for leading the liberation struggle.

ALL POWER TO THE PEOPLE
AND DEATH BLOWS TO THE PIGS

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work with the coalition in mind. Ofttimes we will run into groups and individuals to whose point of view we don't subscribe, but, don't blow on them and go on your radical/revolutionary way; we must relate to them and work with them. By all means continue and grow in the work started and seek to move other forces in our communities, even those who seem to be cooperating with the oppressor. We must not forget that history has forced many of us to be naive and immature, thus we have our different means; but now we must no longer suffer the mistakes and disarray of the past, we must move on progressively. Politicize, and live what you preach. Unify through the coalition for common objectives. Unity will bring power to the people. All power to the aware and dealin' my people, all power to the aware and dealin'.....



THE FINAL SOLUTION

During Amilcar Cabral's recent visit to Britain, the Foreign Office refused to have any meetings with him. The reason for this was that 'it would be inappropriate since Mr. Cabral is committed to violence against a Government with whom we have friendly relations'. The extent of these friendly relations was emphasized only a few days later, when Lord Lothian was the guest of honour at the Annual Dinner of the Anglo-Portuguese Society. Despite this governmental intransigence, large audiences throughout the country demonstrated enthusiastic support for the struggle in Guine, at mass meetings addressed by Cabral.

There is now an urgent need for that support to show itself in positive action. On Nov 9, the day after Lord Lothian's dinner, the Committee received the following telegram from PAIGC: 'DESPERATE IN THE FACE OF THE GREAT VICTORIES GAINED BY OUR PARTY DURING THIS YEAR CRIMINAL PORTUGUESE COLONIALISTS HAVE STARTED A WAVE OF SAVAGE AERIAL BOMBARDMENTS AGAINST PEACEFUL POPULATIONS OF OUR LIBERATED AREAS UP TO THE END OF OCTOBER KILLING 7 WOMEN 8 CHILDREN 20 WOUNDED STOP NOT SUCCEEDING IN TERRORISING DEMORALISING OUR PEOPLE IN THEIR DETERMINATION TO FOLLOW THE RIGHTFUL STRUGGLE FOR LIBERTY PEACE PROGRESS HONOUR BRING YOU KNOWLEDGE THAT THE PORTUGUESE COLONIALISTS ARE FEVERISHLY PREPARING TO USE A FLOOD OF POISONOUS CHEMICAL AGENTS IN ORDER TO DESTROY OUR CROPS BEFORE NEXT HARVEST WITH OBVIOUS AIM OF STOPPING OUR STRUGGLE BY FAMINE STOP FACED WITH GRIM PROSPECTS AS A RESULT OF THESE PREPARATIONS WE BEG YOU TO TAKE ALL POSSIBLE STEPS TO DENOUNCE AND CONDEMN IN ADVANCE THIS MONSTROUS CRIME AGAINST AFRICAN HUMANITY STOP WITH GREAT RESPECT AMILCAR CABRAL'.

The need for urgency was confirmed when, a week later the Portuguese Government declared a state of subversion: 'It would be the first invocation of a new clause in the Portuguese constitution, which was revised this year. The clause states "Where grave subversive acts take place on any part of Portuguese territory the Government may... adopt the measures necessary to repress subversion and to prevent it from spreading"'. (The Times). There can be little doubt what these measures will entail. This is the Portuguese colonialists' answer to the PAIGC's repeated offers to negotiate at any time for a peaceful settlement.

They are no longer able to conceal the fact that they are losing the war - but they cannot afford to concede defeat. The only solution for them in this situation is to make sure that when they pull out there is nothing left for PAIGC to inherit. In a swampy country, as small as Guine, the effects of chemical warfare would be devastating. We would then need to mobilize all possible aid, food and medical supplies, and fast. A standing ovation at a meeting is a valuable form of support, but demands very little effort.



... TO THE PROBLEM OF DEFENDING WESTERN CIVILISATION.

Cabral has asked us to act to help prevent the wholesale destruction of a country.

The usual channels of international pressure available to governments are denied to PAIGC - who are not internationally recognized as the true representatives of the people of Guine. The UN despite a multitude of resolutions on Portuguese colonialism, cannot intervene in the 'internal affairs' of a member country - despite the current talks on a treaty to abolish biological and, perhaps later, chemical warfare. (The British delegation to the talks, incidentally, is the same Lord Lothian). Without 'proof' there is no story, and thus the press will not touch it - but by the time we get the 'proof' it may well be too late.

PROFFESOR COMMENTS:

LFC BLACKS HELP BY SERVING OTHERS



WHAT HAPPENS TO A DREAM DEFERRED?

WE CAN HELP!

Sister Patricia Heaston

In a time when there is a consensus of concern relating to problems on a global scale (ecology, world peace) but very little commitment to improving individual interpersonal understanding or demonstrating humanity on a smaller scale, I was profoundly gratified and proud to see our best and most beautiful, competent and concerned young people giving their time, energy and talents to the tutorial project. From all reports and from many points of view, the project can be evaluated as successful, but as with any service-oriented undertaking, there are awesome responsibilities to be considered. For example, one of the most important attributes of the program from my perspective is the social and emotional interaction between tutors and tutees. The responsibility inherent in this particular area raises some important questions; for example: are the objectives of the program clearly defined and mutually significant to all tutors involved? Are the skills that are to be assisted or improved upon academic, social or both, and if there is to be desired remediation in both areas, how are these goals to be accomplished? How will progress in any area be evaluated? The implication of the above questions is that there has been intelligent and well-planned scheduling of activities geared to tutees' abilities and interests. Another element that is a bit more subtle involves expectations. There is a slogan: "You expect more from standard and you get it." Expectations are often self-fulfilling prophecies. Often when expectations or goals are not set high enough, the skills and valuable attitudes that could be enhanced are left dormant. I do not believe that you do students a favor by expecting less than their best from them. The same can be applied to tutees. The tutors serve as models and have the burden, if you will, of guiding, assisting and stretching the young minds they have in their charge. In consideration of this final point, I would suggest that every effort be made to enlist the active cooperation of parents. There are parents who are willing, able and eager to participate voluntarily in a viable program geared to help their children. In conclusion, I would further like to suggest that the Black students at LFC have made their most meaningful, worthwhile and significant contribution by the establishment and continuance of the tutorial project which can and will be even more effective in the years to come.

HAND-TO-HAND COMBAT

by Rod Willis

As a never-ending battle to defend ourselves against the white society and its' dealings, this article will attempt to awaken the uninformed Brother or Sister by warning of a possible physical revolution.

