

## BLACK



## RAP

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AFRIKAN STUDENTS FOR AFRIKAN LIBERATION

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# THE PLIGHT OF SOUTH AFRIKA - Is Ours Different ?

The struggle of the people of South Afrika for liberation is indicative of what Black people across the world are fighting for. The conditions under which the people of South Afrika live in their own homeland are abominable. The native people of South Afrika are members of the Bantu tribe. These people living within the cities of South Afrika, which are controlled by racist whites, are herded like cattle into housing complexes, little better than concentration camps.

The Bantu people must carry around passes to travel to and fro in their homeland. Those found without passes are subject to prison sentences of as many as seven years. The people are also not allowed in certain sections of the city without specific passes. The Bantu people working in those sections cannot receive visits from their relatives without them first stating why they are visiting, and even then they are only allowed to stay 2 hours at a time.

These are only a few of the indignities that these Afrikan people face. The racist government of Vorster has also passed laws which forbid the publication of a newspaper or document which "is calculated to endanger the feelings of hostility between Europeans and

inhabitants ... and any other section." They have also passed laws which state that anything which promotes hostility between natives and Europeans shall be guilty of an offense. They forbid any publication which promotes the spread of Communism. These are only a few of the laws the racist government of Vorster has passed to keep the native people of South Afrika from bettering the conditions they live under and breaking the chains these racist have tied to them.

The atrocities faced by the people of South Afrika were brought to the attention of the world when police brutally murdered children in the streets who were fighting for the right to learn to speak their native language, Bantu, in the schools. The upsurge began on June 16, in a ghetto of South Afrika called Soweto with a population of over one million Bantu people.

The plight of the people of Soweto quickly spread across the entire country of South Afrika. The native people of South Afrika took to the street against the regime that had so brutally murdered and injured so many of their people.

Although, Afrikans across the country took up arms in support of Soweto, it was in Soweto that the brunt of minority rule terror



was unleashed. The official figures state that only 176 died during this period; sources from the people of South Afrika report that 3 times that number died and that over 2,000 men, women, and children were injured, and over 2,000 people including scores of 8 year olds have been arrested.

Amidst the unrest of the native South Afrikans against the white minority, Vorster when consulted about how to deal with the problem, answered "the maintenance of law and order at all costs." It was on this order that the police of the "South African" regime base their moral authority for the brutal murdering of Black children in the streets of Soweto. It was with this man that Kissinger, emissary of the U.S. discussed the future of South Afrika, and what will happen to the Afrikan people there.

Since that time the black leaders of South Afrika have been calling on the people of South Afrika to unite and organize to take their country out of the hands of the racist minority, Vorster regime. They have vowed that they will not settle for anything less than their undeniable right to rule and control their country and the destiny of their people.

Let us think of the plight of

the blacks of South Afrika in relation to the history of Black people in America. The people of South Afrika are fighting for their natural right to control and determine their destiny. The spark for this struggle began over the people and their children demanding to be taught their native Bantu language in the school room.

