



HEAR THE CHAIN OF OPPRESSION THROUGH NUMMO

NUMMO NEWS



A Black News Service Publication



NUMMO is the magic power of the spoken and written word
The Black News Service strongly believes that our newspaper will speak the truths of the protractive struggle of black people

VOLUME 2
ISSUE 1

Education for Liberation Get Involved

Black Students-1976-

By WADADA TZAKE

It is imperative for the liberation of oppressed peoples throughout the world that we as black students be aware of the contradictions of receiving a "White", so called "higher education" and to consciously make an effort to shape our mentality to transform the oppressed communities from which most of us originate.

To surmount the situation or oppression, we as black students must first critically recognize its causes so that through transforming action we can create a new situation, one which makes possible the pursuit of a fuller humanity.

It is essential that all black students be aware of the manifold contradictions of attending a college or university in America in 1976. Because as a black student you are the one who is facing, and will continue to face, the ultimate contradictions of the american economic system (capitalism).

At the time that you are ready to graduate you will be qualified for any position on the job market but will very likely be forced to join the ranks of the millions of unemployed in this country. If black college youth can't get the "pie in the sky" that immediately implies that no other segment of the black population can either.

Thus as black students we have a critical role to play in the future of our race and in the future of the world. History shows that it is our destiny to unite and organize with our disinherited brothers and sisters "in the street" to reconstruct and overthrow the racist oppressor class of American society.

By WILLIE J. WHEELER

The Black Mess Communications Project (B.M.C.P.) is asking for the participation and support of all Third World Students interested in broadcast journalism. B.M.C.P. wants Third World Students to know that Soul Music and Jazz is only a part of what B.M.C.P. is all about.

On Thursday, September 23, 1976 B.M.C.P. held a meeting in the Campus Center in room 165. At that meeting President of B.M.C.P. Rick Grant discussed the activities of jobs that are offered to students.

He stated that it is important to expand these activities and improve them. Activities of the licensee D.J.'s who have programs on W.M.U.A. 91.1 FM here in Amherst. He stated this is one area that could be expanded if students are interested in getting a program of their own.

He stated B.M.C.P. will train anyone wanting to obtain a Third Class Operator's Permit and also give booklets to anyone wanting to take the test. B.M.C.P.'s office is located in the Student Union room SU 415 A.

Starting on Saturday, September 25, 1976 from 10:00 a.m. until 8:00 p.m. in B.M.C.P.'s office training sessions will begin. Mr. Grant stated training in setting up remotes will be taught to anyone along with how to operate a radio station.

He cited that remotes is essentially recording what was said by an important speaker anywhere in the five college area. Further, he said, these remotes are then broadcasted over W.M.U.A. to give the entire community a chance to listen to what the speaker said. B.M.C.P. will be holding elections at the next meeting. Anyone interested in becoming New Director, Program Officer, President, Vice President, Secretary, Music Director are encouraged to stop in the office and find out when and where the next meeting will take place.

Third World Budget Cutback

Decait, Racism and Hypocrisy Practiced in Orchard Hill Area Government

By KATHE SANDLER

Written in response to slanted coverage by the *Colegian* and the necessity of communicating present circumstances of OHAG which have not yet been disclosed.

In Dickinson Lounge on Tuesday, September 22, 1976 Jim Whidmer, a member of OHAG Finance Committee placed the following Ultimatum before the representatives of the Third World Center: "IF YOU JASPERS CANT DEAL WITH OUR PROCECURES YOU CAN GET THE F--- OUTA HERE!"

Not only did this archaic manner of name calling result in a near fight and dismissal of area government but it also gave voice to the views of OHAG concerning the Third World members and the community they represent.

Equally expressive in conveying OHAG's sentiments toward its non-white residents was Vice President Gary Shuster, who spoke of how the order of the meeting would go, "LET'S RUN THROUGH THE NEW THINGS FIRST AND GET TO THE BULL--- LAST."

In wondering what Shuster may have meant in referring to "the bull---" one might remember the three hour meeting the preceding week where the Third World Center having been the first group to submit its proposal, was the last budget to be discussed. Among the discussed budgets prior to the Center's was the recommendation of allocations by the Finance Committee of \$1000 for a snack bar in Fields, whose itinerary has not yet been given and an increase of funding to the Women's Center.

Interestingly enough, the President of OHAG, Don Whidmer, called the Women's Center "highly productive", although much of their funds last year were not even spent. One of the contradictions Debbie Love displayed was that while informing the Third World Center that their refreshment expense was out of the question, she had overlooked her approval of the Women's Center, whose budget contained this very same expense and sum.

When Third World members were told that it was "illegal" for OHAG to appropriate money for any administrative staff they brought up the point that the editor of SAGE, OH's monthly newsletter had been paid last year and had been recommended for payroll by the Finance Committee again this semester.

Reality does not transform itself. To achieve our goal (liberation) we must confront our reality critically, simultaneously objectifying and acting to transform that reality.

If the black student of 1976 is to live up to his historical responsibility it is mandatory that he understand that Umass, along with all the other major academe in the world, is across the country, was not built for his advancement (or his cultural orientation) as a black person. Such institutions were built for the perpetuation of the American capitalist economic system which thrives on the exploitation of the lives and countries of billions of black and yellow people in America and abroad.

A letter from the Assistant Business Manager of R.S.O. was also produced by Jimmy Hart of the Third World, stating that these salaries could indeed be paid by OHAG. We begin to ask ourselves if OHAG can even seriously consider us when its President reads this same letter to the entire body between snickers and giggles and "Ah-ha, what have we here?" Saracim. The \$2700 annual budget of the Third World seems to strike Area Government as being preposterously high although we are asked to overlook the fact that they allocated \$500 toward the refreshment expense (beer and cider) of a Halloween bash this past year. Over \$500 consumed in one night? Not to mention the \$1000 split between the dorms last year because the money simply was not spent. If the \$11,035 budget of OHAG cannot show us the money we ask that they not be able to explain the \$900 being allocated last year to a radio station which never materialized.

At this point in time Orchard Hill has grown to be the Third World community how oblivious they are toward being confronted with their own end out deceit and hypocrisy. While the problems of dealing with a committee who wheels and deals its way through each year's budget, its major expenses going toward beer parties, concerts and snack bars we may never see, like the unseen radio station of last year, we wonder if constructive elements of cultural, academic and social activities are perhaps something a little foreign to Orchard Hill.

Or is it simply because OHAG has declared the Third World Center and its community obsolete and wishes to sweep them under their shuffle.

The problem of OHAG goes beyond the hysteria of Debbie Love, the President who is known to burst into tears several times through the course of the meeting. They go beyond its hints of corruption, hidden behind vile insults and laughing degradation. It encompasses a phrase descriptive of the structuralized racist framework which sets each member working as an integral, against Third World students.

THE THIRD WORLD CENTER URGES EVERY THIRD WORLO STUDENT TO BE PRESENT AT THE NEXT AREA GOVERNMENT MEETING ON ORCHARD HILL: TUESDAY, SEP 28, 1976 AT 9 P.M. IN QUINCY QUINCE. WE MUST BE SEEN! WE MUST BE HEARD!

Encountering Racism

NIGGER! Who Me? I asked myself staring out, from the window of my uncle's VW Beetle, at the source of that remark. It was a group of white teenagers standing by a telephone booth on the street.

Especially an African who had just arrived from Africa 15 minutes ago. In fact it was just a couple of hundred feet from that tunnel, what's its name, leading from the airport. It must be a case of mistaken identity. If they had known it was a guy from Africa they wouldn't have called me that. In fact quite a few of my friends back home were white!

"NIGGER! NIGGER!" It was them all right and it was directed at me. Am I really in America? Is this the place where I thought racism was wiped out? Is this Boston, the cradle of equality? Is this really New England? Is this really the East Coast, where one isn't exposed to the colour of his skin? I've found out in the short time I've been here (a month to be exact) that all that I was told about America was a myth. That myth has now been shattered.

I know where I am. I am in America where the minority are alienated from society, where there is little hope of upward social mobility for a Black person. I know where I am. I am just a few hours away from Boston, where the colour of my skin earns me something short of a lynching. I know where I am in Massachusetts where a small white child who refuses to go to sleep is told "GO TO SLEEP OR I'LL LET THE NIGGERS EAT YOU!" I know where I stand. I stand on the soil of New England, where the Ku Klux Klan have a formidable following. This is the East Coast where the average white man says "Give them an inch and they take a mile."

Then I come to Umass thinking that college kids must be different than their parents. After all, they seem to have a higher education than their parents and are willing to change their "sick and crazy" society. But I didn't know what was in store for me. Ninety-five per cent of the freshman were from the state of Me. A large percentage of them came from South Boston high schools. The very high school kids who were throwing rocks and beating up Blacks just because they didn't like the idea of studying with a Black, were accepted at Umass! The very same high school kids who didn't want the Black students to have opportunities in life in the future by denying or trying to deny them access to better facilities. Or did they throw rocks at the buses because they feared being in the same class photograph at the end of the year with a black person or two in their midst? And mother would be ashamed to show the photograph to Aunt Mabel when she came visiting in the summer!

I don't believe that those students in South Boston could change society for the better. It would be like asking Vorster to do away with apartheid. By next year and the year after, the students who are in their junior and senior years in high schools in South Boston will enroll in Umass. I am petrified to look into the future of Umass three years from South Africa end up being the chancellor of Umass!

My experiences gathered momentum. There is this white boy I know who has been having problems lately. His problems are real big. He has to share a room with a black boy. He has always been exposed to the myth of stereotypes or black people in the same way he has been exposed to the myth of the Jews having all the money. He is from a middle class family and never had anything to do with Blacks in the aspect of having to live in the same room with a Black Boy. He has led the shattered type of life most middle class white boys lead and knew the motto by heart "IF THEY SMILE AT YOU, SMILE BACK, BUT DON'T LET THE NEIGHBORS SEE YOU!" And it really does hurt the money, he says. I wasn't psyched up for this, he told me. He told me that he had to go through some sort of orientation before he could sleep under one roof with a black person so that white boy who felt bothered having a black roommate is the result of one of those middle class families. He doesn't even feel prejudiced!

These sort of things just don't happen in Kenya. The white people aren't as "stuck up" as the ones over here. I mixed with them at all levels. Be it at the educational level or at a social level. They didn't seem to be aware that my colour was a challenge to their self-righteousness. Or was it all a great piece of acting. Maybe because it wasn't their homeland and they had to be "nice."

As far as a racist is concerned a nigger is a nigger be he from Harlem or from Africa. That was the one mistake I made. Thinking that just because I am from Africa racism would not touch me. Brothers and Sisters, I am in the same boat with you. I know that you have been oppressed for a longer period of time than I have. But I joined the ranks of the oppressed after Boston. And I'm feeling the oppression of the present.

Professor Playtell Benjamin-

A Revolutionary Scholar- "A Man Of Principal And A Man Of Consistency"

By PADMORE O'MARD

On Wednesday, Sept. 15, in the Lumumba Room, New Africa House, Prof. Playtell Benjamin, one of the founding members of the W.E.E.B. DuBois Dept. of Afro-American Studies presented a lecture entitled "On Being Black in American Civilization: Reflections on the Bicentennial." This lecture was the first of a series of events scheduled for the duration of the semester sponsored by the New Africa House Cultural and Political Workshop.

Prof. Benjamin, hailed by fellow Black activists as "a man of principle and a man of consistency," is an astute historical analyst who was active in transforming the Black civil rights movement in the northern part of the country during the 1960's. He has a profound knowledge of history and has demonstrated the ability to struggle end to improve himself. However, as a scholar, he remains unrecognized due to the fact that he refuses to compromise his African peoples interpretation of history which conflicts with the stereotyped images of history as perpetuated by the major educational institutions in this country.

Benjamin taught that racism is the major contradiction in American society and for this, like other revolutionary scholars who do not easily fit into the institutional structure, he was hounded from the University.

In relation to "On Being Black in American Civilization; A Bicentennial Reflection", Prof. Benjamin said that he noted, here in America, the genesis of a situation where a society whose professed ideals of freedom and democracy stood in direct contradiction to its blatant social and moral chaos. He noted the intense oppression of Blacks in America as a recurrent phenomena and as evidence of this, he explained that the priorities of the masses of Black people (vis a vis in terms of food, clothing, and shelter) are as pressing today in 1976 as they were in 1876.



Excellence Through Involvement

By MICHAEL JACKSON

"Excellence Through Involvement," this is the theme being voiced by the faculty, staff and students who are associated with the Committee for the Collegiate Education of Black Students (CCEBS). During the 1976-77 academic year members of the CCEBS program and its supporters will be engaged in a process rededicating themselves to the process of insuring that those Black, Asian-American, and other low-income students who matriculate through the University with the support of CCEBS are afforded every opportunity possible to become integrally involved in campus life. This theme was echoed at the programs' first convocation which was held in the Campus Center on September 7, 1976. During the convocation which was attended by nearly 200 faculty, staff, end students, academic awards were presented to those students who have already proved that "Excellence Through Involvement" is uppermost in their minds. Convocation participants were also given an opportunity to

once again become enthralled in the eloquent inspiration of CCEBS' "reverend-in-residence" and doctoral candidate Stanley King, Mr. King stressed the fact that all associated with the CCEBS program must become involved in the education of each other and never shirk the responsibility of helping their fellow brothers and sisters.

During this academic year,

"Excellence Through Involvement" will be exhibited by CCEBS students in a variety of ways. They will participate in the further

development and utilization of recognized student organizations, varsity and intramural sports, (checkout the leaders of the football and basketball teams), and academic programs like engineering, pre-med, BCIC, Office of Internships, and Afro-American Studies. CCEBS students and staff will be seen making significant efforts in making certain that New Africa House also remains as an excellent vehicle for the expression of "Excellence Through Involvement". You will find that between the hours of 8:30 a.m. and 11:00 p.m., New Africa House will be alive with students attending classes, study halls, academic tutorials, working with fellow members of their organizations, and sharing each others company in Yvonne's Place, which is located in the Che Lumumba Room.

This year you will find that CCEBS' staff end students will be increasing their contacts with each other. They will be developing stronger helping relationships end proving that "Excellence Through Involvement" also means working together over sustained periods of time. The initial few weeks of counseling, contracts, end the participation in the CCEBS Freshman Survival Series, which consisted of several seminars, films, and social events, has assured that this school year will be eventful and productive. So, if you're really interested in learning, growing, and demonstrating that your presence on this campus can be useful, become involved with the CCEBS program. Take advantage of the services it provides end help it to make certain that all of its students are involved in the most complete education The Commonwealth can provide. In the next issue of Nummo further information will be provided on the CCEBS staff, its students, and its programs.

The History of Nummo News

For the past four years Black students, working as a part of the Black News Service (B.N.S.) have been active in offering a positive end invaluable service to the entire university community.

We the members of the Black News Service recognize a responsibility to expand news coverage and information by about about Third World people for all the community's people.

The systematic exclusion of oppressed people, particularly Black people, from the media is well documented. It is also a fact that the news media is one of the founding pillars of modern civilization; end if a people are to assert themselves in this civilization, then it is imperative that all Black people fully participate in every aspect of the media.

The realization is that we can't allow others to distort the imagery of Black people. We can't continue to look up to others for our vital source of information. If we do, we will certainly be misinformed and highly mislead. We must maintain a network for communicating our ideas and recording daily news and information, which is vital to our survival as a people. A person who doesn't know lives in darkness and a person who has been told lies lives a life of make believe.

Being aware of this fact, BNS emerged to service the Black community with relevant news and information. Pat Grundy will be remembered as spear heading the initial plans and objectives for the News Service in 1971.

As with every Black media organization, BNS suffered the plague of lacking community financial support. Being concerned with this serious situation, A Black organization calling itself CORE, launched an investigation of the existing white media organizations on campus and discovered that they were operating with no Black student input into their respective staffs. CORE then protested and led a 1970-styled sit-in at the white student newspaper (*The Daily Collegian*) in order to force this organization to utilize adequate Black representation on its staff. The result of this action created two positions on the Editorial Board of the *Collegian*. Brother Rudy Jones became the first Black Affairs Editor in the history of the *Collegian* and Vangie Brookfield worked as Assistant Black Affairs Editor.

This move contributed to the growth of BNS and provided the group with publication privileges to which they had formerly no access.

The following year Brother Sherwood Thompson with the help of Assistant Black Affairs Editors Cal Winthor and Sandra Jackson worked consistently, bringing to the campus important news from local, netional and international sources.

Last year brothers Rick Scott Gordon, Abdul Melik and Padmore O'Mard led the Black News Service in providing a year of positive end productive news service here at the University of Massachusetts.

Last semester the news service survived through the formation of Grassroots, the first funded, Black Student publication at the University of Massachusetts.

As popularity and demand for more news space developed, as well the Black community desire to be represented by a news service which adequately represented its interest. The editors and staff of BNS were faced with the challenge of providing more complete news coverage to Black people on campus end surrounding areas. With this demand the creation of *Nummo Newspaper* came into being.

Nummo News operates a news and information media, providing local, national, international end cultural information. This newspaper is the basic core which records and communicates to Black people daily news and information crucial to their survival.

Nummo News is a student media training end placement organization. Its function includes the training and placement of news reporters, photographers, graphics, arts and lay-out personnel.

Up to this date, *Nummo News* has been operating with a limited staff. As a result, the news service has not been able to service the needs of the total third world community. It is therefore imperative that all third world students (studying and/or interested in communication) join the staff and participate in informing the people.

The staff and editors of *Nummo News* welcomes all energetic and serious minded students to come in and join our action team. *Nummo News* is located in room 103 New Africa House. All phones are 545-0061 and 545-0522. Staff meetings are held weekly, Thurs. at 7:30 p.m.

We need graphic artist, photographer, reporters, layout personnel, fine arts critics and writers.

Black Cultural Center Plans Homecoming Activities



The Black Cultural Center in New Africa House in conjunction with Black organizations on campus, are in the process of planning Homecoming Weekend Festivities beginning Oct. 21 thru the 26th. The biggest event will be the Homecoming of songstress Nettalie Cole, a former student at UMass, in the Fine Arts Center.

Saturday, October 23rd we are planning to hold a Homecoming Ball. The dress will be semi-formal. Disco sounds, live band end buffet-style supper end a minimal charge, 8 p.m. to 1 a.m. This will be held in the Student Union Ballroom. Information concerning this event will be released at a later date.

The festivities will start Thursday, October 21st where students will challenge faculty end staff persons to a basketball game in Boyden gym. Any faculty or staff person in the Five College area is eligible to participate, please contact the Cultural Center for team information.

On Tuesday, October 26th in the Fine Arts Center, Miss Nettalie Cole will make her first concert appearance on this campus. Nettalie is known for her vibrant end energetic appearances as she sings songs from her two albums. Tickets will be available through Ticketron outlets, price \$4 for students (UMMS) \$5 end \$6 general public.

Friday, October 22nd there will be a Talent Show held in the Lumumba Room, basement of New Africa House. This is the opportunity for all talented students, faculty end staff members to display their ability to perform in front of an audience. So if you can sing, dance, play a musical instrument, read poetry, do magic tricks, anything that you feel will be entertaining, please contact Vickie Denton at the Cultural Center. There will be prizes end honorable mention. The number is 545-0794. We need you!

The Case of Craeman Gethers and Earl Brown

The case of Earl Brown and Craeman Gethers has set a strong precedent that can not be overlooked. The case has increase racism in Western, Massachusetts. The case has developed the old cliché that "All Blacks Look Alike."

In this respect, the emphasis of this letter will clarify the facts on this case. On August 7, 1974, MacDonald of Hadley (located on route 9, and approximately one mile from the Amherst line) was robbed of \$1200 by three Black males. The store was immediately closed, and the state police was summoned to the scene. On arrival the police interviewed thirteen witnesses (witnesses were the manager, dishwasher, grill man, counter women, and nine customers), of which three came forward with the clearest description. On August 8, a ground keeper (employed by the University of Mass.) discovered the stolen car on Rocky Hill Road (which is University of Mass.) located one and a half miles west of the University). The police found a located one and a half miles west of the University). The police found a sawed-off shotgun, shells, a dark green coat, brown turtleneck sweater, red belt, and money bags. The police did not find any fingerprints on MacDonalD or inside the stolen car. On August 9th, Debra Cooke was brought to the University of Massachusetts police station (the basic reason being, that the University has the highest number of Blacks in the area and would be the first place for the police to find a suspect). During the next identification process a picture of Royce (note: the picture was not the convicted man Robert Earl Brown). Debra Cooke picked an early picture of Robert Brown (from Cambridge, Mass.), as one of the suspect who participated in the crime (at this time Robert Brown from Cambridge was the only individual chosen). State trooper Thomas Ford asked her if she was positive about the identification, and stated that she would be asked to come back when a later picture of the defendant was received. August 12th, resulted in a search on another individual room (Robert Earl Brown from Elmira, New York). The search was conducted without probable cause, a warrant, or authorization by the Head of Resident who controlled the area. The reason for the search, was a warrant from Hartford (from a larceny in Cambridge, On August 14, a picture of Robert Earl Brown (and not the suspect Robert Brown from Cambridge). The witnesses were called in to make another identification. The new picture was inserted into the first picture. Ultimately, the witnesses made the mistake of thinking the first and second pictures were the same. This mistake led to the search warrant being issued on August 16. Trooper Thomas Ford and Phillip Cavanaugh (of the University of Massachusetts Security police) conducted the second search of Robert Earl Brown dorm room (the first being conducted on August 12, without a warrant). The object of the search was to find a gold bucket belt, brown pants, green coat, brown turtleneck sweater and a green bag. The results of this second search produced another green coat, a pair of brown pants, and an eggnog color turtleneck sweater. Ultimately this led to the arrest of Robert Earl Brown on August 23, 1974 at 3:00 a.m.

Craeman Gethers became a suspect when he was identified on August 26, 1974 at Kentucky Fried Chicken (located a mile east of MacDonald where the two witnesses were employed). The two white women identified Craeman as the suspect wearing a red belt on his head, sun glasses, and holding the shotgun during the crime. They stated they could remember his features, face goatee and sunglasses. Craeman Gethers was on crutches when he walked into Kentucky, he was wearing a hat that was on backward and could not expose the top part of his face, and was wearing sunglasses.

Based on Debra Cooke testimony at the Probable Cause hearing on September 26, 1974, both Robert Earl Brown and Craeman Gethers were bounded over to the Superior Court. In February Robert Earl Brown took a court appointed polygraph test that produced deceptive results. On March 17th, the first Superior Court trial started. The trial lasted four days and was deliberated by a jury of one black male and eleven whites. Prior to the trial Kathy Clark made a racial slur, which implicated Craeman Gethers as ugly. "He's ugly just like the guy with the shotgun." The main witnesses agreed that they could not identify the three Black males. First, two of the three main witnesses claimed to have seen Robert Earl Brown in Kentucky Fried Chicken the last week in August (of 1974) after the arrest of Robert Earl Brown, when it was proven in Court that the defendant was staying with his mother in Springfield. Secondly, Craeman Gethers's alibi confirmed their present on campus at the time of the alleged crime. Finally, the third black male has never been identified by the witnesses of found by the police. The jury deliberated fifteen hours before Judge Cross decided it was hung.

Craeman Gethers was tried again in mid-July 9 of 1975 by an all white jury. With a new lawyer (Serota) who took the case lightly, Craeman was convicted of participating in the Armed robbery of MacDonald on July 24, 1975. In light of the racial remarks, contradictions presented by the witnesses, the state did not have a picture of Craeman Gethers until he was booked for the allege crime. This was the only picture shown to the witnesses (instead of the normal spread system). Craeman has served fourteen months of his eight to twelve year sentence. Recently, Craeman was denied a furlough by the Classification Board of Norfolk State Prison. Craeman last appearance in courts was July 2, 1976 before trial Judge Hayer for a new trial based on two polygraph test that turned out positive. Since July 2nd, the Judge (Hayer) has not made a decision.



Robert Earl Brown was tried again on October 16, 1975 by an all white jury. Prior to the trial an individual by the name of Robert Brown (who was white) was sentenced for rape. The same lawyer (Jerome Farrell) was unable to delay the trial because of the conflict, or the fact that the jury was all white. Mr. Farrell, whose performance is being questioned, stated that the judge did not want the case to be in the papers like the previous trial. Jerome Farrell was not prepared when the original picture chosen by Debra Cooke of the suspect Robert Brown (from Cambridge) was not the defendant Robert Earl Brown from Elmira, New York. The fact that the picture was a mistake, the false probable cause that led to a search of Robert Earl Brown dorm room, the two sets of clothing (the items found in the stolen car, compared to the items found in Robert Earl Brown's room), the contradiction of where Robert Earl Brown allegedly was standing at MacDonald on August 7, 1974 by the three witnesses, led to the conviction of Robert Earl Brown at 4:45 a.m. on October 22, 1975 for the Armed Robbery of MacDonald. On October 29, 1975, before two hundred supporters, trial Judge Paul Tamburello sentenced Robert Earl Brown to a three to five year sentence in Walpole. On February 5, 1976, Brown returned for sentence reduction, and a new trial motion (without the trial transcript). The motions were overlooked by trial Judge Paul Tamburello and he remanded Robert Earl Brown to the Northampton House of Correction to allow him to resume schooling. But the decision produced a conflict with the paper transfer from Walpole to Northampton, eligibility for work release, and placed Robert Earl Brown in a limbo situation. Robert Earl Brown did not qualify for the work release program until June 1 when a letter from the Commissioner's office in Boston confirmed the program. Secondly, Robert Earl Brown transcript's were delayed from mid-April to the beginning of July. Since complications on February 5, 1975, Brown has gone for post bail in April, which was denied by Judge Tisdale who replaced Judge Tamburello because of retirement (but was reinstated by the Chief Justice on April 23, 1976). Currently, Robert Earl Brown is still on the work-school release program. A trial date is being set for some time in early October 16, 1976, Robert Earl Brown will be eligible for a one third parole consideration.

In summation, the case of Earl Brown and Craeman Gethers reminds us of the Scottsboro case of the 1930's. Apparently, the racism being perpetuated in Boston and the rest of Massachusetts has not changed since this time. The case of Robert Earl Brown and Craeman Gethers must be seen in the same light as the Charlotte 3, Wilmington 10, Gary Tyler of Louisiana, and countless of innocent people who are political prisoners. These are the reasons we ask for your support in the Robert Earl Brown-Craeman Gethers case.

Thank you for these few minutes.

Our in the Struggle, Robert Earl Brown
Judge Hayer on September 3, 1976 denied Craeman Gethers bid for a third trial. The judge based his decision of two crucial matters. First, several witnesses came forward in the July trial to verify that Craeman was on crutches shortly before and after the incident. Judge Hayer wrote in his response that "I find that the decision to use or not use witnesses is a matter of defense tactics and strategy, that if witnesses were available to the defendant and were not used, he cannot be heard later to ask for a new trial on the basis that they were not called to him." Secondly, in dealing with the Polygraph, "the Court was not impressed with the experience or expertise of the examiner." Judge Hayer sided with the prosecution on every issue that was brought before him. One has to wonder when the system of justice will come forth. Obviously it takes a governor pardon, or the consciousness of the Higher courts to produce this affect. In reviewing some points, it is obvious that contradictory statements can be made by white witnesses. Secondly, it is a fact that the Court has produced it own contradiction. The Scientific Security Company of Boston, Mass., who administered the Polygraph test to Craeman Gethers, also gave a polygraph test to Robert Earl Brown in February of 1975. In this respect if the test qualified in the first trial (March, where both defendant were tried together), why doesn't the test qualify now? Finally, October 29, 1976 will complete Earl's first year in jail. We have to seriously question if a Work-study release program is really justified over freedom. If it is, then the Third World Community can only expect the same remedies for Brother Leon J. Thomas, Mark B. Wimbish, and Keith B. Dixon who are being accused of robbing Cumberland Farms, and the five cessa that have recently involved the Puerto Rican community.

Attica-1976

Attica Brother Big Black, a participant and leader of the September 1971 rebellion at Attica Prison in New York, and Dr. John Bracey, of the Earl Brown-Craeman Gethers Defense Committee will speak on Wednesday, October 6, at 7:30 p.m., at Mahar Auditorium, at the University of Massachusetts, Amherst. Black will talk about the meaning of the Attica Rebellion in 1976, and the prisoner organizing now going on in New York state. John Bracey will speak about the efforts to free Earl Brown and Craeman Gethers, two Black men from the Amherst area freed from armed robbery charges over a year ago.

The Attica Prison Rebellion of September 9-13, 1971, represented a historical advance in prisoners bringing public attention to brutality and inhumanity of prison. As outside observers noted, the men who lived in 0 yard of Attica prison for four days created a society of order, discipline, and racial unity that allowed the demands for changes in the prison system to be heard and understood throughout the country. The response by New York state governor Nelson Rockefeller, the assault on the prison on September 13, left 43 prisoners and guards dead, and hundreds wounded. Brother Black will speak about the rebellion, efforts to free Attica Brother Dacajawehai, the only prisoner returned to prison for participating in the rebellion, a federal civil rights damage suit being brought against state officials by those who suffered from assault on the 13th, and bringing the issue of international amnesty for all prisoners who rebel against intolerable conditions before the United Nations. He will also speak on the strikes that have occurred in New York state prisons in the last two months, which are raising the same issues that were raised in September 1971.

Dr. Bracey will talk about the efforts being made to free Earl Brown and Craeman Gethers, former UMass students, framed in Northampton Superior Court by the Harvard-McDonald's robbery of the summer of 1974. Their convictions came because of racism in the Valley, shown in the way the men were picked out for trial, how the prosecution prepared the testimony of the witnesses, the white jury, and the complicity of the UMass police set-up. Political pressure has forced the state to allow Earl Brown out on an educational release during the testimony of the witnesses. The speakers will share the same platform because one thing the spirit of Attica Rebellion means in 1976 is work for the freedom of Earl Brown and Craeman Gethers. For more information contact: Van Jackson, Rm 115, New Africa House, UMass, Amherst 545-0794

-A Case of Expediency- Little Johnny Ross

By PAMELA BENN
and JUANA DAVENPORT



Johnny Ross a 16 year old Louisiana youth was sentenced to die in the electric chair last year. Johnny is black, he met with his lawyer once briefly before the trial. The trial lasted one day, the jury took 90 minutes to find him guilty of raping a white woman. The crime occurred in 1974. Two black men were identified as abducting a 25 year old white woman and taking her to a deserted warehouse in the district of New Orleans. The witness to the abduction notified police who were waiting at the scene. A gun fight took place and the two men escaped, one of the men were described by news paper accounts as 19 or 20 years old about 5'7" tall and weighing 145 pounds.

The other man was described as being 20 or 21 years old about 5'9" tall and 160 pounds. Johnny who is 5'4" tall and weighs about 130 pounds was only 15 years old at the time.

A little over a week after the crime the police arrived at Johnny's home in the New Orleans ghetto, where he was living with his mother. He went quickly with the police who first started to dreg off

Johnny's younger brother. At a lengthy police line-up the woman stated the men in the line-up did not look like either of the men who attacked her.

Later the police handed Johnny a confession they had typed up and demanded that he sign. Johnny who neither read or understood the confession refused to sign, but gave in only after the police had beat him severely.

The trial was filled with conflicts in testimony. A police officer's description of the culprits and his version of the shoot out were widely different from the woman's. In spite of this and other conflicts the jury took little time to find him guilty and condemned him to death.

Johnny should get a fair trial to prove him innocent. The Southern Poverty Law Center which commits itself to defending trials such as Johnny Ross asks for your support so that they may help Johnny Ross get a fair trial.

Send your tax deductible donations: The Southern Poverty Law Center, 1001 South Hull Street; Montgomery, Alabama 36101.



Dear Poverty Law Center
Please try and understand what I'm about to explain to you. Please take out the time.

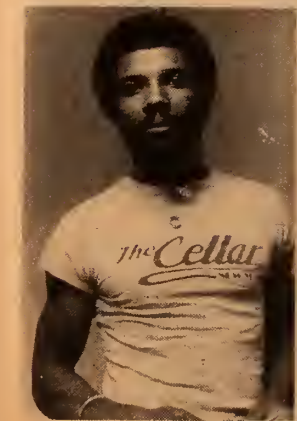
See, I have no one else to help me. Please believe that I didn't do this neither did I have anything to do with it. Please I need your help. I came from a very poor family, I don't know who my father is. And my mother is getting walfers. I'm hurting and suffering.

Only if I had someone to hold my hand and walk with me I know I will make it. Please I beg you to help me, and talk with me. I'm truly afraid to die, and Louisiana Penitentiary is a very dangerous place for a 16 year old to spend the rest of his life. Please help me. I'll wait to hear from you soon.

Sincerely,
Johnny M. Ross

Art Exhibit At New Africa House Gallery

Artist and poet Carlos W. Anderson, a resident of Amherst, has a showing of his works at the New Africa House of UMass. The artist started his showing Thursday, September 22nd. In addition, Mr. Anderson is engaged in dramatic acting, singing, poetic scripting and interpretation, playwriting, directing and choreography. A rare ray of light with endless gifts and skills, Mr. Anderson has also published his first book of poetry entitled "The Children of My Soul." The cultural center of UMass at Amherst staged this artist's first showing at the artist's age of nineteen, and are now joined for a second revealing of the young master.



'Is America Really Free?'

"America, America, God shed His grace on thee, and crown thy good with BROTHERHOOD, from sea to shining sea."

"America, the land of the FREE and the home of the brave?"

In this bicentennial year it is difficult to believe that our country is still bound with the fetters of prejudice. I have heard and read of injustice to the American Black, but not until this year has it really hit home. It happened to someone I love. I have just learned that the son of a black family know and respect, Keith Dixon of Springfield, has just spent some miserable hours in jail at the State Police Barracks in Northampton. I am very angry as I write and hope as you read this you will have some of the same feelings as I do.

An armed robbery was committed in a nearby town yesterday afternoon involving four blacks and a convenience store. Five hundred dollars was stolen. It didn't take police long to find their suspects. The first car coming into campus with three young blacks in it was stopped and the young man handcuffed and put into jail. No one listened to what they were saying, they were black, that was all that mattered. "The blacks all' look

elike," said the man who was robbed, and he identified them as his thieves, although Keith didn't even get a look at his accuser. It didn't matter that they had no money but did have proof they had just bean to a town in the opposite direction from the robbery, they were black. Neither did it matter that there were only three boys in the car. "One must have flew the coop," said their arrestors.

Keith Dixon is a third year student at the University of Massachusetts in Amherst. At Springfield Technical High School he won the "Outstanding Student of the Year Award," from the Black American Nascent Groups for the Year 1973-1974. Just this year on April 25, he was awarded the "Reserve Officers Association Bronze Medal" presented by the Western Massachusetts Chapter 001 to a Military Science II cadet who has demonstrated outstanding qualities of leadership, moral character and high aptitude for Military Science.

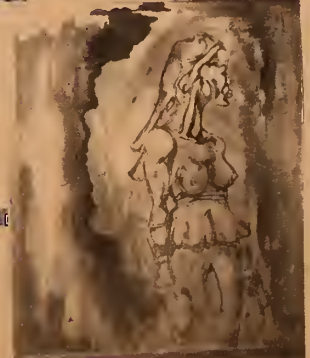
We can only pray that the injustice done to Keith and his two black friends will not leave an indelible scar; it can. When you have won these honors and have worked all summer et menial jobs to get

some of the things you want, and then someone accuses you of doing something you couldn't possibly have done, it hurts, hurts so badly you don't know how to take it.

Now I understand why the American Black feels so angry, we whites have made them that way. Just who do we think we are anyway? Are we really a FREE country? I think not. Not until ALL Americans are free of prejudice against their fellow men is America truly going to be free. How long before we rid ourselves of these fetters of racism and give equal justice to all? May God help it to be soon.

BETTY OAVIES

Springfield



NUMMO is a Black Student Weekly of the University of Massachusetts at Amherst. Our offices are located in 103 and 115 New Africa House. Telephone Numbers are (413) 545-0061 and 545-0062. Unsigned editorials represent the view of this paper. They do not necessarily reflect the views of the student body, faculty, or administration. Signed editorials, columns, reviews, cartoons, and letters represent the personal views of the authors.

From the Editors of NUMMO
Theory, practice and struggle has been the essence of this paper. We will be honored by the level of consciousness raised.
Executive Editor: Pedmore O'Mard (Wadede Tzeke)
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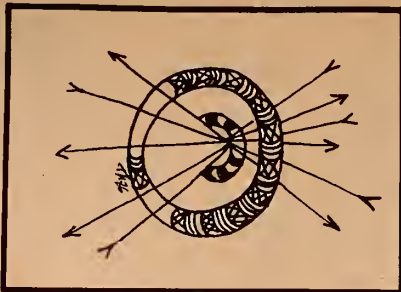
Resources Lost From Third World

Today millions of resources is being lost from Third World Nations. The most important resource any national can possess is human resource. When we consider that in the twentieth century, one child out of three is born without any chance of living a normal life, we are forced to conclude that our civilization is mutilating its human resources. Yet as leaders turn their attention to the offers of capitalist nations to develop their economy, they invariably neglect the health of their people who continue to starve to death, and those who are not relieved by death remain malnourished and useless to the nation as they will never function in the labour market.

The green revolution which has been a cornucopia for the United States and Rockefeller has been a lasting Pandora's box for the ever poor developing nations.

No nation can successfully develop unless it can provide its own human resource to control its economy, and as long as the leaders of developing nations engage in endeavors to build up their nation's gross national product without training and developing the brain power to control it, the green revolution is destined for failure. As a result we find in developing nations, many examples of Rockefeller institutes, with seed producing industries controlled and managed by Americans, or Russians, Frenchmen depending on the sponsor of the industry.

Recognizing that the policies of those representing the United States, Russia etc., will reflect their nationality, they will invariably come up with ideas and suggestions on how to make these nations self-sufficient in say rice



production, but the idea is to quadruple the investment of their employer, and the "change" is given to the country being helped.

The green revolution can be the cornucopia it is supposed to be for Third World nations, but as long as the politicians continue in their trend of trying to balance economy against humanity the result will be the greatest nightmare the poor man can experience.

As the revolution booms in profit for the United States and other countries giving, and the small farmer continues to suffer even worse. He has to leave his farm and begin the long track to the city where he is listed among the hungry, malnourished, unemployed mass — An illustration of the scope of the problem is the fact that the number of landless laborers in the rural areas of India now exceeds the

total population of Great Britain.

Throughout most of history, migration from the countryside to the city was largely a response to opportunities in the city. Rapid urbanization was then an indicator of industrialization and progress. Today, however, migration to the cities is increasingly becoming an indicator, not of economic development but of rural frustration and the failure of the green revolution.

This paper is an account of the implications of this technological revolution in agriculture, man's efforts to eliminate hunger and poverty, to create jobs in the countryside, to slow the rush to the cities, and to improve the quality of life.



Unified Contradiction

By ANNIE D. CARPENTER

Life I dare not attempt to explain it only give in brief some of my experience and feelings. My goal is unsure. My hope is to find that which is sure. It has been my need to live with the interest of all being to find its natural course within creation, which is that being complete. What I feel when I say creation is complete is merely that in the beginning of creation, all was and is energy a projection of the creators form or image.

These projections are contradicting and opposing forces. The purpose of these opposing forces seems to be to aid Man in realizing that in the basic forms of life, All must have a complete balance to find unity. Nothing but war can be achieved without a balance of opposites. Which is to say that in the worlds of contradicting energy all dreams are real. What one wants one can have, it is only a matter of how one has been programmed to approach one's dreams.

It feels true to say that life moves in lines and circles. Which is parasitical in nature. And is set up to depend upon positives and negatives complementing each other. The greatness of one creativity comes when one hitches into the flow of what all ready is. Creation is complete and need only to be realized. It is the knowledge that the weak and humble will rise and rule the strong and forceful. A baby of helpless flexibility will survive a fall that one of rigidity could not. The root of a tree will grow around a rock by becoming flexible and by giving into a form of a greater solidness.

It seems true to say that in order for one to realize creation one must have some awareness of the still activity of creation. There are parts of creation that undergo extreme conflict but does find a way to get around conflict inspite of the characteristic of its form. No force no conflict. After all what is logic but the extreme opposite of illogic. What is white but the extreme opposite of black.

Therefore opposites are the same only differs in definition.

What is the center but space that unifies the beginning and the end.

Therefore good is not good and evil is not evil unless they are seen as two instead of one. Feel the projection of love where there is hate.

Feel the letting go within the sacrifice of self. Hear the conflict and contradiction. Know that they are friends and lovers. Feel the emptiness of completeness. Go deep within your heart and soul and know that it is you.

Malcolm X Center Needs Third World Community Support

By GREGORY MAYNARD

The Malcolm X Center, a unique Cultural center, located in the lower level of Berkshire Dining Commons, offers diverse academic and recreational facilities to members of the Third World community. This student-run center has been active for years in its fight to improve the conditions of life for the Third World student.

Each semester, a series of courses relevant to the Third World Community, are taught within its walls. Courses such as "Black Psychology," "Revolution in the Third World," "Comprehensive Life Science", and "Sculpture Therapy," are set the disposal of everyone in the community.

The Black Caucus, which decides the policy of the Malcolm X center, holds its meetings every Monday night in the center. The entire community is urged to attend. There are also positions available on the caucus for interested persons. The people, who fill these positions, will also represent the caucus at the Southwest Assembly meetings.

Each week, other groups such as the Black Scientist Society may hold their meetings there. Everyone is also invited to these.

For recreation, a television, a ping pong end pool table are located there. Each semester, group activities such as: dinners, picnics, ski trips, and parties are organized by the Malcolm X staff. Recently, it has been noticed that members of the Third World community have not been taking advantage of these facilities. The staff would like to know why. A suggestion box has been placed in the room. Please tell us what you would like to see done with the rooms facilities.

BECOME INVOLVED IN YOUR COMMUNITY! IT WILL DIE WITHOUT YOUR SUPPORT!!!

Mao Tse Tung 1893-1976



Mao Tse-tung, who led China through a war of liberation against foreign domination and plunder and onto the road to socialism, and whose ideas end actions continue to inspire and guide revolutionaries around the world today, has died.

His contributions to the science of making a revolution and building socialism are countless. He grasped the understanding that Marx, Lenin, and other revolutionary leaders developed, and applied it to the situation in China. And in the process, he further developed the science of revolution, finding the solution to situations that past leaders had never faced. The united front strategy and the struggle against modern revisionism are two important contributions.

While his contributions are great, his method of leadership was simple in essence.

"We should go to the masses and learn from them, synthesize their experience into better, articulated principles and methods, then do propaganda among the masses, and call upon them to put these principles and methods into practice so as to solve their problems and help them achieve liberation and happiness." Mao

explained in "Get Organized" in November, 1943.

The following is a short excerpt from a long statement issued by Hsinhua, the Chinese press agency on September 9, following the death of Mao Tse-tung:

"He dedicated all his energies throughout his life to the liberation of the Chinese people, to the emancipation of oppressed nations and oppressed people the world over, and to the cause of communism. With the great resolve of a proletarian revolutionary, he waged a tenacious struggle against his illness, continued to lead the work of the whole party and the whole army and the whole nation during his illness and fought till his last breath."

Mao Tse-tung has made an immense contribution to the science of revolution, adding new developments to the body of theory left by Marx and Lenin. In concretely applying their work to the situation in China, he found correct solutions to political problems of enormous gravity, vastly broadening the world's revolutionary heritage. In particular, his understanding of the strategy of the united front as a means for

winning a revolution, and his critique of modern revisionism as a means of preserving that revolution, will guide those striving to build a world without imperialism or deprivation.

Ultimately Mao's success rests on correct assessment of the capabilities of people, in their capacity to grasp the essence of a political problem and implement its solution in their own lives. As he put it himself, "The people, and only the people, are the motive force of history."

Mao leaves behind an exceptional revolutionary life, one filled with struggle and with the courage to draw scientific conclusions from the evidence, even if he had to "swim against the tide."

He personally suffered the loss of his first wife, murdered by a KMT war-lord, and his son, killed by Americans in Korea. Yet he remained firm in the principles of Marxism-Leninism, grappling with the thousand great deeds that cry out to be done. Mourning in the face of such a contribution seems inappropriate. Rethr, progressive people everywhere will examine his thought anew to draw lessons for the present period.

Southern Africa Support Committee Role of Third World Students

On Monday night, September 20, 1976, 50 members of the Five College Community fused ideas in conjunction with the situation in Southern Africa. It is common knowledge that Southern Africa, is indeed an example of pure racist oppression. Africa, in general, has been the focus of every eye in the world. Kissinger is running across the continent like a chicken with its head cut off. His attempts to negotiate individually with African rulers have been futile. Perhaps, because they know the tune of the words played by the Reverend Ndabaningi from Rhodesia when he says, "We would like it" (negotiations with Kissinger) to fail. "We will win this war and insure our economic and political independence. If a settlement is imposed by the Americans and South Africans, we will not have true independence." (NYT 9-23-76)

It is necessary then, that we also give our opinions, as well as display them for all to see. This group in

support of the oppressed peoples of Africa will make an attempt to educate the community to the situation. Our program will consist of lectures, teach-ins, films, etc. This group will henceforth be called, the Southern Africa Support Committee. The organization is a five college effort by all persons who are concerned about the situation. This is a serious plight, which affects all peoples, Blacks, Jews, Third World members, as well as whites. Please give us your support. Meeting times and dates will be posted throughout the valley. Your support is needed.

If we sit and wait, watch and stare
The crisis will soon be here
To all of you, speak our now
Support the native African
His life, culture, and freedom
are in danger of permanent
extinction

Hope Morgen
Smith College

Black students here a big challenge to meet, they are leaders of tomorrows world. They have to bite-the-bullet, because the world is forever changing. In the past the Black masses were sustaining themselves on hope, but since the Nixon era Black people must realize that they have to bring things into existence for themselves.

Assistant to the Vice Chancellor of UMass Jim Di Shields leads a discussion in New Africa House Lounge on Monday, September 13, 1976 as part of CCEBS' Freshman Survival Program.

He and Dr. Michael L. Jackson the director of CCEBS and his staff hit all the high points to be aware of, what to know and what not to forget.