For centuries we as a Black people have been oppressed and beaten by the many guardians of the so-called "white justice." It is now time for us to rise above it all and retaliate with might and determination. To overcome many past and present oppressive ways of the white society should be our goal.

The slogan "pick up the gun" as urged by the Black Panther Party deals with the relevancy of a possible and almost certain all-out revolution in the near future. The people must be trained in guerrilla warfare with the inclusion of hand-to-hand combat and weaponry.

In taking up the issue of hand-to-hand combat one must be proficient in the art of maiming and/or killing. It has to

come as an instinct, without thought or guilt. One would say, as a "robot", but it shouldn't be to that extent because we would have to be aware of the surroundings for protectional purposes.

Karate, as an efficient art in building character, determination, judgement, and pride insures almost uncertain positive results in combating the enemy without use of weapons.

We must prepare ourselves for the inevitable through practice and purpose. Classes in weaponry and self-defense (hand-to-hand) are available throughout the country. Take advantage of the opportunity for you will one day come face to face with the reality of warfare, possibly unprepared and ill-equipped.



BLACK ART --A BRIEF DISCUSSION

Every responsible, Black American is aware of the rise and deemed importance of cultural nationalism here in America. Yet the emphasis on cultural nationalism has allowed for the attempted abortion of a political revolution.

Being here in Lake Forest, being a student held within a cultural environment which stresses those cultural aspects which often do not lead to viable political tools, which do not stress revolution but intellectual liberalism, one frequently forgets the necessity for mental and eventual physical commitment to the true liberation of Black people in America and subsequently for all those oppressed in the Third World. "It is around the peoples struggles that African-Negro culture takes on substance---and not around songs, poems, or folklore."

The previous quote by the late Franz Fanon seems to exclude Don L. Lee, Nina Simone and Dana Chandler. Yet no one would deny the importance of these artists who continually urge us Black Americans to realize the beauty in ourselves, as well as the limitations, and the necessity to "get our minds together."

Black Art for all practical purposes shall be defined merely as visual art created by Black Americans.

It is important to make a distinction within art regardless of its "universality" until all racial barriers placed in front of Black Americans are removed. While Black Art can be construed as racial, it is a component of Black nationalism, specifically cultural nationalism.

Part of the difficulty in defining Black Art is that it falls within the context of cultural nationalism.

The "liberation" of Black Art ultimately depends upon the success of the Black Revolution. For only after literary-political success can black art reflect a nation; art will then feed on intra-racial solidarity. Black aesthetics will evolve and exist. Until then art will be criticized and analyzed according to Western, specifically American criteria of "good" art. If one assumes a cultural continuum from the other continent Africa to that of the United States, then Black artists freed from the shackles of American values may create a work of art which is truly Black;

that exhibits formal characteristics with which the Black American can readily comprehend and appreciate. These formal elements are color, shapes, space and forms. Oriental and African art for example, are distinct from Western Art, and are viewed as such.

One must remember however, that the Black artist is partially American. (we all not discuss degrees thereof now) and his art is not African. The problem with Black Art arises as to whether any traits of African aesthetics is maintained, as with music; this is questionable and highly improbable. But I doubt the racial isolation and

by Sharon Patton
Instructor, Lake Forest College



oppression of America has forced and allowed the Black man to create a possible and probable distinct form from that of the White artist. This distinct "object d'art" reflects the environment, the experiences of the Black man in America.

The end product today has a wide range of formal characteristics as well as subject matter. Just as there are Negroes who are more "American" than Whites, a work of art may exhibit such a high degree of western aesthetics as to not be recognizable as a Black work. The extreme opposite, that is pro-Black nationalistic art, has overt characteristics which can be recognized by a Black American. This recognition is predominantly based however on subject matter. For example, while both artists are valid and technically proficient, Richard Hunt's sculpture (welded metal; abstract form) has an objectivity of form which conjures up such abstract terms as "organic," as contrast to Dana Chandler's paintings, (ex.: a bullet-riddled door with the inscription below: Fred Hampton), which have a high degree of subjectivity. Dana Chandler's works are often criticized negatively for consisting of social commentary which is passed to White American art critics, collectors, etc.

The solution to Black art is not to imitate Black African art as we popularly know it, for two reasons; first, one cannot create the same environment out of which Black African art developed, and secondly, the African art one sees is antiquated, of the definite past, it is archeological. We as Blacks surely cannot afford the luxury of stepping back ---we have been kept "behind" long enough! The paintings often seen in neighborhood art fair fairs of black ebony nude women garlanded with brass necklaces and monumental breasts is nothing but a prostituted art form of our proud ancestral civilization; it is a deliberate option to the idea of what African art means to the average White American.

It seems that Black Art if put in proper perspective with other components of cultural nationalism can aid the revolution, only if the subject matter is revolutionary. Revolutionary subject matter has to rely upon immediate recognition by Blacks of certain forms, (and these are overwhelming non-objective in character) while incorporating a considerable degree of pictorial realism and sociological-political content. But for those who are non-subjective, Black art must wait for the revolution if it wishes to exist without conflicting terms and definitions which constantly gnaw at the issue of Black aesthetics.

Black art is important if only to indicate to the young leaders-warriors of subsequent generations that there are Blacks Americans who can create art, excell in it. Black Art is real, it exists!

been after Huey for four years are not happy with these recent events. Both Lowell Jensen and Donald Whyte wanted Huey at any cost. In fact when reporters asked Whyte did he have a personal stake in Huey's conviction if there had been a fourth trial, He replied, "Hell yes."

It is said that Huey is free and that this is a clear indication that justice can prevail in the U.S. for Black people. Both statements are absurd. Huey P. Newton should have never gone to trial in the first place. He should have never suffered two and a half years in a penitentiary for the state's crime against him and the masses. The fact that the state was able to accomplish this indicates clearly that Huey was not free then and is still not free.

FREE HUEY

continued

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As long as the conditions remain as they are for Angela, Ruchell, John Cluthette, Fleeta Drumgo, the Adjustment Center Six, and the thousands of other unjustly imprisoned Brothers and Sisters, Huey cannot be free nor can any other Black person! As long as there are millions around the world of all colors who are oppressed by the U.S. and its imperialism, who are suffering daily and with their lives in jeopardy, Huey will not be free and neither will the masses of Black people be free until all political prisoners, all oppressed communities, and all oppressed peoples are free!