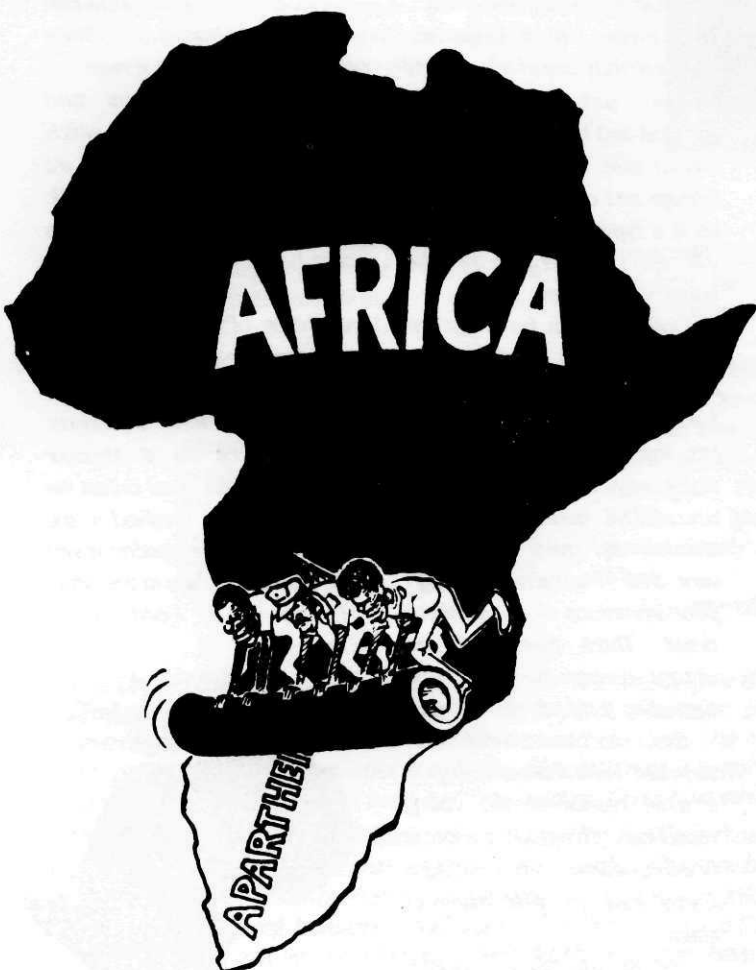
Is this so different from the things that we as Black people in America said we were fighting for in the '60's, and are not the consequences very similar to the ones we faced when we first began our struggle. When our people took to the streets, did not mayors and governors call for "the maintenance of law and order at all costs" in their precious American cities. Our people were shot and beaten and killed throughout the cities of America. Is this not the same thing that is occurring in South Afrika today.

There are other similarities in each of the countries, the U.S. and South Afrika, the governments are both controlled by whites and the Black people of these countries are subjected to whatever the whims of the white administration are at any given time. The major difference between the countries is that the controllers of the government in South Afrika are in the minority and in America the

controllers are in the majority. Can we as Black people refuse to identify with the plight of South Afrika, when we are faced with similar conditions.

One very important thing we must remember is that in both countries, the whites, be they in the minority or the majority, control the governments, and pass the laws which affect us. Just as the whites in South Afrika presently have control over what happens to Black people in that country, whites in America have the power to pass laws that control Black people in America. Just think, if white people passed a law to amend the constitution we would all be slaves again and what could we do about it?

We must therefore, identify and support the fight of our people in South Afrika. We cannot deny the similarity of the plight of Black people in this country and in South Afrika. This is just one example of the similarities between our struggle and the struggles of other Black people. The situation is very similar for Black people across the world. It is time we realized this and began to intensify our struggle and our support for our brother and sister everywhere. Our cause is just, our history tells us this, and we know we will WIN.





## New Spirit Among Freshmen

Sept. came once again and along with it the excitement of the freshmen. There was the usual dragging of footlockers, wishing for singles, and 'We love you freshmen parties'! But not so unusual and very unique is this freshmen class. They started out with a zest and zeal that usually wears off after the first 3 weeks. Theirs is still very alive. It seems a natural way of things. They won't be defeated by the first 'F', and hopefully not sent home by the first heart break.

They're energetic, interested, open, and thank God don't seem to spend every minute studying. Because there's much more to learn in a college atmosphere than books have to offer.

One cannot afford to see Lake Forest as the entire world. The apathy so talked about among today's college youth doesn't seem to exist so much with our freshmen. Maybe this is the beginning of a new type of student for the next decade or so.

It is no big secret that Lake Forest, along with all other concerned colleges, has been trying in the last few years to recruit a different type of student than existed in the late 60's early 70's. Students from Black ghetto schools in large cities are no longer sought after. Neither are the poorer Black students from rural areas. Rather the Black prep school student is being admitted now. One who might already be indoctrinated into the system and hopefully in decent financial situation.

At one time the issue of administering financial aid on the basis of academic standing rather than economic need had reached a roar on this campus. Probably it has not died but only need the gears to work. This sort of policy would leave many Black students wishing a dmissions at Lake Forest out in the cold. Not because they cannot match academic wits. But rather because there are more white students, and inflation has hit us all. Many times white schools have higher quality educational facilities,

even more important is that there are. They need only fill their quota of Black faces.