They said that the mood of America has changed drastically over the past three years. And that the traditional standards of excellence are being pushed higher everyday. One example is the Reinstitution of the F.

They said that as a minority you are in jeopardy (women, religious groups) thealmenings, have been diluted. Mr. Di Shields urged students to take advantage of the opportunities here. He stated Excellence is the only thing Black students should be about. HE STATED BLACK STUDENTS ARE AT UMass because they represent something essential to the survival of the race.

He stated one of the principal Historic contradictions confronting the black student is that this institution was not built for the advancement of blacks.



Jim Di Shields: Assistant to the Vice Chancellor

He stated after four years of institutionalization the black students tend to lose their identification and are unable to return to their homes and relate meaningfully with their people.

He stated things aren't getting easier; and in order for black students to break out of this mold,

they have to transcend the bourgeois orientation which this institution perpetrates. He stated the Black Professions must reunite with the masses to uplift the Black Race.

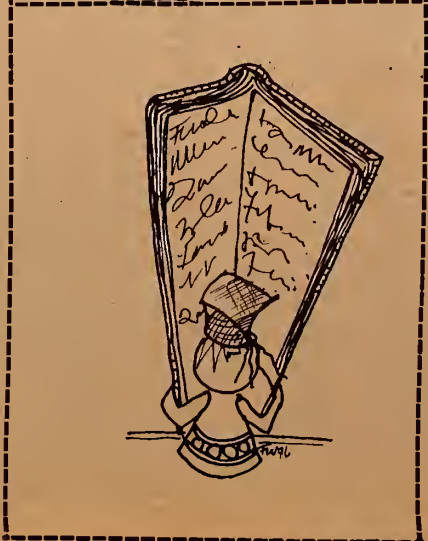


Evolution

By M.R. DIHAAN, M.D.

Three monkeys sat in a coconut tree, Looking down on people like you and me.
Said one to the other, Now listen you, There's a certain rumor that can't be true,
That man descended from our noble race; The very idea is a rank disgrace.
No monkey ever deserted his wife, Starved her babies end ruined her life.
And you've never seen a mother monkey To leave her babies with others to bunk;
With baby eaters of one sort or another, Till they scarcely know who is their mother.

And another thing you'll never see, A monk build a fence round a coconut tree;
And let the coconuts go to waste, Rather than let someone else have a taste;
Why, if I'd put a fence around my tree, I'd only invite you to steal from me.
Here's another thing a monk won't do, Go out at night end come home in a stew.
Or use a gun, a club or a knife, To take some other monkey's life.
Yes, man descended, the ornery cuss; But he surely never descended from us.



Culture in the Valley



On Friday the 17th of September 1976 The Neil Clarke African American Percussion Ensemble performed in the basement of New Africa House in the Lumumba Room. The group performed traditional African Dance and Music. The performance was part of a series of scheduled events at New Africa House. The music was honest and direct, in the music as a whole was a sincere message of freedom directed at the spirit.

All Day Music-Carlos Garnet

By WILLIE J. WHEELER

Everyone grooves to music with a message. People put their feet, clap their hands, close their eyes and let the richness of all day music make them feel good.

Jazzman Carlos Garnet and the Cosmos Nucleus thoroughly delighted an audience assembled in New Africa Houses Lumumba Room. The music was a presentation of the Afro Am Society at UMass Amherst.

The session was scheduled for Saturday September 25, 1976 at 9 p.m. but the music did not get underway until 10:00, an hour later because the group arrived late. As it turned out no one was disappointed because of the delay. Everyone cheered and tried to get Carlos and the Cosmos to play some more when the session was over.

Carlos Garnet plays the tenor and soprano saxophones. The Cosmos Nucleus are Neil Clark Bongos and Percussion, Byrom Bembum Drums, Cliff Carter Piano, Otis McClair Guitar, and Cecil McBee Jr. Bass Guitar. Carlos has played with Miles Davis and Norman Cahners before putting together the group. The group played tunes from their album Journey into Enlightenment and their soon to be released album Cosmos Nucleus. The groups next engagement will be at the Town Hall in New York City on the eighth of October 1976.



The heights of Black musical creativity here in the valley. Unity Ensemble at the Steakout, Sept. 16-19. Featuring from left to right: Sulaiman Hakim on reeds, Aurel Ray - guitar, Chris Henderson - drums and percussion, Avery Sharpe - bass, and Art Mathews - organ. Creating progressive music for the spirit.



NOTHING IS THE MEAN-
 power of the spoken and
 written word.
 The Black News Service
 strongly believes that our
 newspaper will speak the
 truths of the profractive
 struggle of black people.

RUMMAGE NEWS



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"WE BELONG TO YOU"

As I approach him seeming to walk faster as he nears, all excited and almost childlike, failing twice through my bones. He's blood of my blood, flesh of my flesh. We look, walk, eat and sleep alike. I'm awaiting the brightening of his eyes, the warm grin his mouth will give when we pass each other. And finally ... a simple "Hi ... How ya doin'?", will assist in patterning the rest of my day into being something simply beautiful.

My dreams of having a sincere brother and the peaceful love end unity that could exist between us is so real in my mind I can almost taste it.

But all of this quickly disintegrates when I don't see his eyes light up ... In fact, as he passes me he casts his eyes downward as if to avoid speaking to me. I don't realize the pleasure of watching a beautiful grin blossom on his face. And last, but most important ... the only existing sound between us were fragments of stale silence as we briskly passed each other on the street.

I don't dare look back for fear that that same coldness that just passed between us is standing directly behind me.

Why, dear brother? I attempted to see in your reaction but when no indication of a mutual feeling came from you, I quickly erased the thought of us being close friends even for a split second, as we pass each other on the street.

No, I don't know you personally my brother, and just because I may smile in your direction, it does not mean that I want to run a game on you. Possibly, you may have had some bad experiences with sisters who smiled at you while deviously calculating a meaner epiderm web in their mind, in which to capture and destroy you.



But, you are my brother, and believe me there are many of us who want to be true sisters to you. Not necessarily you "chick on the side" or the chick by your hip who you have at your finger tip. You are my brother. And I doubt you realize the value of your love and consideration to me.

Why is it that so many brothers ignore sisters? And so many sisters ignore brothers? We pass each other on the streets and actually try to pretend we don't see each other, which would justify our not speaking to each other. A wheel could swim through the gap between us with absolutely no trouble.

If you are a fairly physically attractive sister, you may get a few "What's happenin' sister." From the few brothers you pass daily. If you are not too attractive physically you find yourself never even receiving a smile from the brothers you pass daily not to mention e "What's happenin'." And the brothers that do say it sometimes sincerely do not know the answer to the question they're asking. What is happenin'? We all walk around blunk not knowing what is happenin' in the world we live in. Consequently, we walk around asking each other ... "What's happenin'."

My usual response to this question is "Oh, not much" ... or ... "Nothing much." I'm responding to the courtesy the brother had in speaking to me and not the question itself. If I seriously let it down on what was happenin' around me I'd be there taking up all of the brothers' time. But I realize that my brothers were merely gesturing that, "I see you sister and I recognize that you are a part of me," when he spoke to me. I'm not ceasing on brothers who use the phrase "What's happenin'," as a greeting. In fact, I praise them for having the concern enough to speak. And you're right brother ... as your sister I belong to you. And I thank you for sharing your consideration and intelligence with me.

But right now I want to address my attention to my brother who don't speak when they see me. Not myself, personally, I'm speaking in behalf of hundreds of sisters. I'm addressing my attention to my brothers who don't have the courtesy and the intelligence to clean up their language and borrow some manners while they are in the presence of sisters or women period. My brother who have the disassa of prejudice eating away at their hearts ... who will escort e

whita woman to her doorstep and leave his Black sister to stumble home in the dark, the pray of any wild beast in the streets.

My brother who may have been blessed to have recalled love and affection from a Black woman, by her, allowing him to make love to her, but he destroys the whole essence behind that: action by broadcasting it to his so-called friends, who are unfortunately, just like him. All because she trusted her emotions with what she thought was a man.

These are my brothers. You want to address my attention. You are still my brothers because I love you and I went to see you change. I went to talk to you, brothers. I want to show you the gap between us, how big it is, how it can get there and how to close it. Hopefully, we can begin to learn how to be true brothers and sisters.

I realize that the sisters are just as guilty if not more. There are many women who live to destroy men. And I realize that, some of my brothers that I'm addressing now are an exact product of "female demons. Be careful of who you let in your heart. For the devil can't a color nor a sex, but a mentality, which comes in all ezas shapes and colors.

We who went to be true sisters to you are waiting for you to take your rightful role as rulers and lead. We can only respond to what you give us. I guarantee you ... we are behind you 1000 per cent.

I'm telling you this because you are my brothers. If we as your sisters did not love you we wouldn't care if you lived or died. But the relationship between us is quickly dying. This is what myself and many other sisters are trying to solve.

Because ... You are our brothers ... We are your sisters and "We belong to you."

Kerlan Zechey

Formation of National Black Student Association

By NKURUMAH OLINGA

There was a stunning conference of the (N.B.S.A.) National Black Student Association. The Conference took place in Atlanta, Georgia from Oct. 25 thru 31 on the main campus of the University of Atlanta. There were 9 students from the Amherst area that went to the conference, their transportation was provided by the New World Center.

Topics discussed included programs and principals for formation of the N.B.S.A., and its ideology. There will be a recall on Feb. 7, 1977 on the Atlanta campus.

The Atlanta University area is centrally located, a predominate number of Black Students attend college in the south and proportionally more Blacks live in the south.

The response for solidarity was very much evident throughout the conference. The Black Student body did not deviate, there were no instances of disagreement or procrastination, everyone at the conference was progressive.

One setback of the N.B.S.A. was the conference in Boston, MA which was poorly planned and executed. But this conference polarized the students and broadened their base.

One very important aspect which was discussed is the realization of the Black elite. The Black students attending Universities and Colleges throughout America today, it was stressed at the conference the need for greater participation of students and other groups to begin to plug themselves into the very complex problem of changing the conditions of the masses.

The next Conference on Feb. 17 will be without a doubt a very rigorous one.

REFLECTIONS

By CHARISSE WILLIAMS

In response to the latter entitled "Problem of Communication" which appeared in last Monday's *Collegian*, I would like to point out the short sightedness is some of their attitudes.

I believe there should have been an historical analysis that would have reflected the reasons behind the lack of communication between black men and women. No doubt America's oppression and suppression are a leading cause.

Looking at things chronologically one can see that slavery with its forced separation helped hinder the lines of communication between the black male and female. After emancipation, black people were denied entrance into America's economy. The crumbs that were left for us helped foster strained relations between the black male and female. This deprivation of economic rights continues to produce the same effects today.

Also, in our analysis we must include the social value system inherent in capitalist America. One supreme tenet is individuality. We begin to get into a bag where as you do your own thing and I do mine. This is done sometimes even at the expense of another person's community's livelihood. This type of doctrine has disunited us rather than strengthened our ties to one another. It is especially noticed on the campus where we are so small in number.

The materialist values of society has filtered into what characteristics an eligible man or an eligible woman. The eligibility is generally formed by how fine he is, does he have money, or is he well like. I'm quite sure that this list can be lengthened. We tend to only value things that the majority of capitalist America values which is on a very superficial level. It tends to be the materialist aspects of the exterior rather than the interior that is measured.

It does no good to walk around and say "There are no men or no women on campus," and then blame one another for this occurrence. In blaming one another we fail to reflect upon our own shortcomings which help widen the



gap of communication. What is needed is an understanding which can only be created by the coming together of people. All the forces involved must meet and discuss our situation. The Third World Woman Center will be sponsoring a workshop to deal with the lack of communication on campus. All those who complain say especially urged to come.

THREE HUNDRED AND SIXTY DEGREES

By WILLIE J. WHEELER

There will be a Revolutionary Black Cultural Festival on Friday the 18th of November and Saturday the 20th. There will be a number of distinguished speakers attending the festival. Well known poet Sonia Sanchez will speak on Wednesday, 11/18 (starts) at 8:00 p.m. on Friday the first day and adjourn at 1:00 p.m. The next day the festival will begin at 1:00 p.m. All students are encouraged to attend and get the knowledge of the full circle of what is involved in a Revolutionary Black Movement.

CCCEBS Pre-Registration Day

On November 23, 1976, the CCCEBS program will sponsor its annual Career Day. All CCCEBS students are urged to participate. It will be held in the lower level of the Campus Center from 1:30 to 8:00 p.m. Representatives from various businesses and companies will interview students regarding job and internship possibilities.

However, on Thursday, November 28, 1976, from 7:00 to 9:00 p.m. in the Lounge of New Africa House, a pre-career day

activity is planned for the purpose of assisting students in preparing for interviews and in writing resumes as a part of the interview process. It is very important that those students planning to attend the Career Day luncheon, be present. Luncheon passes will be distributed to students on a first come, first serve basis. ONLY STUDENTS WITH THE PASSES WILL BE ADMITTED TO LUNCHEON.

Organized Car Thieves



By N. LUMUMBA OLINGA

I bitterly oppose Amherst towing services and the traffic director at the University of Massachusetts. The two have sympathy for illegally parked automobiles. They stick you with a big fat ticket and then tow your car away. The ticket could be a necessity but the towing is unnecessary.

Once they tow an automobile it costs \$18.00 to get it back plus \$3.00 a day. This is an outrage, a syndicate operation by design. What needs to be done is a well organized protest against the towing service

once and for all. My automobile was towed recently and it was damaged. Paint and chrome on my automobile was scraped and I got no sympathy when I went to the towing companies office to find out what could be done to fix my car. They are also liable for the loss of one flashlight which is missing because the door was left ajar. I will be taking them to small claims court, but my action would have a bigger impact if I had the support of the community at large and also support from those who have also been victimized by the (illegical) University of Massachusetts traffic procedure.

Black Nationalism and the Afro-American Student

By MUHAMMED AHMED

Many changes have occurred in the world of the black student since the convening of the 1st black conference on black nationalism which was held in Nashville, Tenn., by the Afro-American Student Movement in 1964. This conference, while small in number, represented a growing tendency among black students and black youth towards a new trend of black awareness among black people. The black nationalist trend spread among black students, and in 1966 the Atlanta SNCC project drafted a black consciousness paper that had much to do with moving SNCC from a policy of integration to Black Power.

The emergence of the slogan Black Power was the turning point for the black student community. The concept of black power challenged the whole value structure of the Negro community. In essence it forced black people to think about black people in the United States as powerless. Black Power challenged the false hope of the American dream (for blacks equal — existence with whites). It transcended all class barriers and had its own social values and norms. It was built on asceticism, to escape the reality of a racist society and of the necessity to change that society if our people were to achieve liberation. By making "black" popular, the values of black students began to slowly change and did the values of black America. This value, cultural revolution, is still in process.

Each day the black student faces more and more contradictions. Being the more educated class of an oppressed nation, it is sociologically the potential colonial bourgeoisie, but like colonial bourgeoisies of all oppressed nations, their class interests cannot be fulfilled in a racist society. Previously, black college students didn't want to associate with the "brother" and "sister" from the streets because they wanted to be as white, European, and respectable. But now, with the upsurge of black awareness, this is changing and the black college student is coming back home. (What this is, in essence, is a cultural revolution that is first affecting the colonial alienated elite or petty bourgeoisie who, through a process of re-orientation and re-organization, will develop into a revolutionary nationalist class.)

Black students who, through a process of re-orientation and re-organization, will develop into a revolutionary nationalist class. This is a significant role in the road to independent nationhood in our democratic revolution.

In most nationalist revolutions the beginnings have come from student movements; students who are the potential petty national bourgeoisie of the colonialization nation who no longer seek integration with the mother (colonial) country, but begin to demand independence, national autonomy, and formation of a nation-state. This has not happened yet with the black student movement because the movement is still the cultural revolution and students become more politically sophisticated, the question of an independent black nation-state will become a popular demand.

The cultural revolution which began in 1966 with the call for Black Power and which reached mass proportions in 1967 has now affected the vast majority of Black America. The contradictions of the Vietnam War and the rise of unemployment among black youth are rapidly affecting the Afro-American student. To the extent that the contradictions polarize, the black community is being changed. Prior to 1964, little attention was paid to high school and junior high school youth by black revolutionaries. In 1967 black nationalists began to organize high school youth who were in high school youth organizing themselves, and in October, 1967, five thousand black high school students went on strike and held one of the first major black high

school demonstrations for black history and black freedom in the country. Since that time, black high school students have become a new dynamic force in the black revolution, and eventually they may be forced on a vanguard role.

The cultural revolution in the black high school and junior high school community has more far reaching ramifications than in the black college community because the black high school (and junior high school) student is directly tied to the community. Ninety per cent of them will be the future black workers, fathers, and mothers of Black America, the generation yet to come.

If the black revolution is to grow and continue, these students must be trained in revolutionary-nationalist theory, practice, and organization and must be geared to carry the revolution. The black revolution will then become an inter-generational revolution. Its new cultural dynamic producing the cultural values of the next generation. The struggle for community control of schools is therefore a struggle to nationalize schools in the black community.

In order to make education relevant to black folks, schools must become black nationalist training centers. Education for black children must be black nationalist education, a black nationalistic education for black students. This is what black studies mean to black students.

The struggle for community control of schools is a struggle to nationalize schools in the black community. Black studies are no longer trying to become white, and if black students (the future bourgeoisie) don't want to become white, then who does anyone? The process of the cultural revolution is the process of tearing down the false class barriers between black college students and the black community. This is a difficult and important task. The friction between the two was a false one, one that has many historical scars. Previously, black college students didn't want to associate with the "brother" and "sister" from the streets because they wanted to be as white, European, and respectable. But now, with the upsurge of black awareness, this is changing and the black college student is coming back home. (What this is, in essence, is a cultural revolution that is first affecting the colonial alienated elite or petty bourgeoisie who, through a process of re-orientation and re-organization, will develop into a revolutionary nationalist class.)

The next step comes in the demand to change the names of black high and junior high schools to be named after black liberation fighters and the right to sell the black flag (with the red, black and green) and the right to fly it over the school at all times. Then comes the complete change in curriculum to make it relevant to the high school and junior high school student.

Black college students could be very helpful in organizing black high school students and could serve as "liberation" teachers in liberation schools. As the cultural revolution sweeps into the community from the schools, it may raise demands such as changing street corner names, naming them after liberation fighters, or African nations. In order for it to have a national effect, it may lead to whole communities changing their names. Some of these things are already occurring but will have more effect when broadened to a national level. In order for the cultural revolution to reach its fullest dimension, black youth must organize nationally to make their demands felt.

The role of black youth in the cultural revolution is to act as agitators, re-educators, organizers, and unifiers in the struggle for independent black nationhood. The black college student can play a very constructive role in the cultural revolution. He must organize for black studies, he should strive to make the college or university (if on a black campus) into a community center, with all the facilities of the college open to the community free of charge. He must encourage local community groups to come on campus and participate in school programs.

One of the first major black high school demonstrations for black history and black freedom in the country. Since that time, black high school students have become a new dynamic force in the black revolution, and eventually they may be forced on a vanguard role. The cultural revolution in the black high school and junior high school community has more far reaching ramifications than in the black college community because the black high school (and junior high school) student is directly tied to the community. Ninety per cent of them will be the future black workers, fathers, and mothers of Black America, the generation yet to come.

REFLECTIONS ON HOMECOMING



Interview with Sandra Jackson, University of Massachusetts exchange student to the University of Lagos, Nigeria (formerly Cultural Affairs Editor of Nummo News in 1975).

Nummo: Miss Jackson when did you get back to Amharst, and how long did you stay in Nigeria?

Miss Jackson: I got back to Amharst on Tuesday, November 2, and I stayed in Lagos for one year.

Nummo: What is the University of Lagos like?

Miss Jackson: The University of Lagos still has traces of Colonial influence, but it's changing. Actually the University of Lagos was set-up directly after the Nigerian independence. However, the basic structure of the Educational system and orientation of the curriculum, were basically British.

Nummo: What were the exams like?

Miss Jackson: Actually I didn't take any exams. Because I was doing independent study and research under special arrangement. However, I noted the effect that exams had on students. The system is based on a final examination which theoretically a student prepares for the whole year, and this system tends to produce a situation whereby students are academically lax at the beginning of the year, and a lot of pressure comes down on students when they start cramming for exams. The system is tough and at times unnecessarily tough, but it's changing.

Nummo: What type of independent study and research did you do and under what arrangements?

Miss Jackson: I was working with the Institute of Mass Communications at the University of Lagos. I did an internship in Radio at (NBC) Nigerian Broadcasting Corporation. I also did a workshop in writing for television and a research project having to do with media training in Nigeria.

Nummo: What were the students in Nigeria like?

Miss Jackson: The students in Nigeria were different. Just like students are different everywhere. But there was a general tendency of being politically conscious, especially concerning Nigeria in particular and Africa in general. Several interesting traditions I noticed was a great deal of politicking around the student elections. They have an annual student demonstration which occurs just about every February. And I found that quite interesting.

Nummo: What type of Government do they have in Nigeria and who is the current head of state?

Miss Jackson: The current head of state is Lt. General Olusegun Obasanjo who has been in power since an attempted coup on Feb. 13, 1976 assassinated former head of state, the late Gen. Murtala Muhammed. The present Government is a Military Government which is the case in many African countries such as Ghana, Togo, Algeria, the list goes on. Nigeria has been governed by either one military regime or another since the late sixties. However the present Military Government (which took power from Yakubu Gowon in the "Bloodless Coup" in July of 1975) has indicated plans to return Nigeria to Civilian Rule by 1979.

Nummo: Do you have anything you'd like to add to that?

Miss Jackson: I'd just like to say that I'm very, very grateful that I had the opportunity to go to Africa, which was like the fulfillment of a life-long dream for me. Going over as a student gives a person an added perspective on life, doing the tourist trip because you have a goal to work against and you get to learn a lot just by living, working, studying within the society.

Another thing I'd like to say is that a lot of folks have been asking me how I was received as a Black American coming home, so to speak. Generally Black Americans are received pretty well, and the African hospitality is really warm and you feel well at home. But just like over here where the media has fed us so many myths and misconceptions about the continent, it works both ways.

I found that, largely due to the widespread exportation of certain kinds of movies from the U.S., we have a negative type of image over there. That is why it's so important that we have this kind of cultural exchange happening, and it's of utmost necessity that we create and perpetuate institutions whereby we continue to learn and re-learn one another.

One person on this side who I owe a lot of thanks to for turning me on to the program and giving a lot of encouragement in making the trip is Professor Dovi Afesi, a brother from Ghana who teaches at the Department for their support in allowing me to spend my final year abroad.

I want to urge any students who are interested in the exchange program (which I believe they also have exchanges to Jamaica, some European countries and possibly Ghana) to get in touch with the International Programs Office at White B. Or better yet, talk to Dovi, who's on the 3rd Floor of New Africa House.



CAN A MINORITY FIND HAPPINESS IN A LIBERAL COMMUNITY

Blacks in Amharst: Can A Minority Find Happiness in a "Liberal" Community? is the topic of a panel discussion to be broadcast on cable channel B in Amharst on Wednesday, November 10, at 8 p.m. Listed among the panelists are Reverend Fanny Cooper, UNCCS professor John Bracey, Amharst College professor Douglas Davidson, and ABC Director Janice Danton.

This program, is a part of the

Humanities and Public Policy series being presented by the Center for Community Access T.V. and the Massachusetts Foundation for Humanities and Public Policy. The public is invited to come to the Town Room of the Amharst Town Hall to participate in the discussion. Questions and comments. Next week's program is entitled Sports in Amharst: Are They More Than Just Fun and Games?

NATIONAL BLACK STUDENT ASSOCIATION DECLARES POLITICAL LINE

OPEN LETTER ON SOUTHERN AFRICA

Conclusion

We, the Amherst Chapter of NBSA, are organized in the spirit of the New African Student's Unity and the sincere desire to see African students become visible in the righteous struggle of our people for national liberation, and total independence. We see from the present situation, that the time has come for African students to get rid of all the foolishness that has plagued us in the past few years and get down to the serious business of freeing our people.

Brothers and sisters the time has come for us to take concrete action. As we see America becoming progressively more oppressive we understand what this situation will mean to the 30-40 million of our people that live within its shores. America is celebrating its Bicentennial, 200 years of freedom (?), it is also on the verge of annihilating all democratic rights, which in the case of African people, is making legal what they have been doing all along. Now is the time for us to strengthen ourselves ideologically, mentally, physically, and morally, in preparation for a long hard struggle. Everything that do must be a rejection of our desire to see New African People attain their rightful position in world history.

From studies and our day to day experiences inside of America, we, the Amherst Chapter of the N.B.S.A. have analyzed the status of Black people and have come to the following conclusions:

A) We are New African People. Our history tells us that this is so. We are not Negroes, Niggers, Americans, or Afro Americans. We are African People held captive in America. We are prisoners of war, the war that was waged on Africa by Europe and America since the 15th century. We are the dependents of the survivors. Just because we were born in America does not make us Americans. Anytime we were Americans we wouldn't need civil rights legislation. Why are we the last here and the first fired? Why does there have to be busing for quality education? Why are we consistently the victims of police brutality? Why is that our women are constantly urged to get sterilized? As New Africans we are the only ones who

can answer these questions.

B) It is our position that African people inside the United States constitute America's domestic colony. If you seriously study and compare our situation here in America to that of other colonized peoples, you will find some striking similarities.

2) We have given Amerikkke the status of OPPRESSOR and will deal with Amerikkke as such.

3) From our day to day experiences we have found that the domestic African Colony (Black People) in America cannot live peacefully and achieve our highest level of development under this racist capitalist system of government. Quite frankly, we are its victims.

Remember, "The American Dream is the Black Nation's Nightmare".

Thus, it is the duty of New African students to help create an alternative.

4) Understanding that we are a colonized people, we have adopted the position that New African People inside the United States constitute an oppressed nation. We have found that the nation-within-a-nation concept is very relevant to our situation because it was European Imperialism seeking a slave labor force to work the newly discovered land in America that justified our kidnapping, the stripping of our culture, and forcing together of different tribal groups that ultimately, for the sheer sake of survival, forced us into the Mighty Black Nation that we are today. As an oppressed nation, (not minority grouping) we have the divine right to our political freedom, to some land, and to the 400 years of reparations (back pay) that is owed to us by this racist regime for the work and blood of our forebears.

5) From further study of our situation we have come to the conclusion that as an oppressed nation our oppression is two-fold, Racial and Class Oppression.

Class - Are not our parents part of the labor force (employed or unemployed), the Black working class?

Race - But they are constantly denied access to better jobs, upward mobility, full social benefits,

because they are Black. Are we not constantly victims of racial unrest, and police brutality because we are Black? We could go on and on. But remember we are oppressed in two fold, racism is the key threat to New Africans in the U.S.A.

E) We feel that one of the solutions to our oppression is the serious study and adoption of the principles of Revolutionary Black Nationalism. The definition is too long to include in its entirety here, but this is a general definition: "Revolutionary Black Nationalism - The application of universal revolutionary laws to the concrete condition of AFRICANS held captive in the U.S.A. and the formation of a day to day plan based on reality".

It is our sincerest wish to see much work get done, to see Black students come to life, come to the aid of the Black masses with new ideas and vigor and help shake off the chains of Oppression.

As the Amherst Chapter Of The National Black Students Association, we have certain points and ideas we wish all Black students to reflect on while concluding participating in the organization.

1. A statewide Black student demonstration against all of our grievances.

2. The unification of all Black students across the state.

3. Adoption and support of the AFRIKAN PEOPLE'S PARTY PROGRAM FOR LIBERATION

4. End to all Black STUDENT FINANCIAL AID cutbacks.

5. Maintenance of all Black Studies Programs and Black Student Organizations.

6. Encouragement of Black Self Defense.

7. The need for Black Students to be on the political offensive.

8. The need for us as Black People to be Revolutionary instead of reactionary.

9. We do not permit to any injustices, no matter how small because they have large.

10. The support of local Chapters of The N.B.S.A.

Dare to struggle,
Dare to win.

N.B.S.A., Amherst Chapter

A Commentary

A Protest of Cleaver's Speech

Mr. Cleaver was given \$50,000 a year while he was in Algiers. He was also there with other Black Panthers in Algiers. They at that time made up the International Black Panther Party. If Eldridge was so poor in France so recently before his arrival in the U.S.-where did his money go? He lived in Algiers over a year.

Patriate Eldridge was also eventually given an Ambassador status by the Algerian government with a large villa or palace if you please who is raping who? The end of this is not yet complete.

Cleaver along with his fanatical followers hijacked a U.S. commercial airline to Algiers' and ransomed it at a cost of one million dollars which the airline company paid him up to \$500,000 and an plane release. Algiers' finally recognized how sick this mad dog was and had enough of his madness like most thinking people here have had. They kicked him out, as did Cuba, because he was an embarrassment to the African Revolutionaries.

Finally on his arrival back to the U.S. he decided he would try to get back into the Black Panther Party. Luckily for the Panthers there is an articulate, intelligent female at the helm and not a slider. Eileen Brown would not accept him back in and called a press conference to prove to the world that she would not here, investigate for yourself.

In fact investigate everything mentioned in this, particular editorial. There is strength in Unity and there is strength through weakness the oppressed continue to be oppressed.

For example, it is a well known fact that many of the three hundred S.W.A.F.P.O. business clients of C.B.S. The fact that these corporations reap huge profits by observing South Africa's slave wage standard is also well known. In fact, the National Council of Churches has been fighting on this question for several years. They have even waged proxy fights in their laudable efforts to change American corporate policy in South Africa. Perhaps it would be helpful to investigate the nature and extent of C.B.S. business interests in South Africa. However, that question will have to await more wide ranging study.

It seems that C.B.S. places a much higher value on the interests of its corporate clients than on that of the millions of Afro-Americans who consume their products. If so, we say this is plainly anti-democratic in the extreme and a tyranny as it were. This situation presents us with an extraordinary paradox in this bicentennial year, when the entire nation is called upon to rejoice in the destruction of slavery in order to democratize the reportage on southern Africa, certain steps must be taken immediately. There are two reasons why I am taking the liberty to spell out, although, firstly, I believe there is merit to the argument that criticism is not enough. Secondly, I am applying the black community with a yardstick by which to measure your response.

There are certain minimum essentials which must be met, in order to bring some semblance of democratic fairness to your coverage of the southern African situation. The first step is plainly obvious: the leaders of the black liberation organizations must be given equal time to present their case. The American public has been preyed upon long enough by the one-sided, racist, and dishonest reporting which passes for objective reportage. The southern African liberation movements possess a wealth of intelligent, articulate spokesmen who are quite capable of speaking for themselves.

One wonders in bewilderment at the callous disregard with which you have treated the legitimate spokesmen of the African people. Albert Murray and Ntozake Shange Stole are both respected men of the cloth. The former is a bishop and the latter a minister in a major Christian denomination. They are also respected leaders of the African National Council of Zaire. Beware. This organization is the national voice of the African people. In the American context, this organization would be equal to the N.A.A.C.P., C.O.R.E., S.C.L.C., and the Urban League combined. What possible reason could C.B.S. have for ignoring such men while simultaneously subjecting the American public to the ignominious rating of several "blackest"?

How is it possible that C.B.S. could overlook a man such as Joshua Nkomo? Here is a man Len Smita referred to as "reasonable," until he refused to participate in a sell-out to the apartheid regime in constitutional talks. The Pan Africanist Congress of Azania (whites refer to this country as the Republic of South Africa) engages a highly intelligent and articulate spokesman in its Foreign Minister, Mr. David Sebielo. Mr. Sebielo is often in New York and can be contacted at the U.N. delegates lounge. I have personally met and talked with several of these leaders, especially Mr. Sebielo, and found their ideas infinitely more intelligent than those of Ian Smith, John Voster, or Henry Kissinger for that matter.

United Nations, representing most of the nations of the world, has declared the white South African occupation of Namibia (popularly known as Southwest Africa) illegal. They recognized the South West African Peoples Organization headed by Mr. Sam Ujome to be the legitimate

representatives of the Namibian people. It is well known that they provided the original mandate for the temporary administration of Namibia by South Africa. Therefore, the U.N. was operating well within its realm of authority when it chose to terminate South Africa's mandate. In view of these realities I insist that C.B.S. stop presenting racist white South African spokesmen and provide S.W.A.P.O. representatives with the opportunity to lay their case before the American public.

In regard to the issue of American spokesmen on the South African question, it is high time you cease the parade of white racist ignoramus. There exists, within the U.S.A., a highly talented group of Afro-American scholars on African affairs. They are ready, willing, and end more than able to comment on the South African situation with sensitivity and intelligence. Among them are scholars of the caliber of Merton Kilsom, Professor of Government at Harvard, who holds the same academic rank in the same department as Henry Kissinger, Professor Wilford Johnson, Chairman of the Political Science Department at M.I.T., and Professors Elliot Skinner and Wilfred Certeau. All of these men are outstanding scholars with international reputations.

Scholars such as Professors John Hendrik Clarke and James Turner of Hunter College and Cornell University respectively are men of wide experience with much of the reporting that you do. To be sure, this is only a partial listing of the available black scholars on African affairs. We would argue that the American public in general, and blacks in particular, have a right to hear the views of these scholars. Instead, we are abandoned to the incompetent meanderings of neophyte white reporters bemused by the complexity of events, eloquent on silver-tipped hypocrites, and academic hired guns who pose as objective social scientists.

In the geopolitical circumstances of the U.S., you possess an awesome power to determine events. In many ways, this power exceeds that of a powerful army in less developed areas of the world. One, therefore, wonders as to your objectives in giving license to the white reporters to report on the people of southern Africa. It is virtually impossible to escape the conclusion that you are engaged in a sinister attempt to manipulate American sentiment in favor of the white settler minority. My view is to be sure, an extremely dangerous development end must be opposed!

Professor Fred Friendly of the Columbia School of Journalism recently pointed out that the public has virtually no means of opposing the excesses of broadcast media. That is why I have chosen the open letter as the vehicle to express my objections. This document will be published and will appear in *this country* and in Africa. I call upon African Americans in particular, and progressive Americans in general, to resist this attempt at subterfuge. C.B.S. is undeniable that you may be so intoxicated with the arrogance of power that you will choose to ignore this expression of dissent. But you may rest assured that you will hear more from the black community on this matter.

Playbill Benjamin
Adjunct Professor
W.D. DuBois Department
of Afro-American Studies
University of Massachusetts
at Amherst

Announcement

There will be a general meeting of the New Africa House Steering Committee on Wednesday, November 10th at 4:00 p.m. in the Cultural Center Building. All members of the Five-College area Third World community are urged to attend.



By NKUMAH OLINGA

Democracy, Democracy, where was it for Creemien Gethers and Earl Brown? Where was it for Dr. Martin Luther King, Malcolm X, and other sincere believers for true democracy?

Eldridge Cleaver said Wednesday at UMass that Democracy was being practiced here and it is the fairest country in the world. One of any common sense must begin to analyze scientifically the U.S. role over the years what Democracy meant for New World countries. I mean New World countries and people because that is precisely what we are.

the word Third. Further, let us look at the history of the concept of Third World people.

The concept of Third World was not invented by people of color but a Frenchman, very close to Frantz Fanon, Fanon being a revolutionary psychiatrist used his concept in the early fifties in his analysis of oppressed people around the world.

To people who sleep red, white and blue and have fantasies on the moon about oppressive here in the U.S. People of all colors are oppressed in the U.S. We as a collective have never been able to get together because of institutional racism that permeates throughout this society. It is the sole cause of conflict between oppressed people colonized here in the U.S. Jews called them Ghetto's a number of years ago. The new name too are referred to as colonized labor forces that are at the mercy of major corporations and their slave managers. Meanwhile, back to Eldridge.

ELECTIONS IN PUERTO RICO

CONT. FROM PAGE 3

By MIGUEL RIVERA

The elections which have just been held in the United States, also took place in Puerto Rico. The people of Puerto Rico voted for a change in administration. The New Progressive Party, this party, a right wing pro-statehood party, defeated the ruling Popular Democratic Party, a pro colonial government party. The results are not official yet; they are still counting.

A new situation has resulted as a product of this past election. It was a protest vote as the people of Puerto Rico voted against the corrupt government of PDP. The New Progressive Party, was able to channel that discontent through the old demagogic bourgeois tactic of economic promises, liberalism and the claim of a new moral.

It was also clear that the people broke with former ways of voting. There was more mixed voting, meaning that the people are not willing to follow leaders who lie to them that they are not at the level of changing political oppressive structures or ideological components, but they have shown a clear growing consciousness.

That process of acquiring political consciousness has been too slow. Juan Mari Brás, Secretary General of the Puerto Rican Socialist Party, attributes it to the relative inefficiency of the leadership of the two independence parties and the other forces that make up the national liberation movement and the workers' movement in our country.

A new assessment of the whole liberation movement has been proposed. As far as the Puerto Rican Socialist Party is concerned, this self criticism and criticism is going to begin right away.

Because of the many irregularities found after the elections, the official figures might not be obtained until mid December. Eighty per cent of all precincts are currently under investigation.

In the case of socialist candidates, the first figures given by the Puerto Rican Election Board are way under the second figures given after a recounting. Three examples are the towns of Humacao, Trujillo Alto and Levittown. As a result of the voting recount, the socialist candidates were given more than one thousand votes over the first figures given to the press.

The socialist candidates Carlos Galisá and Pedro Grant still have good possibilities of having been elected.

For the Puerto Rican Socialist Party, some of the goals for the electoral process had been fulfilled before the elections were over. That political work is already producing.

The elections were not an end in the Socialist perspective; therefore, the daily struggles continue as usual. According to the schedulers, the next important activity is the protest in New York next Saturday, November 13.

The five Puerto Rican Nationalists, Lolita Lebron, Oscar

Collazo, Rafael Cancel Miranda and Irving Flores have been in prison for over twenty-six years. They are the oldest political prisoners in America. Puerto Ricans as well as members of all other nationalities in the United States will march to the United Nations in an effort to obtain their freedom. The marching people will depart from Union Square in Manhattan towards the U.N. at noon.

In terms of our community here, buses will be leaving the area early Saturday morning (around 7:30 or 8:30 a.m.). The Latin community may call 549-0841 for seat reservations.

There will be a latin dance sponsored by NUCLEO FEEL VARONA and Ahora on Wednesday, Nov. 10. This dance will be held in the Student Union Ballroom at 9:00 p.m. Tickets are being sold on the Puerto Rican Solidarity Committee table, or people may call 549-0841. Students pay \$2.50 and non-students \$3.50. Two bands will play. (No intermission.)

These activities will help us realize that, though the elections are over with the highest pro-independence vote in the last two decades in Puerto Rico, the struggle continues. PATRIA O MUERTE, VENCEREMOS!



Repression of Puerto Rican People in Northampton

During the last two weeks of September, the Puerto Rican community of Northampton organized to protect their individual and collective rights in the court. They received and will continue to receive the full support of the progressive sectors of the Valley. An up-to-date report of the results of the particular court proceedings and of the Puerto Rican community's continuing efforts in combating discrimination and harassment is in order...

The hearings of the Puerto Rican women and their children, as complainants, against a white Northamptonian who had threatened them with a loaded rifle finally came to a close September 30th. After three days of intense testimonies by the children and their parents at Northampton's District Court, Judge Ferris found the defendant guilty of five assaults with a dangerous weapon end of possessing a .177 caliber air rifle without a license, which in Massachusetts carries a mandatory one year sentence. For the assault charges, the defendant was sentenced to three months in jail to be served concurrently. The decision was appealed by the defendant, and hearings at the Superior Court are tentatively scheduled for December.

The case involving the Puerto Rican youth who allegedly took a van without permission from an agency where he worked, was also heard at the District Court. Although the Executive Director of the agency did not press charges against the youth, Judge Ferris found him guilty of stealing and sentenced him to 30 days in jail; the youth was also convicted of driving to endanger and fined \$125. The counter charges of police brutality were brought to the attention of the court at this time. The youth appealed the case; and it will be heard in Dec.

The Puerto Rican community of Northampton continues in the uphill struggle against discrimination...

In the case involving three Puerto Rican youths who allegedly siphoned 75 cents worth of gasoline, the judge found them neither guilty nor innocent. The

case was "continued" pending any future cases the youths may have in court. The owner of the truck from which the gasoline was supposedly taken still maintained that he had no evidence that any gas was siphoned. The judge ordered each to pay a \$50. fine.

Daily expressions of deep frustration and desperation plague the Puerto Rican community as they confront continued harassments by some members of Northampton's police department. The struggle of the Puerto Rican community to protect its human rights, however, goes beyond the courthouse.

Members of the Puerto Rican community in Florence Heights are making their demands known through the Tenants Organization which involves other working class sectors of Northampton. Among their real, put needs are security protection (see the woman's case), sanitary standards (tenants presently must save all their garbage in their apartments for a week awaiting collection day), and recreation facilities (in such tight quarters, the children can only play along the gressless and glassful pavements while adults end youths "hang out").

Demonstration for Political Prisoners

Demonstration on November 13th in New York City beginning at 12:00.

Demonstrations will start at 14th Street and Union Square and march to the United Nations for a rally demanding Freedom for the Five Puerto Rican Nationalist Political Prisoners, Independence for Puerto Rico, Freedom for All Political Prisoners.

Demonstration called by Attice Now!, Puerto Rican Solidarity Committee, Puerto Rican Socialist Party, El Comité, Workers World Party, Youth Against War and Fascism, National Alliance Against Racism and Political Repression, Nationalist Party of Puerto Rico and others.

Three buses are being organized to travel to the demo, from western Massachusetts. Based on fundraising projections the ticket price to NY will be \$5.00. Folks without the necessary money can put down what they can afford and go with that.

For further info, in local area contact Puerto Rican Solidarity Committee telephone 434-3822. FREE THE FIVE PUERTO RICAN NATIONALIST PRISONERS!

LIBERTAD PARA LOS 5 PRESOS NACIONALISTAS



The black college student must make the black college a base for revolutionary black nonelite thought. The college must become the black freedom fighter's haven, where he is protected and comforted. The college business office. The black college student's main emphasis should be to bring the skills he is acquiring back into the community by establishing black community initiative and confidence. The college business office. The black college student's main emphasis should be to bring the skills he is acquiring back into the community by establishing black community initiative and confidence. The college business office.

At the same time, black college youth should be thinking of re-orientating the black middle class by infiltrating and becoming part of the black middle class, obtaining positions of power and respect. In a revolution, it is necessary for all revolutionaries to be known as such. We must use wisdom. There is a great need for black college students to think about running for public offices challenging those who do not represent our interests. Black high school and college students must actively push their parents, re-educating them, shaming them if necessary, to becoming active in the community-control-of-schools struggle. Black high school and college students are in the vanguard of the struggle; therefore, they must constantly work on their parents, teaching them the realities of the black revolution. It has been said: *In the fast days of the children shall be the teachers.*

Black students must push for black parent-teacher associations to back up their student unions. Black students must actively push their parents, re-educating them, shaming them if necessary, to becoming active in the community-control-of-schools struggle. Black high school and college students are in the vanguard of the struggle; therefore, they must constantly work on their parents, teaching them the realities of the black revolution. It has been said: *In the fast days of the children shall be the teachers.*

As the legal means of protest begin to be exhausted, more black youth will begin to see that the only solution is self-determination. With Robert F. Williams back in the country, black youth now have a symbol which can rally and unite.

Black student rebellions have not been as effective as they could because they are still uncoordinated and spontaneous in character. In order to reach an evolutionary perspective, black students must see each campaign they engage in as part of the overall liberation struggle and must see each demonstration as a guerrilla

Student demonstrations must serve as "Black Offensives," helping to dislocate the enemy's

system, helping the brothers in the street in the protracted war. The student community must be seen as a part of the total community. Effective action must be nonelite in scope. The reason for this momentary emphasis on the effect was because of its blitzkrieg character, hitting different communities in rapid sequence, dislocating the entire nation.

Black students must try to word their demands where their demonstrations will rally touch, reach, and affect their mothers and fathers. In this context, black students, after developing a black student base, should be very helpful to the black liberation struggle. For instance, if hospital workers in Charleston, S.C. should go on strike, black students across America should strike in support of the hospital workers, their mothers and fathers and black workers at large to strike in support of them. In this way, black students would be playing a direct role in the liberation struggle.

One of the first attempts at national organization was the convening of the Black Youth Congress held in Cincinnati, Ohio, May 30 of this year. But if black students are to have any effect, we must develop local, community-based youth organizations that can mobilize their area on a moment's notice. Black youth have the power of causing dislocation in a sensitive area of the system. Social or community dislocation has long been a tactic of the struggle. Black youth must explore new means of community dislocation.

Black people have more power than we realize, but that hinder us from having power is our lack of organization. Black workers, forming 90 per cent of our people, are the base of our people's movement. The question for black youth, students, and revolutionaries is the organization, coordination, and unity of black workers. If black workers should go on a national strike, black youth should be the one to shut this down. This must become one of the organizational goals of black youth: the National Black Strike.

With the anxiety preparing to put black militants in concentration camps, black youth should have one alternative, to unite or perish.

Our tasks are these:
1 - Educate the Afro-Americans to the economic, political, social, and cultural bases of the racial situation in the United States and the world.
2 - Develop unity with Africans and other peoples of the world.
3 - Unite and organize Afro-American students to become the new leadership in the Afro-American national liberation struggle.

Our purpose calls for the development of caste and class consciousness of the black youth of the United States, to arouse them to see the true nature of its racist society. We must become imbued with the determination, ability, and readiness to unite and organize our forces for liberation. We must transform the will of millions of people otherwise daunted, dispersed, and scattered over the country into a single will, dedicated to liberation. When a child is murdered by bombs in the Congo or Vietnam, it is the same as a child murdered in a church bombing in Alabama or Harlem. Blooded here is the same everywhere and so is freedom and justice. Young people over the world possess injustice. We must not let any barrier be placed between us in our struggle to obtain freedom and justice. We have the whole world at stake, so we must work for it. We must unite, we must struggle together for freedom, and build the world anew.