In the Struggle for
Freedom
Little Jive

'MISTAKES' ARE COSTLY

by Wayne Burnett

On Tuesday, January 25, 1972, at approximately 9:30 a.m., a white student at Lake Forest College could have caused three young Black men to have been jailed or murdered because of his "mistake". This is what happened:

One of the three young Black men had a friend in Gregory Hall so we went to see him. While in his room, a campus pig came in and asked for everyone's identification. He received the desired information and left. About five minutes later the campus pig reappeared accompanied by a Lake Forest pig. The campus cop asked the three of us to step outside and to put our hands up against the glass wall. At this point the Lake Forest cop had drawn his revolver.

I asked if we were under arrest and if so what was the charge. I did not receive an answer so I inquired again. The campus officer informed us that we were suspects of an armed robbery that had just occurred. We were then led around Gregory Hall to a squad car. The white student who was ripped off was told to look at the three of us and be positive that we were the "suspects". The MF then tells the pigs, "No, these aren't the ones." We were then taken to the Lake Forest police station and finally released after a check to see if "we were wanted for any other crimes."

The questions I raise about this incident are many. If we had stolen a stereo, do you think we would have remained in Gregory Hall or on this campus at all? It is completely absurd. Also, why did the campus pig call for three squad cars from the Lake Forest city police? Why at one point were we declared positively "the ones" and later determined not to be "the ones?"

Earlier I mentioned the possibility of our being murdered or jailed. To a white person who is continually protected by this country to any extent, this maybe hard to imagine. However, to a Black person it is commonplace for us to receive this kind of oppression and much more. Black people have been constantly murdered and jailed through the years in situations similar

jailed through the years in situations similar to this. In most instances it too was the result of a simple "MISTAKE".

Therefore, we would like for you to express a statement of apology for your act, because it was disgusting and humiliating for us in particular and Black people in general. We don't even expect an apology from a security force headed by that racist Craft because we have watched him operate before in the Black community of Waukegan. He would much rather harass Black people that crack down on white dope dealers at Lake Forest College.

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ERRAND

don't you feel or care about Black people, the hunger of Blacks sorrow and hardship they endure north and south. Why aren't you alive with the pulse of this great happening in the world? Look, look around you and see the degradation, see the sons and daughters of hanged and about to be hung Blacks.

He grabs Kilroy and begins to shake him as he speaks. Tears come to Goldershine's eyes. When I heard the man say, I had a Dream, he uplifted my soul, gave me purpose, and made me feel alive, vital in this world, where machines perform better than men. Where

technology made possible heart transplants

and children die on the way to the hospital. The things that the great Negro crusades (Kilroy laughs) has given the world, this world are important. The only important life or death questions offered in this half of the twentieth century. We need this new evaluation of human association, in this scientific world where men identify the heart as a removable pump. You, you stand here offering me Black Pussy, Pussy you idiotic, drunk fool nigger.

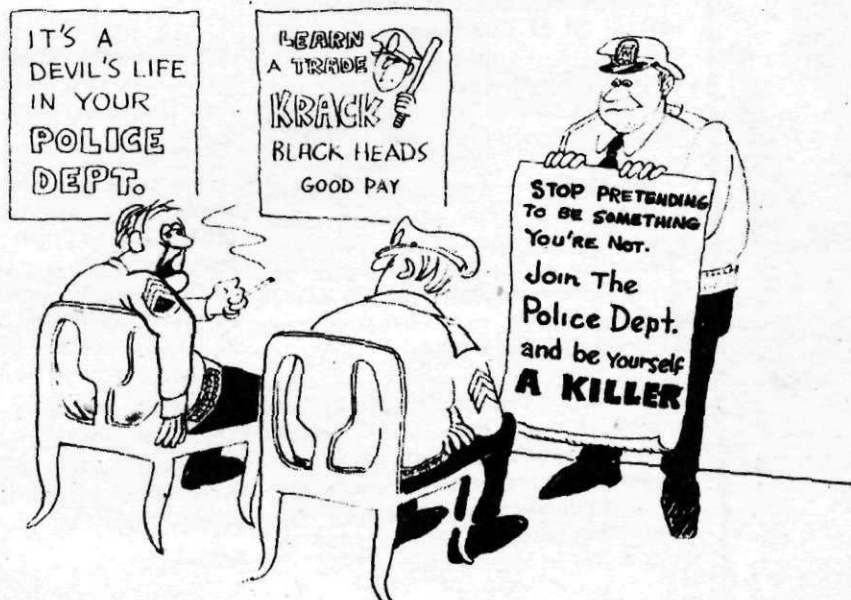
Kilroy: Wait a minute man! Keep cool, don't jump out of your bag on me you Homo, cotton-picking White fag. You jive fucker you! Hearing this Goldershine turns quickly and runs to the porch, Kilroy walking away shouts at his back with feigned anger and surprising sobriety, my name is Kilroy, Ofay son of a bitch, Kilroy you hear I want you to remember, Kilroy, Kilroy was here!

Now Goldershine frantically pounds and kicks the door with fist and feet. Now his tie is loose, collar, hair ruffled, white shirt dirty, his glasses fall and break. He is like a wild man, incoherent words and sounds along with foam come from his mouth "Why can't I, I, I, I, understand, help, see is Black so difficult! Ah! oh, oh, oh, eheheh! motherfuck, motherfuck, shit, shit, shit! Suddenly a little ragged boy comes by and shouts, several times Mr., Mr., Mr., Mr., all you can do is knock.

This is like a sedative to Goldershine he calms, straightens his tie, picks up his glasses and looks around, walks slowly to the edge of the porch and laughs very softly; continuing down the steps of the porch and then walking toward the lamp post he notices a rope hanging on the post, that was probably left by some kids, he stares at the rope a long time (dead silence on the street) and then calmly climbs on the garbage can and wraps the rope around his neck and hangs himself (silence).

The door opens, out step Lula Belle and Anthony in full Afro dress. They walk to the front they embrace, give Black Power handshake and go in different directions saying power to you sister, power to you brother.

Thats How it Tis!



"THERE MUST BE SOME MIX-UP —THESE AREN'T THE RECRUITMENT POSTERS FOR THE BLACK COMMUNITY."

We Can Get It Together

FIGHTING TALK

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ment was, therefore, more than anxious to reach a settlement as a first step towards the lifting of sanctions.