The administration, the instructors, and certainly the student body will agree that the recruiters out did themselves last year. Last year this time mouths still hung open in awe at the type of freshmen that had been recruited. They were professional students and seemed to have very few interest besides. Though people of apparent intelligence, they seemed narrow. There was little excitement among them, and no matter how hard upper classmen tried they couldn't seem to stir any. This class, now Sophomores, still stand out like a sore thumb.

Realizing this apparently overdone job, the admissions office seems to have gone out this year with the idea of getting a more well rounded group. We've got freshmen from as far north as New Hampshire to as far west as Oklahoma. They're from public schools, parochial schools, along with private schools.

This years freshmen seem a more cohesive group, more unified. They fit well into the school. They're not so ready to ridicule the so called apathy of the upper classmen without first checking out their own selves. But they are interested in carrying on the things they've found. Its good to see such an alive group.



Black freshmen enjoying a football game at Farwell field.

## LETTERS TO THE EDITORS

Herbert Gutman, author of the controversial Black Family in Slavery and Freedom - 1725 - 1925 lectured on Oct. 28 in the McCormick Auditorium. The lecture lasted 2 hrs. and was not terribly enlightening or entertaining.

The Black Community of Lake Forest College would like to thank Mr. Gutman, author of The Black Family in Slavery and Freedom, for informing us of something that we all knew, of something that is virtually a known fact to everyone.

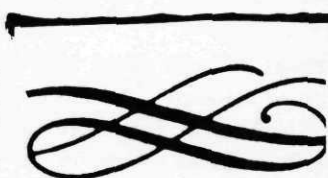
The closeness of the Black family can be traced back to Afrika where "extended" families existed with as many as 5 to 600 in one compound. While being Americanized, the adopting of the words cousin, aunt, uncle, etc., before the first name was merely a way to keep up the closeness that they as Black people were accustomed to.

Because of this traditional closeness, in Africa men would travel to another compound so as not to marry a relative. He mentioned that slaves would not marry cousins, as would the whites. Even today close friends of the Black family are sometimes considered a brother, cousin, aunt or uncle. That is because we are all here together, we care about one another, and we are all one spiritual family. When you are together spiritually, that's all that matters.

The arrogance displayed by Mr. Gutman, during the question and answer period was totally uncalled for. There was not need to put the questioner on the defensive. I realize that some questions were more aggressive than others, but he answered as if the question was a personal attack, hence your reply seemed to be a rebuttal more so, than an answer. The manner in which he answered made me feel that he was unsure of his material.

However, he may very well be unsure of A Black Family, because you can only find what

has been written and not felt. Recorded but not preserved, therefore he will never know anything about the "real Black family" at any time.



As a unified and purposeful people, where are we going? I'm inclined to ask because I have no answers. I sit and constantly wonder about what most people consider minor details, but these minor details are like large stepping stones in our future and peaceful existence. Presently, minor details, like maintaining our "House of Soul," passing our classes with a true understanding of the material, and even the way we fix our hair are all pertinent in the survival of a purpose.

We like to consider ourselves individuals. That's good; however, at what price do we obtain our "Freedom?" Do we leave our purpose unit and lose our purpose by moving to all parts of the campus? Or, do we stand our purpose stand outdated and irrelevant in Today's society? Do we no longer need unity? Is LFC treating us so fairly and are their value so in line with ours that we can easily assimilate into their life style and not worry about the discrimination and prejudices that has marked this country since our first coming here over 350 years ago. Can we simultaneously maintain or re-define our lifestyle and assimilate into theirs? I myself can see no possible way. Another

rock in our stepping stones to purpose is our education. Are we getting all the knowledge we can for the roughly \$20,00.00 that it cost us to attend LFC? And, once we have finished here, what are we going to do with our knowledge - take it home, or take it to the suburbs? Which needs it more?

Still another minor detail to most, but one of the more pertinent, disturbs me because the underlying, subconscious meaning is "why do we straighten, dye, bleach and conk (perm) our hair? Is it that we are ashamed of our God given selves, or do we simply try to enhance our beauty? If we choose the latter, I feel we are in more trouble than had we chose the first. The first is saying that we have acknowledged and accepted our shame. The latter, "To enhance our beauty" means we subconsciously choose another people's looks to our own given looks and we go through the pain, expenses, and time to bleach and/or fry and/or conk to look like a people who we feel we must imitate to look "good."