NUMMO is a Black Student Weekly of the University of Massachusetts at Amherst. Our offices are located in 103 and 115 New Africa House. Telephone Numbers are (413) 545-0061 and 545-0062. Unsigned editorials represent the views of this paper. They do not necessarily reflect the views of the student body, faculty, or administration. Signed editorials, columns, reviews, cartoons, and letters represent the personal views of the authors.

From the Editors of NUMMO
Theory, practice and struggle has been the essence of this paper. We will be honored by the level of consciousness raised.
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Black Dance Is What's Happening

By SANDRA JACKSON

Lori Cabrera, dancer, is currently featured with UNITY ENSEMBLE and has a few thoughts on the art form in America.



In an interview with Padme Qmaid (Wedgda Tzaket) of NUMMO, Lori says "I see black music as being a reflection of the reality of the black experience in America," but she also feels that due to the European indoctrination in dance which expresses itself in abstraction, "dancers do not debate with the music."

Lori is a young sister: Young but with a wide background in dance. She is schooled in the famous High School of Performing Arts in New York City and is presently in her sophomore year, majoring in dance at Purchase University (New York). A vocal and articulate sister, she has definite opinions about the direction dance is taking and its special relevance to black folk.

Lori is also vocal with her body, which was staying at the Steak-Out on Saturday night exactly what Brother Wedgda heard from the start on Sunday morning. Most dancers, she feels are incapable of moving spontaneously "where you no longer concentrate on the

technique but on the expression of the reality with the music.

Improvisation she feels is essential on an artistic level because it has the potential for the creation of a new culture in American society. She disagrees with the standard concept of choreography because it does not allow dancers to express themselves.

What about the black dancer and American dance?

"More contemporary black music" Lori says "needs to be used in the dancing profession."

She also says that creative dance is very meaningful to her as a black dancer.

"It's what's happening but professional dancing has become too money-oriented."

The black dancer in America has to be versatile in order to get over in a highly competitive field. Lori's movements in performance with the UNITY ENSEMBLE reflect both the versatility of her training and the special something that makes a dancer a performer — talent.



For more information, call Debbie Love, 546-6616. WOMEN AND THIRD WORLD STUDENTS ARE URGED TO APPLY. Student Government Association



Unity Ensemble Cooks at the Steak out



Left to right Butch on guitar, Sulaiman Hakin on reeds, Chris Henderson on drums, Alex Blake on bass, vocalist Semanya McCord and Art Matthews on piano.

SHADOW AT THE STEAK OUT

By SANDRA JACKSON

The Steakout over on Route 9 was transformed last week. And I think the echoes of what went down are going to linger on for a little time to come, put a little life into the place.

From Wednesday, November 3 through Sunday the 7th powerful music in the form of UNITY

ENSEMBLE was rumbling in the ears of the crowd, and on Saturday night it was a full house. It has been over a year since I've checked the brothers out and all I can say is the cats is — sh-nough moving. They've acquired that polish that comes from growing,

working together and the arrangements have become tighter and stronger.

They've also branched out, bringing a dancer into the act in the person of Lori Cabrera.

Bringing in another art form was a good move. It opens up another dimension in experiencing and appreciating the music. Sister Lori prove adept in the art of improvisation and although there were one or two technical problems, the sister hasn't done much work with UNITY and I saw a little hesitation, a tuning in to the feel of the music. Lori's interpretation of the music to dance and especially the "duet" with drummer-percussionist Chris Henderson was both rooty and abstract at the same time. She has obviously had some background in African dance of which was present in (though not laid on to) her improvisation.

It's good news when black artists from different genres get together and double-hip when they can make the relationship a successful and creative. Hope they continue opening up in this positive direction.

Another treat for the night was Sister Semanya McCord, doing some vocal numbers. Semanya

started out as vocalist with UNITY some 1 1/2 years ago, and is now working with another local group SUNLIGHT N' SHADE.

It was good to hear them together again Semanya was really shining on her rendition of "Love Dreams", an Art Matthews composition.

I caught the second show on Saturday night. In addition to the consistently strong work of saxophonists-reeds man, Sulaiman Hakin and the collective performance of the UNITY personnel, we had Chris Henderson doing some very interesting things on drums and percussion and a solo by bassist Alex Blake sent the audience wild with applause.

Other UNITY members were Art Matthews on piano and guitarist Butch (I'm sorry I don't know what your last name is brother). And they were jamming.

Being as how I personally haven't had access to much classical (otherwise known as jazz) music in the past year getting back into UNITY ENSEMBLE last Saturday was a nice homecoming for my ears.

I want to say a little bit about the situation of Black support for Black Arts in the area, which I can say I think the state of affairs is some what improved. There were a good number of bloods at the Steak-Out on Saturday night (although it could have been better). And I understand that the black turnout to some par cent happenings has been good. There's still however, long road to travel before we can say that black folks in the valley are supporting that stuff.

I've been told that local artists UNITY ENSEMBLE gig on the average of once every three months which, although it may be a little

more play than they been getting, it ain't hardly enough to say hey when you about being an artists en that's your livelihood. Their playing at the Steak Out is cool, and sholy hip that the white folks are getting into the music. However Black folks around here have enough know-how and resources to be sponsoring such things on our own, if you dig where I'm coming from the Caroleo Gernatt concert (which I heard was ba-adi) downstairs in New Africa House is proof right there.

Another thing is this, I think that there needs to be some education process going on, as we are in an educational environment. We need to learn more about our culture. Like I was talking to Brother Sulaiman the other day and he was talking about an "out" situation that's we got here. Not only he says do we have a lack of support for the art but "some brothers have actually told me that the music we're playing is white folks music."

There is some for real ignorance going on in the black community. Hey black musicians, dancers, artists out there how about us some "Culture Appreciation" classes? I know it sounds kind of eub-basic, but I think we need it.



And for the brother who made that remark about 'white folks' music, and for people who feel that way, I bet you ain't never checked the brothers out. There's really no excuse to out here, because look they're bringing the stuff to you putting it right up under your nose so you ain't got no excuse not to check it out. Maybe in the city you would never have thought of going to hear some so-called "jazz music." But now you here you might as well take advantage of the situation because chances are you will never again witness the explosion of talent you got coming through the place.

And finally to the bloods who been in their steady on the case, keep it up.

APPLICATIONS NOW AVAILABLE AS A STUDENT ATTORNEY GENERAL

Within Student Government Association as STUDENT ATTORNEY GENERAL

The Student Attorney General is responsible for:

Coordinating the staff of student advocates within the Student Judiciary.

Acting as liaison between Student Senate and Student Judiciary.

Applicants should be responsible, available, dedicated, and familiar with the SGA Constitution.

Applications are available at the Student Senate office, 420 Student Union, and must be returned by Wednesday, November 10, at 12:00 noon. No late applications will be accepted.



SOUNDS IN MOTION

On Saturday October 30, 1976 at 8:00 p.m. the University of Massachusetts Arts Council presented Sound in Motion at the Fine Arts Center Concert Hall.

Sound in Motion is a company of black dancers and musicians under the directions of choreographer Dianne McIntyre. The intent of the Company is to present the life experience of blacks, past and present, and to explore a contemporary mode of expression through the collaboration of the choreographer, black musicians, poets and designers. The dance style, therefore, evolves out of the intent of the work, rather than depending solely on previously established dance techniques.

Dianne McIntyre, a native of Cleveland, did undergraduate and graduate work in dance at Ohio State University. She has also been on the dance faculty there, as well as at the University of Wisconsin in Milwaukee, the dance theatre of Harlem, and New York's High School of Performing Arts, who is now based in Harlem, New York.

Ms. McIntyre and her dance company displayed an advanced form of concentration where the performance of the body moves were the results of separating the physical body from the spiritual body. The spiritual body then goes off collecting data and feeding the collected data to the physical body so that it may perform and relay the most powerful message of soul to the people. Through performance and skill the dancers are taken to levels beyond what they thought they could do states Ms. McIntyre.

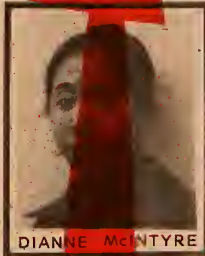
She then stressed the importance of commitment to self in order to enhance concentration of stepping out from the body to set self free of the pain that the dance moves may induce.

She then said that dance for her is a way of life. Where her intent is that of enlightenment rather than that of a financial matter. She also feels that in the field of dance regarding black people is the fear that they will not make the connection of themselves with the dance. There are things that I am trying to say in the dance that have

By ANNIE CARPENTER

to do with the essence, the truth and the history of black people. It's something that I try to communicate through the dance in a way that might be easier for people to receive than if someone stood up and told them about it," states Ms. McIntyre.

Dianne McIntyre is a young black woman who is surely out of another time and who has found a way to use her natural beauty to break ties of slavery. Yes, indeed Dianne McIntyre is a free woman



DIANNE MCINTYRE

Sun Water and

Sun and water
Complementing
Cooling and heating
One pleasing the other
Water and heat
consuming the other
and still remaining self
Ancient living forces
Both living in the other

And Man
Man is between both living
forces
without touching either
or realizing their oneness
or the possibility for him to
be one
Living forces
fighting against living
forces
The birthplace for conflict
Where do you think he
went wrong?
Good or bad, right or wrong
But,

But the cycle still
goes on
Annie Carpenter

BLACK CHILD CONFLICTIONS

young man so young, so young
black child so black, so black
admiring and dreaming and
misunderstanding, your stomach
aches waiting for a nourishment
It may never get,
young man so young, so black
looks up to his father with large
eyes of green, black, brown, or blue
why are daddy's eyes so brown
why are mothers eyes so black, young
man reaches for his father wanting
to be like daddy, wanting to be like daddy.

young man, black child, so young
curious so curious, why is my
mother gone, why did daddy let mommy
go, young child, black child, waiting,
wondering, why, is life so hard, if
life so rough has it made so hard
for a black family to survive
young man as itung, so young
black child so black so black
wondering why, admiring, loving,
dreaming, so adult yet such a
child, misunderstanding your
stomach aches for a nourishment
It may never get,
your mind
cries for the knowledge of your being and wondering
why?
Jennifer Walker

I have hesitated at instances when should have been moving in one or more directions
Confusions of fruit batter in violent yellows and reds against my spirit and I go hungry
I have yearned for warm kisses and midnights soft as fire
yet turned away love when it reached my doorstep.

I have bought hundreds of brightly colored toy balloons and given them one by one to the wind.
Sandra Jackson

MYTH AND MADNESS

is there no end to madness, Will no one stand for the truth? Must little man with cripple mind always lead; While we blindly follow rushing to places of no return. Witness the fate of the common man; Crushed by the iron law of oligarchy. Seeking justice in a square bureaucratic maze of doors and hallways leading to salvation. We are ruled by a purple suited bourgeoisie, human pawns; Manipulating the geometry of netion spaces, Made real by might, right and time. Arrogant Machiavellian mannequins possessed of neither balls nor brains getting off on fire power When fucking would do the same. Diabolic lame in surreptitious congregation; communing in collective madness planning to war with atoms and playing Russian roulette with the World. Ford, Klasinger, and Rumfeld, all symptoms of dying sickness in the body politic. Turn your faces from this sacrilege, seek the cosmic light, Let the people know wisdom, bring the wisemen back Purge the modern-witch's spell forth the shaman, soccerer and priest. Conjure up the conjurers Bid them come, and bring us peace.
Prof. Playhall Benjamin



THE FISK JUBILEE SINGERS

ANNIE CARPENTER
On Wednesday, Nov. 3, 1976 the University of Massachusetts Arts Council presented the Fisk Jubilee Singers under the direction of George Kennedy.

Kennedy states that the Fisk Jubilee Singers started with a group of nine persons who set out on a tour to raise money to save Fisk University as it was in poor financial condition and appeared that the school might be lost.

Since 1871 when the singers first started their tour to save their school. They have traveled extensively both at home and abroad.

Today the singers are from all parts of the country. They combined in their programs the pure spiritual with folk songs from other countries and the music of the masters.

The singers not only kept a landmark out of history going, but also the sound of their voice makes feel good all over.



Three Years (For Joan Jara)

Copper clasps a shuddering economy; It doesn't warm a wrenched heart.
Prof. offers a crush of anacondas through all the dangling loopholes
She's certain there's more than copper hot in the hills where her dreams live
draw Salkey

Surely, she's more than percentages, more than a safe trick for smelters?

And the cotton dress? White's coming. She walks with her shoulders hunched.

The world of buy-and-sell grinds away; there's hardly an open face, anywhere.

And yet, she keeps faith with hope, somewhere warm, somewhere underground.

Earth tremors usually topple statues; earthquakes tear apart whole designs.



NUMMO NEWS

NUMMO is the magic power of the spoken and written word.

The Black News Service strongly believes that our newspaper will speak the truths of the protractive struggle of black people.



VOLUME 2, ISSUE 6

A Black News Service Publication

FITZ©

To be Young, Black and Oppressed

A Revolutionary Black Cultural Festival

BLACK image makers



In American society the age of adolescence has often been a period of rebellion from parental domination, what has been labelled *storm and drang*. For white, middle class youth it was sometimes an age of frivolity characterized by indulgence in activities such as fraternity hazing, rock concerts or a brief flirtation with counter-culture behavior such as experimentation with drugs or alternative life styles. For black youth there was historically no such stage as adolescence, where one could be carefree until taking on the responsibilities of adulthood. During the era of slavery, they were denied any childhood at all. As was true of their parents they were forced into the fields to work, often as early as the age of seven. By the time they reached puberty, many were snatched away from their families and sold on the auction block.

Not too much has changed for Afro-American youth since the official end of slavery. Far from enjoying the carefree period of adolescence, of finding their adult identity, they have been forced into the labor market to become a commodity of exploitation by the power elite. To be young and black in the internal colonies of the United States is to be subjected to all the harshest elements of oppression at the most vulnerable period of one's life. And, it is in the machinations of internal colonialism that we see the future of black America, its young people, decimated by their role as a reserve labor force, military pawns and disruptive force in the black community. The process of colonization threatens to make Afro-American youth its primary victim. It is they who will suffer most from the oppressive rule of the colonial order. As a group without the psychological maturity of adults or the emotional shelter of children, they are most vulnerable to the dynamics of racism in its most crude form.

If we define the period of youth as the ages between 16-24 years, we can see the importance of this group of Afro-Americans to the successful functioning of domestic colonialism in the United States. Due to a higher fertility rate, the proportion of black youth is higher than white youth in this country. Approximately 54 percent of the Afro-American population is under 24 years of age, compared to only 42 percent of the white group. This large number of young Afro-Americans is central to the functioning of certain colonial institutions such as the schools, the military and the economy. As in classical colonial societies the use of colonized youth seems to increase the privileges which accrue to members of the ruling group. We can best understand this process by examining the political economy of Afro-American youth oppression.

THE POLITICAL ECONOMY OF AFRO-AMERICAN YOUTH OPPRESSION

As we have already mentioned, Afro-American youth are early catapulted into the labor force because their income is needed for the support of their families. These young people will usually be without formal educational credentials or job skills and experience. As a result they will have to accept the most menial or low paying jobs such as floorwashers, elevator operators, material handlers, etc. These are also the jobs most easily mechanized and they are quickly disappearing. A most obvious result of this economic reality is a very high unemployment rate among black youth. Among black female teenagers, for example, their official unemployment rate during the first quarter of 1975 was 41.3, youth in this category for white teenagers in the United States. The similar rate for white teenage females was considerably less — 17.4. For black and white male teenagers it was 38.1 and 20.3 respectively.

However, it has been shown in other surveys that the "real" unemployment rate is sometimes three or four times higher than the official unemployment figures. According to Dr. Bernard Anderson, sixty-five percent of America's black teenagers are unemployed. He further warns that if the economy does not improve in the near future, a whole generation of young blacks will enter adulthood in the 1980's without ever having held a job. The implications and ramifications of such a situation are absolutely disastrous. Already, an increasing number of black youth is dropping out of the labor force. In the first quarter of 1975, 34,000 adult black women dropped out. About a half of all black labor force dropouts are male teenagers.

While such a situation may be disastrous to the black community, it serves the interest of the colonial order quite well. Afro-American youth now comprise the largest segment of the industrial reserve army. Capitalism maintains this category of workers at the lowest level of subsistence and uses them when its industries require additional workers in the event of economic expansion. At the same time they provide competition to other workers by seeking their jobs and, hence, depressing wages in certain industries. Afro-American youth are particularly appropriate for this role because they do not think of themselves as a class, they have few family responsibilities and possess little political consciousness or leverage. As the most powerless of a colonized group, they are especially valuable in this role.

One might dismiss the problem of unemployment of black youth as being relatively insignificant in the overall picture of black oppression. Yet, to many low-income black families the additional income of their teenage children is vital to their existence. This is particularly true during this period when many adult males have lost their jobs. Moreover, many of these young blacks will themselves be heads of households. More than half of all black births are from black teenagers between the ages of 15-19 in some inner cities. When these teenage mothers are unable to find work, they are forced into dependency on the meagre sum allotted to them by welfare institutions. They face an economic reality entirely different from that of the white teenager, who can more effectively use his kinship and friend of the family network to secure employment. TURN TO PAGE 5

What's happening brothers and sisters? On the dates of November 19th and 20th there will be a Revolutionary Black Cultural Festival sponsored by Afro. Am. Society and the Central Area New World Center.

This Revolutionary Black Cultural Festival will be featuring such Revolutionary activists, speakers and artists such as:

- Akbar Muhammad Ahmed
- Sonia Sanchez
- Saladin Muhammad
- Askia Muhammad Touré
- Bill Saxton Quartet
- African Institute of Martial Arts
- The Guerrilla Street Theatre of Philadelphia
- Bill Hasson
- Sis. Amina Merrit
- Brother Zaid Muhammad

Topics such as: A New Black Cultural Revolution, The Need for a Black Political Culture of Resistance in U.S.A. What happens when one actually attempts to implement a true Black Cultural Revolution in an American institutional framework: Reflections of a serious Brother's Experience and "A Political Martial Survival Culture. History and Principles of the ALMA will be covered.

Dynamic revolutionary music will be dealt with by The Bill Saxton quartet and the Guerrilla Street Theatre will present various skits reflecting the conditions of Black people in American inner city life, attempting through their performance to spread some light on the plight of colonized Black people in the United States. Artist-political activist Askia Muhammad Touré, Sister Sonia Sanchez, Sister Amina Merrit and Brother Bill Hasson will light up the nights with poetry reflecting the problems of our people and their own experiences while struggling for our national liberation. There will also be The Bill Saxton quartet, giving a demonstration of Black Survival Struggle in the U.S. through Black Music.



In conclusion let us not forget the African Institute of the Martial Arts, who will fasten us to our seats with a fantastic display of African Martial Arts, while at the same time answering questions like, "What does a black belt mean to an oppressed Black Man or Woman," "What is a "Political Black Martial Survival Culture."

Brothers and sisters this festival is being organized with the thought that African Culture in the United States is a Black people's culture and it is an integral part of our struggle for national political independence. A people's culture is not only something that you sit back and watch (w/ ch defeats its own purpose because it glorifies the artist). It is not something that you hand out a check to or applaud to when a performing artist finishes a set. A Black people's culture is not just something perceived to exist on a bourgeoisie campus, like UMass, intellectualized into existence by those who have heard John Coltrane play his sax, but have no idea as to the message he was trying to say. "All they know is that he was mean saxophone player." TURN TO PAGE 5



Prof. Nelson Stevens art class - from left to right: Donna Jones, Carl Yates, Nelson Stevens and Wynora Williams.

They did it again! They did it, again! Those young image-makers under the direction of nationally renowned artist, Nelson Stevens, Professor of Art and Afro-American Studies at the University of Massachusetts at Amherst, were glorifying the walls of Springfield with murals of music, love and life once again. They were participating in Professor Stevens' Summer Arts Program, which was funded by the University of Massachusetts' University Year for Action Program (UYA) which is a program designed to help students gain practical experience in the area they choose to study during undergraduate school.

Professor Stevens and his associate artists, Margarite Vargas, Pamela Friday, Jimmie Pickett, Bernice Robinson, Franklin Thornton, Carl Yates, and John Kendrick, who are members of the Committee for the Collegiate Education of Black Students and the Bi-Lingual Collegiate Programs, have been involved in continuing an effort to reach out to the predominantly Black and Spanish-speaking communities of Springfield by visiting them on a regular basis and executing a variety of exciting and thought-provoking murals. The purpose of this outreach effort has been: 1) to give young artists an opportunity to develop their ideas and skills while, at the same time, participating in intensive classroom discussion, research and idea development; 2) to provide the artists with exposure to the practical realities of providing stimulating art for the communities from which they come; and 3) to share some creativity with the communities which help to support the development of these artists through their tax dollars.

As Professor Stevens puts it, "We wanted to repay the Community and its tax payers for their support and at the same time provide students with an opportunity to really test and develop their artistic skills. This is why we have instituted the Summer Arts Series, and this is why we have tried to create an on-going program that can support students and give them an opportunity to gain invaluable experience at developing and executing on paper, on canvas, and on walls."

This past summer, Summer Arts '76 once again went to the Afro-American and Spanish-speaking communities of Springfield. This is because Professor Stevens feels that since his students were reared in similar communities he wants them to struggle with the principle of painting from the Afro-American and Latin American perspectives and deciding how to communicate with the people who help to shape their values, ideals and desires. He wants them to have an opportunity to develop ideas and present them to their own community for acceptance, criticism and enjoyment.

In 1974 Professor Stevens and three students executed five billboard size murals. The love and contribution of the Black woman to society, the sordid sadness of drug addiction, the versatility and all encompassing power of Black music, and the possible entrapments of uncontrolled advanced technology. In the summer of 1975, Professor Stevens and eight more students spent the summer executing another twenty large murals in Springfield. Murals were painted on the walls of the community health center, the Dunbar Community Center, the Girls' Club, and on those of many local businesses. The students worked eight hours a day for ten weeks. They participated in planning sessions, gained experience in negotiating with community leaders and business persons for permission to execute murals; and they were exposed to raising and budgeting funds for such projects. As Professor Stevens says, "I want these young artists to learn what's going on in the classroom, but also I want them to really understand what it is like to want to be an artist and yet know that, at least in the beginning, they have to be able to support and sustain themselves while they develop their talents and begin to realize tangible 'results' for their efforts."

During 1976, the Summer Arts participants created murals on Plainfield Street at the outdoor swimming pool, on the exterior walls of the Girls' Club, on Acorn Street, and on the exterior walls of the Winchester Square Health Center on State Street.

So, if you would like to experience the artistic efforts of Black and Spanish-speaking artists who have begun an unparalleled community beautification and sharing process; visit the mural sites in Springfield. You will be able to see the products of many years of training, development and desire. You are guaranteed a visual experience that will remain with you for a long time.

For further information concerning the University of Massachusetts - at Amherst Summer Arts Program please contact Professor Nelson Stevens at the W.E.B. Dubois Department of Afro-American Studies, New Africa House, University of Massachusetts, Amherst, Massachusetts, 01002, (413) 545-2751.

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ON THE LIBERATION FRONT

Black Street Nationalism

by MUHAMMED AHMED

As in most revolutions the great majority of the people never understand all the theoretical aspects of the revolution. This is also true of the black revolution in which the majority of the brothers and sisters will identify with the overall goals and objectives of the revolution, but will never, until after the revolution, study the dynamics of revolution. But this does not in any way mean that the people, the brothers on the block, do not understand revolution, are not willing to support the movement and are not prepared for what's to come; quite the contrary, sometimes the brother (do rag nationalist) on the block is more prepared to engage in revolutionary action than that some so-called revolutionaries. But to move to revolutionary action, the brother from the street must understand his contradictions, his experiences and must learn what has to be done in time of urban guerrilla warfare if he is to stay alive.



The brother from the street having survived the traumatic era from 1930 to 1950 is still undergoing a psychological revolution and events are more and more making him into a guerrilla. With the destruction of the Garvey movement by 1929 and the depression, our people collectively went through a mental as well as an economic depression. It has taken our nation some forty years to recover from this traumatic experience. The destruction of the Garvey movement and the systematic, well-planned character of the assassination of Marcus Garvey branding him as a crook, was part of a systematic plan by the white power structure to destroy the desire of the African-American to destroy Black Nationalism and to destroy Garvey's influence within the United States. With constant brainwashing about the failure of Garvey and his being a crook, the black mass soon became convinced that joining the movement was a mistake. This conviction affected at least five million and influenced an entire generation. The trend or thought in the street while still being one of an intense hate for the white man, the soul brother soon felt that the white man had all mighty power and began to worship unconsciously white, Anglo-Saxon symbols of beauty, authority and power. The depression generation (those now in their late forties and fifties) suffered from this the most, having grown up in an era in which throughout the nation by gun end rope "white was right, this is a white man's country, you getting smart boy, you know what happens to smart niggers", "if you're black, get back; Tarzan, a white man, scares all the natives in the forest, even the man eating animals, little black sambo is the national joke along with the young rascals". Within the traumatic period Hitler emerges with his doctrine of Aryan superiority, the KKK goes on another lynching

sprees to keep the niggers in line and the brother on the street, just barely being able to eat and sometimes not even doing the washes in regard to going individual confrontations but knowing that we as a people are disorganized; so he attempts to survive the best way he knows how. But somewhere in the wilderness of North America he hears a voice cry out "the whiteman is the devil; separate and join your own kind." It's the voice of the most honorable of Allah and father of the Black Cultural Revolution.

The brother survives the traumatic period becoming more of an outlaw during the 1940's when, because of a white man's shortage during World War II, he gains in economic status only because his labor is needed and because through the leadership of A. Phillip Randolph a national strike and national chaos threatens, and through waging self-defense against racist attacks in northern cities a national disaster threatens in time of a major war. Black soldiers facing racial discrimination and racial abuse at home and abroad take over towns, engage in open warfare with white troops, come home prepared to join the movement only to find the major Negro organization, the NAACP unwilling and incapable of waging a national liberation struggle. Faced with a tactic of terror swept America after the war to force the black soldier back into submissiveness, but the brother struggle and organize as best they can under the given conditions. Unable to find work more and more brothers turn to hustling (getting some back dues) in order to survive. The mass exodus from the rural areas to the city continues as millions try to find work and in many cases to avoid war. Then comes the Korean War, a generation is evolving out of the traumatic period, sometimes not answering to being called "boy", or not always smiling when a white person looks at us; sometimes looking them straight in the eye, showing anger and black hate; sometimes not even getting off the sidewalk or moving over when white people walk down the street.

Then came the transitional period from 1950 to 1960. Though we still hated being black because black meant failure, nothing and everything bad, why even Africans looked down on us and didn't want to have anything to do with us, no one wanted to be an American Negro, something worth a historian who set through three hundred years of slavery without even raising a finger, being freed by a good devil and being treated as well as could be expected since we didn't have the brains to do anything. These are some of the stereotypes that white America has tricked us into believing for some forty years. This will prove to be America's doom because superimposed inferiority complex leads to drives to excel or become superior to the colonizer. The colonizer, without realizing it, by racial discrimination and injustices, produces a superior nation out of the colonized nation, because the colonized nation must excel by far the colonizer just to be accepted on an individual basis as equal. The cultural dynamic through the dialectical process produces a whole generation from the oppressed, capable of excelling the oppressor's civilization, making the oppressed more capable of running the society than the oppressor. Realization and motivation to excel or surpass the oppressor began, to take place within the black community within the transition period. The drive was expressed in the

black bourgeoisie's call for full integration. Without realizing it, they were laying the base for a mass revolutionary black nationalist movement that would eventually strive for independent Black nationhood. The Korean War was the turning point for the brother from the street. As usual he was forced to fight another white-man's war, but this time he had a different kind of experience. Many black soldiers returned to America with a different outlook; for one, the all mighty white man united could not win the Korean War, the white man, America was fought to a stand-still, and in many cases the brother who was captured, surrounded by North Koreans or Chinese was treated as a brother and was told that they (the Asians) were fighting the same enemy the foreign "devil". Events picked up at a swift rate after the Korean War: the myth had been destroyed. The murders of Emmitt Till and Mack Parker almost touched off national race wars as confrontations occurred across the country. The black mass was beginning to move collectively. The Supreme Court decision was a victory for the black bourgeoisie creating the illusion of rising expectations of full equality for their next generation.

But then came the impossible — total unity of a black community to achieve an objective. One afternoon in December, 1955, Mrs. Rosa Parks, an active civil rights worker, decided she was not going to give her seat to a white man while sitting on a bus coming home from work. The Montgomery, Ala. black community organized a massive bus boycott which produced a mass spokesman, the Rev. Dr. Martin Luther King. Dr. King advocated massive passive resistance through direct action demonstrations against racist system. From 1956 to 1959 changes began to form around Dr. King's philosophy of passive resistance. In 1958 Dr. King led a prayer vigil in Washington, D.C. and emerged as the new national leader. Also developing was active resistance when in 1957 Robert F. Williams, then president of Monroe, N.C. chapter of the NAACP, armed the black community and fought it out with the Klan. Williams' activity, statements and militancy soon led to his suspension and expulsion from the NAACP. During this period a spokesman for the Nation of Islam, Minister Malcolm X, began to attract many brothers from the street as they heard of the coming War of Armageddon between God, whose proper name is ALLAH, the Asiatic Blackman and the Caucasian Devil.

The brother from the street during this time was going through many changes. Because of economic recession, more and more brothers became (lumpen proletariat) underemployed or unemployed and many more turned to the "life" to make it. Black consciousness began to slowly develop among the brothers as they began to see African nations gaining independence and felt the impact of the Mau Mau rebellion in Kenya. Slowly, he began to dig his blackness, often expressing it in

black music. Simple things, but profound, began to happen; like a brother or brothers stopped using the word "black" in a derogatory way, stopped fighting one another because someone called you black. Black wasn't so bad, even though we still processed our hair getting that do "good hair", but the Muslims, the Nation of Islam began to awaken many brothers from the street.

But the thing that affected the entire black community, though the brothers from the street didn't agree with their tactics, was the birth of the sit-in movement. The sit-in movement ended the transition period and started the protest era in which the entire black community became involved in protest in some form or another. The brothers who have always been victims of racist terror do not stomach the concept of non-violence knowing that the enemy is violent, has been violent and remains violent. In many instances they protected non-violent demonstrators and when racist brutality did occur in outright, blatant form they took to the streets waging revolutionary violence against counter-revolutionary violence. This process developed until, through the efforts of nationalists, Muslims, Black consciousness had developed in Black America especially in the North. This development continued in 1964 when Brother Malcolm, by developing a new trend, openly advocated armed self-defense and guerrilla warfare along with Robert Williams' broadcasts through Radio Free Dixie from Havana, Cuba and through his newsletter, the Crusader, which he developed the concept that the black man could win a revolution by waging urban guerrilla warfare. These events, including the murder of innocent black children especially in New York, touched off a spontaneous rebellion by the brothers with the brother taking to the streets. The violent just rebellions against racist brutality which spread across the east coast came after a year of failure by Dr. King to desegregate Birmingham, Ala. and the bombing of Black children attending Sunday school. Brother Malcolm was assassinated in February of 1965.

Then came Watts. During the Watts rebellion it was evident that the brother from the block had reached a degree of nationalist consciousness when he raised the cry of "burn, baby, burn" advancing the steps from passive resistance to total community active resistance. As active resistance continues to develop as it has since 1965, developing in a dialectical progression of better-organized resistance from the Cleveland riot in 1966, Newark, and Detroit in 1967 where brothers held the Army at bay for a couple of hours, stole a tank and waged an advanced stage of guerrilla warfare and in Washington, D.C. after the assassination of Dr. King in 1968 forces brothers from the street to re-evaluate what they are involved in, a war of national liberation and self-determination; they must realize that when rebellion occurs that it is "no time for looking but time for shooting"; it's no time to be risking your life for some clothes, a television set, washing machine or some beer; if you gonna risk your life let it be for freedom, when the enemy attacks hit him where it really hurts, as brother Rap has said, "I don't have to tell you what to do — you know what to do and when and how. If you must have whities' material things let the women and children get it and if the enemy attacks them, then it's national war." The brother from the street is beginning to realize he is in a revolution; he should because if he does doesn't he will become an

expandable generation to the emerging revolutionary generation who's not going to take this shit any longer. The brother will have to become revolutionary by the force of the changing times or will be cannon fodder, useless to himself and to the liberation of the Black Nation. In order to survive and fulfill his role in the Black revolution, the brother from the street must transform himself, develop different concepts of manhood, and become a guerrilla.

The Black male being totally castrated (psychologically) in the white man's world, searches for a sense of identity of manhood when he becomes conscious of himself. Freed into a condition of economic servitude, social degradation, the Black manchild doesn't have many positive male authority symbols. Searching for a positive manhood symbols, not being reinforced in the home, usually having a weak father, the Black manchild searches for identity early in life. Grier Cobbs in 'Black Rage' describes, "...The Black boy in growing up encounters some strange impediments. Schools discourage his ambitions; training for valued skills is not available to him. And when he does triumph in some youthful competition he receives compromised praise, not the glory he might expect." Having



to cover any form of area masculinity which is usually taken as rebelliousness in the material world, Black youth living in the ghetto develop worship for symbols that resemble some form of masculinity; gang leaders, pimp, petty gangsters, or athletes, but he constantly sees his idols compromise and every Black male image in the community sub't before the beast.

The Black manchild develops manhood drives in the initial years of adolescence when Black youth's consciousness of manhood between the ages of 14 and 19 become their major preoccupation. The period from junior high to high school are years of formulative manhood authority symbols and moray building. Rebelliousness within the Negro subculture though suppressed to keep the caste system of Black male submissiveness intact, is a vital part of Black manhood. Within this period, Black youth has not compromised after high school graduation or forced (dropped) out, he will prove to continuously rebel. The starting from the patriarchal at home which enforces the moray of submissiveness in order to survive, or the "accepted" manner for a Negro male to act on a job, or how a Negro male is not supposed to talk harshly to a white male for economic survival enforces informally and consolidates compromise of Black manhood. Therefore, if Black youth have not found a political outlet for rebellion by the age of 21 or 22 they will probably compromise and attempt to "adjust" (make it) in the system. Black Youth will begin to think of securing a position in the system or just surviving and making the best



BUSINESS AS USUAL WITH WHITE SOUTH AFRICA



It seems clear that the provision of foreign capital to South African government agencies and private concerns result in support for white minority rule and the preservation of apartheid in South Africa.

It is a tremendous moral boost for white South Africans to feel that the "white anti-communist, Christian West", as they categorize it, may condemn apartheid in the halls of the United Nations but is willing to do "business as usual" with them in critical economic areas. They know they can still count on U.S., European and Canadian banks to provide capital and that public condemnation of apartheid will not inconvenience essential business relationships. Why then should the South African Government take seriously the protest and opposition of America for example? What incentive is there for the white minority to want to share political and economic power with the black majority when they know that apartheid is profitable for them and likely to remain so?

South Africa can and does point with pride to its solid economic relationships with the United States, Britain and France, etc. as a sign that it is respected and indispensable to the West.

Economic Support
We are all aware that the image of stability and economic milk and honey which was once the picture of South Africa has changed drastically. South Africa is in very difficult economic circumstances and has an acute balance of payments crisis. The price of gold has fallen considerably. Inflation is escalating. During its economic trials South Africa has increasingly turned to international banks for capital for its budget and high development projects.

Such loans give relief to South Africa in the midst of its balance of payments crisis. Moreover, the fact that major U.S. Banks are ready to make sizeable loans is an indicator of investor confidence which bolsters South Africa's credit rating. To make such loans now is to flash a signal that U.S. banks have faith in South Africa's economic and social future. If the loans were not forthcoming South Africa would be forced to look elsewhere and the rate it would pay would raise. Moreover, the government backed by these loans does not have to apply unpopular economic controls at home, thus further consolidating its support politically.

A keypoint made by South African economic propaganda is that South Africa offers an excellent investment climate based upon the abundant supply of cheap labor (black).

Let us look at some other implications of an open door loan policy to South Africa to bolster the conclusion that loans to the government strengthens apartheid and majority rule.

The machinery of the apartheid system is very expensive to maintain. The intricate complex of racial laws or the passbook system is quite costly. For instance, the recent example of authorities

removing 40,000 Africans to be resettled in a "black area" is but one example of the human and financial costs of apartheid. To remove those people, or to arrest and try hundreds of thousands of passbook offenders the government needs funds. Foreign funding were not available to quasi-governmental agencies, the government itself would have to finance them thus limiting the cash available for maintaining apartheid. Let us not deceive ourselves that a loan to ESCOM can be simply classified as a loan for electric power. It is a loan directly to an agency of the apartheid government that helps that government balance its overall budget.

Foreign loans insure that the overall budget is in a strong position and the economy is viable. These factors relate directly to the strength of the military and police which are determined to preserve white power. I do not feel that it is an overstatement to say that U.S. bank loans subsidize South Africa's military capability and thus are a direct resourcing of machinery for oppression of the black majority, America's Vested Interest.

Hundreds of millions of dollars of U.S. loans and \$1.5 billion in investments create a major American vested interest in South Africa. In a sense the United States becomes mortgaged to South Africa. As in any other mortgage relationships, the Bank has considerable interest in the financial health and well-being of the person paying the mortgage. You become a de facto partner in the project. Certainly U.S. banking circles would not be happy if racial strife grew even more extensive in South Africa and economic chaos resulted. They have a vested interest in economic and social stability. Whether such stability is gained at the price of oppression does not seem important.

The basic relationship of economic friendship thus develops between the banks and South Africa's white power structure, not the black majority. As a result, we see so often in statements by banks sympathetic sentences which try to interpret white South Africa in a positive light. We are told for instance that "things are becoming better" for the black population because of the loans and investments of U.S. Corporations. A look at the facts plus an alert ear to the political spectrum of black leadership negates the claim that life is improving for blacks. Exactly the opposite is true, and the extensive uprisings offer eloquent testimony to that.

Thus the "mortgaging bank" develops a vested interest which leads to influencing American public opinion favorably toward white South Africa.

Inevitably this vested interest affects U.S. foreign policy. The architects of U.S. policy toward South Africa look at a series of factors - high among them is the economic relationship between these two countries. With such a large economic vested interest our government would be loathe to seriously antagonize a commercial ally or to jeopardize U.S. business interests in the region. Our loans

and investments became a magnet drawing U.S. policy toward a "don't rock the boat took severely" philosophy. Certainly, U.S. policy makers would find it unthinkable to openly support the movements for liberation and majority rule in South Africa. As one result, the struggle in South Africa becomes quickly characterized as a contest between a white minority which protects U.S. economic and diplomatic interests and a black majority fighting for liberation which the U.S. deems "unfriendly" or "Communist supported". This business supported political position winds up on the side of white minority ruled South Africa.

ATTRIBUTION & ACCREDITATION

The above is a portion of the testimony delivered by Mr. Smith on September 23, 1976 before the Senate Subcommittee on African Affairs of the Committee on Foreign Relations. Mr. Smith has traveled in Africa doing research on the role of U.S. investments there. A copy of his full testimony may be obtained by sending a self-addressed stamped envelope to the American Committee on Africa, 305 East 45th Street, New York, NY 10017.

The American Committee on Africa formed in 1953 to support the struggle against apartheid inside of South Africa has over the past twenty three years given active support to independence and liberation movements throughout Africa.

F.B.I Agents Invade Philadelphia Home of African Peoples Party Members

PHILADELPHIA, Pa. [LNS] — The North Philadelphia home of members of the African Peoples Party (APP) was invaded by FBI agents October 20 for the second time in a year. According to the Workers' World, 10 heavily armed FBI agents entered the home, trained guns on residents and visitors, including 6 children from 8 months to ten years of age, and forced them all onto the porch in a pouring rain.

The all-white FBI squad was allegedly searching for a fugitive whose photo they produced. When asked if they had a search warrant, the agents reportedly answered that they didn't need one. Four or five of the agents kept the family and friends outside, while the others ransacked through the home with flashlights opening closets and drawers and scattering books and clothing and files. Afterwards, over \$200 was discovered missing from the house.

Scores of neighbors, alarmed by the sight of strong white men brandishing weapons, came out on their porches, and two began taking photos of the agents at the request of APP members.

This is the third attack on APP members within the past year. The APP believes the most recent FBI invasion is a direct result of the group's involvement in efforts to build a city-wide movement to fight cutbacks in transportation and other city services. "These attacks," said one APP spokesperson, "are an odious attempt by the power structure to alienate the APP members from community people by depicting us as outcasts and a threat to their well..."



Speech Delivered by David Sibeko at the 31st General Assembly Session of the United Nations



CONTINUED FROM LAST WEEK

On the 20th of September, June Goodwin reported in the Christian Science Monitor that "In the past two weeks South African whites have withdrawn into themselves. And blacks have pulled back to prepare their answer. The answer will be tough because, for blacks the plan is to move into white areas next." On the 23rd of September the Johannesburg STAR reported: "Violence erupted in central Johannesburg today as hundreds of Black youths staged a surprise march down Eloff Street and Jeppe Street (roughly that is the equivalent of 5th Avenue and 42nd Street in New York). Petrol bombs and bricks were thrown and shooting and stabbing incidents were reported before Riot Squad dispersed the mobs."

During last week-end white police armed with automatic rifles were patrolling downtown Johannesburg following rumours of a repeat performance of the formidable demonstrations that shook the city centres of Cape Town and Johannesburg itself last September.

It turned out that Black urban guerrillas spread the rumour as a false alarm and diversion because it was in Soweto where the resistance struck. The fight blossomed into a classical urban guerrilla warfare when Black militants sabotaged a police station, a railway line and blew up the Urban Bantu Council's offices in Soweto. The attacks on key installations such as the police station, the railway line and the offices are a demonstration that the people won't be cowed by Vorster's bombard and threats.

Talk is rife in white political circles about the realignment of opposition forces and the formation of a coalition comprising the United and the Progressive Reform parties, businessmen, retired judges and churmen. Some prominent whites are even reported to be warning to the outdated call for a multi-racial national convention to draw up a new constitution for the country. All of this is less than too little and it comes far too late. Africans are spilling blood in order to seize political power and not because they want concessions from the oppressors.

Be that as it may, it has to be recognized that the national uprising has shattered white complacency, even top brass in the white minority regime's security services contemplate alternatives to the present apartheid policies. Last week the American magazine Newsweek published an interview with an anonymous top ranking official of a group of them, of BOSS, the notorious Bureau of State Security which the interviewer described as the CIA and FBI rolled into one.

In a nutshell the leaders of BOSS let it be known that they would welcome the scrapping of the so-called separate development policy and its replacement by a multi-racial confederation based on the

contional system which operates in Switzerland. Clearly these people, who are the supreme responsible for the apartheid regime's security, are flying a kite, to coin a phrase.

Against the background of reported anxieties in the officer corps of the South African army, especially amongst those officers that do not support the National Party of Vorster, about the reliability of a largely conscript army fighting against African nationalist guerrillas with deep convictions, the BOSS move to dump Vorster cannot be taken lightly. More so that shrewd political analysts know full well that there is no white political grouping that can take enough white votes away from the National Party to win elections.

An Open Letter Racism at the R.S.O OFFICE

On October 19, at 11:00 a.m., I was interviewed by three people for a job as a representative to registered student organizations on campus.

The entire interview lasted two hours ending a little after 1:00 p.m. The major part of the interview spent answering questions which I answered fairly well. There was no question of my being competent to handle the job, since for the past two years I have been the coordinator of the New World Center and also very active with other student groups on campus.

After the interview, Mr. Reiley sent a note to Bill Hesson stating that he does not think that Nkrumah would fit in properly in the RSO office.

I had a meeting with Mr. Reiley on Nov. 5, at 10:30 a.m. in his office. He anticipated me having problems with accepting his ungenerous decision. I think that no one person should be able to decide whether or not a person of color should be hired. Mr. Reiley is a white male. The remainder of the hiring committee consisted of a white woman, a Black woman and a Black male. Mr. Reiley was the only one out of that committee who anticipated problems with me being hired as a representative to registered student organizations. He anticipated that he would simply inform the community at large of the overt racism that exists right here at UMass. I only went justice rendered in this case. I have already spoken to Mr. Reiley and he edited that should not be about his decision. In addition he claimed that the other RSO staff members agreed with him about my inability to work as a representative to registered student organizations on campus.

I then proceeded to question a few of the staff members myself and I found out that in fact they did agree with Mr. Reiley's statement. I am tired of being discriminated by whites because I am a proud Black male who will not tolerate injustice.

I ask Mr. Reiley to reflect on the situation and see if indeed he does not have a racist heart.

Black people on this campus and anywhere else in this country need to stop being liberal with so called white liberals. For the past two years I have given my service to the campus community and was not even once qualified for the criteria for the job. The issue is not the job but the manner in which racism works and how as Black People we are defended against racism and human oppression. We must have justice if Blacks and whites are to live in harmony here at UMass and throughout the country.

Nkrumah Lumumba Olinga

CONT. FROM PAGE 2

An additional benefit to the colonial order from the joblessness of black youth is their greater availability for the so-called "volunteer" army. As a result of the mass actions against the war in Vietnam, the disaffection of middle-class white youth for military service, the colonial elite abandoned forced conscription into the armed services and decided to use volunteer personnel. Oespita improvements in military pay and benefits, it attracted primarily those youth whose other options in life were less desirable than enlistment in the Army. Thus, it was no surprise to see that in 1973 over 35 percent of the new recruits into the "volunteer" army were blacks.

If there is any doubt about what class of black youth is "volunteering" for the army, it can be played by the figures which show that blacks make up 16 percent of the enlisted personnel (high school education or less) and only 2.8 percent of the officers (college education). An obvious reason for black youth entering the armed forces in large number is their fear of entering the ranks of the civilian world.

Many of them still find the military institution to be a mere extension of colonial society. In the army they have encountered a number of dehumanizing experiences such as racial slurs, the wearing of confederate flags by white soldiers, intimidation for wearing Afro-haircuts, assignment to more dangerous duty than whites, and failure to get assignments, medals and promotions on an equal basis with whites. White racism is unabated as black men leave the military scene. They receive proportionally more non-honorable discharge than whites in all branches of the service. Yet, in 1973, 51.8 percent of all blacks eligible for reenlistment did so compared with 32.5 percent of the eligible whites. A major reason for this higher reenlistment rate is their knowledge of job opportunities for blacks in the civilian world. For example, the unemployment rate for black veterans between the ages of 24 and 29 increased from 22.7 in the fall quarter of 1974 to 30.0 in the first quarter of 1975.