In the light of this there is no question that the decision of the United States Congress to initiate a process of sanctions breaking had profound political implications. Most important it indicated that the United States was not committed to upholding sanctions until majority rule was a reality in Zimbabwe—even when there was substantial evidence that the effect of sanctions was finally cutting deep into the Zimbabwean economy. Africans have interpreted this as an overt act of support for white racism as it did in the middle of the negotiations between Smith and the British government.

The settlement is a negotiated agreement between two white groups. But Zimbabwe is a black majority country and both Joshua Nkomo and Ndabaningi Sithole, the two most prominent African leaders, both of whom are under detention, have accused the British of reaching a settlement without consulting Africans. Zimbabwe is a police state and real African opposition to the settlement is dangerous. FROLIZI, (Front for the Liberation of Zimbabwe), the liberation movement operating underground in the country issued a statement that Africans would intensify the struggle for real independence.

Like other Southern African countries still under white minority rule they have embarked on a military struggle to reach their objectives. African leaders throughout independent Africa have condemned the settlement. President Nyerere of Tanzania has said that the British have created a "second South Africa in Zimbabwe". In the first interview that he had given since he was arrested six years ago Joshua Nkomo concluded by saying: "Tell my people. Tell them that the time for majority rule in our country is now. Tell them that we stick by 'no independence before majority rule'. That is my message for them."

Social Engineering In Thailand

by Bob Barber

Counterinsurgency, Vietnam-style, has failed; South Vietnam may be kept in the American camp, but at a price American strategists cannot afford to pay again.

So now, they are turning to Thailand as the definitive proving-ground for the Nixon Doctrine, the latest U.S. solution to wars of national liberation.

Thailand is rarely in the news, yet Bangkok is closer to being American headquarters in Southeast Asia than Saigon. In Thailand lies the heart of American plans for Southeast Asia.

In mid-November, Prime Minister Thanom Kittikachorn spearheaded a coup in Bangkok in which he eliminated recalcitrant civilian opposition in his military dictatorship by suspending the constitution and the Parliament. The coup was a minor event in Thai politics; its significance lies in that the coup further entrenched the staunchly pro-American wing of the Thai oligarchy in power.

Thanom made it known that internal unrest was the chief cause for his move. The pro-communist Thai Patriotic Front (TPF) guerrillas have made a recent comeback in the mountains of northeast Thailand, despite the sophisticated American counter-

insurgency program run by the Agency for International Development (AID) and the CIA. The rebels number about 5,000, with several million active or latent sympathizers.

At stake in this struggle between revolution and counter-revolution are the vast natural and human resources — and potential markets which American economic strategists plan to integrate into the expanding American global economic system. Thailand contains huge reserves of oil, rubber and tin. (The United States is wholly dependent on foreign sources for its rubber and tin.)

The world oil situation is so unstable that American oil barons are delighting in the recent discoveries all around southern Asia, including the Gulf of Thailand. Lawyers from five U.S. oil companies recently "helped" the Thai government draw up regulations concerning the extraction and export of Thai oil.

Chase Manhattan Bank's Economic Research Division reported in April, 1969: "Thailand promises to be an excellent investment and sales area for Americans if the rebel insurgency can be contained."

But containing the insurgency is easier said than done. AID had spent \$135,074,000 in Thailand by 1969, of which more than half went to

police training and equipment. Nearly every relevant technique and type of equipment invented in American universities and think tanks has been used in the counterinsurgency effort in Thailand, and yet the guerrillas still flourish.

The U.S. Military Assistance Program has been used to create elite counterinsurgency forces (rather than a huge army), most of which have had extensive combat experience in Vietnam.

This strategy of using local forces to combat revolution, central to the

has one of the most liberal investment incentive programs in the world, granting huge tax breaks to foreign investors.

The results of this activity will include five points:

*American and Japanese firms will develop a stranglehold on the extractive industries and markets of Thailand.

*An advanced economic infrastructure (roads, power plants, seaports) will be built to service those corporations.

"All this proves ever more clearly that U.S. imperialism is the most barbarous and shameless aggressor of modern times, the main force of aggression and war, the chieftain of world reaction, the bulwark of modern colonialism, the strangler of national liberation and independence, and the disturber of world peace."



Nixon Doctrine, has been coupled with a huge economic development effort aimed at undercutting the Communists' appeal through "modernization." The main beneficiaries of this program will be American corporations investing in Thailand.

American control of Thailand, and indeed, all of Southeast Asia, is the end result. According to the formula, local forces with American money and equipment should be able to contain the revolutionary movement.

Meanwhile, American corporate planners and social engineers will attempt to westernize the economy. The urban and rural masses will be slowly integrated into the economy as the producers and consumers, not the controllers, of wealth.

The agricultural base will be expanded through the U.S.-financed "Green Revolution," while forced urbanization of peasants through bombing and pacification programs will create the laboring force needed to work factories and mines.

Engineers and management personnel will be trained as needed. Investment capital will be provided by American and Japanese firms, and by the American military (which spent \$700 million building six giant B-52 bases in Thailand for bombing Vietnam, Laos and Cambodia). Thailand

*A large consumer industry will develop, oriented towards the needs and pleasures of upper and middle-class Thais and of foreign businessmen. This concentrated use of advertising will fix the consumption patterns of poor but aspiring Thais upon the same products.

*An overall economy will develop, into which the masses of people will be fully integrated and more or less content, but subservient, poor and powerless.

*Political power will remain in the hands of a pro-American elite. In other words, Thailand will come to look very much like the United States.

This scenario, however, is based on one large assumption: that the guerrilla insurgency will be defeated.

There are powerful interests, both Thai and American, seeking their self-preservation and profit in Thailand. And there are not-so-powerful interests facing them, seeking revolution.

If there is a lesson from Vietnam for those in Thailand to learn, it is that men seeking to protect their power and prestige are likely to be ruthless, but that people seeking to win back control of their own lives are likely to be desperate.

— Alternative Features Service

FIGHTING TALK:

THE BUILDING OF A NATION

After the festivities, activities and holidays marking the end of the year and the beginning of the next, the leaders of the African people converged on Bloemfontein on January 8, 1912, to found the African Nation, to become one people and to continue their centuries-old struggle against whites as one Black people that spoke and acted through the African National Congress which, established on that day, concretised the existence of this nation and gave it form.



On that day, having reviewed the past, the nation proceeded to work out the strategy of struggle for the future; and as they left Bloemfontein for their respective centers throughout the length and breadth of South Africa and the then Protectorates, a new era in the history of our people had been ushered in, the era of political struggle that was expected to rise through successive levels of conflict till freedom was won.