During the late sixties and early seventies, we used to strut ourselves through our original hair, our unity, our knowledge even our clowning was unified. Now I see so many little individuals who take self as number one priority (This should sound familiar -- its capitalism). So when I ask, "As a unified and purposeful people, where are we going?" I think I can answer -- out of existence at our present rate. If the need for change is felt, Let us not hesitate.

BP

## Editorial...

### Ford or Carter - Who Cares !!!

Ford is out and Carter is 'in.' The transfer of power completes the triangle of dominance in Washington with Democrats controlling the three main bodies. There should be a tremendous change in the country during the next four years mainly because Carter plans to return control of the country to the people. He is to begin by restoring faith and trust in our political leaders. Their images will be upgraded. He has already begun to work on his own - suit one day - denim the next and he wears both with perfect ease. Carter even carries luggage and drives his own car - he is a typical citizen. Yet time will tell if Carter can fill the boots of a president.

One point has become clear in the weeks following the election - in the eyes of most Lake Forest College students he has lost before the race got under way. Students have been unusually quiet about the election and many attempt to vent their frustrations through poor imitations of the southern drawl. There have been no victory parties or even hints suggesting brighter days ahead.

But no one should be surprised Lake Forest College is a small replica of the young republican. The student anger is understandable - what would a Carter have to offer many of them.

All of the above thoughts passed through my mind as I sat trying to decipher the election and its impact on black people. After all we put him in the white house with 94% of our votes.

Surely he will feel indebted and grateful - so we think. But we must remember that Carter is a red-neck southern and only two steps above Ford because of his party affiliation. In voting for Carter black people were choosing the lesser of two evils - there were no 'snow-jobs'.

A recent article in Time Magazine suggested that all groups Carter owes the most to blacks. We should not allow him to forget this obligation. Black people must stay abreast of political situations and understand legislation which affects our lives. Most of us are assuming that the democratic president will ease our struggles once he takes over. This will not come readily. We must take advantage of Carter. As a new president he has to be molded, if we place our hands in the cast his shape will form around us. Giving us nothing us a stronger bargaining base. And unless we become actively involved in the formation of our destiny is will not matter who sits in the White House - a Ford or a Carter.





## Black Administrators at LFC

In this year's school administration (excluding faculty) are two Black members, Russell Richardson, Coordinator of L.F.C.'s Educational Development Program; and Harriet Croskey, assistant to the Dean of Student Affairs. Russ is a 1974 alumnus of L.F.C. and has been on the staff since 1975. Harriet, a graduate of St. Lawrence University, has been with us since this summer.

Russ is from Chicago where he attended De LaSalle Catholic High School and South East Junior College ('63). Russ left school to try his luck in the world, however he soon realized the importance of an education. Once a needy student and is now going for his masters and eventually his Ph.D. in Clinical Psychology.

Presently, Russ is in how to learn, that student

may have an entirely different perspective about self and learning.

The previous two objectives are primarily short run goals that will lead to a more important long run goal -- helping the school to become more acquainted with and responsive to the needs of the students. The student will be able to receive the necessary skills in the classroom to become more productive individuals. Russ is in Johnson 151 Harriet Croskey is from Brooklyn, N.Y. She is a 1975 graduate of St. Lawrence University in Carlton, N.Y., where she majored in sociology. She received her MED in Counseling Education in June of this year, from St. Lawrence. Here at L.F.C., Harriet is assistant to the Dean of Student

Affairs, which includes counselor to Black students; advisor to international and commuter students; and coordinator of orientation for new students, both Freshmen and transfer.

Harriet's interest is people, and she tries to reflect a positive self-awareness to them, especially those who are not as confident as they could be. She feels she can accomplish this through being herself and helping others in being themselves. Her eventual goal is to take her teaching skills back home to Brooklyn. The first and ninth grades are most important areas to her because at these two levels young people experience the more extreme changes in the school system. With the first grades just entering the schooling process, it is extremely

important to transmit positive vibrations. Ninth graders are at a level where decisions and goals of later life are made. Counseling is vital in this stage to help them in making the right choices.