The proportion of blacks in the "volunteer" army declined in 1974 because of the spiraling jobless rate of whites who also flocked to its environs and the concern of the colonial elite about the implications of a predominantly black military force. There were probably just as many blacks who tried to enlist in the army but, were denied entrance in favor of whites who made higher scores on the Armed Forces Qualification Test. While there may be a cultural bias in such tests, the lower score of blacks also reflects the substandard education they receive in the public schools. And, it is in the area of education that black youths continue to suffer the fate of colonial subjects.

THE COLONIAL EDUCATIONAL SYSTEM

Education for black youth has never been a high priority among the colonial rulers in the United States. Blacks have and continue to receive an inferior education at every level. And, it is partially this substandard education that maintains their colonial status. Moreover, within the educational institutions, the goals, values and attitudes of the colonizer are the only ones that are accorded any legitimacy. The educational system selects those values and attitudes favored by the colonizer and conveys them to black youth as universal truths. School remains one of the major institutions for socializing colonial youth into the oppressive system of the colonizer. In fact, Afro-American youth is taught that the only legitimate social system is the same one that is oppressing them.

Although whites are marshaling a violent fight against the desegregation of their schools, the benefits of school integration are also beginning to be questioned by many Afro-Americans. In many predominantly white schools, blacks find a kind of educational apartheid. Extensive use of a tracking system often consigns a majority of black students to the educationally slow classrooms. Even within the same classroom, the black student will discover that his white teacher expects little of him and subsequently he begins to expect little of himself.

Another line of researchers found that black students held positive images of their schools and performance which were buttressed by their teachers. The results were still negative as the teachers were actually bestowing false praise on these black students in order to keep classrooms under control. Many of them were performing at a low academic level but though they were doing well, a belief reinforced by their teachers. If white students were doing as poorly, they concluded, changes would most likely be instituted within the schools to improve their academic performance. But, colonial society expects Afro-American youth to do poorly and praises them all the more for it.

Many of these black students will find it hard to secure employment in the labor force if they cannot read well enough to fill out a job application form. A United States Office of Education study found that 23 million adults lack the competence to be effective consumers or wage earners because of deficiencies in reading, writing, computation and problem solving skills. And the weakest performances were found among blacks and Hispanics. But, teachers find it expedient to give unrealistic grades and praise to those students in order to maintain order in the classroom. While discipline is obviously a large problem in America's schools, Afro-American youth are disproportionately punished for disciplinary reasons. A study by the Children's Defense Fund revealed that black children caught fighting in the schoolroom are likely to be suspended while belligerent whites only get a lecture from the principal.

It has generally been assumed that school integration would prove to be beneficial to black youth. But, at least one researcher discovered some tangible benefits for internal colonial rule. For example blacks in segregated schools are more politically aware and inclined to participate in politics than blacks in desegregated schools. Since political consciousness and participation had been more effective in achieving black gains than racial segregation, schools produced more positive results in terms of political orientations and behavior. One result of the segregation of black students in their own schools has been the organization of a community of resistance against racial oppression. In classical Marxist terms, the concentration of a class of oppressed peoples in a central location tends to elevate their level of political consciousness.

Afro-American youth who become aware of the irrelevance of their education respond by dropping out or rebelling violently within the school. One survey reported 70,000 serious physical assaults on teachers each year and hundreds of thousands of assaults on students including more than 100 student homicides in 1973. Those who drop out are increasingly joining the ranks of youth gangs. A common explanation for the growth of youth groups is the lack of a father figure in the home and the consequent need to prove one's masculinity. But, Johnson discovered most of the black youth gangs in New York City were school dropouts who had begun to question the relevance of the educational process in changing the conditions they were destined to face. Many of the black youth in these delinquent groups had developed a distrust of the colonial regime's authority figures. They had become skeptical of the legitimacy of adult political authority. Fanon has noted, the oppressed reject all visible representatives of colonial oppression.

Clearly, what is happening here is that many Afro-American youth are becoming alienated from the educational process, are dropping out of school and joining the ranks of the unemployed. While their rebellion

against colonial authority is politically correct, their behavior is often an anti-social act against the black community. Most of the victims of black gang violence are other blacks. Their burglaries, muggings and rapes are mostly confined to the black community. Such a situation has made many black areas a place of fear for their residents. It is this segment of black youth that are clearly emerging as the lumpen proletariat of our day. Marx saw them as a marginal, fringe group operating outside the moral bounds of capitalist society. In colonial society, however, Fanon saw them as the main revolutionary force because they had nothing to lose.

It is the black male youth who is the main target of domestic colonialism. This is the group most feared by the colonizer. The figures on black male youth unemployment curiously coincide with the percentage of that group "volunteering" for military service. On the educational front, black males have a higher level of education than black males in every category except for doctoral programs. Recently, there has been a decline in the proportion of black students entering college. A major reason is the decline of black male attendance. In 1974 the percentage of 20 and 21 year old black women entering college from highs school increased from 38.2 to 42.8 percent while the proportion for black men decreased from 40.9 to 36.9 percent. If these young black males are not in college nor in the work force, we may likely find them among the criminals in the streets of black communities. CONTINUED NEXT WEEK

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as things come to pass. Grier and Cobbs once again in Black Rage give us one of the clearest definitions of the socialization process of manhood and how it reflects to the Black manchild. "Manhood in this country has many meanings but a central theme is clear. Men are very early taught that they have certain prerogatives and privileges. They are encouraged to pursue, to engage life, to attack rather than to shrink back. They learn early that to express a certain amount of aggression and assertion is manly. Every playground, every school yard is filled with boys fighting and attacking playing at being grown up. The popular heroes in this country are men who express themselves aggressively and assertively.

As boys approach adulthood, masculinity becomes more and more bound up with money-making. In a capitalist society economic wealth is inextricably interwoven with manhood. Closely allied is power — power to control and direct other men, power to influence the course of one's own and other lives. The more live one can influence, the greater the power. The ultimate power is the freedom to understand end alter one's life. It is this power, both individually and collectively, which has been denied the Blackman". 6

The white man physically enslaved and psychologically castrated the Black man. That is, by physically conquering and controlling the Black man and psychologically debasing him from the concept of the manhood, he continues to control him. Black manhood in America can only come when the Black male can control his own community and master, determine his own destiny. This means the Black male being the ultimate authority symbol in his community having power to decide the course of his nation. Manhood is synonymous with independent nationhood.

A. Him concept of manhood
The hip concept of manhood is to be slick, him, beat the man at his own game. This is the concept that comes from being the high men in the Black community as a result of lacking any power in the total society. This concept is a concept of false manhood which is actually rebelling against white's society without political and military direction. It is an escapist solution to the castration of the Black man.

B. Petty-bourgeoisie concept of manhood
The Black bourgeois' concept of manhood is material accumulation in the white men's capitalist system. In essence it is a total compromise or sellout of Black manhood in order to obtain what appears to be manhood through white's eyes. The Black bourgeois being brainwashed have no imagery of their own and therefore see everything through white's eyes. The closer one comes to obtaining the things that whitey has, the more "man" one is supposed to be. Prestige, status, honor and any form of esteem is seen through one's level of

recognition by whitey.

C. Petty-bourgeois, pseudo-intellectual concept of manhood

Most brothers who fell into this category are confused intellectuals and have not dealt with the western and eastern concepts of society. Sometimes this does not take an overt form, but is seen in the following ways: the need to see oneself as an intellectual, an intellectual as whitey sees intellect. They usually see themselves as a class separated from the masses of our people. They usually develop a superiority complex as intellectuals, as a result they still have a degree of whitey's concept of man separated from nature, of brain separated from brawn. Because the creative force is not properly dealt with these brothers are not willing to physically become part of the Black liberation army which means that they will have bourgeois, romantic concepts of life. These brothers usually place more emphasis on brain and tend to de-emphasize the aggressive spirit of man. They are usually isolated, ivory-tower intellectuals who bicker over nothing.

D. Black revolutionary concept of manhood

A Black nationalist man is one who has dealt with nature and natural existence of man and the universe. This means that he has come to grips with being a man created and created at the same time, static and active, God and man. Upon understanding his creative force and powers, the ingenuity of the Black man, he accepts this and puts it in its proper perspective and does not fear this as being any sign of egotism. He give equal respect to the physical attributes of man, hard work, not classification of intellect above the brawn. He sees the intellect without the brawn would be incapable of doing anything and vice versa. He embraces the western concept that man is inseparable from nature, that they are one. He sees white's system of evaluation, the setting of standards for manhood do not apply to him. He sets eastern standards of his own, man's worth according to his contribution to society and according to his needs; and with that in time with the universe, always striving for perfection. Every Black revolutionary is a Black revolutionary soldier and not an ivory tower intellectual; he is part of a Black liberation army. In each other concept there is no room to any extent for bourgeois individualism. Each individual drive in the Black revolutionary must be a collective drive and the collective drive must be the individual drive. There must be no desire for individualism, special allowances, the drive must be collective, the concept of we, not me, must stand out.

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A Black people's culture in the United States has to be transformed into revolutionary culture because it must become alive within the movement of the masses of exploited Black people for national liberation. It must serve to strengthen our people, to change our values from those of this

decadent white, capitalist society, to those values that will make our people strong and steadfast while struggling for independence, and the creation of a new society.

For these reasons Black people's culture in the U.S. has to become a weapon, a weapon that will turn from bourgeois Black students into revolutionary Black students, and our cultural expressions, music, dance, poetry, visual arts, etc. must become more deeply our oppressors than all the bullets and bombs we can ever hope to shoot, because it will engrain what is needed into the depths of our people to facilitate the creation of mass movement for liberation. It must heighten our people's consciousness to the principle contradiction ... the super exploitation of Black people in the U.S., and show the masses of Black people an unrelenting, protracted struggle to eradicate this oppression.

For this reason also, what happened in the 1960's cannot be allowed to happen again. What I mean by the Black working class culture in the United States must be taken out of the hands of counter revolutionary bourgeoisie cultural nationalists, and put back into the hands of the masses Black people, i.e. the Black working class.

CCEBS Pre-Registration Career Day

On November 23, 1976, the CCEBS program will sponsor its annual Career Day. All CCEBS students are urged to participate. It will be held in the lower level of the Campus Center from 1:30 to 6:00 p.m. Representatives from various businesses and companies will interview students regarding job end internship possibilities.

However, on Thursday, November 28, 1976, from 7:00 to 9:00 p.m. in the Lounge of New Africa House, a pre-career day activity is planned for the purpose of assisting students in preparing for interviews and in writing resumes as a part of the interview process. It is very important that those students planning to attend the *Caree Day luncheon*, be present. Luncheon passes will be distributed to students on a first come, first serve basis. ONLY STUDENTS WITH THE PASSES WILL BE ADMITTED TO LUNCHEON.

November Events

- November 15 — Acklyn Lynch — Thompson Hall 106, U. Mass., 8:00 p.m. "Culture and Education on the University Campus".
- November 16 — Acklyn Lynch — Main Lecture Hall, Hampshire, 3:00 p.m.-5:00 p.m., Smith College, 8:00 p.m.
- November 17 — Acklyn Lynch — "Toward 1980 — Some Strategies for Scientific Process" Center for Racial Understanding, U. Mass., 8:00 p.m.
- November 18 — Randy Weston — Vishnu Wood, Oining Commons, Hampshire, 7:30 p.m.
- November 19 — Reconstruction — The Hatch, U. Mass.
- November 19-20 — Revolutionary Black Cultural Festival, New Africa House, U. Mass., 8:00 p.m.-10:00 p.m.
- November 20 — Oliver Lake Quartet, Oining Commons, Hampshire, 3:00 p.m.
- November 22 — Paul Chandler, Center for Racial Understanding, U. Mass., 8:30 p.m.
- November 25 — Lecture series — Andrew Salkey — The Song of the Sea — The New Poetry of Africa — "bean — 7:30 p.m. Moore House, S.W.
- November 29 — Marion Brown, Center for Racial Understanding, U. Mass.
- November 30 — Progressive film series — Last Grave at Oombaza, Hester Audit. 231, 8:00 and 9:45 p.m. Adm. \$1.00.

Paul Robeson: His Dreams Know No Frontiers.

Paul Robeson's death marked the passing of perhaps the most important African cultural and political figure in the twentieth century. Mr. Robeson was a man whose versatility has been unparalleled in American history as scholar, linguist, actor, singer, athlete, humanitarian, and whose striving for excellence in every undertaking was embraced by a deep humility which endeared him to the hearts of millions of people around the world. Mr. Robeson moved with consummate ease among the aesthetes of European and British aristocracy in the twenties and thirties. He engaged in intellectual discussions with the brilliant minds of this century, and, when men like Stephen Spender, W. H. Auden, John Strachey and Andre Malraux, who were critical of bourgeois society in the thirties, returned like penitents to society's fold and became once again spokesmen for its military metaphysical and imperial manipulations, Paul Robeson remained steadfast in his criticism of fascism, racism, colonialism and imperialism.

Mr. Robeson has left us a legacy of excellence and commitment to the essential dignity of man as a student at Rutgers University during the difficult period of 1915-1919, when Blacks were lynched daily after their return from the European battlefield where they were fighting to "make the world safe for democracy," when D. W. Griffith produced his infamous film *Birth of a Nation* (which maliciously caricatured Black life during the Reconstruction Era), when the Klux Klan intensified its persecution of Blacks leaving them dejected at the betrayal of Woodrow Wilson, when Blacks began to trek northward to find a new destiny, Paul Robeson grasped the gripping reality of being Black in a racist society. With this profound critical awareness and the inspiration of his immediate family, he went through Rutgers as a "minority" figure, who performed brilliantly as scholar, debater and athlete. He was the only Black student at Rutgers during this four-year period and the third in its history. He graduated class valedictorian, Phi Beta Kappa, Cap and Skull Honor Society, All-American Athlete, four-letter man in baseball, basketball, football and track. As an orator of exceptional ability, he won the first prize in every speaking competition for which he was eligible during his four years at Rutgers, exploring critical themes which gave evidence of historic mission. Some of the speeches which he presented were entitled: "Loyalty and the American Negro," "The War's Impact on American Manhood," "The Fourteenth Amendment, the Sleeping Giant of the American Constitution."

In his senior year, Robeson was awarded the highly valued Ann Van Nest Bussing Prize for exceptional speaking. In his valedictory speech, entitled "The New Idealism," Robeson spoke for "national unity and the sacrifice necessary for the development of everyone." Presenting this view against the larger panorama of the First World War he declared that "this generation must struggle for peace, fight against poverty, prejudice and the demoralization of human spirit!" It is obvious that at the University, Paul Robeson had already defined the predicates of his existence. He had developed the capacity, courage and tenacity that would undergird his future commitments. He was a young man with a mission, endowed with all the virtues of scholarship, discipline, generosity and humility. Black students throughout the nation today would serve the future well by following in the footsteps of Mr. Robeson and developing those character traits that are vital to excellence and a disciplined commitment.

Paul Robeson went on to receive a law degree from Columbia University in 1923, and then on to an illustrious career in film, theatre and concert hall. His brilliant performances have been echoed around the world by critics and writers, but perhaps one single note ought to be registered here that will remain important to 20th Century culture. On April 19, 1925, Paul Robeson and Lawrence Brown, his accompanist, performed a concert wholly devoted to Negro spirituals and worksongs at the Greenwich Village Theatre. To a packed house of urbane New Yorkers, the concert was a tremendous success and the audience was completely overwhelmed. The people simply sat and clamoured for encores. The next day, the music critic of *New York World* wrote,

All those who listened last night to the first concert in this country made entirely of Negro music... may have been present at a turning point, one of those thin points of time in which a star is born and not yet visible in the first appearance of this folk wealth to be made without deference or apology. Paul Robeson's voice is difficult to describe. It is a voice in which deep bells ring.

In this concert performance, Mr. Robeson established a historic precedent which opened up new vistas for the Black artist, for it accentuated not only the integrity of his creative genius but the strength of that continuum of Black Creative experience. Duke Ellington's *My People, Black, Brown and Beige*, Max Roach's *Freedom Now Suite, Lift Every Voice and Sing*, and Archie Shepp's *Cry of My People* and *Attica Blues* have all expanded on that rich legacy. These men, and many thousands more, have all paid their profoundest respects to the man Paul Robeson, who not only enriched the African continuum, but paid his dues. Even more important, they have incalculated into their work the spirit of Mr. Robeson's statement against fascism made during the Spanish Civil War:

Every artist, every scientist must decide now where he stands. He has no alternative. There is no standing above the conflict on Olympian heights. Through the destruction in certain countries of the greatest of man's literary heritage, through the propagation of false ideas of racial and national superiority, the artist, the scientist, the writer is charged. The struggle invades the formerly cloistered halls of our universities and other seats of learning. The battlefield is everywhere. There is no sheltered rear. 3

These words were prophetic in 1938. Furthermore, in recognizing that the struggle for Negro rights was an inseparable part of the anti-fascist and anti-imperialist struggle, Mr. Robeson advised:

The artist must elect to fight for Freedom or for Slavery. I have made my choice. I had no alternative. The history of the era is characterized by the degradation of my people. Ospolled of their lands, their culture destroyed, they are denied equal protection of the law and deprived of their rightful place in the respect of their fellows.

Not through blind faith or coercion, but conscious of my course, I take place with you. I stand with you in unalterable support of the lawful government of Spain duly and regularly chosen by its sons and daughters. 4

This statement pre-dated the historic commitment of Angela Davis, George Jackson, Malcolm X and Martin Luther King, Jr., who not only engaged actively in the struggle for the rights of oppressed minorities in this country, but also supported vigorously the heroic efforts of the people of Vietnam, Cambodia, Guinea Bissau, Mozambique and Angola. Paul Robeson had set the stage for their

important work for he issued the challenge to future generations to shape a new world free from poverty, ignorance, injustice and exploitation.

In America, Paul Robeson fought courageously for the rights of Black people, as well as provided support for the labor union movement, especially the C.I.O., during its critical phases of development. He was made honorary life member of several unions for his tremendous contribution to their activities in the forties. He recognized the fundamental importance of walking with and among the ordinary folks. He was never aloof, but, rather, he joined the struggle on the picket lines, in the coal mines, in the churches, and in the union halls. At popular gatherings, where thousands of working class people came to hear him sing and talk on the critical issues of the day, he shared his knowledge, his creative genius, and his indomitable courage with the little man so that they might be imbued with the will to fight for brotherhood, social justice and peace.

Paul Robeson, the son of a former slave, clearly understood the importance of providing inspiration to the oppressed masses around the world and he served them with consummate dignity. His courage was unyielding and exemplary. At the height of his artistic career, he sang at hundreds of free concerts, stating emphatically "My song is my weapon." This reminds us of the old Negro Spiritual, "Singing With a Sword in My Hand," in which the liberation movements around the world must find inspiration as their combatants arm themselves with songs of freedom and weapons of war.

Mr. Robeson usually researched his program material very carefully, illuminating the contents by his tremendous courage and preparedness to wage battle against the forces of tyranny and prejudice. In the songs which he elected to perform, like "Joshua Fit de Battle ob Jericho," "Steal Away," "Joe Hill" and "No More Auction Block for Me," one can find that determination to engage in a protracted struggle for freedom, worker's rights, or human dignity that can only be expressed by a man of certain tenacity and strength. As John O. Killens so eloquently stated, "Paul Robeson was indeed a long distance runner" and we certainly need more long distance runners to take us into the twenty-first century.

Mr. Robeson was tenacious in spirit, refusing to yield to persecution, opportunistic compromises, and the iron curtain of silence which was drawn around him in the fifties. He stood firmly for truth, justice and independence for Africa. He participated actively in the critical issues of the struggle for independence from colonial domination by organizing in 1941 the Council on African Affairs, which was dedicated to new relations with Africa in the interests of African peoples and victory over fascism. At a Madison Square Garden Rally sponsored by the Council on African Affairs in 1946, Paul Robeson staged prophetically: The Negro - and I mean American Negroes as well as West Indians and Africans - has a direct and first hand understanding which most other people lack, of what imperialism, exploitation and oppression is. With him it is not a far off theoretical problem. In his daily life he experiences the same system of job discrimination, segregation, and denial of democratic rights whereby the imperialist overlords keep hundreds of millions of people in colonial subjection throughout the world.

In Africa, in the West Indies, and in Asia, the colonial people wage a desperate struggle for recognition simply as human beings to whom rights are due... Besides people like those of us who are here

By Aklyn R. Lynch, Formerly, Department of Afro-American Studies, University of Massachusetts, Amherst



A GIANT AMONG GIANTS: Paul Robeson died Friday afternoon at the Pennsylvania Medical Center, Philadelphia. Robeson was an outstanding world figure, unbending champion of human dignity, best son of the Black People, a fighter for the working class, and an artist superb. The Daily World lauded his death just at press time. In our next issue Tuesday, we will pay due tribute to Robeson and publish his obituary.

tonight, there is another category of Americans, quite a few in number, but extremely powerful, who are interested in Africa... Our government reports indicate that it is getting uranium from Belgium Congo for Atomic Bombs.

The race is on in Africa, as in every other part of the world - the race between the forces of progress and democracy on one side and the forces of imperialism and reaction on the other.

This was his incisive vision of the Post World War II era, consistent with the important dialogues which had taken place at the Fifth Pan African Congress in Manchester, England. The council on African Affairs was subsequently declared to be subversive and it was destroyed in the fifties on the basis that it was interfering in American Foreign Policy. It was later replaced by C.I.A.-sponsored AMSAC (American Society on African Culture), African-American Institute, and the African Studies Association.

During this period, Paul Robeson discussed contemporary issues with men like Kwame Nkrumah, Jomo Kenyatta, Pandit Jawaharlal Nehru, Krishna Menon, Chou-En-Lai, George Padmore, C. R. James, Pablo Neruda, O. Alpheus Hinton, and Dr. W. E. B. Du Bois. He was at the forefront of the colonial struggle and welcomed the victories of the peoples of China, India, Cuba, Algeria, Vietnam, Cambodia, Guinea Bissau, Mozambique and Angola. Mr. Robeson, as an international figure, also gave his fullest support to the loyalists forces in Spain, to the orphaned children of Guernica, to the Jewish refugees who had been ravaged by Hitler's fascism, to the victims of apartheid in South Africa, to the notion of world peace, and to the international proletarian struggle against exploitation and injustice.

As a visionary, Paul Robeson also recognized that the forces of reaction, which emerged after World War II, would undermine democratic traditions. In a speech at a civil liberties mass meeting at Madison Square Garden, New York City, in 1949, he stated,

Let us be clear about this - we stand in the very forefront of this struggle by reason of the fact that the most powerful enemies of progressive mankind are closest to us...

These so-called defenders of the American way of life haunt the homes of every decent thinking intellectual - they tell us what to read, what to discover, and they have descended to corrupting every

part of our constitutional system, the executive, the legislative and now the judicial - to serve their anti-democratic and anti-humanistic ends... It's about time we in America caught on. We chiefly are being hurt... We are the only ones hysterical, and the more hysterical we get, the more freedom we lose. Yes, reaction is dangerous, deadly dangerous, but it's panting for breath. It's time we came to our senses and stepped into it, not away from it, forward not backward, for we could deliver decisive after decisive blows. 6

These words seem to echo in our minds in the decade of the seventies as we reflect on Richard Nixon and Watergate, on Nelson Rockefeller and the Attica Prison revolt, on domestic surveillance and wire-tapping, and on the recent disclosures of covert and overt operations of Intelligence Agencies, the C.I.A. and F.B.I. Mr. Robeson understood the far-reaching implications of the corrupting elements, which masqueraded behind the Mundt-Nixon Bill, the Smith Act, the Truman Doctrine, the witch hunting of Senator Joseph McCarthy (R-Wisconsin) and the House Committee on Un-American Activities (HUAAC), the Internal Security Act, the Taft-Hartley Act, and the many other measures of doubtful constitutional validity passed in the name of national security. He saw clearly the long term implications of these activities in the political arena, and he challenged the unethical, unprincipled political character of the decision-making process, which threatened to undermine democratic and constitutional rights. Mr. Robeson paid immensely for the responsibility of challenging the status quo; his passport was taken away from him in the fifties, thereby denying him the right to travel and perform outside the country; his life was endangered during the infamous Peekskill riots, he and his family were constantly being harassed and interrogated by agents; he was denied the use of concert halls and churches for his performances; he became *persona non grata* in certain labor unions that had previously granted him honorary membership; his albums were withdrawn from distribution outlets, thereby cutting off a substantial source of income; his recording contracts were cancelled; and he was not even allowed to enter any radio or television stations. But Paul Robeson never yielded an inch to the agents of repression and reaction.

CONTINUE NEXT WEEK

Reggae Spectacular in Northampton Jimmy Cliff and the Jamaican Experience



The Academy of Music in Northampton was the theatre which hosted two Roaring Reggae, sell-out performances by Jimmy Cliff and the Jamaican Experience last Wednesday, Nov. 11.

Jimmy Cliff is undoubtedly one of the most versatile artists to emerge out of the island of Jamaica. He has been responsible for numerous Reggae Artist making "The Big Time." People like Desmond Dekker and the Pioneers to name a few. Apart from his youthful look and effervesence, there is something undefinable, that rare singing quality, that grabs his audience like a magnet.

In 1973 Jimmy had immense success with the Jamaica's first full length movie, "The Harder They Come." For the sound-track and for his leading role he received rare reviews from various circles of international show business which leaves him unchallenged as one of the first and foremost Reggae performers.

These days, oboole are calling Reggae the only new music the '70's have produced. This music, with the soul of the back beat and the heart of an entire culture, has its roots in the predominantly, black, poor population. Like all oppressed peoples — culturally, economically

or otherwise — Jameicans have turned to themselves for an alternative to what has been forced down their throats. What they have found has been a wealth of talent. They have taken the distinctive rhythms of the Caribbean and the old and new pulses of mother Africa and they have effortlessly created something of their own. They didn't have to study or struggle with music lessons trying to figure out something which would sound different on the world-music market place.

Jimmy Cliff is perhaps the most famous of all Jamaican artists and has probably introduced more people to Reggae music than anyone else. He began with a popular version of "Bongo Man," a traditional Rastafarian chant; included "Let's Turn the Table" and "Lonely Road" — hits from his most recent album; and closed with the finest selections from the movie, "The Harder They Come." Throughout his performance he thrilled the sell out audience with some spectacular dancing and returned on stage twice, after the end of his performance, to sing extra songs, in response to an enthusiastic audience.



Taj Mahal at the Academy of Music

The Academy of Music double featured Taj Mahal and Ry Cooder in concert.

Ry Cooder, a white country & blues singer, featured several excellent performers, including an incredible blues and gospel trio that injected a great deal of authentic soul. The group had a tenor, alto and soprano-range and harmonized as if heaven was upon them. Ry Cooder was quite talented himself. Of note, also was Flacko, a Chicano accordion player.

I noted that there was not a large black audience at the concert. I thought this was a shame. Taj's music reflects an effort to revive and consolidate several forms of music from the African diaspora. Many folks of my generation, because we were bred on solid-state radio-soul, were not exposed

to the full heritage of the blues. We were ignorant of the efforts, say of a Mississippi John Hurt, Big Bill Bronzy, Leadbelly-etc. It was just not hip. White audiences went for the blues. They had a fascination for this phenomenon, showing the quality of emotional and sensual self-expression.

Taj has revived these early blues turns, adding a distinctive flavor due to his singing style. Also, he has delved into raggae and Calypso forms — with "Mo' Roots" — "Blackjack Davey", "Johnny Too Bad."

Wednesday Taj's Review was excellent, despite acoustic audio-electronic problems. His bend was composed of funknetikins interchanging subtle and sensitive of sounds and rhythms.

Frieda Jones

Forced Labor in South Africa

On Monday evening November 1 at Hampshire College, the Five College Support Committee for the Liberation of Southern Africa sponsored a series of speakers on Forced Labor in South Africa.

- 1) Thami Mhlabiso — of the ANC to the UN
- 2) Prexy Nesbit — AFL-CIO and member of the Chicago Committee on Angola
- 3) Rhodes Gxoyiya — African Office of the World Council of Churches
- 2a) Moderator (middle)
- 4) Nana Sechebe — Representative of the P.A.C.

In a collective analysis of the presentation given by these speakers, the claw of South Africa reaches into our everyday lives. Here we suffer from high unemployment and high taxes. At the same time, new industry flows into South Africa, where the wage ratio of Black to white workers reaches the range of 1 to 16. Whether you calculate this ratio in American dollars or the British pound, Black labor is on the wage scale alone exploited. The economics of exploited labor is felt by the Black South African in anything and everything he or she does. In America trade unions enjoy the right or privilege of collective bargaining. In South Africa Black



From left: Thomi Mhlabiss, Prexy Nesbit, Rhodes Lexoyiya and Nana Sechebe.

trade unions are not recognized. It is further government standard policy to 1) accept foreign industry only after that industry accepts the wage and job distribution practices in South Africa. 2) once firms are functioning in South Africa, no job is given to a Black in any supervisory capacity, a note, there is not one recognized journeyman or apprentice in South Africa who is Black. 3) A Black South African can be fired from his or her job for refusing any order given to him/her by a white.

These facts in the labor system only stress the socialization of Blacks under apartheid. The entrance to all public and private facilities are covered with signs denoting for Black or for white only, even the post offices and hostels. These are a few of the facts of life in South Africa for the Black worker. Even more frightening are the implications now bearing down on South Africa as international opinion bears an unfavorable light on the practices of this bay station of white supremacy.

W. Parker

**A NIGHT OF SOLIDARITY
WITH THE STRUGGLE IN
SOUTH AFRICA (AZANIA)**
HEAR SOUTH AFRICAN BROTHER
JEFF DUMO BAQWA



Saturday, Nov. 20th 7:00 pm



NUMMO is a Black Student Weekly of the University of Massachusetts at Amherst. Our offices are located in 103 and 115 New Africa House. Telephone Numbers are (413) 545-0061 and 545-0062. Signed editorials represent the view of this paper. They do not necessarily reflect the views of the student body, faculty, or administration. Signed editorials, columns, reviews, cartoons, and letters represent the personal views of the authors.

From the Editors of NUMMO
Theory, practice and struggle has been the essence of this paper. We will be honored by the level of consciousness raised.
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BREAK THE CHAIN OF OPPRESSION THROUGH UNITY

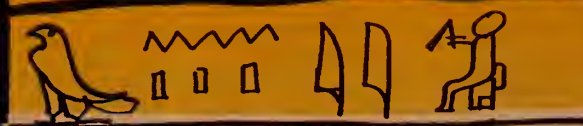


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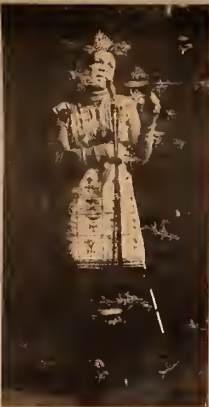


A Black News Service Publication

The Black News Service strongly believes that our newspaper will speak the truths of the proactive struggle of black people. VOLUME 2 ISSUE 7



A Revolutionary Black Cultural Festival



Sonia Sanchez

Alive ... real ... dramatic, warm, sense creating, mind moving, all of these limited words I use daring to try and capture even a split of the magnetic atmosphere, which dwelled in the Lumumba Room of the New Africa House, Friday night. The program opened at around 8:00, with Brother Chaka giving an overview of what was about to take place, to the already attentive audience.

Brother Akbar Muhammad linked the chain by delivering a very enlightening message to the audience, the them of which was, "How we got where we are. The last half of his message presented and seemed to invite the people to true culture.

Handing the stage over to Sister Sonia Sanchez, a physically small woman with the amazing and incredible ability of melting an audience into her own thoughts. The atmosphere in the Lumumba Room stood at attention, seeming to wait for command as Sister Sonia walked quietly onto the platform, wearing a consistent look of inner serenity across her face.

Sonia Sanchez, (Laila Mannan), the name given to her by the Chief Minister of the World Community of Islam in the West, is truly an amazing and obviously very talented poet.

A few of the beautiful poems she shared with her audience were entitled, "Homecoming," "Black Magic," "Summery," "Malcolm" and a poem from, "Love Poem." Sister Sonia once taught in the Black Studies Program at UMass, which assisted her in providing her with the advantage of being able to come back and relate to the present UMass students.

The Bill Saxton Quartet smoothed out the last of the program, adding to the sensitivity of the atmosphere.

A time for dwelling in one's own thoughts. A time for moving from mind to mind

Oh ... what a night. Karien Zachery



Suliman Hakim and the Bill Saxton Quartet.

By KATHE SANDLER

Black culture as an expression of revolutionary consciousness, was clearly demonstrated Friday and Saturday night at the "Revolutionary Black Cultural Festival" in the New Africa House and Malcolm X Center.

Presented through the collective efforts of the New World Center Afro Am Society and Third World Center, the festival presented a wide spectrum of poetry, music, theatre, martial arts and lectures, focusing on the role of Black the responsibilities of the black artist to the community.

In this spirit Poet Sonia Sanchez articulated much of the reactionary strategies of the U.S. toward Black America and Africa, and chastised the Black Community at Amherst for failure to organize unified resistance to this oppression.

The Bill Saxton Quartet conveyed the median of black music as a form of consciousness raising, their sounds ranging from classical jazz Brazilian rhythms to their own innovations of Blackness.

The second part of this two day festival began with Saladin Muhammed's analysis of some of the weaknesses of the revolution of the sixties, pointing toward a more effective direction in the seventies. The African Institute of Martial Arts physically demonstrated what Afro Americans must know in defense against racist assaults on members of its community.

Askia Muhammed Toure read poetry of political protest and praise of Anza nae's liberation front while the Guerilla Street Theatre performed two one-act plays by him. One of them depicted the destruction of the pusher, pimp, hustler in the Black community, while the other was about the white man losing his control over Black people.

The success of the messages in the Festival are apparent in its effect upon its viewers. Judging by the enthusiasm it evoked from its audience the "Revolutionary Black Cultural Festival" was a huge success. Let's help to have more festivals of this kind.



Askia Toure



Saladin Muhammed



Muhammed Ahmed



Martial Arts Demonstration



Black Street Guerilla Theatre

An Interview With Paul L. Puryear



Paul L. Puryear

By NUMMQ NEWS SERVICE

Mr. Puryear is the latest Vice-Chancellor for Academic Affairs and Provost. He is new this school year. He is from Florida State University. In 1970, he assumed the post of professor of government and director of the urban research center at Florida State University in Tallahassee, where he secured about \$490,000 in research and training grants. In January, 1974 he was appointed provost of the division of social sciences and law at Florida State, a position he held until his appointment at UMass.

Mr. Puryear's personality was of concern for the Black community here at UMass, and this interview will reveal some of his feelings of his position as a UMass administrator, and a Black.

Q. How would you assess your position at UMass?

A. My job is essentially to coordinate all the academic programs on campus, and to maintain a special relationship with the deans and faculty in the maintenance and development of academic programs?

Q. Why did you come to UMass?

A. I was primarily interested in a wider scope of administrative responsibility and I liked the reputation of the University for academic innovation.

Q. Do you feel any different treatment here in the North than in the South?

A. The North-South differentials we are accustomed to historically have pretty much eroded over the last ten years. Attitudes towards race are pretty much the same everywhere in the country.

Q. What would you say would be the most common factor alienating Third World students from Academic values?

A. One obvious kind of problem many Third World students have on many campuses is that they operate in an environment that has only recently become pluralistic in nature. Its an environment that

whites have tended to dominate. So that in some sense there is the feeling that the environment didn't fully anticipate their presence and hasn't made all the appropriate kinds of adjustments to make their presence meaningful. In comparison to other campuses I am knowledgeable about, the University of Massachusetts has made some long strides toward amelioration of the problems. One of the responsibilities I share with others is to see that we build effectively upon the initiatives already begun.

Q. I tend to feel that the uncomfortable feeling Third World students have coming into this environment tends to excite their minds, and it tends to alienate them from really thinking about their work in the right perspective, and I tend to feel that this has some bearing on their work?

A. I think to the extent that people feel less than comfortable, to that extent, it may have a negative effect on their academic performance. But it can also have an opposite effect. My own experience, educationally has been pretty much in a hostile environment. I grew up in the public schools of Newark, New Jersey. There were about three Blacks in the school and very little concern for the learning of Black kids. I

fortunately had a good mother and father who motivated me to develop my mind despite the hostility of teachers and students.

Q. Do you feel some how detached from the problems of Black People?

A. I've never been detached and frankly it's probably impossible to be detached. I think my record speaks for itself. As a college professor and university administrator I've always been involved in the welfare of blacks and other minorities. I was also very active in the civil rights movement during the sixties.

Q. I feel there is a strong need for Third World unity if there is to be any kind of self satisfaction. What kinds of things to you suggest we do within the university?

A. Use the cultural and educational institutions that are available on campus for Third World students. There are a number of organizations and programs that are designed to help. The development of some kind of interest group focus is important for a lot of positive reasons. At the same time it can also work negatively if students use their racial or ethnic identity as a way of opting out of larger campus concerns. Ultimately, we must all learn to deal effectively with a society which is multicultural.

All in all Mr. Puryear expressed his awareness of the black problem and his new acquaintance in seeing that problem manifested here at UMass. He invites more interviews, or meeting in the future when he is able to more fully understand his relations and his proper with the Third World community here at UMass.



Black Women Struggles SOVETO 1976 - The Struggle Against Apartheid

By MARGARET JONES

Preface:

We are involved in a struggle for Black liberation: a liberation from the exploitative and dehumanizing system of racism, from the manipulative control of a corporate society; from the constrictive norms of "mainstream" culture, from the synthetic myths that encourage us to fashion ourselves rashly from without (reaction) rather than within (creation). 1. Our protest and dialogue no longer springs from the impulse to entertain, or to indulge in enlightenment, the conscience of the enemy; white people, racism, sexism, or chauvinism; America or imperialism ... depending on your viewpoint and your terror. Our energies now should be to invest in a determination to define ourselves and our goals as Black women.

If we era to get basic, then surely the first job is to find out what emancipation and liberation entails, what work it entails, what benefits it will yield. To do that, we might turn to various fields of studies to extract materials, data necessary to define terms in respect to ourselves. I note, however, all too quickly the lack of relevant materials.

Psychiatrists and the like, while compiling data on personality traits and behavioral patterns, tend to reinforce rather than challenge social expectations on the subject of women; they tell us in paper after paper that first and foremost the woman wishes to be attractive, colorful, and comic in her behavior as she desires above all nothing else but motherhood, and her sense of self is nourished by her ability to create a comfortable home. Hollywood and other dream factories of enlightenment and reinforcement, it and it becomes the social expectation. The woman who would demand more is "immature," "anti-social," or "masculine."

On the subject of her emancipation, when it is considered at all, the "experts" (white males) tell us that "ohh yes she must be free to enjoy orgasm." 2. And that is that.

When experts (white and black males) turn their attention to the Black woman, the reports get confused for they usually clump together Black men and Black women and focus on the white papers have done to the psyches of Black folks, that what Black people have done for themselves is entirely overlooked, and what distinguishes "the man from the women

... don't know that literature enlightens us too much. The "experts" are still men, Black or White. And the images of women are still derived from their fantasies, and the second-hand knowledge, their agreement with other "experts." But of course there have been women who have been able to think better than they've been trained and have produced the literature fondly referred to as "feminist literature" Simone de Beauvoir, Doris Lessing, and Betty Friedan, etc. And the question arises for the Black man: how relevant are the findings of white women to Black women? or priorities, concerns, and methods are not the same, or even similar, so we cannot afford to depend on the new field of "experts" (white females).

It is rather obvious that we do not and that we as Black women have to turn to each other.

Throughout the country in recent years Black women have been forming work-study groups, discussion clubs, cooperative nurseries, consumer education groups, work shops etc. There has been correspondence with their sisters in Vietnam, Angola, Cuba, Mozambique, etc., concerning the Third World liberation struggle, and a Third World women's alliance has been formed.

For Black women have never been those "at ease" Chinese ornaments fragile and false of the Western women myth. 3. Through all generations, Black women have given a priceless gift which is all too often unrecognized. One of the most positive results



of the civil, human, students, and women rights movement has been the increased awareness which has brought to the American public that many Americans are still being inaccurately and inadequately portrayed. The American Black woman, frequently discussed, but rarely treated objectively, constitutes one such group. The degree to which this misinformation and confusion surrounding her are intricately woven into the fabric of American society is seen in the following: called Matriarch, Emasculator, Hot Mama, Pretty Baby, Auntie, Girl, Unwed mother, welfare recipient, and inner-city consumer. The Black woman has had to admit that while nobody knew the troubles she saw, everybody, his brother and his dog felt qualified to explain her, even to herself.



Generally, the image projected of the Black woman has been a negative one. The negative manner in which others see the Black woman parallels her real status in just about every phase of American life. For many reasons (genocide), Third World people are the first to be medically experimented on, and the Black woman's health for the most part is very poor. Where as the wage scale for the white male is \$6,704; for the Black male it is \$4,277; for the white female it is \$3,991; yet for the Black female it is \$2,861. 4. Although she has been on the American scene since 1819, she is usually ignored or treated taganically when the American and Black stories are told. Although she has always been in the labor and cultural forces, her contributions are seldom noted. As have other Americans, she too has been a writer, painter, sculptor, illustrator, and composer.

There are many other indications of the Black women's status and the contradictions about who she is. Seldom is she seen in a positive light.

I am not saying we should shift our focus from the Black men to Black women; no to the contrary I am stating that all segments of the Black community should be examined, which is critical to Black existence in our Liberation struggle.

By JENNIFER DAVIS

On June 18 South African police fired into a peaceful demonstration by protesting students in Soweto — the totally segregated black area, 14 miles outside Johannesburg. During the following week violent confrontations shook many of the ghettos in the Witwatersrand triangle, which encloses the largest single concentration of industries and coal and gold mining in South Africa. Violence is flared also in distant country areas, involving students in at least three widely separated Bantustans, as the reservations (reserves) assigned to Africans are called. The official death toll was 170, 2 white, 168 black Africans on the scene reported 1,000 killed and many more wounded, beaten and arrested.

The immediate spark that fired the current explosion was black student opposition to the use of Afrikaans in the teaching of history and mathematics. Afrikaans, the language of the ruling white Nationalists, is regarded as the language of the oppressor, and the Government has always had great difficulty in forcing Africans to accept it. But using it in the schools is only a symbol of the apartheid system of "apartheid education," which has been a focus of black resistance ever since its introduction in 1953.

The purpose of Bantu education, which essentially establishes separate educational systems for blacks, was described quite openly by Hendrik Verwoerd, the predecessor of current Prime Minister Johannes Vorster. "Education should start with both feet in the reserves and have its roots in the spirit and being of Bantu society.... There is no place for him (the African) in the European community above the level of certain forms of labor." The Africans fought its imposition bitterly, dubbing it "education for slavery." There were school boycotts and parent protests; hundreds of teachers were thrown out of jobs for joining in the fight against it.

In turn Bantu education is only one element in the complex apartheid system that has been constructed to produce white privilege at the cost of black dispossession.

Press reports have consistently referred to the June events as riots led by "hotties" — young hoodlums — with the implication that they are simply isolated eruptions of mindless, directionless violence. It would be more accurate to see them as part of a new phase in the African struggle for liberation, the period of increasing militancy and resistance after a long lull. There has been African resistance to white conquest and appropriation of wealth and power since the beginning of colonial rule, 300 years ago. The brutal repression of the post-Sherpeville 1960's, the banning of black political organization, and the arrest and/or exile of black leaders slowed the process; now it is growing again and with rapidly increasing momentum.

This thrust has been stimulated by a coalescence of forces, including the violent hostility of colonialism to the people of Angola and Mozambique, the coming of age of a new generation able to pick up the political leadership inside South Africa, and the increasing tensions bred by the contradictions between a simultaneous industrialization and economic growth end intensified "retribalization" end oppression.

There have been many signs of the new move towards active struggle — a dramatic wave of strikes among African workers, the formation of a black student organization (SASO) firmly dedicated to bringing about radical political change, end a growing number of political trials of so-called terrorists.

The mass uprisings of June belong in that context. The South African Government has blamed outside agitators — Communist and violence. The press talks of "social" intimidating the general population into joining the crowds in the street. But the real causes of the confrontation lie elsewhere — in the intensifying

oppression of the blacks by white South Africa and in the spreading militant mood of the black population.

Almost 1.5 million Africans live in Soweto (South Western Township), an area artificially created in



the 1950's by the forcing of thousands of black families from their homes in segregated enclaves inside the "white" city to what was seen as a less threatening location 15 miles away. The ghetto was deliberately built to be easily isolated and controlled — placed in an open flat area (easily accessible to planes and helicopters), circled by a ring road, with few major exits.

As a place to live, Soweto is both a product and a victim of apartheid system. It has an official population of 800,000 but an actual population of close to 1.5 million. The difference is accounted for by over half a million men, women and children who live, work and hide illegally in the area.

essential domestic requirements of the Bantu residents." No black may own land or a house in Soweto or any other town or city. Nor are they allowed to develop any economic independence; they must simply serve the white economy.

Some argue that economic growth and industrialization will automatically bring in their wake an improved life for black people. This argument is popular with US investors, who now have a \$1.5 billion stake in preserving stability in South Africa. In fact, time has exposed the fatuousness of this belief more clearly than any argument could. There is intense animosity that the current minimum income necessary for a family of six for bare survival is 119.69 rands (\$135) a month. The average wage a Soweto worker takes home every month is 80 rands (92). White workers' wages, in contrast, average at least six times more.

The gap is not closing, for as black wages climb so do white wages. An 18 per cent inflation rate eats up the value of the increases.

If economic growth has done little to improve the relative position of blacks in the pyramid of South African society, it has done nothing at all to eradicate their political powerlessness. In fact, the tensions created by changing economic needs (the necessity, for instance, to allow black workers to acquire some technical skills as brought about by intensified controls on the black population and an escalating attempt to oppose their demands for equality by a process of "retribalization." Current government policy is depriving Africans of



Life Under Apartheid

The political system that protects white privilege in South Africa has laid down that blacks have no permanent rights in the "white" urban areas. They are defined as temporary sojourners whose permanent home is a Bantustan, the particular Bantustan depending on the person's supposed ethnic origin. Thus, by definition, Africans are dispossessed of all political and economic rights in 67 per cent of South Africa, the "white" area, in return for the doubtful privilege of citizenship in a bit of the remaining 13 per cent, the total black area.