Let us today put to ourselves the question that must be in the minds of our people whenever they ponder their history: What accounts for the fact that we, the first to rise as a national liberation movement in Africa, are now, 60 years later, counted among the very last few whose colonial status has still not altered in centuries? Why have we so far, and after so long, failed to wipe out and liquidate the source of our daily misery, persecution and humiliation, and replace it with our own power and our own sense of human justice?

Why have we become the most pitied, often the most despised, the most led, the most helped, and not infrequently the most harassed? Why has our status increasingly become that of foreigners everywhere? Why have we become more homeless the louder the enemy has mouthed the word "homeland"?

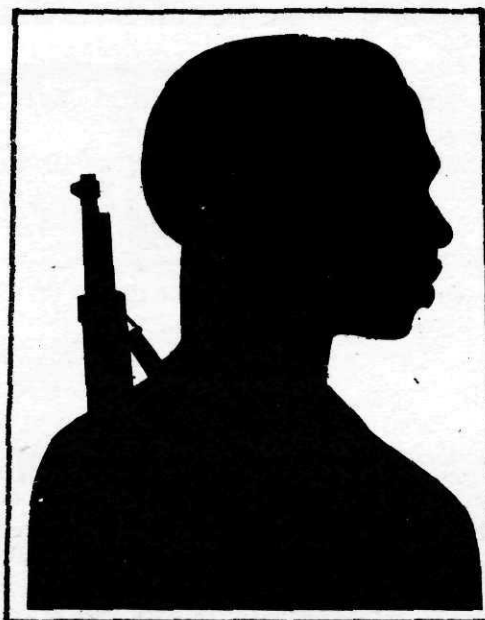
What explains the fact that we, who resisted Afri-

ca's White invader with arms in countless battles for over 100 years, have now become the motionless background against which the activities of others stand out in bold relief--why are we the still platform on which they dine, feast and dance and who call us "Bantus"? Why are we the football that they kick from pillar to post, who want to exercise their strength in our country and even outside its borders?

Why are we where we are--violently oppressed, brutally exploited and racially persecuted and insulted--which is worse than where we were this day 60 years ago? This is surely one of the rarest questions that a people could put to itself at the end of sixty years of continuous and courageous struggle and sacrifice.

The answer cannot be quick or easy. But it must be found--and found, not in words but in deeds, in action, in struggle. We must find it here, outside South Africa, we must find it in our country, as individuals, as organised units and collectives, and even as fighting people, a fighting force nearly eighteen million-strong. Let us go forth and find it before the next anniversary of Lekgotla la Sechaba, even before the Spear of the Nation turns eleven.

Thus our underground workers, our planning teams, our men, women and youth everywhere--our entire oppressed people and anti-fascist democrats--all have a historic year on their hands: the year to find a historic answer. It will surely be part of the great answer for the Black man in our country to begin, this year, to recognise himself for the giant among giants he is,--a giant at least in his own Africa, on his own soil, if nowhere else. We



must assert his imposing stature. White people should stop making laws for us or talking about us in their white Parliament. We must reject the role of slave who is told whom to work for and

what meagre wages to accept. We must be workers by will, not convicts sentenced to hard labour by whites for the offense of being what they derogatorily call "Bantu". We must take renewed pride in our Black skin and defend it against insults and indignities.

In thus asserting our stature and our dignity as men in the land of our forefathers and ancestors, in our country and our home, we must not hesitate to return blow for a blow;