Harriet's philosophies are many. Two of her most talked about are, "What comes around goes around," and "you expect what you get." If you realistically set high goals and priorities for yourself, you will meet these standards if you expect to. Harriet's office is located in College Hall.



## Afrikan Art: The Mask

Afrikan art has yet to be studied in detail. It is composed of many different categories from dance to sculpture. There will be an attempt here to deal with one of the many varied aspects of the Afrikan art. Hopefully, a better understanding can be obtained from this type of analysis.

The mask has played a very important role in the social life of Afrikans. These faces not only expose tribal identities but represent personalities different from that of the individual. Many times the mask took on a spiritual or supernatural identity. The diversity in the mask's use makes it a unique art form.

Duala is an art style common to those living around the city Duala. It is made of a rich variety of polychrome. This mask takes the shape of an animal-head sometimes with horns. Polychromed bovine mask is used in the Ekongolo secrete society, and also by the Bajong tribe. These types served as elaborate dance scepters and carvings for oar banks on pirogues (native boats).

The Duala style is composed of two main art forms. The first are certain beautifully elaborated canoe-prow ornaments, for the Duala are great boatmen. These forms were made in the nineteenth century in a very elaborate openwork style. The other



A face mask of Africa.

important art form, which like the first has suffered in recent years from acculturation by paint, is the mask type. It is of the horizontal type, like some found at several points on the Afrikan coast, and in most or all cases appears to represent an antelope. The decoration is boldly geometrical, and predominately in white, red and black.

The second mask is by far the

most artistic. It realistically takes the form of a man's skull. The fang, as it is called, takes its name from the people who inhabit the southern part of cameroon and northern Gabon. One important representative type of this art is the funerary heads. Other forms are figures which were affixed to the cylindrical bark reliquaries for the skulls and bones of ancestors. These warded off spirits. Fang art has

been sought after for its extreme rarity and intrinsic quality.

Another highly stylized mask is the Bawe. This represents the people who live on the upper reaches of the Linkouala River (the basin of the Alima River). Their masks resemble a white human face with a stained rim, while others have a hornlike ornament around the face, perhaps suggesting the tusks of an elephant. Bakwele art is virtually confined to masks of human and animal forms in a highly characteristic style which has produced some of Afrika's finest sculptures.

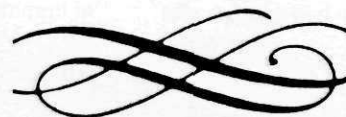
The head is drastically simplified, with a concave face, in which the placing of the long pod-like eyes call for great artistic sensitivity on the part of the carver. The style is seen at its finest in the antelope mask. Like all Bakwele masks, it is strongly symmetrical and there is a dominant emphasis on the exponential form of the horns; in fact, these beautiful curves of growth impart a supple fluency to the composition which seems to override the basically two-dimensional form of the mask as a whole.

These are but a few of the rare art forms of Afrika. The many other mask forms will be discussed, later. Yet, it is hoped that from these mentioned, one can sense the beauty and artistic talent of the people and art of Afrika.

## Book Reviews

*Home Is a Dirty Street* by Eugene Perkins is a brilliant insight into the life of Black children in Lawndale, a community on Chicago's Westside. Third World Press, 1975.

*In Love and Trouble, stories of Black Women* by Alice Walker. In her second book Alice Walker portrays an enlightening and disturbing view of life in the south. A Harvest Book, 1973.



The United States has publicly asked Smith to peacefully give the Afrikan people of Zimbabwe majority rule within the next two years. However, Black South Afrikan leaders have demanded complete control of their countries now. The majority rule policy being circulated by Western societies is a myth. Majority rule is simply a different form of neocolonialism designed to keep a strong hold in Zimbabwe while allowing puppet-figures to rule.

The people of Zimbabwe (Rhodesia) are struggling for their freedom in South Afrika against the brutal and inhuman regime of Ian Smith. They are being uprooted from their lands, herded into concentration camps, and forced to work in the gold and diamond mines under slave wages and back breaking conditions. The slightest move the people make to resist this situation is met with torture and often death. But they have begun to challenge this system.