The aim of the whole system is to provide the white-owning economy with a constant flow of cheap black labor and, as far as possible, to prevent the development of a large settled urban black population, which has always been seen as a threat to white dominance. So blacks may work in towns, but they must never regard those towns as homes; they are merely migrants in a white society.

At least 400,000 Soweto residents have no proper houses. Eighty-six per cent of the houses that do exist have no electricity, end few have waterborne sewerage, proper bathrooms or even running water. There are two cinemas six gas stations, one bank, no supermarket, no pharmacy, no bakery, no savings bank, no car dealer, no department store. Small black traders run general stores; since 1968 each trader has been allowed one trading license and may not be permitted to conduct business "for any purpose other than that of providing for the daily

the least few rights they had in "white" society as it pushes for the adoption of the "independent Bantustan" concept.

White towns in South Africa have independent elected municipal councils, rather than the system. But Sowato and other urban ghettos near Johannesburg are all controlled by the West Rand Bantu Administration Board, a policing agency of the Government's Bantu Administration Department. All blacks have to have permission to live in Soweto; a wife may not automatically join her husband, nor a child his mother. Loss of a job usually means loss of the right to stay in the area, as does anything that causes one to lose favor with the local authorities. People are continually "endorsed" out of the area, back to the Bantustans. Every black person in Soweto is constantly threatened by a network of apartheid-enforcing laws, and every year one in four adults is arrested for some contravention of the pass laws.

Terrible Realities

The whole system that thousands were rebelling against when they took to the streets in June. Immediate targets for their anger were the offices of the Bantu Administration Board, many of which were burned, thereby destroying the records by which their lives are so mercilessly controlled. The liquor stores and bars, all owned by the board, were also attacked. As were other symbols of the white government. But it was the police, not the people, who unleashed uncontrolled brutal violence. Outside

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Paul Robeson: His Dreams Know No Frontiers.



Paul Robeson and W. E. B. DuBois in Paris, 1949.

CONT. FROM LAST ISSUE

Today, as a result of the bitter and traumatic experiences of the sixties and seventies, we have come to realize the significance of Paul Robeson's "stand" and his clarity of thought on the dangers of contemporary American society. It is ironic, however, that when he spoke on behalf of the progressive developments in China and the Soviet Union, on behalf of the independence of Africa and Asia, and on behalf of world peace, he was so far ahead of his time that many Americans rejected his vision of the world. He was rebaited and labelled a "Communist," even though he testified under oath in 1946 before the Tenney Committee in California that he was not a member of the Communist Party. He once stated, and quite rightly so, "if they really thought I was a Communist, why didn't they try me for perjury, why didn't they put me in jail? Because they knew I was speaking the truth." 8

However, he always remained a life-long friend of the Soviet Union, China, and progressive people around the world, and an implacable enemy of fascism and racism. And yet in the recent past, Richard Nixon has visited China in friendship, Henry Kissinger has toasted the historic significance of *détente* with the Soviet Union, and State Department officials have been busy scurrying around Africa counting votes on the Angolan

question. All of this has taken place while Paul Robeson's prophetic statements have been shrouded with an iron curtain of academic and journalistic silence. Mr. Robeson's vision was based on truth, commitment and integrity in the same tradition as the slave songs and Negro spirituals, in the same tradition as the heroic people of Vietnam, in the same tradition as Joe Hill, in the same tradition as Amilcar Cabral and George Jackson. One is reminded of the beautiful poem of Otto Rene Castillo, the young Guatemalan patriot, entitled *Before the Scales Tomorrow*,
And when the enthusiastic
story of our time
is told,
for those
who are yet to be born
but announced themselves
with more generous face,
we will come out ahead
—those who have suffered
most from it.

And that
being ahead of your time
means suffering much from it.
But it's beautiful to love the world
with eyes
that have not yet
been born.
And splendid
to know yourself victorious
when all around you
it's all still so cold,
so dark.

This persecution has highlighted contradictions in the American political process, when on April 2, 1944, Paul Robeson, who had made impressive contributions to the war effort, was awarded a citation by the National Federation for Constitutional Liberties for "his outstanding contribution towards building international unity with our country and throughout the world." 9 On May 20, 1944, he was presented with the Diction Award by the American Academy of Arts and Letters. Since the Academy's creation of this prestigious award, only nine persons had received it between 1924 and 1944. He was awarded the Spingarn Medal by the NAACP in October, 1944, for "his active concern for the rights of the common man of every race, color, religion and nationality. 10 Morehouse College conferred on him the honorary degree of Doctor of Humane Letters on June 1, 1943. Dr. Benjamin E. Mays, in reading the citation, stated:

We are happy to be the first Negro college in the world to place its stamp of approval upon the leadership of a man who embodies all the hopes and aspirations of the Negro race and who despite crippling restrictions breathes the pure air of freedom. . . . We pay tribute to you for what you represent and for the contribution you are making to humanity. You have proved you have a mission in

song, and a deep and abiding faith in that mission. In your singing, you champion the cause of the common man. 11

Paul Robeson's rendition of "Ballad of Americans" became the unifying statement that cut across all political lines and invoked the revolutionary heritage of the country during a time of great crisis. He had poured his deepest feelings into this unusual patriotic song, especially in the lines,
Man in white skin can never be free

While his black brother is in slavery
Dur country's strong, our country's young

And her greatest songs are still
unsung 12

There is no doubt that in the last lines of this song, Robeson envisioned new possibilities on the political horizon.

Paul Robeson has remained a living symbol of hope and freedom. He survived the fiercest repression and retired "undefeated and unrepented." 13 Ordinary people came to the funeral services at Mother A.M.E. Zion Church in Harlem, New York, to register that fact. He orchestrated the funeral services so well that it seemed as though he were singing at a



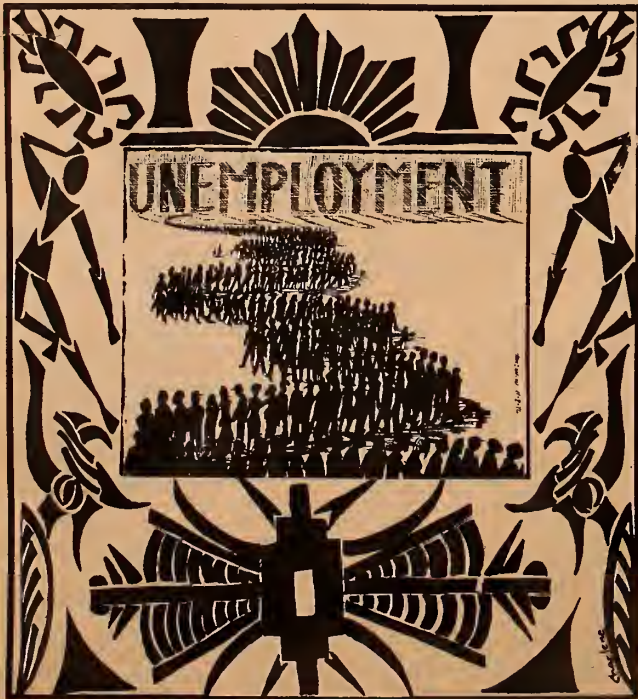
Robeson as the "Emperor Jones."

political rally. In the words of Joe Hill, he was saying to those in struggle everywhere: "Don't Mourn for Me, Organize!" He signalled the need for us to organize in these times of high unemployment, cultural sterility, ecological disasters, death on delivery through narcotics addiction, behavior modification, population control through sterilization, genocide through famine, hunger and political repression, urban miseducation, and crass opportunism in a bankrupt political ethos. These problems are indices of regression in the quality of life, national will, and the organizational strength necessary to bring about social change. Unfortunately, in the decade of the seventies labor unions, national minorities, liberal and radical groups are still wedded to the status quo of high level consumption and the frightening possibility that the society is not producing creative leadership at all levels. Gentle mediocrity has become endemic to the body politic and the cultural apparatus. Consequently, the masses have been surrendering struggle for survival and freedom for non-involvement.

It is in this light, therefore, that the impact of Mr. Robeson's life and death must be understood. His legacy must be a source of inspiration to all progressive peoples and they must recognize that his dreams know no frontiers, for he served humanity well through the integrity with which he fought for the essential dignity of man.

Paul Robeson, as a proud son of Africa, spoke with eloquence of his love for his own people and the tremendous support which he received from them in his darkest hours. But, more importantly, he maintained with great pride in an interview in 1937, "Nobody can say that I betrayed the Negro. Everything I did, I did for the Negro, for the cause of his dignity and self-respect." 14 Thus, Paul Robeson remains for us, as African peoples, the epitome of Sterling Brown's brilliant poem

One thing they cannot prohibit—
The strong men...coming on
The strong men gettin' stronger
Strong men..



CONT. FROM PAGE 4

the segregated morgue in Johannesburg, one week after the first shootings, John Burns of *The New York Times* talked with a Soweto undertaker, waiting with some families who had come to seek out their dead. He described three of the bodies he was preparing for burial as those of children aged 12, 13 and 16.

The bloody week has underscored many of the terrible realities confronting those who seek to bring about real change in South Africa.

First there is the intransigence of the Government, which even under pressure will not make serious concessions. Then there is the general white attitude: Very few whites protested, and most whites clearly will fight hard to preserve their privileged way of life and will in fact give the police uncontrolled license to kill, if that will help do the job. Then there is the brutality of the police. There has been not one allegation, by anybody, that the people were armed; not one fired at the police. The demonstration began peacefully, even when the crowds were driven to attack they used only sticks and stones. Yet the police used their guns over and over again to terrorize the people back into subservience.

All these are serious problems for the people. But to these must be added another — the fact that immediately after these shootings Henry Kissinger saw fit to meet with Prime Minister Vorster in West Germany for what were termed friendly negotiations. Little has been revealed about the substance of the talks, but to those who have watched US policy in Africa consistently give support to the

colonialists and the white supremacists in the name of "seeking to ensure peaceful change," the signs are ominous.

There can be no doubt that the struggle for freedom will be a long and harsh one. The blood spilled in Soweto will not be the last. The South African Government has armed itself physically with tremendous weaponry — guns, aircraft, etc. — and politically with a system of security laws that allows it to arrest and detain anyone, on any suspicion, for as long as it likes. It will use all these weapons in its attempt to crush the people as they seek the right to control their lives, the wealth they produce and the future of their country.

Those on the outside must do more than watch and wait; now is the time to ensure that the US does not once again embroil itself in giving increasing support to a government rooted in reaction. There is no way to improve apartheid; it must be abolished.

reprinted from *Christianity and Crisis*, July 19, 1976



Speech Delivered by David Sibeko at the 31st General Assembly Session of the United Nations



Cont. from last issue

South African economy was already in a bad state before the current national crisis. A leading American banker told the US Senate Sub-committee on African Affairs in September that problems for the South African economy were primarily caused by the boom which gave the country a huge balance of payments surplus in 1972. This was followed by an extremely high inflation rate, the money supply rose by more than 60 per cent in the only three years. Intoxicated by the boom in 1972 the racist regime itself aggravated the economic situation by recklessly spending on pre-state projects like the development of harbours and the purchasing of war supplies; the military budget rose to \$1.6 billion by 1975, twice what it was in 1973.



The slump in the price of gold on the international market from a high of \$168 in July 1975 to around \$112 at present dropped South African foreign exchange levels to the point where it was pointed out that the country had only three months of imports in hard currency by one of the opposition politicians last month.

This month it has been again confirmed that apartheid South Africa is having a difficult time trying to raise loans for imports. The giant American bank, CITIBANK, has been prominent amongst US banks lending South Africa over the past two years. But it is known that Citibank, like the Euromarkets from where South Africa has been struggling to raise a \$500 million loan, is currently re-evaluating its loans to the apartheid regime in a downward trend. South Africa already owes Citibank \$350 million.

Big business finds this situation intolerable and knows full well that in South Africa with more dramatic confrontations between militant Black demonstrators and the police coming up, and with the situation rapidly deteriorating into all out guerrilla war, their businesses will be

dead fatal blows.

Which is why earlier this month the National Development and Management Foundation representing top business and industry — called for an urgent scrapping of residential, business and job apartheid. Last week, a similar call was echoed at a conference of the Association of South African Chambers of Commerce. This was in defiance of a stern warning from Vorster that businessmen should keep their hands off politics, when he addressed them at the opening of the conference. These frantic calls by businessmen and moves by BOSS or the army are unrealistic and sadly out of touch with African aspirations. Neither a coalition supporting the calling of a national convention nor a coup replacing

Vorster can meet the demand for African majority rule, the minimum objective of the Azanian national liberation movement in its entirety.

Like Namibia, like Zimbabwe and indeed like every country on African soil, Azania is an African country and nothing short of the African taking his rightful place at the helm of the country's political and economic affairs is enough to stop the national liberation struggle. The fighting is going to keep escalating until a full scale people's war covers all of Azania. And from there continue until the enemy is completely annihilated and a people's Azania is born.

The present national uprising is living proof that the Azanian people have the resolve and indomitable spirit needed to fight and win a war as great as that which has been fought and won by the Indo-Chinese people recently.

AFRICAN AND WORLD SUPPORT
At their last Summit Conference in Mauritius, the countries of the Organisation of African Unity openly stated that they recognise the fight of the Azanian people as a struggle for the seizure of political

power. The mood of Africa at this time has been well articulated from this podium by speaker after speaker from Africa. Even those countries whose very independence is daily threatened by the South African racist regime, Botswana, Lesotho and Swaziland, have boldly reaffirmed their commitment to the national liberation struggle in Azania.

Perhaps the mood of African can best be judged by the declaration from the Commissioner of External Affairs of Nigeria, Brigadier Joseph Garba, which he made during this year's Day of Solidarity with South African Political Prisoners, in the United Nations:

"Let us be resolute and determined, like those children, born in the wake of Sharpeville, now in the prime of youth, who are determined and prepared to shed their blood in Soweto, Langa and other South African townships in the hope of making tomorrow a brighter day for their generation and for those to come. Let us, who are unswayed, determination like theirs, muster all necessary support within our reach to their liberation and all the oppressed people of South Africa."

Once more the brotherly people of the Caribbean countries have also come forward and upheld Africa's just stand behind the Azanian people and their national liberation movement. And so have our traditional friends, the socialist countries, whose support dates from the time when there were very few African states who were members of the United Nations. Foreign Minister Chen Kuan Hua of the People's Republic of China told this Assembly: "We firmly support the people of Zimbabwe, Namibia and Azania in their struggle against white racism and for national liberation... We warmly hail the powerful mass movements of the people of Azania." The enlightened policies of the Scandinavian countries towards our just struggle are once more in evidence during this session, we attach great importance to their support. The countries of Asia truly regard the struggle of the people of Azania as their own and the militant support pledged by speaker after speaker from the countries of this region augurs well for strengthening bonds of solidarity within the Non-Aligned movement and amongst Third World countries.

From South America, Guyana demonstrated in words and in deeds its unflinching support for the struggle of Azania, Namibia and Zimbabwe. After making two dynamic speeches here and in the Security Council, Foreign Minister Willis proceeded to present a handsome contribution of nearly \$80,000 for the liberation movements of Southern Africa. We value the participation of Peru in the Special Committee against Apartheid and the solidarity demonstrated by other Latin American countries.

Cont. next week



To be Young Black and Oppressed

CONTINUED FROM LAST WEEK

It is the area of crime and violence that black youth are clearly implicated. The largest numbers of crimes against the person and acts of theft were committed by black males under the age of 24. A majority of all homicide victims in the United States last year were black and the perpetrator of the crime typically was a young black male between the ages of 20 and 24. Hence, it is of little surprise that the number one cause of death among black males aged 15-30 is homicide. In Detroit, the homicide rate among black males is so high that the average life expectancy rate among black males actually declined 2.6 years in the last decade.

Furthermore, there is little doubt that the black males committing these crimes are members of the underclass. In 1972 black inmates were 42 percent of the nation's jail population. Most of them were young, poorly educated, low-paid wage earners or unemployed prior to their arrest. About 59 percent of them reported an annual income of less than \$3,000 a year. Some 51 percent were under the age of 24. Among those prisoners sentenced to death, 50 percent of them were black. Within that group of black death row prisoners, 35 percent of the blacks were under 24 years of age compared to only 9 percent of the whites. It is in these types of figures that we see the tragic result of America's exploitative economy and its effect on black youth.



While colonial America's chaotic and irresponsible economy is the primary reason for the consignment of Afro-American youth to the ranks of the underclass and the prisons, there are other subtle influences in American life which socialize black youth into violence. Among them is the media. The emphasis upon violence in the mass media is undoubtedly related to acts of violence among black youth. It is estimated that by age 12 the average child has witnessed 10,000 acts of violence on television alone. Since black children watch television more often than children from other groups, the impact of such violence is even greater. Although the number of exploitation movies has declined in recent years, they still feed black youth a steady diet of violence that far exceeds that in movies catering to white majority youth.

The black ghetto, moreover, is nothing more than a microcosm of colonial society. Violence is epidemic in the American social structure and America easily deserves its reputation as the most violent country in the world. Its homicide rate is twice as high as that of any other industrialized nation. While its political leaders have set an example of violence for black youth by its historical acts of aggression against Third world peoples in the United States and throughout the world, as Fanon reminds us, it is the colonizer who introduces violence into the home and mind of the native. Colonialism is violence in its natural state.

High rates of crime and violence among black youth are also a function of their colonized status. Law enforcement patterns are partially responsible for racial differentials in juvenile delinquency rates. Many white policemen treat black youth differently because they dislike their belligerent behavior toward them. Lower class black youth living in high delinquency areas have a much higher risk of being discovered and adjudicated as delinquents. The police officer who observes a middle class white youth committing an illegal act will send him home while the Afro-American youth is more often detained for the same crime. In one study it was reported that only 33.6 percent of the offenses committed by white juveniles were referred to the court while 64.8 percent of the black arrests were disposed of by court referral.

Ghetto youth have some justification in their behavior toward policemen. Harassing black youth in white neighborhoods, breaking up groups of youth congregated on corners or in cars without provocation, the wanton shooting of young black males for petty crimes and arbitrarily searching them for weapons are acts calculated to produce negative attitudes. Young blacks learn early that the law symbolizes systematic and unprincipled police brutality, judicial bias, governmental indifference and racial hypocrisy. The police represent the store and pawnshop owners, the landlords and other vested interests that live outside their community. At a very young age black youth develops cynical attitudes toward politics and the legitimacy of the system as it relates to them. The police are the most visible symbol of an illegal order.

DEATH AT AN EARLY AGE

Throughout colonial America Afro-American youth must struggle merely to survive. Their forms of coping with internal colonial rule are often nothing more than a slow death for them. One of these coping mechanisms is simply to become so narcotized that their subjugation under colonial rule is tolerable. The use of heroin, for instance, is estimated to be as high as 36 percent among black males between the ages of 20-24 in some areas of the internal colony. In New York City narcotic addiction is the greatest single cause of death of black youth, exceeding deaths from

TURN TO PAGE 6

To Be Young, Black, and Oppressed

CONT. FROM PAGE 3

While hard drugs consumption has become pervasive throughout the United States, the addicts still come from the least educated and poorest segment of the black community. Heroin use is pure and simple a way of coping with a society in which young blacks see themselves as powerless and without any kind of future.

The ramifications of drug addiction are quite serious for the black community. In order to purchase drugs of the hard variety, black youth have to drop out of school to spend full time supporting their habit. Most will have to engage in illegal activity to buy the drugs. A majority of the crimes committed in black communities are drug related. And, it is often the most abusive of crimes due to the addicts desperate need for money to support his habit. They steal from their parents, the sick and elderly, young children and whatever other source that is accessible and vulnerable. One should not lose sight of the fact that drugs and narcotics are marketed for profit in this country and those who profit most from it live outside the black community.

Most of the victims of drug abuse will be young black men because they feel most keenly the despair and frustration of their lives under domestic colonialism. The problems faced by young black females will be somewhat different. The latest assault on their physical integrity is sterilization without their consent or knowledge. This practice was quite common in the South. One lawyer noted that these cases of sterilization were reminiscent of Nazi Germany where "mentally retarded" women were sterilized as part of the governments attempt to make pure the white race. The sterilizations appear to be part of a national policy aimed at young black females. In Alabama almost half the people sterilized in 1972 were black. And, most of them were members of the underclass.

Even without drug addiction, death comes to blacks at an early age. Between the ages 15-24, black males had a death rate of 3.1 to 1.7 for white males in the year 1970. But, even more important, is the fact that the biggest causes of deaths among white youth are accidents and cardiovascular diseases while it is homicides, suicides, drug abuse and accidents among black youths. These racial differences do not only reflect the unequal life chances of black and white youth. They are a most poignant reminder of the tragic situation for black youth in this country. Since the youth are the future of a group, it is also an example of how internal colonialism is trying to break the back of the black liberation struggle.

The suicide rate and its characteristics reflect the subjective reality of many black youth. Among blacks in general their suicide rate is and has been lower than that of whites. For black youth, however, their suicide rate has long been higher than their white counterparts in certain cities such as New York and Washington, D.C. Death records nationally show that since 1960, blacks aged 15-20 kill themselves at a rate higher than that of the total population of all ages. In the age range 15-24 it is the third leading cause of death after homicides and accidents. It ranks number six among black females in the same age group. Overall, the black suicide rate is lower but the age differences in whites reflect the variations in life chances by race. Whites kill themselves in the middle or later years after they have married and failed to achieve their life goals. Blacks commit suicide at a very young age because they believe there is no use in trying to achieve anything in a racist society, that life will never be satisfying for them.

In recent years the suicide rate of black youth has increased dramatically. Among young black women, for example, it has risen more than eighty percent in the last twenty years. In California the 1970 suicide rate of black women between 20-24 years of age (30.2 per 100,000) far exceeds that of their white female counterpart (13.6 per 100,000) in the same age range. Many of these young black women were heads of households and hence had to carry out both domestic and economic roles in the family. Being a single parent in a double stress situation, i.e. being the sole breadwinner and parent, being young, black, female and oppressed, these are sufficient factors in their quest for resolution of their plight, the result being suicide.

Young black males may be spared these family responsibilities but life is no easier for them. A number of them take their own life because they see themselves as locked in a life and death struggle with a massive and basically oppressive system of laws, customs, procedures, and enforcers. In particular, many had encountered difficulties with the police or the courts. The police and courts were seen as the operating enforcer and as the symbol of white authority over black life. Just as many of them should be reaching the flower of their young black life, they find themselves in a society which has written them off and a future with nothing but roadblocks ahead. As Baldwin has written, "to be black in this country and to be relatively conscious is to be in a rage almost all the time." One might add that to be black and young is a double jeopardy that only the strong survive.

THE FUTURE OF BLACK YOUTH

With the decline of America as a foreign power and its escalating domestic problems, a natural solution is to have peoples of color bear the brunt of the fallout from what are problems resulting from the internal contradictions of monopoly capitalism. Continuing problems of unemployment, poverty, and military conscription to that segment of the population which is black and brown and powerless oppresses the white majority proletariat. When issues such as school busing, crime in the streets, and welfare are interpreted as matters of race, the races become polarized and less likely to unite on the basis of their mutual class interests. One might take note of the fact that the recent immigrants to America have come from the Third World. And immigrants are traditionally given the lowest-paying and hardest jobs. All these factors illustrate the role of color in maintaining the state of class consciousness at a low level in this country.

Within this political and economic context, black youth are destined to get the worst of both worlds. As the most dispensable members of the working class, their needs and problems will be given low priority by the colonial elite. At the same time the existence of a youth culture gives rise to the theories of a generation gap. The rebellious, anti-authority behavior of youth is attributed to permissive child rearing practices. Yet, it was this same rebellious behavior, when organized into a coherent social movement, helped impede the imperialist war in IndoChina, and fundamentally changed the character of the nation's colleges.

The two sided dimension of youth behavior exist simultaneously. Their challenge to traditional authority and practices is often very revolutionary in character. But, much of it is misdirected and apolitical in form. There is no inherent virtue in youth per se. Many black youth have become enmeshed in a web of machismo, narcotized and infantile behavior patterns which can isolate them from the adult black community. Yet, they contain the potential for revolution in their anti-tradition stance and with the current effort to their very existence by the forces of internal colonialism, they have nothing to lose.

AN INTERVIEW WITH ASSATA SHAKUR

Interview with Assata Shakur (last name: Joanne Chesamardl), Riker's Island, New York City
Women's House of Detention

WAP: How are you feeling about your recent acquittal in Brooklyn Supreme Court now that the trial is over?

Assata: Tired and mad that we were there to begin with.

WAP: How much longer do you expect to be in jail?

Assata: I don't know.

WAP: A lot of the women who came to your trial were deeply impressed by your strength, and wondered what gives you your revolutionary faith.

Assata: Strength outside of prison walls is different from strength inside prison. Many strong people enter prisons, initially strong, initially convinced that nothing could ever erode or contaminate their strength, but who eventually get broken and die. The prison system provides few choices for the inmate: You either live — physically, intellectually, emotionally, psychologically — or die. There are more demands on your strength when you are "in" than when you are "out." Prison is a pillar for creating a kind of strength. You don't have a choice. You either are strong or you become an institutionalized fool. I don't intend for that to happen to me.

I am sad when I see what happens to women who lose their strength. They see themselves as bad children who expect to be punished because they have not, in some way, conformed to the conduct required of "good children" in the opinion of prison guards. Therefore, when they are "punished" they feel absolute loss has been dealt, and they are again in the "good graces" of the guards. Approval has been given by the enemy, but the enemy is no longer recognized as an enemy. The enemy becomes the maternal figure patterning their lives. It's like a plantation in prison. You can see the need for a revolution. Clearly, WAP: But there are many women who see the need for a revolution but are afraid to fight back. It's not just women, whole populations are paralyzed by fear of the authorities. Yet you're not. And that's what makes women respect you. Do you know how to tell women how to lose their fear of fighting back?

Assata: I started out with a naive outlook on the world and everything. Once I realized my own stupidity, it became very important for me as a human being to look into things, examine them carefully, and always try to grow. The more you understand what you're dealing with, the stronger you get. People see fear as a bad thing. Fear is healthy when you're dealing with Amerika. But when fear controls you, when you're afraid to struggle — fear is a bad thing. I'm more afraid of what will happen if I don't struggle than what will happen if I do.

WAP: What do you think the role of women is in the struggle for Black liberation?

Assata: Women are capable of doing anything men are capable of doing. I don't see women in a confined, narrow role. The special role we have is to destroy the definition of male-female aggressive-submissive patterns and to create an equal kind of relationship between men and women; and to destroy a lot of myths that men have about women in relation to those societal-oriented patterns.

WAP: How do you feel about the Women's Liberation Movement?

Assata: I think a lot of positive things are the result of the Women's Liberation Movement. I think, however, that the W.L.M. has not expanded to include working-class women and Third World women. We must understand, however, that this is because of many reasons, some of which include a lack of understanding, communication and awareness of each other on both sides, that more effort on both



sides might accomplish the understanding needed. We must understand, however, that women cannot be liberated without liberation of the entire society. WAP: There's been a lot of articles recently in the media blaming the Women's Movement for what they call "the increasing violence of women." To illustrate their point, they use you, the women of the S.L.A., the women who attempted to assassinate Ford, etc. What do you think of that?

Assata: First, I think that the contradictions in this society are more blatant than ever. And I think women have responded to that in many ways. But in terms of women being more violent, I think that's deceptive. It's a screen to avert us from seeing the violence of society as a whole. Women have been raped throughout history, and now when we fight back, now that we have the consciousness to fight back — they call us violent. To blame the Women's Movement for creating a violent monster is insane. The violent monster is the American government. WAP: What do you think it will take before black women can trust white women?

Assata: Practice. So much that has happened to black people in this country has happened because of white racism. White women have been, historically, part of that oppressive necessity. How can black women not condemn white women for failure to exercise their own responsibility in eliminating racism?

It would be insane for black people not to have distrust of white people. The only way that mistrust can be replaced by trust is when we see white people struggling against the same enemy. If all we can say "I prefer death to controlled liberty" — then we can be one. Babies are not born racist, they're made to be racist. When the values of society are changed and capitalists can no longer profit by promoting racism, then forcing divisions between human beings will not be a necessity. But as it stands now, the rulers of this country can only continue to exist by fostering racism. The more racism there is, the more secure their empire is. WAP: Do you think blacks in socialist countries are "freer" than in capitalist countries?

Assata: Yes. Definitely.

WAP: Do you think the road to black liberation is the road to socialism?

Assata: Socialism is the cure for a lot that ails us, but it's only a cure. I think that the reversal of the capitalist economic structure is only one aspect of the revolution that we need. WAP: What can women on the outside do to concretely help women in prison?

Assata: The first thing women on the outside can do to help women in prison is to organize other women, and to educate women not only in terms of the oppression of women, but in terms of the op-

pression of poor people, black and Third World people whether they are in prison or outside. It is necessary to educate women about who controls this country, and also to educate women about the repressive role this government plays in human lives. Most of the women in prison are not in prison because of some "criminal streak" in their personalities, but rather because of the oppression that they received in the streets. It's hard enough for a well-educated middle-class white woman to obtain a decent pay and a meaningful job, but for a poor black woman, it's damned near impossible.

Another way to help is to become active in women's prison groups and to form halfway houses where a woman can come after release from prison. Somewhere she can get her head together, have time to find something to support her, maybe get some skills. Because, as it is now, women leave prison with a few dollars and almost a guarantee of coming back. WAP: The guards are coming. Is there anything else you'd like to say?

Assata: Yes. I want to thank the people who have supported me, and the people who have come to court for me. My message to them is: Keep on struggling. There are a lot of political prisoners who need support besides me. We all need you.



An Open Letter and Invitation to Black and Third World Students

Although I am not new to the University, graduate of the class of 1972 and currently a doctoral student, I am new to the Oean of Students Office. In September I became Assistant to the Oean of Students. In this position I see a great many students who are having general academic and personal problems, who are thinking of withdrawing from school, who are wondering where to turn for help, who have questions about University operations, who need a liaison between themselves and specific faculty or staff in order to resolve issues, or who simply need a neutral ear to hear out a concern.

As a black woman who has been through this situation and who has watched the University for some eight years one thing seems to remain constant, a kind of loneliness experienced especially by black and Third World students. My message in this letter then is really a simple one. There are faculty, staff, and support personnel here that can help you over the hurdles and who want your individual and collective experiences at the University to be really beneficial. We are located in various parts of the campus. I am located in room 227 Whitmore. If you think I can help you please call me.

Sincerely,
Janis Wertz

Voices of New Africa House Workshop to Commemorate Fifth Anniversary

With Appearances in Two Concerts

The Voices of New Africa House Workshop Choir, a unique vocal ensemble of over fifty voices from the University of Massachusetts and Amherst, Hampshire, Mount Holyoke and Smith Colleges, will appear in concert on Monday, November 29 and on Wednesday, December 1, 1976. On Monday, the annual Fall Concert will feature a performance of a group of songs composed especially for the Voices by local Black composers Dr. Frederick Tillis of the UMass Music Department, Dr. Floyd Williams of the UMass Mathematics Department, Mr. William Dargan, Music Director at Deerfield Academy, and Semewna McCord, whose songs have also been performed by Reconstruction and recorded by Archie Shepp. This concert will also include two groups of contemporary gospel music and a group of popular soul songs.

University of Massachusetts, a 8:00 p.m. Both concerts are free of charge and open to the public.

The Voices of New Africa House Choir was organized in 1972 by the famous percussionist Max Roach, a professor at the University as a performance course in the W.E.B. DuBois Department of Afro-American Studies. Accompanied by an instrumental quintet of piano, organ, drums, bass and lead guitar, the vocal ensemble performs in a wide variety of styles, including in their repertoire selections of gospel songs, blues, spirituals, jazz, soul, and slave songs such as cries, field hollers and shouts.

Since the choir's organization in 1972, they have not only appeared in solo concerts, but with such well-known artists as Max Roach, Ossie Davis, Reggie Workman, Archie Shepp, Paul Carter Harrison, Dorothy Love Coates, Dee Dee Bridgewater, the Famous Boyer Brothers and the Collective Black Artists Ensemble. One of the highlights of the career of the choir was a successful tour of several colleges throughout the United States. Among these were Lincoln University in Pennsylvania, Virginia Union at Richmond, and Bennett College in Greensboro, North Carolina.



Voices of New Africa House Choir



Sulaiman Hakim

On Wednesday, the choir will perform with the University of Massachusetts Symphony Orchestra under the direction of Ronald Steele. The work will be *Gospel Fuse*, a cantata for gospel singers and orchestra composed by Mr. Carman Moore, a young Black composer from New York City. This work was commissioned by Seiji Dzawa, director of the Boston Symphony Orchestra, and received its premiere in 1975 with the San Francisco Symphony Orchestra under Mr. Dzawa's direction.



William Dargan

Artists assisting the choir and orchestra will be soprano Cassia Houston, who sang at the premiere, soprano saxophonist Sulaiman Hakim, organist David Jackson, pianist Dr. Horace C. Boyer, and a vocal trio. Both concerts will be at the Fine Arts Center Concert Hall.



Carmann Moore



David Jackson

The choir is under the direction of Dr. Horace Clarence Boyer, Assistant Professor of Music at the University. Boyer, a professional gospel singer in his own right, teaches Music Theory and Afro-American Music at the University. Having researched and published several articles on the Afro-American Vocal Tradition, particularly gospel music, Boyer brings a unique and authentic touch to the performance of this tradition of vocal music, both from an academic and professional dimension.

Carman Moore has written compositions for symphony orchestra, ballet, modern dance, mixed media, theater, and film. Among the organizations he has been commissioned to write for are the New York City Ballet, the Anna Sokolow Dance Company, and the New York Philharmonic Orchestra, which premiered his composition *Wildfires and Field Songs* in January of 1975 under the direction of Pierre Boulez. Mr. Moore has also composed Drum Major (in memory of Dr. Martin Luther King, Jr.), for Brass Quartet, Percussion, and Tapes; *Africa Tears* to dramatic poem by Kofi Awoonor for Instrumental Ensemble, 3 actors, dancer, and chorus; and musical score for the play *JoAnne* by Ed Bullins. Mr. Moore is also a music critic and has written for *The New*

York Times, *The Village Voice*, *Africa Report*, the *Saturday Review*, and other publications. He has in addition authored a book, *Somebody's Angel Child: The Story of Bessie Smith*. A founding member of the Society of Black Composers, he has received grants and awards from The Juilliard School of Music, Creative Artists Program-Service, New York State Council on the Arts, and the American Music Center. An educator as well as a creative artist, Mr. Moore has taught at the Yale University Graduate School of Music, New York University, Brooklyn College, and several other institutions.



Dr. Horace Boyer

Dear Brothers and Sisters: I am writing these few lines in appreciation of your attendance of the first brother-sisterhood meeting. Some of you may think that nine brothers and sisters out of a population with you. It was a beginning, a strong beginning where the concept of brotherhood did flourish and grow. The importance of brotherhood can never be estimated, but without it there is the absence of Unity and the loss of our collective power.

I am looking forward to having us meet again sometime in the near future. So until then, tell your friends about your concept of brotherhood, so that at the next meeting, they may have a desire to come and join with the other brothers and sisters. As of yet, the time and place of our next meeting has not been determined, but you will be notified well in advance. I've taken the liberty of including the addresses and telephone numbers of the brothers and sisters in attendance at the last meeting.

So until we meet again, I wish to thank you in behalf of you my brothers and sisters.

Thanks Again,
Bo Clemmons 708 Brown 546-5848; Atlas Jack Jones 506 Puffton Village 549-0626; Barry Adams 316 Africa House 546-1487; Antione Dison 1015 Georgia Washington 546-9071; Herb Tynon 30 Pierpont 546-5961; Wilbert Wigfall; Annie Carpenter New Africa House; Bob Daniels 227 Whitmore 52686; Cheryl Shorn Johnson House 546-4549.



The Trio:

ATTENTION

RSO's

Any RSO desiring funding from the Student Senate for fiscal year 1978 must submit a budget rationale to the Senate Budgets Committee by Tuesday, November 23. Model rationales are available in the Student Senate office, 420 Student Union. Rationales should be dropped off at the Senate office or the committee office, 428A Student Union.

STUDENT GOVERNMENT ASSOCIATION

NUMMO is a Black Student Weekly of the University of Massachusetts at Amherst. Our offices are located in 103 and 115 New Africa House. Telephone Numbers are (413) 545-0061 and 545-0062. Unsigned editorials represent the view of this paper. They do not necessarily reflect the views of the student body, faculty, or administration. Signed editorials, columns, reviews, cartoons, and letters represent the personal views of the authors.

From the Editors of NUMMO
Theory, practice and struggle has been the essence of this paper. We will be honored by the level of consciousness raised.
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Annie Carpenter
Sure Long

African Rhythms at Hampshire College



Randy Weston, Vishnu Wood and Azzidin Weston.

Thursday, November 18th — Africa rhythms was the title and theme of the concert which featured Randy Weston, Vishu Wood and Azzidin Weston.

The most distinctive feature of African music and indeed Africa itself — is rhythm. Rhythm is central to the lives and spirit of all Africa — from Morocco to the Cape. In a colloquium that took place before the concert, Weston spoke of his experiences on the continent. He has played with many African musicians and learned from certain spiritual musical experiences. We spoke of the importance of Africa as a home base for Black artistic talent throughout the diaspora. African music is now International.

The concert that followed must have rivaled. The mystical and spiritual experiences that Weston had in Africa; Randy played a sensitive rhythmic, dynamic piano. Vishnu was most powerful and surprising with his creative rendering the bass. Azzidin Weston released interesting African rhythms on his congos. His playing was unique because it was unlike the more familiar Afro-Cuban rhythms. Azzidin has studied with African master drummers.

This concert was inspirational and fulfilling.



Thanksgiving for Black Folks

We will gather together in one house or apartment dressed from casual attire to over dressed. Smelling natural or reaked with colognes, perfumes and after shaves.

The old people will reminisce of times twenty years gone by. Laughing and arguing about times gone by. They will drink and laugh loud and niggerish.

The children will play themselves silly as they show off knowing moms and dad won't smack them with relatives around. They will jump around grandma and grandpa for their apple pie or butter cookies.

The young people will gather in the basement or some back room with loud music or jazz intermingling with the old people's blues and they will smoke for their own particular reason, maybe to deal with aunt religious or brainwashed relatives.

The hawk will encourage everyone to stay indoors and party together young as well as old because

Regardless of our personal views we are all family.

J. Walker

A Mystical Merging of Sound



Chris Johnson, Luis Robledo and Sister Annie

"A Mystical Merging of Sound" was one of the many praises used to describe Sister Annie Carpenter and brothers Chris Johnson and Ruben Luis Robledo and their artistic presentation Thursday night at Van Meter Dorm.

Combining Annie's voice with flute and percussion they produced a smash ending to the Fine Arts

Council of Central and Orchard Hills evening with four poets. The musicians produced a atmosphere of light and love through which Annie led the audience on a journey of her truths within her illusions. Wisdom took form and beauty had sound as the audience sat silent numbed by the power.

A Black News Service

The Earth Watcher

Sitting in the middle of time watching

Here and not here, time, was, is and will be past, in pain of my fathers who were burden by self dissatisfaction

I two hundred years of neglect and oppression, two hundred years of time unchanged

sitting in the center of time watching

Here and not here, moving yet standing still

black, brown, red, yellow

life oppressed and progressed in unchanged, unchained yet chained time.

J. Walker '76

Related

While sitting here alone like this I think

Of how much of my world is you

My thoughts are of you

And your continuing expressions of you

Makes way to realizing me

a satisfied world

Having you to think about.

AI'NIE CARPENTER

1975

From The Black Book

SHE CHOPPED THIS MAN TO A BLOODY DEATH

One day when an old woman was plowing in the field, an uverser came by and reprimanded her for being so slow — she gave him some back talk, he took out a long closely woven whip and lashed her severely. The woman became sore and took her hoe and chopped him right across his head, and, child, you should have seen how she chopped this man to a bloody death.

Too poor in his youth to own slaves, Stonewall Jackson made bargains with the slaves that belonged to his uncle. The servant was to furnish him with pine knots by the light of which he could prepare his lessons for the entrance examination to the military school he had selected. In return he agreed to teach the slave how to read and write. As soon as the black man was confident of his skill to compose, he wrote his own name to a pass and slipped off to the Underground Railroad.



Destabilization '76

(For Loida Figueroa)

It seems to be derk, all the time, now, at home, my love. Here, I've read where they're prising loose the quarry stones, which haven't held time to sink and meat, so far, my love. Here, today, I was told they're pointing straight at your heart, which hasn't even settled the question, yet, my love. Tomorrow, they hope to laugh.

It seems to be derk, all the time, now, all day, yesterday, and all day, today, after they'd put right the rearrangement, there, my love. Tonight, they're planting shadows in the streets, teller than ghosts, a hemisphere of cobwebs covering your face, soon, my love, in the morning, you're cold.

It seems to be derk, all the time, now, at home, my love. The colder the threat the more your caring eye must try to find the light concealed at the back of your mind, quickly, my love. Go beck out to the lend; listen to the sea; release the energies shunted into sleep centuries of nights, ego, my love. Reconnect, and cut the claim!

Andrew Selkey

This Time

I will keep coming back to you
 Even though your eyes drip ice for me
 I will keep reaching out to you
 Even though you turn away I will keep loving you
 Even though in other arms you lay
 But, this time
 When I walk away
 This time
 I am gone to stay
 But, if we should meet again
 I hope we are at least friends
 This time.

ANNIE CARPENTER
 1975



DU MEXICO



THE NEW...
THE NEW...
THE NEW...

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Speech Delivered by David Sibeko at the 31st General Assembly Session of the United Nations



CONT. FROM LAST ISSUE

With our Arab brothers we are locked in the same struggle, particularly in the wake of closer links between the Zionist entity in occupied Palestine and the neo-Nazi regime in Azania. We were emboldened in our own war of liberation by the great success of the Palestine Liberation Organization, Egypt, Syria and the other Arab armies, during the October War. More victories of the same nature would be the greatest contribution to our struggle because Zionist Israel after Vorster's visit with Rabin this year, has become an even greater ally of apartheid South Africa. All the freedom fighters of the world are our strong allies because the main force sustaining their oppressors, world imperialism, is the same force sustaining our mortal enemy — the white minority regime in Pretoria.

minority regime in South Africa. Indeed the ranking scandal of our times is how France has most times been completely oblivious, and sometimes devious, in violating United Nations sanctions against the supply of arms and sale of war materials to the South African fascist regime. This scandal has been exacerbated by the extensively published French decision to sell nuclear reactors to South Africa. A dangerous move by any standards.

However, we recognize that on an issue of great significance to the Azanian people and our country's territorial integrity, these countries pledged, in this Assembly, through Foreign Minister Max Van der Stoep of the Netherlands, that they would not grant recognition to the apartheid feud — the Transkei Bantustan.

question whether the United States would recognize the Transkei Bantustan.

WESTERN AND JAPANESE INVESTMENTS

Investments from Japan and western countries, which total 80 per cent of all the money invested in South Africa, have been and continue to be the main pillar of support for white minority rule in Azania. To date the Japanese and western governments have shown little sensitivity and even less sincere concern over the piling evidence of white settler brutality towards the indigenous African majority. These countries are satisfied to pay lip service against apartheid atrocities, such as the wanton murders in Soweto, Alexandra township, Manenberg, Ravensburg, Guguletu, Mabopane, Onewa, kwaMashu, KwaZakhele, Mamelodi, Garankuwa, Mafekeng, Kagiso, KwaThema, Natespruit, Thembisa, Langa, Nyanga, Witbank and Middleburg, to mention but a few places where unarmed peaceful demonstrators have been mowed down by trigger happy South African police. To this day they refuse to join the economic boycott against apartheid South Africa.

We have seen twisted bodies sprinkled like debris in the dusty streets of Black townships all over Azania.

Ever since June 16 newspapers the world over have been full of horror about children who have been detained or have simply disappeared. Police have admitted that six of our people have died in detention, there is evidence that they were tortured to death, the figure is obviously far higher.

It long ago stopped to be enough to merely condemn the apartheid policies of the South African white minority regime and then proceed to provide the financial and military support which makes it possible for the Pretoria fascists to perpetrate these sanguinary crimes. It is sheer hypocrisy to grant an embargo license to kill and then turn around and criticize him for doing a roaring business.

Until western countries abide by the many resolutions of the United Nations which call for an embargo on trade, economic relations and the supply of arms, and they sever diplomatic and cultural relations with apartheid South Africa, they can never escape the charge that their insensitivity to the plight of the Azanian people is influenced by the fact that the victims of oppression in South Africa are in the main Black — as much as by the profits they reap from slave labour provided by the African people.

Recent history bears out this contention: when Hitler conducted programs against the Jews and the people of Europe and sent others to gas chambers and concentration camps, the same powers, particularly Britain and France, and later on the United States, declared war against the Nazi tyrant and the Third Reich. Also they had no qualms about enlisting the support of the Union of Soviet Socialist Republics. Vorster, a dedicated supporter of Hitler during World War II who was detained for pro-Nazi sabotage activities, is now enacting Hitler's policies inside South Africa and even creating his own Vichy-style regimes in the Bantustans, at the same time he passes laws empowering South African aggressor troops to attack any African states south of the Sahara — as recently as last week he threatened war against African states supporting liberation movements. The situation is too similar to that created by Hitler for anyone to pretend otherwise. But west European countries and Japan do not only remain opposed to our just resort to armed struggle but support Vorster in many important ways. What is more, they object to socialist countries aiding freedom fighters with the means to reply to Vorster's Hitler-like institutionalized violence. This is the worst form of double standards.

remain what it is. The threats against non-Africans interfering, when the US itself is supplying investments approaching \$9 billion, topped with a short-lived certificate of respectability from shuttle diplomacy afforded, Vorster simply tells us the US wants its apartheid protege to retain the monopoly of superior weapons in the battle that is now unfolding.