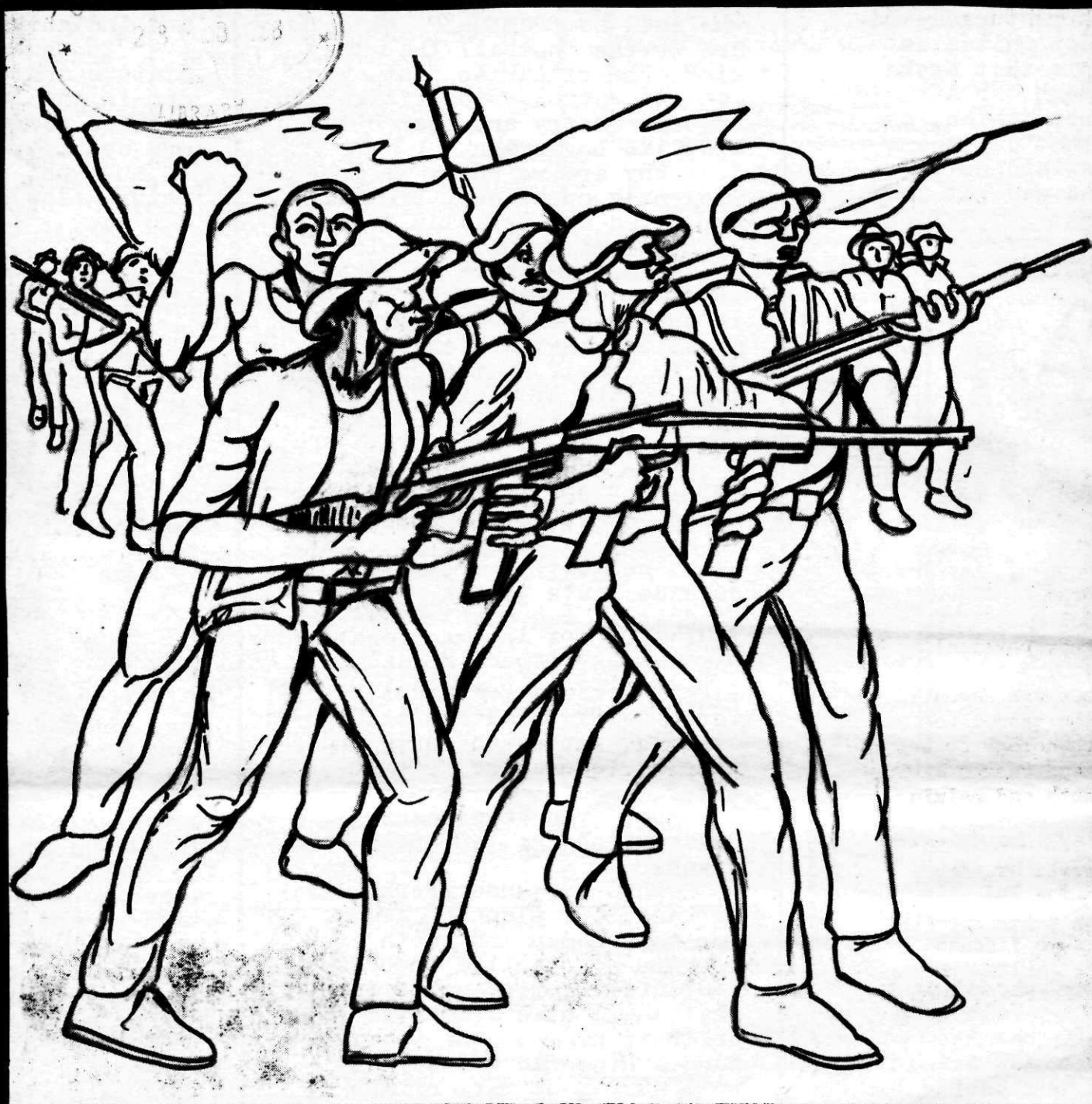


for many a blow will be rained on us the moment we stand up and declare ourselves full human beings. Neither the political oppressor, the economic exploiter, nor the racial bigot should be allowed to get away with it any longer. SIXTY YEARS of peace in slavery is for us sixty years too many. Let every act of white violence in any form breed Black violence in any form. This surely is the lesson of the past 60 cruel and tortuous years, to say nothing of the blood-thirsty plunder and pillage that preceded this period.

It was the armed repression of the peaceful protest to the creation of this white, racist and fascist Republic which marked the end of non-violence as a strategic phase and introduced the historical necessity for armed struggle.

FOR THIS REASON ALONE, 1972, IS A STANDING CHALLENGE TO EVERY OPPRESSED, EXPLOITED AND HUMILIATED MAN OF OUR COUNTRY--EVERY BLACK AND EVERY REVOLUTIONARY, TO LET NO DAY GO BY WITHOUT HIS OR HER DELIVERING A BLOW AT THE RACIST REPUBLIC REGIME AND ITS BACKERS. WE SHOULD STRIKE AT THIS REGIME EACH DAY OF THIS YEAR, IN ONE WAY OR ANOTHER--AS AN ACT OF MOURNING FOR THOSE THE REGIME HAS KILLED, AS AN ACT OF CONDOLENCE FOR THE BEREAVED WIDOWS, HUSBANDS, AND PARENTS, FOR THE ORPHANED CHILDREN AND FOR THE

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I'm part of a righteous people
Who anger slowly, but rage undamned.
I'll never forgive, never forget.
War without terms.

--George Jackson

ON U.N. PETITION FOR PRISON REFORM

One of the tools used against oppressed peoples throughout the world is to create the imagery that their problems are endemic to the place where they exist. The technique is to isolate and oppress. The idea of an international struggle for the liberation of the oppressed is violently resisted by every oppressor nation in the world. This concept and technique can only be broken by forcing this government to defend its brutality outside the confines of its national hegemony. The United Nations has within it that potential. We must utilize this potential on the issue of violation of human rights of those persons incarcerated in penal institutions across this country. To this end, Georgia B. Jackson is petitioning the United Nations. We need support for our petition to the United Nations from every person who wants to see a human being treated as such.

We Are Not Alone



GEORGE L. JACKSON PETITION

HENCE, I HEREBY DEMAND THAT THE UNITED NATIONS TAKE JURISDICTION OF THE CASE OF GEORGE L. JACKSON AND INVESTIGATE HIS DEATH.

SIGNED:

[illegible]

Please return this Petition to Mrs. Georgia Jackson, Penny Jackson
and Edward Bell, Esq.
P. O. BOX 68
BERKELEY, CALIFORNIA 94701

Choice for Chile: socialism or fascism?

By Stephen Torgoff
Guardian Staff Correspondent

Santiago, Chile

These last weeks in Chile have been ones of giant demonstrations in support of the government, contrary to what the U.S. press has indicated.

Whole industries have been shut down as workers and students, neighborhood committees and women's organizations, have poured into the streets. One chant predominates: "The left, united, will never be defeated."

The overwhelming support of the working class has apparently put a halt, at least temporarily, to the reactionary offensive in the streets. The right has learned that it does not have the forces to carry through a violent revolt by itself, and it has not yet been able to provoke the intervention of the army on its behalf.

But the forces that the right has gathered have not dissipated. One thing is certain: the crisis of the last weeks remains unresolved.

Balance of forces?

Chile is caught in a balance of forces, a stalemate between classes that neither side can long afford. The alternatives are no longer theoretical. Either the proletariat and the peasantry will destroy the bourgeoisie as a class, or the bourgeoisie will break with its own legality and institute a bloody campaign to decapitate the working class. In the most immediate sense, Chile faces either socialism or fascism.

The bourgeoisie's position is deteriorating both politically and economically. If it were possible, the right would probably prefer to wait until the Allende government weakened of its own contradictions while its programs were strangled in congress. But the right no longer feels that it has a few years to wait. Its objective position is forcing it toward a more swift option.

During the last week the Christian Democratic party (PDC) has begun purging the liberal elements from within its own ranks, including, most importantly, from its small trade union and peasant divisions. Radomiro Tomic, the PDC's 1970 presidential candidate and leader of its liberal wing, returned from a month-long tour of China last week to be greeted at the airport only by his own family—all members of the breakaway Christian Left movement. The directors of his party, under the leadership of ex-president Edmundo Frei, have ostracized him completely.

Tomic is not expected to leave the PDC, but rather to wage a struggle against the Freist leadership from within. Frei himself, now in the U.S. for consultations with government officials and businessmen, is expected to return to Chile to lead his party into confrontation.

The political timetable will be set by economic considerations. During the last year a third of all large farms have been expropriated; the government has declared that by the end of the coming year not a single farm in Chile with over 80 hectares of profitable land will remain in private hands. This is a severe blow against the Chilean oligarchy.

Nationalizations

Also within the near future the government will have nationalized the 150 largest businesses in Chile—every enterprise with over half a million dollars in capital. This will mean that half the work force will be employed by the state. Another large portion will work in the "mixed area" of cooperatives, private concerns run by elected workers' representatives and other hybrids utilizing state capital. Banking, distribution and other key services are also now firmly nationalized. While these measures themselves cannot create a socialist economy, they have already tremendously weakened the bourgeoisie. If the process continues the bourgeoisie's losses will be irreversible.

The Popular Unity (UP) government, however, is also on less than firm ground. At this point, a stalemate which prevents it from advancing its program would mean victory for the right. In the last months the congressional opposition has forced the UP

to delay its plans or in some cases to modify them to its own disadvantage. While industries and farms remain in dispute, their production plummets. The UP cannot afford to wait to gain control of the economy.