They are taking inspiration from the victories of the liberation movements in Mozambique, Guinea Bissau, and Angola.

But the United States has billions of dollars tied up in South Afrika. It would be to their advantage for the country to remain as it is. Afrikan people in the United States should begin to show support for the people in Afrika, because their struggle is the struggle of Afrikan people throughout the world.



# AFRIKAN EXPRESSIONS



## BLACKNESS

*The frame of mind is blackness.  
The frame of thought is blackness.  
It is from within that blackness grows.  
Once gained, it helps to ease the  
pain of those who suffered long ago.*

*Yet, I wonder, what of blackness.  
I wonder is there blackness.  
Who is blackness  
The answer. I do not know;  
so I go on but, in blackness.*

## GETTING OVER

*All I ask  
Is  
For a little time  
To forge  
You  
to whom I gave  
All I had  
But  
Here you are again  
Sitting on that same old chair  
Telling me the same old lies  
And looking at me with those same  
old eyes  
While smiling that same old smile  
Are you not  
The same old man?*

Shoshana Mizraki

## BE STRONG BLACK MAN

*We know how hard  
It is for you  
Black Man  
With the weight of  
the world against you.*

*We see the common oppressor  
For what he's trying to do to  
Black Manhood  
With all the legitimate  
sources behind him.*

*We feel the turmoil  
you struggle under  
Black Man  
Our hearts, Our Souls,  
Our minds reach out to you.*

*When you are angry  
Our words seek to soothe you  
Black Man  
For we realize how  
deep your wounds go.*

*But one thing you must constantly be aware of  
Black*

*But one thing you  
must constantly be aware of  
Black Man  
Is our race's great need  
and respect for you.*

## REASONS

*I cannot see stars in your eyes  
I cannot taste wine on your lips  
I cannot feel strength in your hands  
And I cannot smell roses in your hair.*

*I cannot feel your body in mine  
I cannot bear the pounding of my heart  
I cannot bare your life in my womb  
And you ask me, do I love you*

Shoshana Mizraki

## BE PROUD BLACK

*It's been a long time  
and you've come a long way,  
Indeed, you've been through a  
lot of shit  
But you're still here Today.  
So be proud Black --  
because there's no one who has  
more self-control, Or  
who has more determination  
under God's Mold.  
Like the time when you marched  
in Selma,  
Devils booed you, and treated you  
very cruel,  
But Martin said keep Marching  
and you did ----- you obeyed his Rule.  
And like the time when you were  
held in chains.  
Mr. C put many scars on your back,  
But Ms. Tubman said Hell NO,  
and many became free through Harriet's  
underground Track.*

*So Be Proud Black -----  
It's been a long time and  
you've come a long way,  
So Charley wake up  
because The Black Man is  
here to stay.*

-----Black X

## THE CLEANSING

*A sea of white  
engulfed me  
It molded, shaped  
and formed me.  
I rejoiced in the  
brightness of my new-found cloud.  
I was their perfect  
image. My colorless  
eyes reflected the  
universe. My dark  
skin glowed white. My golden  
hair - tossed and  
turned in the wind.  
I was their perfect  
image. But soon  
the sun began to  
burn me. And my  
hair wound itself tightly around  
my neck strangling me. Struggling  
to break free, I fell  
to the ground. rolling  
over and over - I covered  
myself with the  
earth - The blackness of the earth. Then I laid  
very still allowing  
the rich black mud  
to seep into my veins  
and absorb the emptiness there.  
Slowly I began to rise.  
And rise and rise. Covered  
with the earth's Blackness I began  
to glide - slowly, gracefully  
across the earth  
my feet gently  
caressing my natural  
Mother.*

Barbara Porter

*A new day is coming,  
When Black people will  
rule. We'll call the  
shots and form the images.  
We'll make the plans and  
carry them out. We'll educate, provide  
and protect. A new day is coming  
when Black people will rule.*

*For we too, see what the  
Man is trying to do to  
Black Men  
And we'll do all we can  
to not let him succeed.*

*For the strongest and bravest  
of all men is the  
Black Man  
Our history dictates that  
We will not be beaten.*

*We Love You  
We Need You  
Black Man  
So Be Strong  
We share your burden too!*

Doris Matthews

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