The US has a growing history of taking wrong sides and following incorrect policies in situations like the one in Azania, evidently the lessons of Indochina and Angola have not gone home.

This we must make clear once and for all: our freedom is too precious for us to subordinate it to America's or any other super power's hegemonic ambitions. The Pan Africanist Congress, as the vanguard of our people in their life and death struggle to win back the Fatherland, will take assistance from all people of goodwill. And I will again paraphrase another great leader of the Third World, President J.K. Nyerere of Tanzania; our enemies cannot choose our friends for us.

To portray our liberation movements as puffy in the hands of foreign manipulators is the ultimate insult. Further, we in PAC have fought long and hard, we lost some of our finest cadres on the battlefield end at the gallows; in great numbers we have served savage sentences of imprisonment in Robben Island and other prisons, through bitter winters and scorching summers. As the African Idiom says, we will never let false converts feed on our sweat.

If it is the resolve of the United States or any of the imperialist powers to deny us the victory of a free and democratic Azania under indigenous African rule, let them be warned that the awakened Azanian masses will fight with even greater ferocity against foreign devils and their local lackeys.

TRANSKEI

Today we supposed to be a proving day for the South African white minority regime's policy of apartheid, separate development or whatever nomenclature the racist system now goes under. Billions of dollars have been spent preparing apartheid's first showpiece, the Transkei Bantustan, for international exhibition. On top of the wild spending every fascist dollar was taken to ensure a colorful debauchery. Last night our office received a cable informing us that scores of patriots suspected of belonging to PAC end of planning to disrupt the obscene jamboree have been detained under Proclamation 400, a detention

without trial regulation of the South African Emergency laws in force since the time of Shepoville in Azania's Transkei region. As the whole world knows, those internationally celebrated Azanian authors and actors of the plays "Sizwe Bansi is Dead" and "Island", John Karil and Winston Ntshona, have recently been placed in detention by Vorster's flunkey and so-called prime minister of the Transkei, Kaiser Matanzime. Not a single country responded to the invitation and none has extended the much and expensively canvassed recognition. Consequently, the celebrations have landed like a damp squib.

A race against the Azanian people end their liberation movement has turned into a useful weapon in their crusade against white settler tyranny in South Africa because our people dared to struggle.

AZANIA

During this Session many of the representatives that have taken the floor have referred to my country by the name popularly accepted by the broad movement of our people at home — Azania. Distinguished delegates will have read in the New York Times, in the Christian Science Monitor, the Washington Post and the Manchester and London Guardian, to name but a few papers, that this is indeed the name increasingly used by Black militants and the masses at home. It is no accident that PAC was first to use the name in modern times, our history is a history of always breaking new ground in the struggle for national liberation in Azania. We thank the many delegations who are moving with the current of our national liberation struggle — Long Live AZANIA!

CONCLUSION

Before concluding, I wish to sincerely thank the African Group at the United Nations for having acceded to the PAC's request for the Item on South Africa to be brought before the plenary session of the United Nations General Assembly, this year. In so doing, the OAU member states have once more demonstrated high esteem for Azanian patriots and the thousands who have paved the way to freedom with their precious lives. I also want to thank all of those who supported this motion from the African Group. Our thanks also go to you, Mr. President, for inviting us to address the General Assembly. The world is turning its back on the primitive policies of colonialism of which South African apartheid is a vulgar remnant. We implore all those who pride themselves as custodians of the sacred

The Struggle Against Apartheid



ECC COUNTRIES

We have been critical of members of the European Economic Commission, the ECC, because of the very close diplomatic, economic and even military ties that exist between some of them and the white

We are as yet uncertain whether Foreign Minister Anthony Crosland of Britain jumped the gun when he told reporters of the ECC decision last month, and said that US Secretary of State Dr. Henry Kissinger "has absolutely no intention of doing this" in answer to a

UNITED STATES' INITIATIVES

The significance of the so-called US initiative in Southern Africa at a time when African liberation struggles are approaching complete victory in our candid view, lies in the fact that America wants to see the status quo in South Africa



What Whites Can Do About Racism

By ANGELA THOMAS

On Monday, November 8, an incident occurred in Butterfield Hall which further illustrates the problems of racism which exist on this campus. A group of students were watching "Gone With The Wind" on television when another group of black students entered the room. In passing the television room, they stopped and began to discuss the racist nature of the film and its effect on people watching it.

Some of the students in the television room joined in the discussion, and others tried to listen more closely to the movie. The black students were first asked, and then told to keep quiet or move down the hall by several students in the room, most of whom were white.

Finally, a white male in the room yelled, "Will you people please keep quiet!" At this point, a black male who had been sitting quietly during the discussion watching the movie, jumped up in rage at the use of the phrase "you people" in this situation. He went toward the man who had made the comment, but was prevented from reaching him by barriers in the room. A white woman then told him that if he was going to fight, to go somewhere else. Full of rage and frustration, the black man turned to her and hit her.

A lot of dynamics were in operation in this incident. The black man was incorrect for responding to his anger by hitting the woman, and he apologized later to her. At the same time, an overriding issue is the lack of racial awareness and sensitivity of the individuals who continued to tell the black students to shut up. They were unable to grasp the significance of the content of the discussion about

people that UMass students are not exempt from the racism which exists in our society. That a whole. Any serious person interested in dealing with these problems must make a conscious effort to do something to change the negative trend.

Interesting to note, last Sunday, when "Sounder" was on television, only a small number of students came to watch it, in contrast to the crowd drawn by "Gone With The Wind" for two nights.

All white students who are serious about working against racism, the basic contradiction in this society, must take the initiative to seek out alternative films and experiences which will enlighten them. They must not wait for black students to initiate these programs and must begin to do so themselves.

They must not wait for black students to initiate these programs and must begin to do so themselves. They must not wait for black students to initiate these programs and must begin to do so themselves. They must not wait for black students to initiate these programs and must begin to do so themselves.

The next night a meeting was held to clarify issues and give people a chance to express their feelings. Some of the white students expressed that they learned a lot from this meeting. Others felt that it was a waste of time. Many people refused to acknowledge the racial content of the incident and only wanted to report it as one group watching television and another group disturbing them.

Wake up everybody! How many incidents will it take to convince

Angela Loses Bid to Visit Joanne

By LAWRENCE NAGY

A judge upheld Middlesex County authorities on refusing to allow black activist Angela Davis to visit Joanne Chesimard, who is being held in the county jail awaiting trial for the 1973 murder of a state trooper.

Middlesex County Court Judge Richard S. Cohen denied an application filed by Chesimard's defense attorneys who sought to overturn a decision by Sheriff Joseph DeMarino barring Davis from the jail.

Davis was in New Brunswick yesterday to speak at a private reception at the Rutgers Alumni Faculty Club sponsored by the Annual Conference of Black Lawyers to raise funds for Chesimard's defense.

Levis Myers Jr., a member of the Chesimard defense team, said Davis flew in from California for the fund-raising event. She wanted to see Chesimard because "they are friends," he said.

He contended Sheriff DeMarino violated rules governing visitation rights for prisoners at the county jail by denying Davis access to Chesimard.

Middlesex County Assistant Counsel James B. Convery argued Davis did not come under the categories of visitors allowed by the jail rules. The categories include family members, girlfriends and business associates.

Judge Cohen concluded Davis was not covered by any of the categories. He noted the girlfriend category was "not meant to indicate a mere casual friend of a prisoner and said there was no indication Davis was responsible for the conduct of Chesimard's business affairs.

Defense attorneys had argued that since Chesimard was not to consult with Davis on fund-raising for her defense, the visit could be covered by the business associate category.

Cohen also reviewed a list of persons who have visited Chesimard since she was brought to the jail in New Brunswick in January. The judge concluded DeMarino had not made exceptions previously to the categories of visitors allowed by jail rules. He added, there was no indication there was such a close personal relationship between Chesimard and Davis to justify granting an exception.

In a related statement, Convery filed suit on behalf of DeMarino in Superior Court seeking to reverse the decision of a hearing examiner who concluded Chesimard should be moved from her present cell in the jail to the minimum security county workhouse in North Brunswick.

The suit called the decision by hearing examiner David Pleshnick "improper, arbitrary, capricious and without foundation in fact or law." Pleshnick, a New Brunswick attorney, conducted the hearing last month after U.S. District Court Judge George H. Barlow ruled Chesimard should be given a "procedural due process hearing" on the reasons for the isolation cell confinement in the jail.

NUMMD is a Black Student Weekly of the University of Massachusetts at Amherst. Our offices are located in 103 and 115 New Chute House. Telephone Numbers are (413) 545-0061 and 545-0062.

Unpaid editorials represent the view of this paper. They do not necessarily reflect the views of the University of Massachusetts. Signed editorials, columns, reviews, cartoons, and letters represent the personal views of the authors.

From the Editors of NUMMD
 • Theory, practice end struggle has been the essence of this paper.
 • We will be guided by the level of the business raised.
 • Executive Editor: Wadade Tzake
 • Managing Editor: Willie Wheeler
 • Cultural Affairs Editor: Karier Zachery
 • Photo Editor: Edward Cohen
 • Graphic Editor: John Johnson
 • Editor At Large: Rudolph Jones Annie Carpenter
 • News Editor: Freida Jones Sura Lona

Last Grave at Dimbaza
 A film portraying the repressive atmosphere in which the victims of South Africa's Apartheid system are compelled to live. Dimbaza is a resettlement camp in one of the so called "Black Areas" in South Africa where women and children not needed by the white economy are sent.

Tuesday, November 30, Harter Auditorium, 8 and 10. Admission \$1.00



Marion Brown

Marion Brown: Revulsive Concepts in Black Music is a Lecture-Demonstration, The Center for Racial Understanding, Moore House, Southwest, at 7:30, Monday, November 29

On Monday, December 6, 1976, Frederick Douglass comes Amherst by way of the Center for Racial Understanding, the Malcolm X Room, and the Five College Lecture Fund Committee. Arthur Napier Burghart will give a performance of the Outstanding Black Spokesman from the 19th Century. Burghart shares with you his Bicentennial gift to America. Arthur Napier Burghart, a man of many talents, is an actor who has appeared in motion pictures, repertory theatre, both on Broadway and Off Broadway plays.

"Cotton Comes to Harlem" and "Network" motion pictures are to his credit. He has performed in a variety of plays like: Barak's "The Slave", "Dutchman", Shakespeare's "Richard III", "King Lear", "D. Nell's "The Icceman Cometh", "Empor Jones" and many many more.

Douglass, born into slavery, named Frederick Augustus Washington Bailey in Tuckehee, Maryland in 1817. At eight he was sent to Baltimore to work for one of his masters relatives. In 1837, he fled from his owners, to avoid capture he dropped his two middle names and changed his last name.

At a meeting of the Massachusetts Antislavery Society in 1841 Douglass told what freedom meant to him. The audience was so impressed that the society hired him to lecture about his experiences as a slave. During the early 1840's, Douglass protested against segregated seating on railroad trains by sitting in cars reserved for whites. He had to be dragged from the white cars. Douglass also protested against religious discrimination. He once walked out of a church that kept blacks from taking part in a service until all the whites had finished participating.

"Narrative of the Life of Frederick Douglass," an autobiography, was published in 1845. Douglass feared that this identity as a runaway slave would be revealed when the book was published, so he went to England for a year. In England, he continued to speak against slavery. He also found friends who raised enough money to buy his freedom. Upon his return to the United States in 1847, he founded an antislavery newspaper the North Star in Rochester, N.Y. Douglass charged that employers hired white immigrants ahead of Black Americans. He accused even some abolitionist business of job discrimination against Negroes.

The stimulating live performance will take place in the Southwest Center of Performing Arts (Hampton) at 8:00 p.m. It is free and open to the public.

For further information contact Bill Hesson at 5-2351

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On Friday, December 10, and Saturday, December 11, a block-buster of a concert will take place at the Fine Arts Center Concert Hall.



Jo Jones

University of Massachusetts at Amherst, when superstars, Dizzy Gillespie on Trumpet, Pianist Mary Lou Williams, Jo Jones on Drums, Ron Carter, Bass, and James Moody, Saxophone, join their incomparable talents for an evening of music.



James Moody

The concerts, a milestone in musical offerings at the Amherst campus, will bring together for the first time in this area these outstanding musical treasures of America who have become legends in their own lifetimes and of each



Mary Lou Williams

whom has received world acclaim for their individual performances. Billed as "an evening of giants" the concerts are the third event in the celebrity series sponsored by the University's Arts Council.



Dizzy Gillespie

Tickets, which will go on sale on Monday, November 29, may be obtained at all Ticketron outlets as well as at the Fine Arts Center end are priced at \$7, 6, and 5 for the general public; one-half price for UMasse-Amherst students; one dollar off the regular price for other students and for senior citizens. The Fine Arts Center box office is open from 9 to 4 each day, Monday thru Friday. For further ticket information call 545-2511.

Scottsboro

For 64-year-old Clarence Norris, believed to be the sole survivor of Alabama's racist conspiracy of terror that practically destroyed the lives of the innocent Black men more than four decades ago, the nightmare of Scottsboro lingers on.

Despite the numerous books documenting the innocence of the Scottsboro Brothers and the widely publicized testimony of the two alleged "rape victims" that actually no rape took place, Clarence Norris after spending 15 years of his life in prison is still being pursued by the same criminal Alabama courts that tried to railroad him and eight other Black defendants to the chair in 1931.

The victims of frenzied white vigilantes, the nine Scottsboro Brothers were some of the millions "riding the rails" in search of work during the Depression when they were taken off a freight train by a racist mob. They were sentenced to death for allegedly raping two white women after an nocturnal attack conducted in an atmosphere of racist hysteria. It was only a mass national movement which forced the Alabama authorities to commute their death sentence to long prison terms.

Today the terror of Scottsboro lives on. Four of the Scottsboro

Brothers are dead (one driven to suicide) and the whereabouts of four others remain unknown.

Clarence Norris, now 64, in recent Brooklyn history, recently applied for a pardon from a 1946 parole violation because he felt he had "suffered enough for something I didn't do." The Alabama Parole Board answered by branding him a "fugitive from justice" and demanding his extradition.

It was only two years ago that one of the biggest murderers in contemporary history, a criminal responsible for the killing and maiming of millions of Vietnamese people, was given a full-fledged pardon by the President of the United States. Yet an innocent Black worker, the victim of one of the most frightful frameups, is instead being treated as a criminal by the racist Alabama courts.

If Ford or Carter were really interested in justice, they should, as they have only too conspicuously aimed at the Black community, they could announce they would pardon Clarence Norris and other victims of racist injustice in the North and South. If they wanted a real debate, wouldn't that be an honest-to-goodness issue on which to take a stand?

World History

Lillian Roberts, associate director of DC 37, AFSCME, condemned the Scottsboro trial as an attack against vital services, especially in regards to the Black and Latin communities.

Dennis Serrette, president of the New York chapter of the Coalition of Black Trade Unionists, threw the weight of his organization behind the efforts of the Citizens Coalition to Save the Schomburg, a cause he said "every progressive should support."

Claudette Furlong, a leader of the May 1 Anti-Apartheid Day Committee, linked the struggle for the Schomburg with the struggle of the African masses in Soweto as struggles "against the same enemy."

The program concluded with a report of the many activities organized by the Citizens Coalition to Save the Schomburg by Anthony Johnson, a founding member of the coalition end a staff member at the Schomburg for

CONT. PAGE 7

Missing Page of World History

Scholar John Henrik Clarke spoke of his first impressions of Arthur Schomburg as a man whose life history he described as the "missing page of world history." Clarke spoke of both the historical significance of the Schomburg Center and the YMCA when the meeting was taking place. He pointed out that this YMCA had been the place where "Malcolm X had addressed rallies, where Black actress Cicely Tyson had first auditioned," and where other well-known Black people first appeared publicly. Clarke explained that it was the strong feeling of Arthur Schomburg that his collection remain in Harlem, easily accessible to the Black community.

All Rasheed, a minister of the Nation of Islam, told the crowd the struggle waged by Arthur Schomburg is still continuing today through you. He urged the crowd to call on all to join the struggle to save the Schomburg.

Black Women Struggles

today as to who has been oppressing whom. Since the advent of Black power, the Black male has exerted a more prominent leadership role in our struggle for justice in this country. He sees the system for what it really is for the most part, but where he rejects its values and mores on many issues, when it comes to women, he seems to take his guidelines from the pages of the *Ladies Home Journal*. Certain Black men are maintaining that they have been castrated by society but that the Black woman somehow escaped this persecution and even contributed to this emasculation.

Let me state here and now that the Black woman in America can justly be described as a "slave of a slave." By reducing the Black man in America to such object oppression, the Black woman had no protector and was used, and is still being used in some cases, as the scape goat for the evils that this horrendous system has perpetrated on Black men. Her physical image has been maliciously maligned; she has been sexually molested and abused by the white colonizer; she

capitalist system found it expedient to enslave and oppress them and proceeded to do so without consultation of the signing of any agreements with Black women.

It must be pointed out at this time that Black women are not resentful of the rise of power of Black men. We welcome it. We see in it the eventual liberation of all Black people from this corrupt system of capitalism. Nevertheless, this does not mean that you have to negotiate one for the other. This kind of thinking is a problem of miseducation; that is either x or y. 6. It is fallacious reasoning that in order for the Black man to be strong, the Black woman has to be weak.

Throwing off the yoke of capitalism and oppression, then we are talking about the total involvement of every man, woman, and child, each with a highly developed political consciousness. We need our whole army out there dealing with the enemy not half — an army.

There are also some Black women who feel that there is no more productive role in life than having children. This attitude reflects the conditioning of the society in which we live and is adopted from a bourgeois white model. Some young sisters who never had to maintain a household and accept the confining roles which this entails tend to romanticize (along with the help of a few brothers) this role of housewife and mother. Black women who have had to endure this kind of function are less apt to have utopian visions.

Those who project in an intellectual manner how great and rewarding this role will be and who feel that the most important thing that they can contribute to the Black Nation is children are doing themselves a great injustice. This line of reasoning completely negates the contributions that Black women have historically made to the liberation struggle. These Black women include Sojourner Truth, Harriet Tubman,

Mary Bethune, and Fannie-Lou Hamner to name a few. We live in a highly industrialized society and every member of the Black nation must be academically and technologically developed as possible to wage a revolution. We need competent teachers, doctors, nurses, electronics experts, chemists, biologists, physicists, political scientists, etc. Black women sitting at home reading bedtime stories are just not going to make it. 7.

Economic Exploitation of Black Women

The economic system of capitalism finds it expedient to reduce women to a state of enslavement. They often times serve as a scapegoat for the evils of the system. Much in the same way that the poor white cracker of the South, who is equally victimized, looks down upon Blacks and contributes to the oppression of Blacks, so, by giving to men a false feeling of superiority (at least in their own home or in their relationships with women), the oppression of women acts as an escape valve for capitalism. Men may be cruelly exploited and subjugated to all sorts of dehumanizing tactics on part of the ruling class, but they have someone who is below them — women.

Women also represent a surplus labor supply, the control which is absolutely necessary to the profitable functioning of capitalism. Women are systematically exploited by the system. They are paid less for the same work that men do, the jobs are specifically related to women are low-paying and without the possibility of advancement. Statistics from the Womens Bureau of the U.S. Department of Labor Show that in 1967 the wage scale for non-white women was the lowest of them all.

White males \$6,704.00
Black males 4,277.00
White females 3,991.00
Black females 2,861.00

CONTINUED NEXT WEEK



Cont. from last issue
By NALIKU HAIKU SUDAN

In attempting to analyze the situation of the Black woman in America one crashes abruptly into a solid wall of grave misconceptions, outright distortions of fact, and defensive attitudes on the part of many. The system of capitalism under which we all live has attempted by many devious ways and means to destroy humanity of all people, and especially of Black people. This has meant an outrageous assault on every Black man, woman, and child who resides in the United States.

In keeping with its goal of destroying the Black race's will to resist subjugation, capitalism found it necessary to create a situation where the Black man found it impossible to find meaningful or productive employment. More often than not, he couldn't find work of any kind. And the Black woman was manipulated by the system, economically exploited and physically assaulted. She could often find work in the white man's kitchen, however, and sometimes became the sole breadwinner of the family. This predicament has led to many psychological problems on the part of both men and woman and has contributed to the turmoil that we find in the Black family structure.

obsessed with conspicuous consumption, and limiting life's functions to simply a sex role. We unqualitatively reject these respective models. A woman who stays at home caring for the children and house leads a very sterile existence. She must lead her life as a satellite to her mate. He goes out into the world and brings back part of the world for her. His interests and his understanding of the world becomes her own and she cannot develop herself as an individual having been reduced to only a biological function. This kind of woman leads a parasitic existence that can aptly be described as legalized prostitution.

The above example is found in the white middle and upper classes of the American society and are goals that many bourgeois Blacks ascertain to become. Furthermore, it is idle dreaming to think of Black women simply staying in the house watching soap operas like the middle class ideal is shown. Most Black women have to work to help hous, feed, and clothe their families. Black women make up a substantial percentage of the Black working force, and this is true for the poorest Black family as well as the so called "middle-class" family.

Black women were never afforded any such phony luxuries.



has suffered the worse kind of economic exploitation, having been forced to serve as the white woman's maid and wet nurse for white offspring while her own children were more often than not starving and neglected. It is the depth of this degradation to be socially manipulated, physically raped, and used to undermine your own household, and to be powerless to reverse this syndrome. It is true our husbands, fathers, brothers, and sons have been emasculated, lynched, and brutalized. They have suffered the cruelest assault on mankind that the world has ever known. However, it is a gross distortion of fact to state that the Black woman has oppressed Black men. The "those who are exerting their 'menkind'" by telling Black women to step back into a domestic, submissive role are assuming a counter-revolutionary position. Black women likewise have been abused by the system and we must begin talking about the elimination of all kinds of oppression. If we are talking about building a strong nation, capable of



Unfortunately, neither the Black man nor the Black woman understood the true nature of the forces working upon them. Many Black women tended to accept the capitalistic evaluation of manhood and womanhood and believed in fact, that Black men were shiteless and lazy, other wise they would get a job and support their families as they ought to. Personal relationships between Black men and Black women were thus torn asunder and one result has been the separation of man from wife, mother from child, etc.

America has defined the roles to which each individual should subscribe. It has defined "manhood" in terms of its own interests and "femininity" likewise. Therefore, an individual who has a good job, makes a lot of money and drives a Cadillac is a real "man," and conversely, an individual who's lacking in these "qualities" is less of a man. The advertising media in this country continuously informs the American male of his need for indispensable signs of his virility — he brand of cigarettes that cowboys prefer, the whiskey that is a masculine tang, or the label of his jockeys strap that athletes wear.

The ideal model that is projected or a woman is to be surrounded by hypocritical homage and estranged from all real work, spending idle hours primping and preening,

Though we have been browbeaten with this image, the reality of the degrading and dehumanizing jobs that were relegated to us quickly dissipated this mirage of womanhood. The following excerpts from a speech that Sojourner Truth made at a Women's Rights Convention in 1851 shows us how misleading and incomplete a life this model represents for us:

"Well, chilren, whar dar is so much racket dar must be something out o'kilter. I think det 'dix de niggers de de Souf and de women at de Norf all a talkin 'bout rights, de white men will be in a fix pretty soon. But whar's all dis here talkin 'bout? Dat man ober dar say dat women needs to be helped into carriages and lifted ober ditches, and to have de best place every whar. Nobody ever helps me into carriages, or ober mud puddles, or gives me best places...I have plowed, and planted, and gathered into barns, and no man could head me — and arnt I a woman? I could work as much as a man (when I could get it), and bear de lash as well — and arnt I a woman? I have borne five chilren and I seen 'em mas' all sold off into slavery, and when I cried out with a mother's grief, none but Jesus hears — and arnt I a woman?" 5.

Unfortunately, there seems to be some confusion in the movement



Part-Time Student Job

The Student Activities/RSO Office currently has open two (2) part-time positions open for Coder/Keypunchers. These positions are available to UMass undergraduate students.

Qualifications: Applicants must be able to type 50-55 words per minute and have general mathematics skills.

Responsibilities: Coding of source documents into keypunch formats, verification, keypunching and batch total preparation.

Applications: Applications can be obtained from the Student Activities—RSO Office, 416 Student Union, 9:00 - 5:00 Monday, Tues., Thursday, Friday; 12:30 - 5:00 Wednesday.

The Student Activities—RSO Office is an equal opportunity employer.

The Trial Legend



Craeman Gethers

Over a year has passed since the incarceration of Earl Brown and Craeman Gethers for the McDonald robbery. During this time, the two men have appeared in five court sessions where the process of "separate but equal" has been used. Finally, the two students have been confronted by a powerful court system that has tricked and contradicted itself. In this respect, we have called all three processes a part of "The Trial Legend."

Craeman Gethers was convicted of the McDonald robbery on July 24, 1975. Earl Brown was convicted three months later (October 22, 1975). Since the two conviction trials which were marred by contradictory statements, and the imbedded racism that is faced by oppressed people around America, the two men have had three tedious appearances. The first appearance was on February 5, 1976. Judge Tamburello (the trial judge for Earl Brown) was scheduled to rule on a number of motions including one for a new trial. The trial was attended by supporters who were entertained by Judge Tamburello's accusations that the court's integrity was damaged by emphasizing the case as racism. Basically, the attitude subsided when Judge Tamburello found out that he would be reinstated after he retired on February 5th. The news helped the judge to eventually decide on remanding Brown to the Northampton House of Correction. The order would allow Brown to continue his schooling, and serve his sentence. But the remand order fell far short of its intentions, and was confirmed by Deputy Master Burt of the Correctional House, that the act was illegal. The mistake led to a cancellation of Earl Brown's program, which brought about the February 27th hearing. The second trial brought on the introduction of an implied rule of the trial legend, the separate but equal clause. The trial corrected the problems Judge Tamburello had left with the remand order which held up the paper transfer from Walpole to Northampton. Because Judge Kent Smith was unfamiliar with the prior trial (conviction trial), the legend was allowed to continue. In April 16th, when he would meet the state's criteria for being within eighteen months of period. The second negative aspect, was the use of the separate but equal clause

which was Craeman Gethers was appearing before Judge Hayer for motions on discovery of evidence, post-bail, and the motion for a retrial. The separate but equal clause which was evident by placing Earl and Craeman in different institutions, was used to keep them apart during the February 27th appearance of both men. The simultaneous appearances emphasized the unwillingness of the court to admit that it has made a mistake. The contradictions of the polygraph



Norfolk Prison

where in one case it is used against Earl Brown, while Craeman polygraph was considered invalid; the subsiding of the court's to believe the contradictory statements by the three witnesses; the waste of money to railroad two innocent individuals; the threats of placing these individuals in a hostile environment; and the warning that the Northampton system has emphasized to oppressed people by hiding under the shields of justice. These were the elements that the fourth trial incurred. The fact that reforms in this society for outweigh one's freedom. The appearance was before the third judge since February 5, when Judge Tamburello the original trial judge retired (but was reinstated on April 29th). Judge Tisdale was assigned to the Earl Brown's April 9th appearance. The Trial legend in this appearance, brought out the fact that Tisdale had ruled on prior motions in this case. The actions that concluded, emphasize that he would not change the situation. In this respect Judges can act more like the District Attorney which contradicts the impartiality they should have.

The legend was helped by the attitude of the judge, as well as the April 16 eligibility date for work release for Earl Brown. On April 16th, Judge Tisdale denied the motion for post-bail, while the work-release program was delayed three times until a letter from the Boston Correctional Office approved the program on June 1st. The final appearance was on July 2, when Craeman Gethers appeared before Judge Hayer with his fourth lawyer (Matthew Finberg). The trial brought out Craeman's claim for a retrial. The first claim was based on the testimony of witnesses who verified that Craeman was on crutches. Secondly, because two private polygraphy test verified that Craeman Gethers did not participate in the McDonald robbery. Judge Hayer who stated that he needed some information from the polygraphers delayed his decision. The decision was delayed for two months. Judge Hayer denied the motion for a retrial because "that the Court was not impressed with the experience of the Craeman" and that the decision to use or not witnesses is a matter of defense tactics and strategy, that if witnesses were available to the defendant and were not used he cannot be heard later to ask for a new trial on the basis that they were not called to him."

The attitude of both Judges has



Robert Earl Brown

tremendous damage. In the entire case, there have been seven lawyers used. One has to ask, when will the defendant be able to obtain proper representatives. The incompetency of past lawyer questions the status of our present lawyer and any future lawyer if there is a need. But the reality of an answer can be seen by where the defendants are at. The incompetency of our case has left Craeman in Norfolk, while Earl Brown has traveled from Walpole, Norfolk to Northampton.

In summation, the reforms have only been promised as a

mechanism to hold off the stream that has been raised by the Pioneer Valley College community. One has to submit that the legend of reforms will always remain as long as the oppressed individuals do not stand for their rights that are guaranteed by the Constitution. It would only take the judges a wink of the eye to understand that there is a court for the poor, and one for the rich. Thus, it is not hard to believe that a Petty Hearst can get out for Thanksgiving, while individuals like Craeman Gethers and Earl Brown have to remain incarcerated because society wanted some "niggers."



Mass Support for Gethers and Brown.

File Suit On Behalf of 5 Nationalists

WASHINGTON, D.C. — The judge of the district court of Washington, D.C., John J. Sirico, directed the government of the United States to show cause why it is opposed to the consideration of a petition which demands the freedom of Andres Figueroa Cordero.

The petition of habeas corpus is part of a lawsuit filed on behalf of the Five Puerto Rican Nationalist prisoners — Lolita Lbaran, Oscar Collozo, Rafael Cancel Miranda, Irvin Flores, and Andres Figueroa Cordero — which accuses the United States of violating their human rights and violating their rights as prisoners of war.

The government alleges that the federal court has no jurisdiction over the case and petitioned that the case be transferred to a state court in Missouri, where Figueroa Cordero is currently incarcerated.

Sirico, who had questioned the honesty of president Richard M. Nixon during the Watergate case, gave the government until next Monday to present its case.

From Ciudad the charge of violating the human rights of the prisoners is based on the fact that the prisoners are not allowed to write to each other, receive literature of their choice, or receive visitors unless they were known to them prior to their imprisonment.

The United States has continually refused to recognize the Five as political prisoners, claiming that theirs was a criminal act.

However, the lawsuit states that the Five are prisoners of war since they are citizens of a nation occupied by the United States.

The suit was filed here by the National Lawyers Guild, the National Conference of Black Lawyers, the National Prisons Project, the American Civil Liberties Union (ACLU), the Puerto Rico Legal Institute and the Center for Constitutional Rights.

Emilio Soler Marti, Director of the Puerto Rico Legal Institute and lawyer for the Five Nationalists stated that the conduct of Judge Sirico "is a positive sign in favor of the just cause for the proposed incarceration."



Rally outside Whitmore, Spring '76



U.S. Intervention



Before 1940, the United States had assumed tactical responsibilities only in Latin America and to some degree in East Asia. Of all the regions of the world, the one which required least direct responsibility was Africa. Thus, it has often been said that the United States had no interest in Africa and no policy toward Africa. That was not true, but at least up to 1960 the United States felt, correctly, that its interests were, by and large, well-protected by the tactical decisions of the four major colonial powers (Great Britain, France, Belgium and Portugal), plus South Africa.

That does not mean that the U.S. Government approved every policy of every colonial government. It means that overall, nothing was seriously enough wrong from a U.S. point of view to warrant direct intervention. Now and then, the United States would make quiet suggestions about "changes"; these were most often ignored. Now and then, spokesman for the administration in office would make a public declaration of liberal ideology which no one took seriously, as well they ought not to have done. But that was it. Otherwise the motto was: *haar no ail, saa no avil, spaak no avil.*

What changed this quiet contentment? As usual in history, the complacency of the powerful was undone by the refusal of the oppressed to acquiesce. This "peaceful" decolonization of Africa "downward", that is from north to south, had been launched well enough by Great Britain and France in the 1950s. Things got a bit sticky for France because of Algeria, but General de Gaulle got the train back on the track. The political objective was simple. The claim was that African middle classes to local political power end a share in the world economic pie would be granted in return for two things: no substantial change in the nature of economic ties to the Western world, and internal policing by these middle classes of their potentially radical peasants and workers.

The fact that an American ambassador was at that time moment negotiating in Nairobi with the U.N.C.'s Foreign Minister, Thomas Kenza, under the auspices of Kenya's President Jomo Kenyatta and the Organization of African Unity, didn't seem to make anyone in Washington blench. When the Japanese pulled much the same thing before Pearl Harbor in 1941, Franklin Roosevelt called it "a day that will live in infamy." But what is infamous when done by Japanese to Americans is "humanitarian" when done by Americans to Congolese.

In any case, U.S. intervention worked. Within two more years General Mobutu was securely ensconced in the Congo, Nkrumah was ousted in Ghana and Ben Bella in Algeria, and the Angolan revolution ground to a temporary halt. From the point of view of African liberation, the decade from 1964 to 1974 was ten long years of frustration, stagnation, and a deteriorating status quo. The United States had done what needed to be done in the Congo and could leave Angola to the Portuguese, Zimbabwe to the British, Namibia to the South Africans, and everyone else to the local boys.

The spurt of Kennedy liberalism — a vote here and there denouncing the Portuguese at the United Nations; some scholarships to political refugees — died down. Mr. Johnson was preoccupied with Vietnam and the Dominican Republic. Mr. Nixon began to consider *avan more* open support of the white regimes in southern Africa with National Security Staff Memorandum 39 (a product of Mr. Kissinger's staff).

Although one or two of the new African governments were a bit rambunctious (notably Kwama Nkrumah's Ghana and Sakou Touré's Guinea), the "peaceful transfer of power" was seen by Great Britain, France and the United States as a splendid success — until July 1960, when the newly independent Congo-Leopoldville, now Zaire, "exploded."

The Congo exploded for two reasons: Belgium, which was running the tacit show, had no previous experience with decolonization and made fearful errors. But even more important, for the first time decolonization had touched the "sensitive" zone of southern Africa. It was like a dantist finally getting near the nerve.

The Congo was part of Africa's mineral-rich area and it had a significant contingent of white settlers. Of course, it could have been "decolonized" without danger to Western political and economic interests; Britain's successful operation just four years later in Zambia — also mineral-rich and with settlers — proved it could be done. But the Belgians lacked Britain's acquired talents. So in the Congo, Katanga "seceded" and Patrice Lumumba ran around aggressively asserting Congolese interests and actually dared to ask the Russians for some transport planes to fly his troops into Katanga to put down the Belgian-protected rebel forces. Panic bells rang in Washington, London, Lisbon and Pretoria. And the United States stepped in.

It took the United States — operating both directly and via the United Nations — four to five years to pull the chestnuts out of the fire. But in 1964, United States (not Russian) transport planes flew Belgian paratroopers to Jump near Stanleyville (now Kisangani) and join South African mercenaries already on the ground. Together, they liquidated the National Liberation Council, the heirs of Lumumba's nationalist movement.

What a shock it was, then, on April 25, 1974, when the Portuguese Government fell — or rather crumbled from within as the result of a decade of patient, painful corrosion of its power and intamalgamated legitimacy by the PAIGC in Guinea-Bissau, the MPLA in Angola, and FRELIMO in Mozambique. Despite presidential warnings from General Spínola and others, the United States was caught unawares.

It took the United States, with Vietnam and Watargata on its mind, about sixteen months to realize how far things had gotten out of hand, and to comprehend that the new "reformed" Portuguese Government would be unable to arrange one of those harmless little decolonizations in Angola. When Kissinger did finally wake up, it was too late. The United States tried to do something in Angola, directly and via South Africa, but it was abortive.

The alarm bells went off again — both in Washington and in Pretoria — as they had in the summer of 1960. It took four to six years of hard work later time to get Africa back under Western control. Can it be done again? Not so likely, but neither Mr. Kissinger nor Mr. Vorster are the kind to give up easily.

Of the two, Vorster is the more knowledgeable and the more suave. He is also the more desperate. He has seen the menace of revolution coming for a long time now, even before Portugal's collapse. And he has been trying to head it off by "detente." To understand the Kissinger mission one must know what Vorster meant by detente.

Pending the ability of the oppressed Black majority to shake the regime from within, independent nations had been trying to undermine South Africa's international legitimacy and respectability by formal condemnation and practical isolation. Hence they sought to pass resolutions in the U.N. and to achieve diplomatic, economic and cultural boycotts. Bit by bit, this was working. The United Nations passed ever more militant resolutions and more and more Western nations voted for them. An arms embargo was theoretically

enacted under international law. Diplomatic, transport and economic ties were broken at least by most Third World and Socialist countries. One after another, international sports organizations barred South Africa from participation.

All this involved only pinpricks in material terms, since arms flowed in anyway, and trade and industry flourished, thanks to open and covert Western cooperation. But the moral isolation was beginning to have its effect — on the morale of the white regime, on the recognition for Transkei, a Bantustan scheduled to become Black majority, and on "liberal public opinion" in the West.

From 1964 to 1974, the international anti-apartheid campaign represented a growing hothouse to the regime. It wasn't a crisis, but to sophisticated analysts (including Vorster), it boded no good. The way to harden a campaign to illegitimacy. It was Vorster's "datante." The idea was to get at first tacit, then open, support for "normal" relations between independent African nations and white South Africa.

Vorster started with the easy states — weak neighboring countries with conservative regimes: Malawi, Lesotho, Swaziland. Then he started after bigger fish among the ex-French colonies: the Malagasy Republic, the Ivory Coast, Gabon. He was working his way to still bigger fish like Zaire, Zambia and Kenya. And somewhere out on the horizon, he thought maybe Nigeria could be persuaded to join the list.

It must be said that Vorster was a very prudent and patient fisherman and he was doing quite well. To be sure, he had to change the range backing from Paris, London and Washington; but he was making the decisions. He has even been involved since 1966 in a quiet effort to decolonize Rhodesia. He couldn't say this too loudly, since his own voters were not sophisticated enough to understand the tactic, but Harold Wilson knew what was going on, and so did Ian Smith.

Vorster was a good enough tactician that even the Portuguese coup did not slow him down. He was in fact merely emboldened to try to draw Mozambique into the net. What undid Mr. Vorster's strategy was a coup which failed to do. Vorster was undone by Kissinger's false start in Angola. Nothing is worse in war and politics than starting an aggressive action and not going through with it. Kissinger tried to overthrow the MPLA in Angola in the summer of 1975, persuaded the normally more prudent South Africans to commit their troops to sustain UNITA, and then pulled back. Nothing as disastrous as that had happened on the West since the Suez operation of 1956.

And Vorster had to pay the cost. The carefully constructed emergent arrangements for "detente" were suddenly abandoned by many of the prospective partners, worse, the war of attrition had been underway since 1964 in Zimbabwe and Namibia finally spread into South Africa itself. Readers of *The New York Times* commenced to hear of Soweto, and Soweto turned out to be only the start of a continuing end organized action.

Mr. Vorster said to Mr. Kissinger: "do something, you undid yours" my careful planning. And there's no time to lose. It was at this point, and only then, that Kissinger began to engage in "shuttle diplomacy." When for the first time the South African regime was seriously and imminently threatened from within, the United States "entered" the region — not to achieve a "peaceful solution" but, quite the opposite, to struggle to contain the movement for African liberation.

The scheme is very simple. [1] Dump the Rhodesian whites quickly. Buy them off. These whites stole the land from the Africans, and made a handsome profit for twenty-five to seventy-five years on the stolen property end underpaid African labor. But never mind. Use some U.S. taxpayers' money to reward these whites one last time,

give them a hefty start on their new life in Canada or Argentina. (None of them would want to go to Britain; the standard of living there is too low.) [2] Create a puppet independent state in Namibia with a large political role for the white settlers, and a semi-permanent invitation to the South African armed forces to station troops there. [3] Do a minor cosmetic job in South Africa, eliminating so-called "petty apartheid." Buy off the Coloureds (those of "mixed ancestry"). [4] Set international recognition for Transkei, a Bantustan scheduled to become "independent" this year. Thus, set the stage for the ultimate partition of South Africa with the 20 per cent of whites retaining 80 per cent of the land area (including all the mines and factories). [5] Re-legitimize Vorster and the white regime by getting the so-called "liberal" press to praise Mozambique, Zambia, Botswana and Angola) to meet with Vorster and "trade" the rights of Blacks in South Africa for concessions to Blacks in Zimbabwe and Namibia. [6] Set in motion the program that President Ford is presenting to the American voters as a great contribution to world peace. It is this noble program that Carter and Mondale and Senator Clark (the official Democratic "liberal" on southern Africa) are afraid to criticize. They all wish Kissinger well. And if they come into office, do they propose to do more of the same?

The United States is in southern Africa now in a big way. Vorster no longer is in tactical command. No doubt he liked it better before. But U.S. tactical leadership is a price he had to pay to preserve privilege for his voters. And he is a sensible man. Kissinger's mission is a setback for the liberation movements. They know it, and are saying so loudly. The "front-line Presidents" know it too. But the United States can wield a mighty big stick when it wants to, and they are being careful.

Just recently I went down to Washington to participate in a conference called by the Methodist Church on southern Africa. At lunchtime a lot of Congressmen showed up and I happened to be sitting across from a rather prominent liberal Republican Senator. He asked me what the conferees thought of Mr. Kissinger's mission. I told him not much, and I explained why. He then asked me that old liberal question: "What can the United States do to make sure that it doesn't end up this time on the side of the wrong people?" I gave him the only answer I know: *Gat on the side of the right people.*



Importance of Cuba to the Third World

Repression on Pine Ridge

FRADANE



From left to right: Dr. Robert Marquez, Irma McClaurin, Dr. Johnetta Cole, and Andrew Salkey.

Prof. Cole read a recent speech given by Castro during the anniversary of the Cuban revolution. It was a response to attacks on Castro by Kissinger saying essentially that Cuba had no business in Africa. Fidel found that so astounding, that in his speech he replied: "We are an Afro-Latino Nation. Africa's blood flows freely through our veins." The two nations, Cuba and Africa are linking historically and culturally to one another, and these links are indestructible. What is crucial about

Fidel's statement is that in addition to the presence of Africans in the country — this reality is part of a daily procedure. The opposite is true about the United States where African presence is also a reality but it will be a rare thing indeed to have a Jimmi Carter admit, "Africa's blood flows freely through our veins."

Cole spoke on the reception, and perspective of African Nations; how they look upon Cuba. She quotes Agostinho Neto, "Long Live Cuban and Angolan Friendship."

What is also remarkable about Cuba is that once Capitalism left the country there was eliminated a need to divide the Cuban peoples. Andrew Salkey — If you haven't heard this fine, fine writer read yet, I advise you to grab a chance at hearing him vocalize his artistic expression. Salkey read a poem of Guillen's which he himself called a "chunk of splendor." Indeed it was. The Poem is called "Arrives" and it was indeed beautiful, as also "The Guiriries arrive" ... more on Salkey's own poetry later in Part II of this article.

Bob Marquez compared the similarity of the Neo-Colonial position of Cuba was similar to the situation of Puerto Rico today ... It is important for those interested in solving the Puerto-Rican situation to look at how Cuba dealt successfully with US neo-colonialism. To Be Continued

Leonard Peltier is a 32 year-old Lakota (Sioux) man who is wanted by the FBI for his alleged participation in a gun-battle on Pine Ridge Reservation in South Dakota that left two FBI agents and one Indian man dead on June 26, 1975. Peltier is seeking political asylum in Canada, where is presently held in prison, because he and his supporters are convinced that the US authorities simply want to stop Leonard Peltier, whether that be by putting him in a US jail or by other means. At the moment, Peltier's case is before Ron Besford, the Canadian minister of Justice. Progressive peoples throughout Canada and the US are pressuring Besford not to extradite Peltier, but the chances of Besford's recognizing the political nature of Peltier's case, and hence granting him asylum, are slim.



Two of the four, Robert Robidau and Darrelle Butler, were acquitted July 28 this year by an all-white jury in Cedar Rapids, Iowa. Lacking hard evidence on which to try the two the government built a circumstantial case which included at least one witness who was offered money, 24-hour security and leniency on charges pending against him in return for his testimony.

The jury simply refused to buy the government's story. However, the government has had the benefit of this first try and will have its story tight if it brings Peltier and (if his charges are not dropped) the fourth defendant, James Eagle, to trial. Peltier's fight for asylum becomes all the more necessary when some other facts surrounding the case become clear.

Anne Mae Aquesh, a Mic-Mac woman from Nova Scotia, was also an AIM activist on Pine Ridge. In March of last year, her body was found in a culvert on a lonely road in one of the outlying districts on the reservation. The FBI maintained that Aquesh died of exposure and quickly buried the body, before notifying next of kin. In an act of typical FBI brutality, they severed Aquesh's hands and sent them to the Justice Department in Washington, D.C. for identification. While the FBI, who keep close tabs on all Pine Ridge activists, did not need to find out who Anne Mae was, they were in some way attempting to cover up the nature of her death.

When a federal judge demanded a new autopsy from an independent pathologist, it was quickly discovered that Aquesh did not from exposure but from a .38 caliber bullet in caliber weapon used almost exclusively by police) in the back of the head.

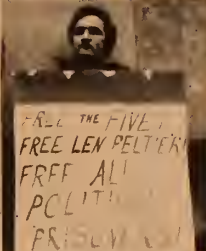
If the FBI is willing to comply in assassination at least to point of covering for some persons or organizations hostile to AIM, it is clear that Leonard Peltier's life is indeed in danger should he be forced to return to the U.S.

Political assassination is not new to the FBI. Anyone who witnessed the murders of Black leaders like Fred Hampton in 1968 under the FBI's COINTELPRO operations knows the lengths to which they are willing to go to crush progressive movements.

Now, in 1976, AIM is being subjected to similar harassment by federal FBI programs like Operations Bident and CHAOS.

The only "crime" of which Leonard Peltier is surely guilty is that of devoting his life to the liberation of his Indian people. The real crime is that the US government wants to take his liberty AND PERHAPS HIS LIFE, in retribution.