Like any government, the UP must accept responsibility for the success or failure of the economy, even where it has no control. Those important sectors left in private hands are failing because of economic boycott and sabotage by the owners, part of a well-orchestrated plan. Thus, in the economic sphere, while the right cannot afford a long stalemate it can win important short-run gains by holding back the pace of nationalization.

A bitter economic situation—a general failure of the economy under the UP—would create a far more hospitable climate for sedition. So far this year tendencies in the economy have been mixed. Industrial production has risen almost 9% as many factories have been run at full capacity for the first time. However, there have been serious problems with sabotaged farm production and with market relations involving nationalized and private firms. The more difficult problems of planning and investment lie ahead.

Similarly, the legislative morass in which the project for a Popular Assembly has been lost presents a serious problem to the government. While this unicameral body could not serve as the legislative organ of a socialist state, nevertheless it would strengthen the government's position and weaken the ability of the right to gain artificial majorities because of the electoral structure. The government must have this measure soon, not only to pull through its own programs which cannot wait, but also to defend itself against the incursions of the present bourgeois congress. This week, for instance, the government faces impeachment proceedings brought by the right against the UP's minister of the interior, Jose Toha, and the minister of the economy. These men, key figures in the government, have been picked as special targets by the parliamentary opposition.

One source of power

The government has one source of power which could eliminate even the threat of danger from the right—the popular will of the proletariat and peasantry. Although the UP is a government of workers' parties and although the support of the majority of Chileans have kept it in power, still the great mass of workers and peasants have not been fully mobilized and brought into the struggle. Millions of the exploited have fought for this government, but millions more remain at the margin of political activity.

The main task of the UP now is to arouse and direct the popular masses to fight for socialism. Only the success of such an effort could enable the construction of a socialist society. However, it is precisely this task that has been the hardest for the UP. Because the UP has assumed the direction of a bourgeois state and the responsibility for a bourgeois bureaucracy, it has been forced to use its main forces in the struggle within the bourgeois arena. The UP has been forced to fight where it is weakest and neglect its greatest strength.

The UP's position in government is not incompatible with the historic task of the proletariat to destroy the bourgeois state and create a new kind of government in its own image. The UP's electoral victory has given the left an unprecedented podium from which to appeal to the masses and to lead in their organization. To some extent, it has already begun to use its position in government to prepare popular organs of power to replace the bourgeois government altogether. But this is a complicated maneuver: at one time to hang on to the bourgeois state and prepare for its destruction.

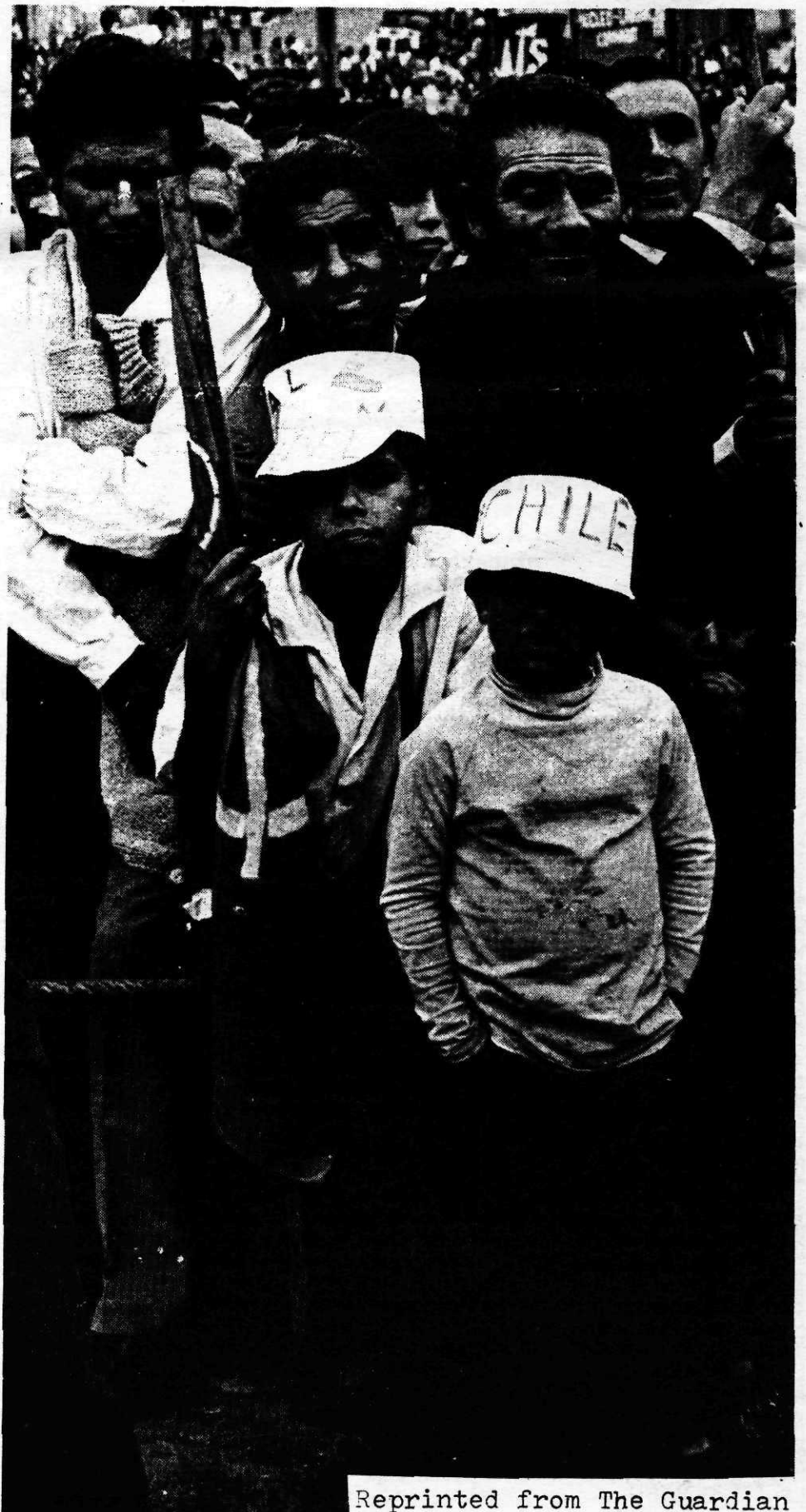
Almost all sectors of the left have recognized that the contradictions of this effort have so far prevented a sufficient mobilization of the masses. The UP is quite aware that it was this weakness that emboldened the right and made the provocations of the last month possible. The question now is exactly how the masses

can be integrated into the struggle. That the masses have come into the streets to defend their government shows their willingness, but it is a hard step from even the most militant mass demonstrations to an organized and conscious people.