—Amherst Native American Solidarity Committee



The question of why the FBI wants Leonard Peltier and why, on the other side, many people do not want Peltier extradited, is at once simple and complex. The answer involves two issues. First, US government repression of the Native American movement. Secondly, it highlights Indian peoples' struggles for recognition of their sovereign and self-determining status as nations.

Leonard Peltier is an active and militant member of the American Indian Movement. He was, until he was forced to flee, working on the Pine Ridge Reservation with his people, the Oglala Lakota. Pine Ridge has been the scene of massive repression of progressive and traditional Indian people by the FBI since the liberation of Wounded Knee in 1973. Many of these people have been killed and many more have gone to prison for their commitment to the struggle on Pine Ridge. The Bureau of Indian Affairs, through its puppet Tribal Government in concert with the FBI, has functioned as an illegal and alien colonial government on Pine Ridge and on all Indian territories.

When on June 26, 1975 the FBI invaded the community of Oglala on Pine Ridge, clad in battle fatigues and carrying M-16's, they were acting as a foreign army on Lakota territory. As might be expected to follow from any such intrusion, a gun battle ensued which killed Joe Stuntz, an Indian man and the two FBI agents. Later four people were indicted for responsibility for the deaths. All were Indians and they were charged with murdering the agents. No one investigated the death of Joe Stuntz and no one was charged with his murder.

THE IMPORTANCE OF CUBA TO THE THIRD WORLD, is the title of a colloquium held at New Africa House on Sunday 21st at three p.m. Speaking were three giants of our Pioneer Valley community — our beloved Johnetta Cole, a professor of Anthropology working out of New Africa House, Andrew Salkey a poet and novelist, hailing from Jamaica West Indies, and recently London, and now teaching at Hampshire College. Robert Marquez literature of the Caribbean also instructor at Hampshire College. Post Irma McClaurin introduced the speakers and gave a moving recitation of Nicolas Guillen's poem, MY LAST NAME, dealing with the ancestry of his African name. Nicolas Guillen is the National Poet of Cuba. Roberto Marquez has translated many editions of Guillen's poetry, notably the "El Gran Zed" which is available in the campus bookstore.



Johnetta Cole

Johnetta Cole spoke on the relationship between Cuba and Africa in a powerful and electrifying manner. She pointed out the recent escalation of attacks on Cuba made by the CIA and other agencies of oppression. This is precisely because Cuba is supporting all third world struggles, in particular, those struggling in Guinea, Bissau, Mozambique, Chile, Puerto Rico and Angola.



Andrew Salkey

Rally to Free the Five

From Clericed

NEW YORK — To struggle by whatever means necessary in order to attain the unconditional freedom of the five nationalist prisoners was reaffirmed by all of the speakers of the diverse organizations representing political, religious and lawyers groups in a rally held November 13th in front of the United Nations.

Addressing herself to approximately 2,000 people, Digna Sanchez, member of the Central Committee of the Puerto Rican Socialist Party and of the Political Commission of the U.S. Branch of the PSP, said that "our people have developed through an anti-imperialist struggle."

Sanchez pointed out that it was after the United Nations decided to eliminate the case of Puerto Rico from the list of colonial territories, as a result of the establishment of a "commonwealth" status of Puerto Rico, that Andres Figueroa Cordero, Irvin Floras and Rafael Cancel Miranda attacked Congress in Washington.

Today, the PSP leader emphasized the progressive forces of the world that are in solidarity with our cause are much broader. Sanchez also spoke on the significance that the victories in Africa, Vietnam, and Cuba have for the Puerto Rican people and for peoples throughout the world. She pointed out that Cuba has been the most consistent in its solidarity with Puerto Rico.

She concluded in expressing the commitment of the socialist to struggle in any way necessary in order to obtain the liberty of the four participants in the attack at Congress and Oscar Collazo, the Curator of the attack on the Blair House in 1950.



Rally to Free the Five Nationalist Prisoners, Nov. 13.

The program which was characterized by its massivity and militant spirit, included the participation of Father Antonio Stevens, who read a message from the National Coordinating Committee to Free the Five Nationalists. The message pointed out the support demonstrated by a broad range of organizations for the freedom of the five nationalists. It was these same organizations who worked toward the mobilization.

Among the speakers were Carlos Feliciano, president of the Nationalist Party of Puerto Rico, Russell Means, leader of the American Indian Movement, and Emilio Solar, one of the lawyers of the nationalist prisoners. Solar, who came specifically from Puerto Rico for this activity, explained the legal suit which is being brought around the case of the five nationalist prisoners.

The suit demands equal and humane treatment for the five, public hearings with their participation, a motion stressing the immediate freedom of Andres Figueroa Cordero, who is at this time gravely ill with cancer and a complaint which deals with the living conditions and limitations imposed on the other prisoners.

A number of other messages of solidarity were heard during the program. The large number of North Americans and third world participants in the march and rally was noted.



CONT. FROM PAGE 6
eight years. She described how the Citizens Coalition was born in June, 1976, as a means of halting the racist attacks on the Schomburg Center by the New York Public Library administration. Foremost on their list of demands, she explained, is a new building to house the invaluable materials.

The recent public exposure, Ms. Johnson contended, has forced the administration to send a few painters and plasterers to do "several patch-up" jobs to cover the leaky ceiling and the falling plaster. The re-hiring of fired workers is another of the coalition's demands. In May, 1976, Schomburg's first archivist, Laurore St. Juste, was unjustly fired, followed by the unjust firing of Keith Kern, acquisitions librarian, in May of 1976. Both stiff

Schomburg

positions, the coalition explained, were adequately funded, so financial cut-backs did not play a part in either firing. The coalition is demanding that both men be rehired. St. Juste and Kern have cases pending before the State and City Human Rights Commissions respectively.

Organizers of the event termed it a "great success" in the struggle to save the invaluable collection of books, photographs, records, manuscripts, and artifacts of Black history. Glandaryn Johnson noted that the large turnout indicated "the tremendous support this struggle has garnered. In May, 1976, the population of Harlem and concern it has over the deteriorating condition of Schomburg brought on by the New York Public Library's racist attitude to the Schomburg."

Power From Within



Annie Carpenter, poet and philosopher.

Returning Home
Time will come
Time will come
Many things will rise
Many things will fall
From the meeting place of
the universe
All things are given life
As they grow
they flow far away
to return home
for rebirth through Mother
Earth
As with all things so must
you
for the love of all life
it is great being a woman
Annie Carpenter
c 1976

Take It All
When I told you to go away
To take your love with you
Take your touch
Take your smile
Take your life
Take it all away from here
so that I might live again
you did
But
I
died
To be reborned to yesterday
in dreams
of what I told you to take.
away
Annie Carpenter
c 1975

Be Strong
Far off
and yet so close
eyes have told
cosmic flows
of mind control
Annie Carpenter
c 1976

A Struggling Life
This poem is about a faction
of the people at Hamp-
shire College. It is a sad
poem with hope; I was
sad with hope, while
writing it.

These barefoot production-
line heroes
are quiet in the fighting,
footsteps
of their parents.
This dream was cast for
change
not lifeless imitation.
Now crude-oil and city
excitement
scratch living tissue
from Hampshire's face
and all that remains for us
is here
is the death march of an
adventurer
or strength in the human
soul.

— Randy Swearer

Heaven is Free
No reason to be afraid
No reason to fear
Nothing can harm me
cause you see
I am Creation
and Creation is in me
My mind is in heaven
and heaven is in my mind
I am free to be
absent of being
I am the earth
a strong foundation
A giver of life
I don't have to stay here
cause I am free
Let us fly away from here
cause in heaven we can see
how to just
Be
Free

Annie Carpenter
c 1976

Sky Of The Mind
The sky is a velvet haze
in the sun rise of the mind
reaching out to welcome all
never closing its eyes
to harmonious travelers
endless boundaries
unitarian energy

Annie Carpenter
c 1976

THE COMING OF KALI
It is the Black God, Kali,
a woman God and terrible
with her skulls and breasts.
I am one side of your skin,
she sings, softness is the other,
you know you know me well, she
sings,
you know you know me well.
running Kali off is hard
she is persistent with her
Black terrible self, she
knows places in my bones
I never sing about but
she knows I know them well,
she knows.
she knows.

Lucille Clifton, from her book, *An Ordinary Woman*

(Kali is a black Goddess often
depicted in Tantric art, of a
complex Buddhist sect functioning
around Tibet, Nepal, Northern
India.)

The Ball Goes Around
Seasons go rolling by,
but we know it's a circle
orbiting a circle
The seasons will return
it's nature
Moving
to complete her cycles
within her circles
Seasons are for all times
Moving
Annie Carpenter
1976 c

Reviews:

Oliver Lake Concert



Oliver Lake

[A review of the Concert given by the brother Saturday night at Hampshire.]

OLIVER LAKE —
Opens with a haunting flute,
soloing, singing mystical sax, bird-
like sounds, more than im-
provisation, a totally creative new
range of sounds,
rich and throaty
from head and heart

it was only a little while before I
realized he was talkin', you gotta
tune into the language, it's like life,
full range of emotions. He's talking
and like, who told you, you had to
talk with a comma and full stop
period? Man has invented a whole
new kinda punctuation! This man is
playin' all kinds of dramal

We can pick and choose the
sounds we like. We can say, I like
that sound. Now that sound — I
can't get into. Here we are not told
we have to get into the music,
following a blind rhythm.

I slip into thinking. Why is he
making these sounds? What is he
going through his mind to cause
these sounds? and then, there is the
sound of a duck quacking without
it's bill. The notes there are bundled
up like cold children. Then it
becomes a matter of breathing and
a matter of education. The music is
educating me into another mode of
thought pattern. It ain't European,
baby. It's new all our own, with
some thought to history and roots.
These words (Poetry) and notes
come out, tumble out

**ONE HUNDRED PER CENT
COTTON**

IT BREATHES

(Oliver Lake)
Oh, this extraordinary intropoetion.
If I become self-conscious it
doesn't work. I hope it affects my
brain patterns.

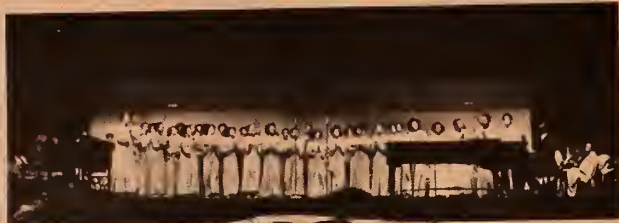
Freida

Book Review: (Smokin' Inspiration!)

Folks, I heartily recommend that
you, (and especially black women,)
get a hold of this book,
SASSAFRASS by Ntozake
Shenge. Books by this author are
extremely hard to come by, inspite
of her Broadway hit, **FOR
COLORED GIRLS WHO HAVE
CONSIDERED SUICIDE WHEN
THE RAINBOW IS ENUF**. I am
sure, that this manuscript would
come up to my expectations also. I
have not read it, only peeped at it
about a year before this young
talent hit Broadway. Ntozake, by
the way, is a very warm earthy
sister — as one can perceive from
this short innovative novel.
SASSAFRASS is intoxicating. It is

a tale of a young creative sister who
is living with a creative black man.
What's outstanding about it is that
it's written in our language and our
rhythm.

What you might have to do is
demand that your local bookstore
stock Ntozake. Bookstore's around
here are sadly deficit in Black
creative talent. I intend that this
article be first of a series informing
the people of just what Black
creative talent is available. I picked
up my copy of **SASSAFRASS** at
**SPARK BOOKSTORE IN NORTH-
AMPTON**. So you might start
there. Otherwise, check out
**SHAMELESS HUSSY PRESS BOX
424, San Lorenzo, California 94580**.
Freida



voices of New Africa House Choir.



Dr. Horace Boyer



Sulaiman Hakim

THE VOICES OF NEW AFRICA HOUSE WORKSHOP CHOIR
University of Massachusetts
Smith College Hampshire College Mount Holyoke College
Amherst College
Horace Clarence Boyer
celebrates five years of music making
with
TWO EXTRAORDINARY CONCERTS
on
Monday Evening, November 29, 1978
THE FALL CONCERT
8:00 P. M.
Fine Arts Center Concert Hall
and
Wednesday Evening, December 1, 1978
GOSPEL FUSE
with the
UMASS SYMPHONY ORCHESTRA
Ronald Steele, Conductor
and
CITSY HOUSTON, Soprano
SULAIMAN HAKIM, Soprano Saxophone
8:00 P. M.
Fine Arts Center Concert Hall
**UNIVERSITY OF MASSACHUSETTS
AMHERST**





NUMMO NEWSLET

NUMMO is the power of the spoken and written word
The Black News Service strongly believes that our newspapers
will speak the truths of the protracted struggle of black people



A Black News Service Publication

'Sho Nuff Working On It'

By ANGELA THOMAS

Saturday, Dec. 4, an all day workshop on Black men and Black women relationships took place in New Africa House by the joint efforts of the Third World Women Center, Afro-AM Society and interested brothers and sisters who have been working together to plan the workshop.

Worried that because it was snowing a turnout of 50 people was prevented from running behind schedule. The workshop got underway with a respectable attendance of about 50 people.

Opening the workshop was a lecture by Jackie Stanton who spoke on the oppression of Black and Third World Women. Jackie talked about the many forms of oppression such as the involuntary sterilization of 3400 Native American Women. Jackie stressed the fact that as Third World Women, we must inform and educate ourselves and the community to the oppressive and suppressive forces at work in society and the world. Eventually, Jackie said that our struggle would not just be for the Third World but also for all people who are affected by these forces.

The movie "Black Women" was shown. It was a very enlightening film for all as various black women spoke of their own experiences and how the system has conspired to destroy our black men. The overall effect was that in this manner, a gap between black men and black women was created and perpetuated.

Throughout the film vocal responses from the brothers and sisters were very strong. Responses that range from folks voicing disapproval to "hear you talking!" Somewhere between the two extremes was a large amount of hand clapping and laughter.

Brother Komal spoke on the concept of imbalances of the family structure as to black people, and how relationships



Black students gather informally to discuss male-female relationships.

between black men and black women are strengthened or weakened depending on the closeness and strength of the family. Brother Komal's talk later generated interesting comments and opinions from the women present. Much exchange took place with brothers and sisters pointing out what they believed to be valid or invalid assertions. A lot of points were raised and reflected upon themselves and the community. This continued until the end of the workshop. I thought I had a gleam of new awareness on various faces, but... it could have been the lighting in the room.

Individual workshops for men and women were held, with the women on one floor and the men on the other. In the women's workshop, knowledge and guidance was given to us in the beautiful form of Dr. Carol Carter Brooks and Anita Olinga. I'm not aware of what happened in the workshop for the men, but with people such as Stan Kinard, Nkurumah Olinga, Earl Brown, Sulaiman Hakim, Chris Henderson, Tony Johnson, Chaka Zulu, Danyll Mason and others in attendance. The workshop must have been also fruitful.

There was one last workshop where everyone came together to discuss what was felt to be the most important topics revealed in the individual workshops.

This part of the workshop was the high point for me as brothers and sisters sat down to collectively address the issues. Throughout this part a combination of emotions were present such as frustration, laughter, anger, silence and... love. A love of togetherness, closeness, and one. It was realized that the problems confronting and affecting Black men and Black women are not within our community but originate outside of it.

As the workshop drew to a close, questions of when will the next workshop take place was asked. The next workshop will be next semester, and more information will be given later regarding the time and location. What made me feel good was that brothers and sisters, and brothers were asking

when will the next workshop take place. What's that you say, is anything being done about the situation? 'SHO NUFF!'

KWANZA

By RAOUF ROACH

A holiday is defined by Britannica World Language Dictionary as "a day appointed by... custom... in commemoration of some person or event." Kwanzaa is a holiday celebrated by our people in Africa and here in the United States. Kwanzaa, which means "first fruits" in Swahili, is a traditional observance of the harvesting of the first crops in Africa and is celebrated from December 26 through January 1.

Kwanzaa is a holiday. The Congress of African Peoples sees this holiday and all of our traditional holidays as serving three functions: A) "Cultural" - This is a part of social development of the community. It is a time to celebrate, a time to feel Njema (together). Holidays make us realize our positive image. Examples: Malcolm X's birthday and Kwanzaa."

B) "Political" - Holidays politically allow us to establish unity among our people because they mobilize us and help us realize the Black people can get together."

C) "Psychological" - Holidays allow us to praise our people... Holidays set up heroic images that our children can look up to and respect. When we institute holidays, we create a path for our people to follow, thus giving them direction."

Symbols of Kwanzaa

A. MKEKA (Mikeka) means straw mat on which all items are placed during celebration. This is a strong symbol of tradition.

B. KINARA (Vinar) is a seven candle holder, which is a symbol of the original stalk which we all were engendered from. Like a "stalk of corn" begets others stalks meaning our people have infinite continuity.

C. MSHUMAA (Mshumaa) are seven candles which represent the Seven Principles (Nguzi Saba) which are:

1. UMOJA (Unity) to strive for and maintain unity in the family, community, and race.
2. KUJICHAAGULIA (Self-determination) to define ourselves, name ourselves, create ourselves, and speak for ourselves.
3. UJIMA (Collective Work and Responsibility) to build and maintain our community together and make our brothers and sisters problems our problems and to solve them together.
4. UJAMAA (Cooperative Economics) to build and maintain our own stores, shops, and other businesses and to profit from them together.
5. NIA (Purpose) to make as our collective vocation the building and developing of our community in order to restore our people to their traditional greatness.
6. KUUMBA (Creativity) to do always as much as we can in order to leave our community more beautiful and beneficial than we inherited it.
7. IMANI (Faith) to believe with all our heart in our parents, our teachers, our leaders, and the righteousness and victory of our struggle.

D. MUHINDI (Mihindi) is the ear of corn which represents our children, a product of the stalks (the parents). This signifies the ability of children to become stalks and thus reproduce a process which insures the infinite longevity of our Nation.

E. ZAWADI stands for the gifts which denotes the fruits of labor of the parents, and for the rewards of the seeds sown by the children to goodness.

Procedure
The dates are December 26 through January 1.

On each day of the seven days of Kwanzaa, when asked "Habari Gani?" you will reply with the corresponding principle for that particular day. On the first day, "Umoja" is the reply and so on (the seven principles are stated in order above).

Approximately one week before December 26, decorations of Red, Black, and Green should be used. These are the colors of our nation here in America. Secondly, the main table should have as its center piece, a straw basket of fruit and vegetables. A low table should be used to place the Mkeka. The Kinara should be placed in the center. Then place the ear(s) of Muhindi(m) around on the sides of the Kinara. Then the Zawadi should be artistically placed on the Mkeka. Finally the Mshumaa should be placed at the far right so they will be available for daily lighting one for each seven days. The Mshumee should be blown out after dinner and relit the following night. On the day of Kwanzaa, January 1, all seven Mshumaa should be lit.

On the seventh day, Kwanzaa, the Zawadi should be opened. Moreover it is important that a large dinner be prepared that day, and that table the last principle, Imani, should be discussed and the children tell their commitments for the coming year.

On the night of December 31, Karamu takes place, (this night is especially reserved for "grownups") Karamu consist of the seven main things that feasts are traditionally made of; food, drink, music, dance, conversation, laughter, and ceremony.

The Karamu is for the community and should not be restricted to one's household. Families of the community get together and prepare everything by the third principle, UJIMA (Collective Work and Responsibility). Also, everything is done in the traditional manner - foods in the African style, eaten without European utensils, African music and dances, and the telling of African stories. This also includes the ritual of Tambiko (sacred offering), and the ritual of drinking from the Kikombe (unity cup).

After the African part of Karamu we move to a position of Afro-American expressions and "party" all night long.

As the Congress of African People say, "Kwanzaa... to us... is a sign of self-determination and self-respect. And it is one of the legacies that we leave our children, so that they will not turn to each other and say "our fathers have left us nothing." Finally we do it because we enjoy creating images and the foundations upon which the wisdom of our fathers that no matter how well an image is, it must stand on something. Surely by things like this, we provide that something of value."

Enjoy Yourself

Be it chasin' Cadillac, clothed in nothing but undies, 50 below 0 degrees weather.

Be it running from woman to woman or man to man for that matter...preending your Superly and only thing you possess that is really "bad" is your body.

Be it getting dressed up to go out "n" party in your pink three piece, your scarlet red wide brim hat, and your two feet high platforms, but being deathly insulted when someone sees and offers you a lifetime career as a clown.

Whatever you do that truly satisfies you...do it...but for God sake's do it well.

There is no such thing that life is bad or life in itself is merely an eternal hell. True...man's life is greatly influenced by his environment but his direction is not subject to self-motivation. By this I mean, the basic thing that the intellects of the world use to keep the masses in control is their environment. Whatever environment the government places you in they know exactly what behavioral pattern you will develop.

Proof of it is...Have you not heard it said that... "If you put a nigger in Paris, with a few weeks time he will be walking, talking, eating and smiling like the Italians."

If you put a nigger in Paris, with a few weeks time he will be walking, talking, eating and smiling like the Italians.

If you put a nigger in France, very soon he will begin to pattern himself after the French.

In other words whenever a body with no real mind of its own, its only a mirror of sine before it picks up and adopts whatever way of life surrounding it.

Notice I said Nigger and not a man. A Nigger is not determined by color, but by actions. Anything that lacks a knowledge of itself, is dead in its mentality and the only mind it has is that of some other mind dictating to it. Anything that does not possess self-motivation, but waits for some outside force to move it, is in fact...dead and is labeled as a Nigger.

This is why we as Black people were labeled as Niggers. When you get angry at the school system for not treating your Black child justly instead of pooling your money and building your own schools, you are behaving like a Nigger.

Now, I would like to get back to my original subject, which was entitled "Enjoy Yourself." First I had to explain my conception of life and why it is truly worth living.

Nothing is wrong with partying, dancing, enjoying company and overly having a good time. But I do see something wrong with having to rely on false means and avenues to get you, what is called, real happiness. By this I mean, getting drunk to the point where you don't even remember when kind of time you had. Getting so high that nothing you see in your fantasizing exists anywhere in reality.

You mind can provide you with any altitude of high you desire or any depth of low you want. Your mind has the ability of being able to place you in any state you desire. You shouldn't have to rely on Reefer to make you happy, if so, then that Reefer or that liquor, rule you.

There is a such thing as a natural high that you can provide for yourself, whenever and as often as you want.

You've experienced a natural high several times and I'm sure that if your ingredients are mixed correctly, that natural high can sometimes be more enjoyable than that false high everybody craves. Proof of it...is...it is well known and understood that, sex is one of the most natural and High highs you can have...if it is done respectfully.

So...do it anyway you wanna do it...but don't do anything you really don't want to do for the sake of others.

Fantasize, dream, party, fornicate, adulterate...if that's what you want to do...whatever puts a glide in your stride and makes your liver quiver...do it...and dag gone... "Enjoy Yourself."

Kerlen Zechery



WE ARE ALL PRISONERS OF WAR

By MUHAMMAD AHMAD

We want to address ourselves to the war prisoners movement and the concepts we must understand to make our movement a reality. As we look around the country, we see the prisons filled with brothers: 90 per cent of the prison population in America is black. Every African community is faced with constant harassment and terrorism from the racist civilian occupation army.

Most of our leaders are either in jail, exile or fighting the racist legal system in one form or another.

Brother Imani, president of the R.N.A., and 10 other brothers and sisters are in prison in Mississippi. Otis Johnson is in prison in Texas.

Ahmed Evans is still on death row in the Ohio State pen. Ron Karenga, Ruchell Magee, and David Hillard are in prison in California. Robert Williams is fighting extradition to North Carolina from Michigan. I'm fighting extradition to New York from California. Robert 35 Smith is still in prison in New York, and thousands of others are struggling with this racist system.

The movement has been attacked, crushed and setback. The assassinations of brothers George Jackson, Fred Hampton, Mark Clark, Lil' Bobby Hutton, Medger Evers, the Birmingham Six, Malcolm, Dr. M.L. King and Attica inmates are deep wounds and sacrifices of our national liberation revolution.

But the time has come for us to stand up as men and women, unite and organize ourselves against every racist attack unleashed on us.

When we do this, assassination, jailing or exile will not benefit the enemy. We must make the enemy pay for his acts of aggression. Every time he attacks, we must make the odds even-seven. It must be a head for a head, a throat for a throat, a life for a life. *Our blood must be just as important to us, as the enemy's blood is to him.*

The war prisoners movement must take the struggle to a higher level of development or it will not be successful. Our movement recognizes that we are a captive colonial nation, therefore, we see the legal and political system being a racist colonial illegal system. We declare our independence from the system.

We want national independence by any means necessary. The war prisoners movement is the broad united front of our nationalist revolution. Our movement calls upon all Africans to unite regardless of ideology and religion. To move to self reliance we must have a national black united front. But unity must be based on principle and actions, and not words alone.

When we say, "We want freedom for all black people held in federal, state, county and city prisons and jails. We believe under the present system that no black people have received a fair and impartial trial. We believe that this racist system is organized in all ways against black people..." *We feel there are no laws in America that African peoples need to abide by until we have the right to determine our own destinies.*

We say this because we recognize that we (African people in America) are not citizens denied our rights but we are captives of war. War was declared on the African nation 500 years ago and has not stopped yet. If we are not captives of war, then we wouldn't be in America. We would still be in Africa.

THERE IS NO SUCH THING as a second class citizen. A second class

citizen is a 20th century slave. You are either a first class citizen or a ward of the state, which means no class at all — it means captive. We are forced to abide by the responsibilities of citizenship but are denied the equal rights of citizens. So, our status has changed from chattel slavery to citizen slavery. After the signing of the Emancipation, Proclamation, which supposedly made us freedmen, a vote was never taken to see whether we wanted to be citizens of the kidnapper government, return to our motherland or whether we wanted land right here. So, the so-called citizenship that we are supposed to have, but don't enjoy, is a forced citizenship and is therefore illegal, making our status colonial subjects held in captivity. Every African person in America is therefore a prisoner.

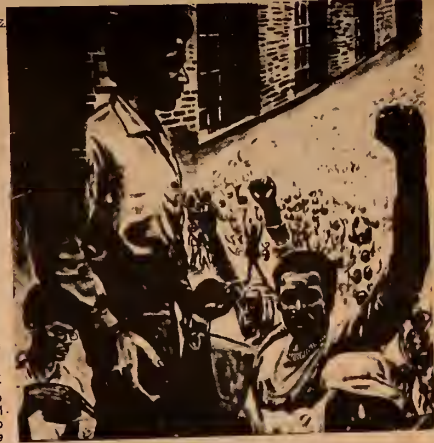
We as a people-nation, will not have the status of freedmen or women until we secure the right to determine our own destiny. Until African people have the right of self-determination, America is a police state to 30 million Africans.

Prisons are concentration camps of the worst form to contain and break the will of rebellious African captives. The urban occupation force (police) engages in search and destroy campaigns daily to capture the usually unpoliticized guerrillas (so-called black criminals), to put them in pacification strategic hamlets (prisons), to psychologically and very often to physically annihilate New Africa's people's liberation army.

The black prisoner, who is faced with living under the constant threat of racist attack, must endure the worst conditions of all African captives; he gets the worst food, is grossly underpaid for his labor, lives with unsanitary conditions, having to struggle and possibly risk his life for black studies materials and the right to practice his own religion if it is different from the oppressor's.

The black prisoner is the captured captive within the captive nation and is treated as the worst of a class of people in the whole American empire.

THE BLACK PRISONER, like the black soldier, is the total anti-thesis of this racist society. He is the rebellious captive that the colonial regime cannot control, so his radicalization and awareness is treated with the most blatant form of fascism — outright cold-blooded murder. Because once the black prisoner realizes his historical role as a political liberation soldier then the prisons will become African nationalist training centers producing thousands of Pan-African nationalist revolutionaries. Then our struggle will take a qualitative leap.



In order to advance the Pan-African revolution, from working together regardless of ideology, we must develop a style of work which is effective in mobilizing the millions of our people. We call this work style, the Amen-Re (RAM) method. It is the building of cells among the people, quietly working on community problems and projects, working towards the emergence of a Pan-African Nationalist Party.

The Pan-African movement in America in many respects is still a petty bourgeois movement. There are still many utopian concepts in the movement such as the fantasies of "going back to Africa" and "ego tripping on messianic cultural nationalism."

Culture is important but it is not the predominating factor in a revolution. *Political development of the masses is the central factor in a revolution.* Mass mobilization that disrupts and overturns a system is the heart of a revolution. The war prisoners movement means Pan-African nationalists must move in a new direction. We must move to unite with the overall majority of the people. We must move to have mass demonstrations in support of African captive prisoners. The war prisoners movement must not be separated from other direct actions struggle for community control of schools, Black Studies and African Liberation Ouy must be welded into one movement. The Pan-African movement must be action-oriented. While we build independent nationalist institutions we must move and dislocate the enemy's institutions.

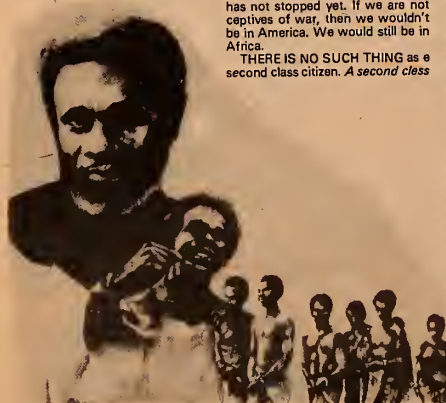
We must move to disrupt the political system by starting an *African Independence Political Movement.*

OUR MOVEMENT must be built upon consistent cadres. Meeting halls should be filled every week. When we must plead, beg brothers and sisters to come to a meeting then that means we collectively are not ready for revolution. When we must hold emergency meetings for defense, when we allow our personal interests to interfere with the functioning of the movement, then we become counter-revolutionary.

We must learn that *consistency, correctness on a day to day basis, is the only thing that will make our movement work. A war prisoners movement is the highest level of struggle because it demands a cease fire and amnesty releases for all prisoners of war.*

Only by raising a mass political army will the enemy grant amnesty to our war prisoners. Then, you must remember we are in war. You must learn the importance of being on time, of carrying out orders correctly, of fulfilling your own task. We wage mass demonstrations against all imperialist holdings in Africa. Only by waging struggle here can we help liberate the Motherland.

Revolution takes thousands of people working together. We need mass political education to make the war prisoners movement successful. We need an All-African People's Party that is built on collective and non-compromising leadership. We must unite on these principles of revolutionary action, 'cause remember, the life you save may be your own.



Petition for the support of Craeman Gethers



Craeman Gethers



General Laws Chapter 127, Section 152. Being aware of Mr. Gethers' background and the facts surrounding the incident for which he has been accused and convicted, we believe that the interests of justice would best be served by granting him an unconditional pardon.

Copies of this petition can be picked up at the Black Cultural Center Office, the Commuter Collective Office, The Student



Robert Earl Brown

Organizing Project Office, The Student Senate Office. All persons concerned that justice be brought to Mr. Gethers, e former student at UMass should

sign the petition today. On pg. or below is a reprint of an article outlining the facts in the Craeman Gethers - Earl Brown Case.

This week the Craeman Gethers - Earl Brown Offense Committee is to begin the circulation of a petition in the support of the pardon of Craeman Gethers. The petition

states the following. "The undersigned hereby unconditionally support the petition for pardon of Craeman Gethers which has been presented pursuant to Mess.

PAN-AFRICANISTS YESTERDAY AND TODAY



All peoples of African descent whether they live in north or south America, the Caribbean, or in any other part of the world, are Africans and belong to the African nation.
Kwame Nkrumah.



Most men in the world are colored. A belief in humanity means a belief in colored men. The future world will, in all reasonable possibility, be what colored men make it.
DR. W.E.B. DU BOIS.



Africa will write its own history and it will be to the north and to the south of the Sahara, a history of glory and dignity.
Patrice Lumumba



An African nationality is our great need... we shall never receive the respect of other races until we establish a powerful nationality. We should not content ourselves living among other races, simply by permission or their endurance... we must build up Negro states, we must establish and maintain the various institutions; we must make and administer laws, erect and preserve churches... we must have governments; we must have legislation of our own; we must build ships and navigate them; we must ply the trades, instruct the schools, control the press and thus aid in shaping mankind. Nationality is an ordinance of nature. The heart of every true Negro year, after a distance and separate nationality.
Edward Blyden



For Pan-Africanism the self-determination of the dependent territories is the prerequisite to the federation of self-governing states on a regional basis, leading ultimately to the creation of a United States of Africa. For there is a growing feeling among politically conscious Africans throughout the continent that their destiny is one, that what happens in one part of Africa to Africans, must affect Africans living in other parts.
George Padmore.



The Negroes of the world say: We are striking homeward towards Africa to make the big Black republic. And in the making of Africa a big Black republic, what is the barrier? The barrier is the white man; and we say to the white man who now dominates Africa that it is to his interest to clear our Africa now, because we are coming... 400,000,000 strong, and we mean to retake every square inch of the 12,000,000 square miles of African territory belonging to us.
We are out to get what has belonged to us politically, socially, economically, and in every way.
Marcus Garvey.



The inter-African solidarity must be a solidarity of fact, a solidarity of action, a solidarity concrete in men, in equipment, in money. Africa shall be free. Yes, but it must get to work. It must not lose sight of its own unity.
FRANZ FANON.



Africa for the African race and Black men to rule them.
Martin R. Delany.



You cannot understand what is going on in Mississippi if you do not understand what is going on in the Congo, and you cannot really be interested in what's going on in Mississippi if you are not also interested in what's going on in the Congo. The same interests are at stake. The same ideas are drawn up. The same schemes are at work in the Congo that are at work in Mississippi. The same stakes - do difference whatsoever.
EL-HAJJ MALIK SHABAZZ.



We believe that Pan-Africanism dictates certain things that we are not Afro-Americans. We are not Negroes. We are not Afro-Canadians. We are not West Indians. The only land we will ever be able to totally relate to as a people is Africa. We begin with the idea that anywhere we are in the world today, we are inseparably linked up by our common culture and our common oppression. What we must be struggling for is to move to a point where we can govern ourselves.
Owusu Sadaukai.



Basically when we speak of Pan-African nationalism, we mean simply the knowledge that we are an African people, despite our slavery, colonization by Europeans and our dispersal throughout the countries of the world. Pan-Africanism is thus the global expression of Black nationalism.
Imamu Amiri Baraka.



For us ideological training is absolutely imperative. It is above all for us the essential implement enabling us to create, in Guinea, the African society, the new African Man, an artisan conscious of possessing a culture, the crucible of united Africa and an original contribution to universal culture.
Ahmed Sekou Toure.



The problems of Africa can only be settled by Africa as a whole and not by a part of it.
Julius K. Nyerere



Pan-Africanism is grounded in the belief that Africa is one; the artificial borders being the result of the Berlin conference, where EUROPEAN BOERS CARVED UP THE CONTINENT AND DIVIDED THE SPOILS AMONG THEMSELVES. Pan-Africanism is grounded in the belief that all African people wherever they may be, are one, and as Dr Nkrumah says, belong to the African nation; our dispersal was the result of European imperialism and racism. Pan-Africanism is grounded in socialism which has its roots in communalism. Any ideology seeking to solve the problems of the African people must find its roots in Pan-Africanism.
STOKELEY CARMICHAEL.



We must understand that Africa is the richest continent in the world today, but Africans are the poorest people in the world. Europe is the poorest continent in the world, but Europeans are the richest people in the world, because they exploit and control Africa.
Rosie Douglas.

VOICES FOR AFRICAN FREEDOM THE REVOLUTIONARY ROLE OF BLACK STUDENTS OF AZANIA

The struggle in southern Africa has assumed major international dimensions. Those who may have thought that the conflict in southern Africa would remain local or regional should now have learned differently from the Angolan experience. Angola reflected at least two things about the struggle in southern Africa: (1) That South Africa was prepared to commit significant military force in the southern Africa conflict. The Defense Minister of South Africa said that at least 4000 to 5000 South African troops were either in southern Angola or in northern Namibia near the Angolan border during the contest for control of that country. (2) The major powers of the world could very easily be involved in southern Africa.

The struggle for majority rule in Namibia and South Africa has been internationalized for years. The United Nations, with support from all the major powers, has voted to end South Africa's administration of Namibia. A Council for Namibia and a Commissioner for Namibia have been established. SWAPO has received assistance politically and militarily from both the Soviet Union and China. South Africa has been defying the United Nations and the present Constitutional Conference which it is sponsoring runs counter to basic principles which the UN General Assembly has adopted calling for a united and independent Namibia. It is very likely that South Africa would make Namibia its first line of defense and would make a major commitment of military force against black nationalist encroachments.



BLACKS IN SOWETO MARCH

are now approaching 1.5 billion dollars. Between 300 and 400 American corporations have interests in South Africa, including such major companies as International Telephone and Telegraph, General Motors, International Business Machines, and Union Carbide. Although the United States has time and again attacked the scheme of apartheid in public statements, the government has avoided any known assistance to the African liberation movement there. In contrast with the position of the United States, the other two major powers, China and the Soviet Union, have no economic interests in South Africa and have actively been supporting one liberation movement or another. These movements are not likely to appeal to the United States or Western Europe for assistance as their

depicts the issue, not just in South Africa but in all of southern Africa, in communist vs. anti-communist terms. Judging from Angolan experience, that is entirely within the frame of reference of the United States. The consequences of the United States commitment to give any degree of support to the preservation of a white supremacy government of South Africa will be disastrous. **Can Armed Struggle be Avoided?** Can a growing armed struggle be avoided in southern Africa? Certainly this is possible. But it is only possible if the white minority are prepared to accept an end to white supremacy, an end to special privilege and willingness to live in countries where Africans exercise the full political rights they are entitled to as the majority. An international confrontation of major

Tsetisi Mashinini, the 19 year old organizer of the Soweto student uprising will speak at University of Massachusetts-Amherst this week. Mr. Mashinini, the former president of the Soweto Student Representative Council, will speak on the "Revolutionary Role of Black Students of Azania" at the Student Union Ballroom at 2:00 p.m. on Wednesday, December 8, 1976.

All the world is aware of the national uprisings in Azania of last September. What was never clear from the reports of the western news media was just who were these young Africans who seemed so unafraid of the lethal military force of the Afrikaner army? Who organized and and kept the demonstrations going despite the murderous response from the police and army? Where, since all black political leadership was supposed to be in jail or exile, did the skill and militant leadership of the demonstrators come from?

The answer to all these questions are beginning to emerge: a new generation of young black students acting within an organization called South African Student Organization (SASO), patterned after the American student

movement of the sixties, under a program of "black consciousness" was the agent of the uprisings. Only now is the story of the courage, dedication and sacrifice of these young people being told. (Over three hundred students were killed, some no more than ten or twelve years of age).

Currently on tour of the United States are Jeff Baawa and Tsetisi Mashinini of SASO. They will only be here for a few weeks, and represent a unique opportunity for American students to get a first hand picture of conditions and events in South Africa during and after the uprisings.

Tsetisi Mashinini is the symbol of the uprising. A young student, he was president of the Soweto Student Council where the uprising began. He became a legend as he travelled from township to township organizing demonstrations. He also became the subject of an intense nation-wide manhunt, the top priority for South African security forces, but was never caught. He was hidden by the black community, and his series of escapes from police traps and continued work became a focal issue between the students and the white authorities.



The apartheid system and racism in South Africa have been international issues ever since the United Nations was created after the Second World War. Virtually all the nations of the world have condemned apartheid including the United States. Yet the United States maintains a vested interest in the economy of white-ruled South Africa. American investments here rise by a billion dollars within the last decade and

struggle against the white minority regime of South Africa develops. Some of the same issues may be involved in the South African struggle as were involved in Angola. The difference may be that white South Africa is committed to an all-out military defense and has strength to back it up. Also American interests in South Africa both economically and logistically in a geo-political sense are extensive. White South Africa already

proportions, even if there is an escalation of the armed struggle for majority rule, can be avoided if the major powers, including the United States, commit themselves to work together to press for genuine change. This will mean the end of policies by the United States which back up South African power in both Namibia and in the Republic itself. Without a shift in American policy the chances of avoiding a major international conflict in southern Africa seem slight.

MISEDUCATION



There will be a general meeting of the New Africa House Steering Committee today, Mon., Dec. 6 at 4:00 p.m. at the 2nd floor lounge, New Africa House. Issues to be discussed include the development of a Program Committee for New Africa House and means by which student awareness to the current developments in Southern Africa can be increased. All members of the Five-College area third world community are encouraged to attend and participate.

New York ... in a recent defense of his doctoral dissertation at Columbia University, Dr. John Orville Hopkins proved that the root cause of the continuing general educational failure of the masses of African students born inside the U.S.A. is due substantially to ill will on the part of the principal persons and institutions which control basic educational policy and practice for most Black people.

Dr. Hopkins takes the position that the miseducation of Black people in the U.S. is not due generally to a lack of knowledge, technology, and other resources necessary to guarantee a quality educational equality to white children.

His thesis charges that racism, on a massive level, pervades most of those educational institutions which seek to educate the masses

of Africans born inside the U.S.A. He argues that the U.S.A. society's general oppression of Black people is particularly effective in miseducating Black youth. He concludes that a massive program of reparation and indemnification is owed to Black people in return for the four hundred years of educational oppression and neglect which Black people have suffered.

Dr. Hopkins states that debates about whether to use busing to improve the education of Black children, is a dishonest representation of the real root cause of Black miseducation in the United States. The real issue he claims is whether the U.S.A. white society will, or will not, allow the masses of Black people to have independence in making their own judgements about quality and direction of Black children.

An Evening Of Giants

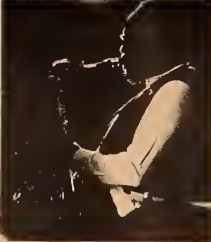
On Friday, Dec. 10, and Saturday, Dec. 11, a landmark concert will take place at the Fine Arts Center Concert Hall, University of Massachusetts-Amherst, when superstars Dizzy Gillespie on trumpet, pianist Mary Lou Williams, Jo Jones on drums, Ron Carter on bass and James Moody, tenor saxophone, join their incomparable talents.

The concerts, a milestone in musical offerings at the Amherst campus, will bring together for the first time in this area musicians who have become legends in their own lifetimes. Each has received world acclaim for individual performances. Concerts are at 8 p.m.

Billed as "Evening of Giants" the concerts are the third event in the celebrity series sponsored by the University's Arts Council.

Tickets are now on sale at Ticketron Outlets as well as at the Fine Arts Center and are priced at \$7, \$6, and \$5 for the general public; one-half price for UMass-Amherst students; one dollar off the regular price for other students and for senior citizens. The Fine Arts Center Box Office is open from 9 to 4 each day, Monday through Friday. Further information is available at 645-2511.

Following the Friday night performance there will be a reception in honor of Dizzy Gillespie sponsored by the UMass Bahá'í Club. It will be held in CC 168-172.



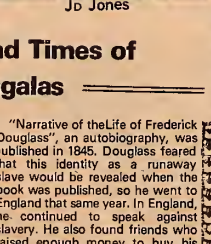
James Moody



Mary Lou Williams



JO JONES



Dizzy Gillespie

Max, Vishnu and Shepp: Benefit concert for S. Africa

On Saturday, Dec. 11 there is to be a free Benefit Concert featuring Max Roach, Archie Shepp and Vishnu Wood. The theme of the concert will be Southern Africa. The music to be played has been motivated by the courageous struggle that Blacks are waging in that part of the country and is to be highlighted by a new suite written by Prof. Roach entitled Southern Africa '76. All people within the University community are being asked to come out in masses in support of this event and in support of the Liberation of Southern Africa.

Speaking at this event will be Collins Ramusi a South African attorney and economist. The program is being sponsored by the Black (NAH) Cultural Center, the Support Committee for Southern Africa, The Five College Lecture Fund Committee, The Gerald Penny Memorial Cultural Center.

It is to begin promptly at 2 p.m. in the Amherst College Gymnasium. Donations will be accepted.



Max Roach

Archie Shepp

Vishnu Wood

A Night with Majeed

On Saturday night, December 3, the New Africa House was graced by the brilliance of Charles "Majeed" Greenlee who introduced to the gathering of admirers his very own interpretation of jazz. The group got off to a late start, however, once the group got rolling it was a sure crowd pleaser. With Majeed on trombone, Art Matthew on piano, Beaver Harris on drums, Brother Neal on Percussion, Kiame Zamadi on Euphonium, Trombone, and Avery Sherpe on Acoustic Bass. The six musicians connected in such a way that only true music makers can. Sound traveled through the crowd as the gathering of people applauded after each piece of work. "Majeed" and the other music makers produced extreme moods from mellow moods to frightening power moods. This honor took place in the Lumumba Room. Upon 12:30 a.m., the musicians knew that they had satisfied the people.



Charles Majeed Greenlee

The Life and Times of Frederick Douglass

On Monday, December 6, 1976, Frederick Douglass comes to Amherst by way of the Center for Racial Understanding, the Malcolm X Room, and the Five College Lecture Fund Committee. Arthur Napier Burghart will give a live performance of the Outstanding Black Spokesmen from the 19th Century. Burghart shares with you his Bicentennial gift to America. Arthur Napier Burghart, a man of many talents is an actor who has appeared in motion pictures, "epertory" theatre, both on Broadway and in Broadway plays. "Cotton Comes to Harlem" and Network motion pictures are to his credit. He has performed in a variety of plays like: Baraka's "The Slave" "Dutchman", Shakespeare's "Richard III", "King Lear", O'Neill's "The Iceman Cometh", "Emperor Jones" and many many more.

"Narrative of the Life of Frederick Douglass", an autobiography, was published in 1845. Douglass feared that this identity as a runaway slave would be revealed when the book was published, so he went to England that same year. In England, he continued to speak against slavery. He also found friends who raised enough money to buy his freedom. Upon his return to the United States in 1847, he founded an anti-slavery newspaper the North Star in Rochester, N.Y. Douglass charged that employers hired white immigrants ahead of Black Americans. He accused even some abolitionist business of job discrimination against Negroes. He led a successful attack against segregated schools in Rochester. His home was a station on the underground railroad, which helped runaway slaves reach freedom.