Although the UP has begun to bring the established working class and peasant organizations into the decision-making process, the great majority, the unorganized, unskilled workers, the rural proletariat and the unemployed are still only very loosely connected to their government. Some advanced sections of the left see their task as working within these sectors, both to bring the full force of the masses into the fight for socialism and to create organs of dual power which will later construct the workers' state.

The campaign of violent sedition has revealed for anyone who doubted it that the UP government has been able to maintain itself only because the power of the workers and peasants is behind it, not because of the constitution or the right's obligation to legality. There is no doubt that the right will continue seeking to create the conditions for a coup d'etat that it has so far failed to gain. For the UP now, hesitation would mean sure defeat.

Some of the millions who welcomed Cuba's Premier Fidel Castro to Chile last month.



Reprinted from The Guardian

ZIMBABWE

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FAMILIES IT HAS DESTROYED; AS AN ACT OF SOLIDARITY WITH AND ACTIVE SUPPORT FOR THOSE IT HAS TORTURED, JAILED AND IMPRISONED; AND FINALLY, AS AN ACT DIRECTLY AIMED AT THE FORCIBLE AND IMMEDIATE DESTRUCTION OF THE WHITE REGIME.

The preparations of the ANC for its 60th anniversary must commence today and should find expression in the challenge by our people of every manifestation of white dominance, in a determined assertion of their human dignity and their rights to every square inch of land in South Africa, and in an intensified struggle against exploitation.

We must call attention to the specific and concrete form which racism assumes in South Africa, & renders it necessary that in its South African version this racism should be defined and identified in simple, tangible and realistic terms. The African--the Black man--the Indian and Coloured--all these people, these human beings, live and suffer misery, humiliation, discrimination, exploitation and political oppression at the hands of other people, other human beings. Their enemy as a people is a people. The inhumanity they suffer as a man is the inhumanity of man. In South Africa, therefore, the enemy of the Black man is the White man. The struggle against racism, exploitation and oppression in South Africa is, whatever its many class ramifications, a straight confrontation between the Whites who have seized and hold all power, and Blacks who have been robbed of everything and are the daily victim of brutal policies conceived, enforced and maintained by the white man. It is therefore in the sphere of race that the struggle for power, against racism, colonialism and imperialism begins. For the op-

pressed in South Africa there is no other realistic form in which to combat racism, for there is no clearer form in which racism in that country has expressed itself.

If on occasion the Black man's struggle for freedom should appear to the onlooker to be racialistic in its form, that will only be because the white man has deliberately, over many decades, closed every alternative course for the Black man. It will only mean that white racialism in South Africa, which will be 320 years old on April 6 this year, has been breeding counter-racialism despite our determined efforts, over many decades, to resist this process.

We shall need to pay a great deal more attention to, and more deeply involved in guiding and providing necessary information for the offensive against the South African racists and their Portuguese and Rhodesian cohorts. Already we have much cause for worry. The question of a dialogue with South Africa--a disturbing measure of Vorster's success in his campaign to subdue and re-colonize some African Independent States, thereby dealing a dangerous blow at African unity as expressed through the striking power of the O.A.U., the invasion of Guinea which heralds a new and armed offensive against independent Africa in preparation for which Vorster is arming to the teeth and buying up arms from the enemies of Africa and the defenders of white minority rule and colonialism. But if the blood-suckers of our country appear to be winning one or two new Black co-suckers, the titanic struggle which the militant leaders of Africa are waging against colonialism and racialism in Africa, supported by all the anti-imperialist forces of the world, is gaining momentum from year to year.

To ensure that we give full time and attention to the cause and to our tasks for 1972, we shall need to tackle our work unpestered by enemy and similar distractions and provocations, be consolidated and ready to fight everything and everyone our enemies may choose to place in the way with the object of obstructing the progress of our people's struggle.

Let everyone of us work harder this year than ever before. Time is against us.

On this historic occasion let us resolve to put the enemy to flight at every encounter, to frustrate his agents and expose them to the wrath of the masses, to consolidate the unity of all revolutionary forces in our movement, tighten the bonds of alliance across Africa and beyond her shores, raise still higher the level of the struggle in our country and move with cautious but revolutionary speed towards the seizure of power and the con-



quest of freedom, towards the liquidation of white rule and the construction by the masses as a whole of a South Africa of all races, colours and creeds, living together, under a Black majority as fellow-countrymen of equal worth. Towards the attainment of this historic objective, 1972, is a significant milestone. It should re-vitalize us, and accelerate the spread of revolutionary action to every part of the racist regime, and to wherever an oppressed and exploited man is to be found. It would be appropriate, on this occasion, to meet in a great get-together of a united people of South Africa in twos and threes, in scores and hundreds - meet and then move forward to the attack, and to victory.

Likewise, the preparations for observance of Mkhonto Day, December 16, our Heroes' Day, should begin now and express themselves in fresh enrolment for hard and bitter service for our people, in dedication and discipline, in activities characterized by enduring dynamism, in building up a solid and hard-hitting force of cadres in and outside South Africa, and in ensuring a discharge of leadership responsibilities with a degree of efficiency and devotion worthy of the great names in Umkhonto We Sizwe who have fallen in struggle or have been captured by the enemy: Mkgomane, Castro, Ndaba, Saloojee, Linda, Benson, Paul Petersen, Sparks Poee, Mercy Shabalala, Setlhogo, KenKen, Watson, Goldberg, Ratas and many others.

Towards the commemoration of the 10th anniversary of the Army under whose young banners they served, let us play our individual and collective part this year, and for their sake let us come together in unity, and fight together to victory.

AMANDLA!
MAATIA!



The CHICAGO SOUTH SUBURBAN NEWS, The MUSEUM OF
SCIENCE AND INDUSTRY and the CONTINENTAL BANK
presents **BLACK ESTHETICS**

Museum of Science and Industry South Lake Shore Drive at 57th
Street. January 30 through February 27.

Admission Free

A cultural festival at the Museum of Science and Industry celebrating
Afro-American creativity in both the performing and visual arts.
Live performances in the auditorium daily.

black esthetics