Kwanza- Christmas Cassarole

This Sweet Potato Casserole has long been eaten by my family every Christmas and every chance we get to make a holiday. I suspect it has a southern tradition since my mother is from Memphis. Boil several sweet potatoes, puree-grind and strain (grind and strain with a wooden pestle in a cone strainer). When this is done pour in lots of fresh shredded pineapple or canned pineapple. Add raisins. Top with a layer of marshmallows. Bake for about a half hour or until delish.

Nation afflicted with spirit-Bookies doing the boogie

By FREIDA JONES

BOOK REVIEW: When you have the time over the holidays, check out this very enjoyable story. It is funny and educational, fantastic and very possible — all at the same time. **MUMBO JUMBO** is a novel by Ishmael Reed (author of **THE LAST DAYS OF LOUISIANA** and **RED**). The story is set in Harlem in the nineteen twenties and it's about a lot of things, including Papa Legba and his Mumbo Jumbo Cathedral and Gangsters and Hoodoo and the Mutafukaz — a group of Third World revolutionaries who go around



ANNOUNCEMENTS

Douglass, born into slavery, named Frederick Augustus Washington Bailey in Tuckahoe, Maryland in 1817. At eight he was sent to Baltimore to work for one of his masters relatives. In 1837, he fled from his owners, to avoid capture he dropped his two middle names and changed his last name. At a meeting of The Massachusetts Antislavery Society in 1841, Douglass told what freedom meant to him. The audience was so impressed that the society hired him to lecture about his experiences as a slave. During the early 1840's,

Anna and Nkrumah Olinga will be teaching a course dealing on the subject of Relationships between black men and women. It will be a 3 credit course offered through Orchard Hill Residential College, in the spring semester. Look for more information to come.

December 11 — Southern African Benefit (Archie Shepp, Max Roach, Collins Rumsi) — Amherst College Gymnasium, 2:00 p.m. 5:00 p.m.

UPCOMING EVENTS
March 10 - 13 — Cultural Expression. Weekend, Smith College.

March 15 - 17 — Play "Tomorrow Has Come and Gone" — Musical by Semenyne McCord. Dr. Horace Boyer, Fran Anderson-Bowker Auditorium, U. Mass.

December 6 — Arthur Burghart "Frederick Douglass" Southwest Center for the Performing Arts, U. Mass., 8:00 p.m.

December 9 — Frances Welsing, U. Mass., 8:00 p.m.

December 10 - 11 — Salute to the Jazz Giants (Gillespie, Jones, Mingus, Moody, Williams) Fine Arts Concert Hall, U. Mass., 8:00 p.m.

Douglass protested against segregated seating on railroad trains by sitting in cars reserved for whites. He had to be dragged from the white cars. Douglass also protested against religious discrimination. He once walked out of a church that kept blacks from taking part in a service until all the whites had finished participating.

ripping off the Art Detention Centers and restoring all the Third World art to their rightful owners. It's about the Master Plans of the Knight's of the Templar who originated with the bad vibes of Seti way back from Jumpstreet in Egypt when everybody was doin' the Nile Valley Stomp ...

NUMMO is a Black Student Weekly of the University of Massachusetts at Amherst. Our offices are located in 103 and 116 New Africa House. Telephone Numbers are (413) 545-0061 and 545-0062. Signed editorials represent the view of this paper. They do not necessarily reflect the views of the student body, faculty, or administration. Signed editorials, columns, reviews, cartoons, and letters represent the personal views of the authors.

From the Editors of NUMMO
Theory, practice and struggle has been the essence of this paper. We will be honored by the level of consciousness raised.
Executive Editor: Wadeda Tzake
Managing Editor: Willie Wheeler
Cultural Affairs Editor: Karien Zachery
Photo Editor: Edward Cohen
Graphics Editor: Fitz Walker
Editor At Large: Rudolph Jones
News Editor: Freida Jones
Sure Long



Voices Of New Africa House Annual Fall Concert

What does Pamela Benn, Beareatha Reddy, Semanya McCord, Walter Howard, Lillie Woodhouse and close to fifty other vocalists and musicians from the Five-College area have in common?

Boyer, the choir performed, Monday, at the Fine Arts Center, singing the works of four local Black composers: Dr. Floyd Williams, Dr. Fred Tillis, William Dargan and Semanya McCord.

in "Come Sunday," Beareatha Reddy opened up her deep, rich voice and produced "You Are Beautiful." Pamela Benn, a new soloist of the season released a voice so startlingly clear and



The leading of the Voices of New Africa House on the Evening of "Gospel Fuse".

They are a part of the Voices of New Africa House Choir, one of the most vibrant, refreshing group of vocalists and musicians from the Pioneer Valley.

Their Fifth Annual Fall Concert was a journey through the dimensions of Black music, ranging from Gospel to Classical Black music while Walter Howard conjured the spirit of Duke Ellington

mellow that she left the audience breathless.

Since 1972, the choir has appeared in solo concerts with such well known artists as, Ossie Davis, Reggie Workman, Archie Shepp,

Dee Dee Bridgewater and their founder Max Roach.

The voices of New Africa House is an inspiring personification of what Collective Black Creativity is all about.

Dr. Horace Boyer, Director, played a perfection of piano, while Glassy Houston preached "Love Sermons" in a rich and celestial voice. Her soprano voice was as refined as an instrument; she sang

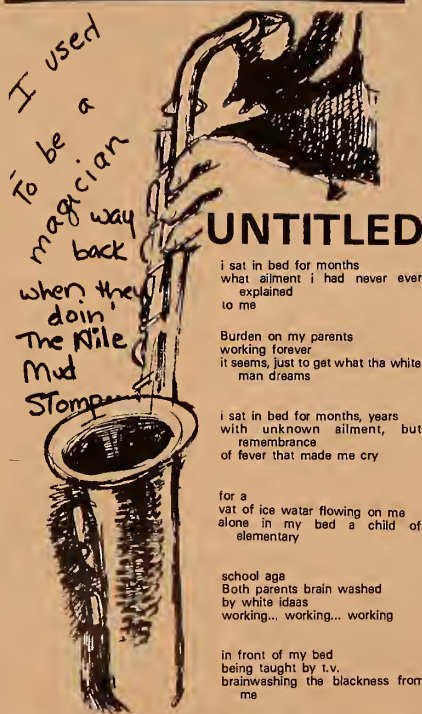
with sensitivity, training and accuracy as did the trio backing her up. Meanwhile, Sulaiman Hakim steps into the other side of the stage and winds his way through the strong and callos, basses, and

basoons. His playing was very disciplined this evening — but the effect remains a fluid, strong and magical. In the back of the stage, the Voices were doing a number — I definitely could have dealt with

On Wednesday, December 1st, The Choir performed "Gospel Fuse" utilizing the compositions of Carman Moore. This concert reflected with fusion of the best of

both worlds - Europe and Africa. The UMass Symphony Orchestra, which played Shumann in the first half of the evening, also contributed their symphonic virtuosity in the latter half.

hearing their voices unaccompanied. It was the first time I had heard the Voices and now, after this "experience", I'll listen for them again, and again.



i sat in bed for months what ailment I had never ever explained to me
Burden on my parents working forever it seems, just to get what the white man dreams

i sat in bed for months, years with unknown ailment, but remembrance of fever that made me cry

for a vat of ice water flowing on me alone in my bed a child of elementary

school age Both parents brain washed by white ideas working... working... working

in front of my bed being taught by t.v. brainwashing the blackness from me

being a child of t.v. here witness my happy ending? becoming real painfully

slowly releasing my white blackness to total blackness and maybe... militant blackness. lynn walker

Remember

past the farthest reaches of time...
i remember past the farthest spectrum of light
i remember we were rulers of the sky we were at peace in a time that has no date in a world that cast no evil past the point of history past the future line
i remember very well
i remember... we felt no pain and practiced no evil in a world such as it was past the farthest reaches of time on a spectrum of light they came and with them disease like a cancer destroying everything they... touched they brought decay and ruin they taught a religion of god, governed by eatin they drank the blood of life with lecherous smiles
they... made the unknown elements come into being they were the end of the beginning...
lynn walker



Sister Pamela Benn

I've been in office now approximately a year my brothers and sisters..... and look what I've done for you..... I've provided for you all the liquor and keefee you could want. I put a bar on every corner where you can go every night and get your head busted in by the police..... I advised what used to be the old wine's alley into a playground where your children can go and pretend they're adults.... just like us. Now.... what more could you ask for? Thank you for putting a brother in congress

I don't know man..... somebody in the audience yelled "Power to the People".... and that must have been the "get him" signal.

Man..... what happened to you?



SPIRIT OF THE PEOPLE



New Born By Night Woman By Day

Make me new born
Hold me in your arms
Rock me side to side
Back and forward
Stroke my hair
Kiss my face
Tell me I am precious
Touch me gently
Strong and deep
Tell me this reality can be
here for always
Keep rocking me
Oh No! Yes! No! Yes!
Yes!!!
The morning sun drifts
through my window
pane
Let us blow out the candles
For I have become a
woman
The new born has been put
to rest
Journeying to the beginning
Is
heavenly beauty
Now let me take you there
Annie Carpenter
c 1975



SEE

Look into the sea
See the fire of restless
anguish
tranquility calling to the
sun
for circles of liquid rays
Balance of opposites
Sun and water

Annie Carpenter
c 1976

Got To Keep Looking

We have got to keep looking
deep into our souls
for therein lies the paths to
many mountains
It is the road
that was hidden, lost, or
stole through time
Our mothers and fathers
blindly looked
praying in the cold mist of
night
Help my children find a
better tomorrow
cause Lord we have done
all we know
And now many of them are
dead and gone
but their prayer, lives on
for a better tomorrow
For new life
The truth lies in our soul
Nothing we ever had was
lost or stole
Only we are afraid to look at
our souls
of unfiled energy
that hidden dark passage of
mystery

Annie Carpenter
c 1976

ABSENCE

It's not here
The warm embrace of your
voice
The love you offer
The love I need
Once again
I sit alone
Trapped
With flowing love
Your absence
fade
Reaching for tomorrow
Living in yesterday
Time escapes unwantedly
Minutes are minutes
Minutes are hours
Time
The stillness of my
revolution
I wait at the resting ground
For the love you promise
Would give new life
Free of absence

Annie Carpenter
c 1975



Hands From Other Lands



A collection of hand-made exotic
gifts and things arranged before
your very own eyes. Enables the
students to see what Hands from
other Lands can bring to share with
you at the UMass community. Bob
Maloney will offer any free
assistance to the students in
purchasing any gifts or things on
Wednesday from 1-5

So if you are a passer by,
why not stop and say hi while you
go by and see just what Africa,
Philippines, Hong Cong Republic of
China, Mexico, Monaco, and In-
dia's Hand bring to UMass lands.

This showing is at the Campus
Center just in front of Pinball
Machine.

Thanks Bob Maloney,
Annie Carpenter



NUMMO NEWS



NUMMO is the power of the spoken and written word
The Black News Service strongly believes that our newspaper
will speak the truths of the proactive
struggle of black people



A Black News Service Publication

The S. African Govt. is Murdering Innocent BLACK Youths

By NANA SHESHIBE

The South African government is murdering innocent Black youths. Since June 16th, 1976, about 3,000 high school kids have been detained and the official number of the killed students is 800. We know from the Black Journalist that almost two hundred were killed in jail and the official reasons given for their deaths by the South African security police are a mockery of the truth.

Heron "fell down stairs"
N. Khotshe "slipped in a shower"

A. Timbol "suicide" by jumping through the 10th floor window of the police interrogation center.
Most recently the deaths of Sow to student J. Magubane and the trade unionist L. Mazembe, held in the wake of the mass uprising this summer, were termed "suicide by hanging."

James Matthews a poet and journalist who has been reporting accurate information is himself now incommunicado. He is finally without explanation, without being charged, without access to lawyers, to family, priest or doctor. The South African police have the power to make a person disappear because in S.A. Blacks have no right to accuse the S.A. white police.

There are laws under which these students are being held - the latest of them is the internal security act, Section 6 of the "Terrorism" act. The former provides for detention of up to one year without requirement in the act at least that the detention would continue in a trial or a charge as the act says; "preventive". The later act provides for indefinite detention and it is understood from the act that the detainee is held in terms of some or other matter which the security police are investigating.

This does not mean that the detainee is informed of any charge against him/her and many never find out what is being held against them. It is therefore more likely that once a detainee is held under this act that he/she may expect to be charged in the end or that he/she are being "prepared" to appear as state witnesses. Some detainees are released without any charge and a banning order is placed on them. Should one be charged under the above acts, the accused are presumed to be guilty until his/her innocence is proven.

There are minimum jail sentences in terms provided by the terrorism act, and this is five years. The detainees are held under this act in solitary confinement. In the first place some of these detainees comprise the leaders of the black consciousness movement. Most of them are under 25 years. Most of them members of South African Students Organization (SASO) or Black Parent Association "BPA". There are at least six priests and other leaders of church organizations, journalists, academics, doctors and trade unionists.

The treatment of these detainees whilst they are being held in detention is abhorring. The security police use different harsh methods on the detainees to extract information. Solitary confinement and torture by being struck during interrogation. Arm twisting, and electric poms plugged on detainees toes.

There are special rooms for such "sessions" which are equipped to prevent any sound from getting outside. The imaginary chair by which a person must keep himself in a position as if he was sitting on a chair by leaning with his back against a wall. If he cannot remain in this position for long enough he is struck. Or alternatively one policeman will cause the victim to



Nana Sheshibe

fall whilst the other warns him against falling because that will result in him being struck.

Other methods include fake strangulations, blindfolding a person and then putting their head under water repeatedly and apply electric shock treatment by connecting electrical wire to various parts of the body, whilst the victim is put under a cap which prevents him from seeing anything around him.

This is a short account of what the present students in detention are undergoing. Those who die during this interrogation may be buried without knowledge of their parents, and parents may never find their graves or even mourn for their sons and daughters because they are never informed of the happenings.

Open letter to Professors

By BRENDIA M. TURNER

Have you ever, after a great long while, made a discovery which helped to crystallize your accumulated feelings and perceptions? Enclosed is an article by Dr. Herbert M. Shelton which addresses some of the basic issues and limitations of today's educational system. Its contents help me to clarify and explain why some quite intelligent, industrious, honest and dependable people seem to perform to the contrary when in a formal classroom setting and are even labeled "slow" and "failures"; why restrictions and constraints within educational setting reflect nay but another type of penal institution; why learning appears to be most often, a chore or dutiful obligation, rather than a quench of natural thirst; why many who have gone through the "system actually learn little and receive instead benefits of stifled human potential; why some students whose educational needs are not being met, constantly trail into classes late or do not come at all; why the atmosphere of compulsion within the system is a penalization causes the verbal or written communication of some students to reflect much, much less than who they really are; why those from diverse cultural backgrounds and/or of restricted experiences, opportunities or motivation, as a result of the unrelated cultural design of the "course" and/or "system" are not given an equal chance; why the apparent goal of sameness within the "system" encourages little tolerance, appreciation and utilization of experience of those from different backgrounds; how traditional education is so stifling and so frustrating that there is an increased degree of physical and mental illness manifested in society; why traditional education is merely another means of oppression for various classifications of minorities in this society, and certainly within the world; and why I am writing this letter.

Finally, after twenty-five years of being exposed to traditional educational systems, I am gaining a proper perspective between them and my natural thirst for truth, knowledge and justice. Until very recently, this conflict remained largely unresolved. For me, formal traditional classroom settings are deterrents to my natural love and joy for learning and are not in compliance with my belief in the INDEPENDENT SEARCH FOR TRUTH. Thus, for me to submit to structures based on compulsion (i.e., mandatory lectures, required readings, oral and written reports, subjectively designed exams, quizzes, rigid arbitrary time constraints, haphazardly selected educational setting, ill-based evaluations, and the like) are a tremendous sacrifice and threat to my principles, as well as restrictive to the release of my human potentiality.

On the basis of my present understanding of human nature, I find that external mechanisms (class requirements which mold learning through memorization of selected information for oral and written responses are based on the designers interests and experiences which have specific relevancy to his or her background. A person's perceptions about understandings at any point in time are the sum total of his past, present needs, and aspirations for the future. To muffle those experiences through an expectation of sameness in response can be labeled appropriately as "oppression."

Educational systems have become penal institutions. Students are penalized for what they read, write or recite. It is erroneous to assume that all students are able to express themselves best and reflect their understanding within a competitive environment and under undue stress. Performance in a class setting can no way be an honest reflection of the essence of a person's knowledge and ability.

TURN TO Page 7

NUMMO Readership Survey

By WILLIE J. WHEELER

NUMMO News (N.N.) has received a very positive response from the five-college community. A cross-section of people (approx. 200) were randomly asked how they read N.N., and what did they like or dislike about the newspaper.

Everyone asked said they had read N.N. and like it very much. The responses varied as to what likes or dislikes they had. Fami Richard, Archie Shopp, Max Roach, and Diane Ramo are among the few who have expressed warm feelings of enlightenment, resulting from having read N.N.

ABOUT THE GRAPHICS
People from Hampshire College, Amherst College, Mt. Holyoke College, Smith College, A.I.C. in Springfield and Springfield College have read N.N. and said the Graphics were something they looked forward to seeing. The overall impressions were that when they pull open the *Collegian* the first page Graphics catches the eye. Some said that the Graphics are sometimes hard to understand, but do give a New Dimension in regards to distinctive.

Aldrine Williams stated the Front Page is just plain smoking, what she meant to say was the Graphics are great.

AT UMASS
People were randomly asked in Whitmore, the Student Union, the Campus Center, the B. office and people at New Africa House what they liked or disliked about N.N.. Overall they said that they liked the paper and that they could tell that a group effort had went into the layout and gathering of material.

Five people asked rather told the N.N. staff that they disagreed with the layout of the Front Page, they felt that it should be devoted to news.

October 25, 1976
Sisters and brothers at NUMMO News,
Greetings end an extension of

solidarity for the excellent coverage you are giving in your paper to the liberation struggle in Puerto Rico. The last two issues of the paper, with their interconnection of the struggle in southern Africa, the anti-imperialist struggle in Puerto Rico, the efforts to free brothers Earl and Craemen, and the recent indictment of a United Electrical Workers union organizer are helping people make the connections that we all have to make to be prepared to once and for all defeat the imperialist system.

If at any time members of the Puerto Rican Solidarity Committee can add you in your work call on us. Anti-imperialist solidarity is vital if we are to extend concrete support to the struggles in southern Africa and Puerto Rico. Our organization has a monthly bulletin that contains up to date information on the struggle in Puerto Rico. Many of the articles in the bulletin could be used as background information for articles in NUMMO News. We would also be interested in informing our members whenever events or activities are planned by the newspaper staff or other organizations in New Africa House, in southern Africa, so in Puerto Rico, we shall win.

Bob Farrant
coordinator Amherst-Northampton Chapter PRSC
72 West Street
Hadley, Massachusetts

The staff of NUMMO News would graciously like to thank all those people who wrote articles and submitted copy. We would especially like to thank Prof. John Bracey, Assoc. Prof. Chester Davis, Akbar Muhammad Ahmed, Sis. Nana Sheshibe, Sis. Jamile, and Sis. Annie Carpenter for their work with the newspaper. We the staff of NUMMO News would like to thank servicing the journalistic needs of the five-college community next semester.

The Sylvan Cultural Society as its name implies is an organization based in the North East Sylvan Area whose basic purpose is to provide the Third World community with a meaningful and worthwhile experience while living in the Sylvan Area.

The organization, which was originally started under the leadership of Mr. Jerry Quarel, has been in existence three years and is presently in the process of trying to organize a meaningful program for the Spring semester.

Half way through the fall semester the Cultural Society received an allocation of \$1641 from a proposed budget of \$2,500.00 of which the remaining \$859.00 was to have been used to receive a color T.V., an electretypewriter, etc. The additional allocation was postponed pending the first meeting of the finance committee and of the granting of the allocation by the Finance Committee proved unsuccessful. It was to be again presented to the Area Gov't. for an action. As yet, to my knowledge this hasn't been done.

I do make this opportunity to clarify my positive for visiting this article.

Recently there have been article in the *Collegian* concerning the Sylvan Area Gov't., the North East Area Directors Office, and mention of different parties associated with the Sylvan Area Gov't. as being irresponsible to their dates and responsibilities in regards to the North East Sylvan Area.

As a interested party would like to take this opportunity to remind everyone concerned that a person's first and foremost responsibility to themselves is to be a good student or an effective administrator. It should be understood that although one might feel that he or she has the total dedication when under taking such a commitment that often times the time necessary to

insure the efficiency of whatever the structure just isn't there.

From what I'm told, most of the area directors were fairly new and therefore lacking the experience to be highly effective in their position. I'd also like to take this opportunity to point out that the North East Area Directors Office has also been in transition. All of this is to say that we all must realize that there are certain needs in the Sylvan Area that aren't being met but gain the extevating circumstances that are presently surrounding the area. It is time too soon to point occurring figures. We all know if there are responsibilities that are being assumed and if I may be allowed to speak personally, we all know why.

What I am proposing is that after some individual soul searching, we establish a sense of unity, and coherences, and start the semester off knowing what one is trying to accomplish, we were for the benefit of all. My quite sure that Mr. Jim West, who is presently the Director of the North East Area Director's office after attaining a working knowledge of the Area and all of it's components, will be more than happy to assist you in any way he can.

To the Sylvan/Cultural Society, I say: You have the responsibility of the initial objective for the connection of the Society in the Sylvan Area. "To provide all the Third World students of the Area with meaningful and worthwhile progressing so that is working through the Society, they can better understand themselves and the Area as well as the world around them.

Eventually, working in conjunction with the Area Directors Office, survey will be undertaken to determine if there is any space in the Sylvan Area, out of which one could run a meaningful program to increase the awareness of all the students in the area as well as

otherwise.

If after reading this article, you find that you have been offended. Then let me take this opportunity to apologize. It is my personal belief that if there are certain things that should be said to alleviate tension so as to better enhance the effectiveness, then by all means; say it. This article was not written to put down anyone, but for the purpose of understanding. Hopefully next semester, the Area Directors Office, the Area Gov't., the Finance Committee, the Sylvan Cultural Society and all the other organizations functioning for the better of the students living in the area will resume the latter half of the school year with a better tone. To all of you - Happy Kworza, Merry Christmas and have a safe holiday.

Thank you for your time and patience in reading this article.

A Concerned Student
Merles Clemons

A Few Words

Exiled Soweto Leader Describes Mobilization of Black S. Africans

had never seen anything about Marxism — all those books are banned."

Newspapers too, he explained, are tightly controlled. "There are two editions of the Rand Daily Mail — a white edition and a black extra. Most of the white edition covers news for whites and the black extra reports on events in black townships. Occasionally the two cover the same thing but the words are different. In writing press releases which we sent to the papers, I used the words 'racist regime' many times. In the white edition they said 'racist regime.' In the black extra they said 'South African government.'"

"People in Soweto are completely blank on what's happening outside of the country. Vorster said that the June 16 demonstration was organized to embarrass him before his meeting with Kissinger. I didn't even know we were going to meet with Kissinger until several days after June 16."

Mashinini was also president of the Johannesburg region of the South African Student Movement, a black high school organization. "One of the biggest projects of SASM was developing black consciousness," he explained. "I used to teach my little brothers black poetry in order to break through the indoctrination."

Mashinini added that the relationship between the high school movement and the university movement, led by the South African Student Organization, is very strong. Looking to the future, Mashinini foresees many people going underground and the eventual beginning of an armed struggle. "Most young people don't want to go into the streets anymore — it gets South Africa in the news, but people are killed and the affect is not clear."

Throughout his visit to the U.S. Mashinini has told people that "one of the biggest problems we have in South Africa is the big powers that support the regime for economic and military interests." He urges Americans to put pressure on the U.S. to get out of South Africa, and also stresses the importance of isolating South Africa in international events.



Teitsi Mashinini, exiled S. African student leader.

NEW YORK (LNS) "We had enough of it all," a 19-year-old leader of the mass black uprisings in Soweto, South Africa told a group of New Yorkers gathered to hear his story in early December. "It could have come over any number of things, but it would have come."

Until he fled into exile, Teitsi Mashinini was president of the Student Representative Council which exercises a strong influence over the black township of over one million outside Johannesburg. The Council led the original June 16 protest against a government order that classes in black schools be taught in Afrikaans, a Dutch-derived language most blacks do not know.

Police responded by killing, wounding and arresting hundreds of students — many of them young school children. This touched off further student demonstrations and work stoppages throughout the summer.

The South African police said they would pay \$500 rand (\$575) for information leading to Mashinini's arrest — an amount equal to an average black worker's annual income. But the young militant escaped to Botswana in August with the help of an underground network of friends. While in Botswana, the South African security police tried unsuccessfully to kidnap Mashinini. He now lives in London, but came to the United States in late November for a three week visit.

Mashinini is a young man who seems much older than his 19 years might suggest. His father is a chauffeur and his mother works in a clothing factory. Describing the reaction of Soweto parents to the student demonstrations, Mashinini said that at first they were frightened. "When we mobilized the students, we mobilized all of them. Very young kids were involved and when parents came home from work they found their kids shot."

"This touched everybody. Then the parents were with us all the way. In August they stayed out of work for three days after we called for a work stoppage. On the fourth day they had to face their bosses. They would be fired, they told us, if they said they had stayed out because they wanted to. So we told them to tell their bosses that they would have been beaten up by us if they hadn't stayed out."

"It is their children who die," Mashinini said, "and they want what the students want. If it comes to fighting the white man, they are ready to join. In the past when someone was detained, people became afraid. Now when someone was detained, people get angry."

Since escaping from South Africa, Mashinini says he has learned a lot. "I have just learned recently about things like capitalism and Marxism and communism and I still don't know much about them. I was quite a reader back home, but I

We have something to give to the World

By FREIDA JONES



Archie Shepp, Max Roach and Vishnu Wood. pay tribute to S. Africa in concert.

— The concert of Max, Archie and Vishnu

SPEECH — Collins Ramusi
It is very overpowering to think that we are actually connected to these men, visionaries of the New World. And connection is what I felt with pride when I entered the warmth of the gymnasium this past Saturday. Max Roach, Archie Shepp, Vishnu Woods are part of us and we belong to them.

I was not entertained. I did not see a show. I did not check out a performance. I entered a bond with these masters. I was on the receiving end of a gift of their Black life force, and in return I was asked to give back a commitment, to Black people and to humanity. We were reminded of our direction; and thank you, thank you, thank you Max, Archie, Vishnu, for caring. And I hope you felt that huge rush

children of Soweto to Amherst. His rhythms were integrated into a moving speech given by Azanian attorney, Collins Ramusi. Mr. Ramusi's description of what is going down in South Africa was moving, but that was not the point — large and basic — we must move now to remove the last bit of inhumanity on earth. The racism in South Africa — the action that will be taken and the aftermath that will follow — on this hinges the destiny of the world. Our humanity rests on stopping this inhuman cruelty. It is everyone's responsibility to respond, for the welfare of our destinies.

This concert showed that creativity, politics and spirituality are not separate — the energy poured into the instruments was beautiful to see and the reason was clear to see. They have given us a beautiful gift and in appreciation we must rise to their call

Southern Africa Benefit

On Saturday, Dec. 11th 1976, at Amherst College Gymnasium at 2:00 p.m., a benefit for Southern Africa was held. The greatness of Max Roach on percussion, Archie Shepp on reed, and Vishnu Wood on bass lead the audience back to the power of the main stream of the people in struggle. The great leaders called to us to help support the Southern African brothers in exile, they asked for any kind of donation.

Among the leaders was speaker Attorney Collins Ramusi who told of the struggle with brothers in exile. Who stated that "The Mother Land needs people who are willing to work hard and teach hard and freedom is not so far away, because the country realize what it must do to regain what the white man has and still is trying to take away." The man of wisdom and strength came among us to teach and did just that.

The Five College Support Committee for the Liberation of Southern Africa wishes to thank everyone for their support and would like to inform you that much more support is needed.

Annie Carpenter

Legalized Racism and Women

By JAMILA

In recognition of Black Women's Day which is December 10, Sisters On the Outside, a political prisoners defense organization sponsored two speakers, Yvonne Wanrow and Martha Pitts who spoke on "Legalized Racism and Women."

Yvonne Wanrow and Assata Shakur are two Third World women who represent the strength and perseverance of all revolutionary women of the oppressed peoples within the United States. On Wednesday, December 8, 1976 Yvonne Wanrow, and Martha Pitts who represented Assata Shakur, shared with the Valley community the story of what happens to women who exercise their right to defend themselves.

Yvonne Wanrow is a Native American woman of the Colville people who was born in a United States government reservation in northeast Washington. The series of events leading up to the act for which she has been imprisoned is reminiscent of the cases developed against women such as Joanne Little and Inez Garcia. Yvonne Wanrow is accused of killing a man, William Wesley, a known child molester and drunk, who broke into her home and threatened to abuse both the children and Yvonne. She shot Wesley on August 12, 1972 after attempting to call the police.

On May 13, 1973 she was convicted of second-degree murder by an all male white jury. She was sentenced to 25 years in prison. This conviction was appealed to the Washington Courts of Appeals which ordered a new trial. The prosecution appealed to the State



Yvonne Wanrow

Supreme Court where Sister Wanrow was represented by two attorneys from the Center for Constitutional Rights, Nancy Stearns and Elizabeth Schneider. After the Supreme Court heard their arguments, which followed the lines of those of Little and Garcia, it freed Sister Wanrow on \$5,000.

Yvonne Wanrow's case will determine if a woman threatened with physical abuse and/or rape has the right to defend herself and her children. If she loses she will be out

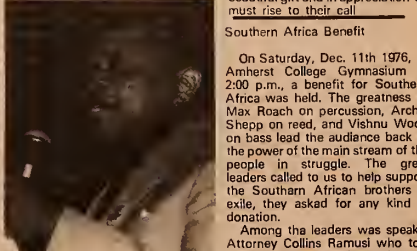
into prison within a system which has repeatedly demonstrated how it penalizes poor people, especially women. In order to keep Yvonne Wanrow out of prison a network of international defense committees has been developed. She has been speaking to groups in various communities in order to make known the continuing pattern of injustice against Native American people and women.

Martha Pitts, a representative of Assata's Cell, one of Assata Shakur's defense committees discussed the trials of Assata and the repressive actions taken against anyone associated with her case. Assata Shakur is a revolutionary Black woman, "by definition" a member of the Black Liberation Army, who as a result of her community activism was isolated by the government for particularly relentless attacks. On May 2, 1973 Assata Shakur (s-n Jeann Chesimard) was stopped with several brothers as they traveled on the New Jersey State turnpike. There was a search and shoot out in which one of the brothers and one state trooper were killed. Since then Assata Shakur has been charged with participation in a variety of crimes and conspiracy to plan various others. She has been found NOT GUILTY in three out of four cases because the government had obviously bribed and pressured witnesses, most of whom had had criminal charges against them dropped when the agreed to testify. Each time she is found NOT GUILTY new charges are found and another trial is called for. In the mean time Assata Shakur is being held without bail and without every having been proven guilty in the basement of an all male prison.

Martha Pitts

Sulaiman Hakim, "Majeed" Greenlee and Archie Shepp

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Ath. Collins Ramusi

saying it loud and clear. What you were saying defies description in the English language and I doubt if it could be translatable into words of love coming back to you from the audience.

Each musician was saying something, and Archie, you were at all. But I felt the message coming from all of you. Vishnu, your rhythmic bass was in incredible pace; Max's solo's drew the spirits of the



Martha Pitts

Sulaiman Hakim, "Majeed" Greenlee and Archie Shepp

Events of Fall '76 : The Coming



In the Valley of the Giants

By FREIDA JONES

The plush green seats at the Fine Arts Center were filled to the max. Lights gleamed like white wings from the sides of the concert hall.

The giants were at it again: Jo Jones on the drum, Mary Lou Williams on the piano, Ron Carter on base, James Moody on the reeds, and Dizzy Gillespie on the trumpet. We were all warned this would happen but no one prepared us for the consequences.

We all kneed once upon a time, twenty or three years ago, people heard a big old sound, and a couple of tunes in Harlem, chilli houses broke through with phrases that evolved by the language of 'hop'. And then a while ago, oh, around the time I was born, people were playing tunes like Salt Peanuts, Night in Tunisia, Straight No Chaser, Un Poco Loco. But this was music for grownups, right? Well, twenty years ago or so, Dizzy, Parker and Max Roach, Mingus and Bud Powell were raising the roof off Concert Hall. And what is so deep is that they are still raising roofs, in the old phrasology and in new phrasology.

History was made Saturday, Oct. 11 because Max played exceptionally and his old partner was getting down, too.

Dizzy as composer is genius, Oizy is humorous and dignified as Emcee, Dizzy is clarifying when explaining how the music came about, Dizzy is blazing as trumpeter. They were all masters, geniuses, virtuosos... I could list



From left to right, Mary Lou Williams, Ron Carter, Dizzy Gillespie, Jo Jones and James Moody.

the adjectives. The music was unusually reflective of years of playing experience, tones were sharp, phrases, clear, transitions smooth. Some of the tunes were classics like Straight No Chaser, Night in Tunisia, there was always plenty of incredible fresh music played between leads. It was enlightening when Oizy mentioned the influence of the AfroCuban

rhythms Chano Pozo, the great Cuban percussionist had collaborated with him in the past.

They played Tin Tin Deo — one of Pozo's pieces. The wisdom and feeling of the Black classical masters have shaped our lives, as Dizzy, Jo Jones, Mary Lou, Carter and Moody have done; renewing the wizardry of Black creativity.

Could Zimbabwe's Independence be won in Geneva- Or in the Bushes and Cities of Zimbabwe

by CHAKA ZULA

Sitting in the warm large Palais de Nations conference hall in Geneva delegations of Zimbabwe's African Nationalist leaders Britain, and Ian Smith's atrocious followers, are discussing apparently in a stalemate, how to grant independence to the oppressed and disenfranchised people of Zimbabwe. Concurrently a savage war is raging in Zimbabwe between Ian Smith's army of oppression and nationalist liberation forces. The Geneva negotiations have been brought about by Kissinger's so-called shuttle diplomacy which involved several dubious promises and guarantees to both Africans and whites; the warfare exists as a result of white intransigence, insensitive oppression and debasement of Africans, and broken promises of the past. In the light of the past experiences it becomes difficult for any patriotic and sensible Zimbabwean to take the Geneva negotiations seriously and pin all his hopes on their outcome. Consequently, it has become necessary for concerned Africans to ask themselves whether Zimbabwe will become independent through negotiations or through warfare, or through a combination of both. This article attempts to explore the alternative answers to the question.

The history of Zimbabwe's conflict is little understood by outsiders, and whatever little is known outside has been overwhelmingly distorted by agents of the racist white minority government. It is not my intention to give a history lesson to the reader of this article, but the complex nature of the present problems cannot be understood without a brief review of the past and current affairs of Zimbabwe. Without going detailly

into the geography and demography of the country it is appropriate to note that there are about 270,000 whites and roughly six million Africans in Zimbabwe. The discovery of gold in 1867 in Zimbabwe aroused mad interest in European adventurers. Led by Cecil John Rhodes, a group of settlers (called the "pioneer" column) moved into the present territory and hoisted the British flag where present day Salisbury stands (1890). This move thus started the lawful occupation of Zimbabwe which was subsequently named Rhodesia, after the leader of the first gang of gold "drinkards." Between 1893 and 1897 there was a series of confrontations between the indigenes of the land and the settlers. Due to their superiority in firepower, the whites conquered the Africans and established British rule. In 1923 the British government granted "responsible" GOVERNMENT TO THE WHITE SETTLERS, effectively excluding Africans from participation in decision making processes.

During the period of "responsible" government — from 1923 to 1965 when the settlers, lead by Ian D. Smith, declared unilateral independence from Britain — Zimbabwe's Africans were subjected to all forms of human degradation, deprivation and exploitation. All this happened under the watchful but unconcerned eyes of the British. For instance, educational opportunities, housing, land tenure, employment, and salary scales etc., were all designed to keep the black man in his "place." A member of Parliament on one occasion said "Education for the African should be a means of equipping him to work more effectively for the white man. We do not intend to hand over this

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The Passing

1. The artist walks down Broadway past the small shops spilling fruits and vegetables out into the street past the neat, neon signs, metachrome colored encircling the dusty bars and red arroz con pollo signs the jumping comidas y chinas

We are all walking away from it and carrying it with us in the vacuum cries diminishing we bob they walk and talk with us pulling back plastic cheeks in a smile words with flat metal tones chinking and clashing like cash registers and we walk past the buildings that soar like rockets blinking like blind computers and they snatch from us some obscure mechanism

2. a flash of charcoal takes you by surprise unangles you into graphs putting down in laughter and in rage those persons half-round with rage bent on benches, tender carved faces veins coursing blue in marvelous italian marble skin, she digs duded in marshmellow sole shoes fros flapping like wings tired men sipping coffee in the Chock Full 'O Nuts and grandmothers, pinkscarved Puerto Rican bouquets, their infants displayed black eyes dancing like black birds, singing "Nene! Espergo que llegas a casa!"

& Somewhere Dante, Virgil and Company along with some musicians artists, and musers-no 'stars' sail in and sail out hear the falling cries and they fear they will sing that pitch so they pinch together their fading khakis grab their saxes, axes and trumpets and blow

An artist walks down Broadway a cartoon shaped pocketfull of air sucked sapped sopped by spassingmachina her cry of protest diminishing

She walks down Broadway with the rhythm of a jungle cat with the rumple of a cannibal hair out in wooly spears, acid-eyed coat a spangled map of fantasy

& somewhere Oante Virgil and all them hear her cry peel her with tones repeat her with tones & vibrations sail her on soprano on to the cosmos!

Freide Jones



AFRO-AM. 1523 "C"

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For further information, call 545-2781 or Continuing Education.

Wintersession '77

NUMMO is a Black Student Weekly of the University of Massachusetts at Amherst. Our offices are located in 103 and 115 New Africa House. Telephone Numbers are (413) 545-0061 and 545-0062. Unsigned editorials represent the view of this paper; they do not necessarily reflect the views of the student body, faculty, or administration. Signed editorials, columns, reviews, cartoons, and letters represent the personal views of the authors.

From the Editors of NUMMO
Theory, practice and struggle has been the essence of this paper. We will be honored by the level of consciousness raised.
Executive Editor: Wadada Tzake
Managing Editor: Willie Wheeler Sura Long
Cultural Affairs Editor: Karim Zechery
Photo Editor: Edward Cohen
Graphics Editor: Fitz Walker Lynn Walker
Editor At Large: Rudolph Jones Annie Carpenter
News Editor: Freide Jones

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Learning is such an intrinsic personal experience that it is impossible to measure results in a simplified, succinct manner of outward performance such as demonstrated in class evaluations. A repetition of facts spewed forth are a false indication that actual learning has taken place. The individual is not passive to the selection and regulation of his mental processes. What goes on inside of that individual or his internal state at a particular time must be considered. Readiness for absorbing specific information is not taken into consideration; each brings to any situation a difference in past, present needs, as well as aspired goals.

individual needs. The assimilation of any kind of information is a distinctly personal matter; the styles revealed through audio and written materials are not suited for everyone. The learner should have the freedom to determine what he needs and not be penalized for that solvability. Sensory information (required readings) is not interpreted by all in the same way. The sum total of one's past experiences of one's own personal goals and interests determine what a person extracts from something seen, read or heard.

Many teach on the basis of tradition and adopt methods of the teachers who have taught them and thus teach as they have been

human relations, men's spiritual nature which distinguishes him from animal, provides him with the distinctive ability to establish for himself a sense of purpose which directs his unlimited creative powers (human potential) into making decisions and carrying them out. Thus, he is in the process of releasing his potentials when he is free to set and carry out his established goals.

If man's spiritual nature is ignored in educational settings, then human potential will remain unrealized and assumptions will be derived that some are uneducable. This is no doubt erroneous as everyone is endowed with unlimited human potentials. The role of the teacher should be to guide the student's learning and assist in releasing that potential as opposed to muffling it through the dictates of mandatory course structures, and penalization through subjective grading, learning, and when errors are turned into a new learning experience; one should feel free to learn, experience and grow without penalty.

Since learning is the result of human potential having been actualized, we have to know how to create positive learning environments which are conducive to learning and constitute orderliness, cleanliness and assumptions on the scheme so as to have the most beneficial psychological effect on the learner. All environments are not conducive to learning. Physical settings are important. Often students, again, are penalized through credits if they feel they must change, add or drop classes or select another environment after a specified period of time. Time constraints designated as semester, class periods and assignment durations are frequently restrictive to learning. Time constraints often do not allow for the assimilation of content because causing a student to be penalized through credits fail to fulfill those arbitrary time factors or fail to



demonstrate mastery of the subject matter at the appointed time.

Education should be about guiding the release of human potential. Both teachers and students should understand the specifics of this subject so that "justice" in educational institutions can be lived. It is no longer adequate to intuitively feel we are releasing human potential. We have to know how it operates and be able to recognize the positive means of aiding its release both within ourselves and others. We have to fully understand the student and teacher roles which will assist in the release of human potential. Students must have the freedom to Independently Search for Truth and learn for the sake end love of learning. Teachers must become more effective guides by providing settings, in no way is it when they need it and to the degree that they can absorb it. If the students' learning experiences are individualized and based on what he needs to develop, the student then gets a sense of his immeasurable potentiality and is spurred on to perpetual learning. Human potentiality is the power and ability of man. All humans are endowed with powers and abilities of unlimited degrees. All are educable.

The teaching and learning methods expressed here relating to some of the limitations of traditional learning environments is specifically geared towards the undergraduate and graduate institutions as opposed to the elementary. Though many of these elements do have relevancy in the elementary settings, in no way is it assumed that the "free", unstructured environments for youth

are of a totally positive benefit for the release of their potential.

During the early years, students need to develop skills which will enable them to act responsibly and independently of the grown older. However, it is not sufficient for their educators to rely on tradition, intuition, and out-moded methods of teaching. The processes associated with teaching and learning which have a positive effect on the release of human potential must be researched understood and appropriately taught.

Students in their early years, for instance, must be taught and given the opportunity to master, not only what is important to learn, but more significantly how to learn. They must be able to understand and utilize the processes associated with goal-setting and attainment, as well as decision-making. They must be allowed to practice the feel of having control over their destinies. They must be shown the benefits and taught how to practice those human qualities and virtues which will allow them to maintain human worth and dignity, as well as would maximum service to an ever-advancing civilization.

By the time these youth reach the point whereby they are interested in advanced study, then it seems that their opportunities would be greater enhanced if they will not fall victim to the limitations of our present educational institutions. Ultimately, they will not be allowed the freedom to Independently Search for Truth without penalization. To date, the independent study contract, perhaps, most nearly resembles this conception of "freedom".

To be continued.

An Open Letter

I would like to express my thanks to the community for their support in the Brown & Gether's case. I would ask that people continue to support our efforts by signing Craemen petition, writing letters to Craemen (Craemen Gethers, Box 43, MCI Norfolk, Norfolk, Mass. 2350), and addressing the governor office about this injustice.

In closing, the hearing on Friday was another test on the Brown-Gether's case. It reinforced the attitudes that the court's are intolerant in reforms and not in freedom. The court's are in the same class as a Richard Nixon or Patty Hearst, our next step will have to be the higher courts, because the Superior Court has continued to duplicate their position.

Earl Brown

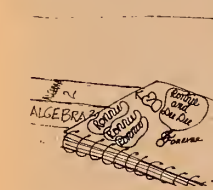
CONT. FROM PAGE 3

where she is refused visits from all except two family members for half an hour once a week. She is kept in a brilliantly lit cell with constant surveillance. She is forced to undergo constant mental and physical abuse. She is denied proper consultation with her defense attorneys. Her case is surrounded by sensationalized journalism through the news stations of New Jersey and legal measures have been taken against Evelyn Williams end William Kunster, two of the attorneys on her case.

The New Jersey newspapers where she is presently being held have made it clear that since the state has spent over 1 million dollars to catch her end keep her she should be made to "Pay".

Public support is needed in both the case of Sister Assata Shakur and Sister Yvonne Warrow. The message is clear. These women are symbols, examples of what the government will do to any of us who do not accept injustice passively. Anyone wishing to assist the defense committees by making donations or providing services can contact the defense committees at the following addresses:

Yvonne Warrow Indian Legal Defense Committee, P.O. Box 49, Oelholm, Washington, 99138, and Assata's Cell, 20 Avenue A, NYC 10009.



We tend to think of education as being isolated and distinct from life and that it is limited to a formalized educational setting. Learning takes place wherever we are as we interact with our physical, human and unknown experiences. One needs the freedom and time to integrate the external with the internal as he reflects upon past, present needs and future aspirations. Things which were unknown to us become structured into new realities as we reflect upon our past, and begin to construct our future. Thus, one degree of learning can never be fairly judged by another for its personal nature and biological and psychological factors affecting it (such as nutrition and the distinctive way each interacts with his environment), make any attempt to do so to be a gross injustice.

When learning is based on compulsive interaction with subject matter and experiences which have no specific relevancy to each individual learner, then there is repulsion and/or confusion. To disseminate mere facts and information is not responding to

taught. Even though times have changed, what may have been appropriate in the past, may have little or no significance today. Teaching for a long period of time, can become a cause for limiting one's techniques of educating. Even though one may be following theories of some kind, he often fails to recognize that this is a constantly changing world and that it is becoming more apparent that man is of a nature different from animal and does not begin to release his greatest potential when dominated and manipulated constantly by external forces. His uniqueness to animals makes him remarkably irresponsible to mechanistic and compulsive approaches designed to "make him learn".

Perhaps the biggest limitation of traditional educational systems is that they fail to recognize the basic nature of man. They relate to students on the basis of stimulus and response methods of teaching and learning, utilizing those same schemes which apparently motivate animal. Though these approaches of reward and punishment do have some significance in

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country to the native population or to admit them to the same society or political positions as we occupy ourselves - we should have no pretense of educating them in exactly the same way as we do the Europeans. Even when someone like people considered a minimum education to be dangerous. It was realized that educated Africans presented political challenge to the white society. To them (the whites) an African was and always would be, a hewer of wood and drawer of water for his "master."

transit on period, and (c) the establishment of a two or three billion dollars trust fund for compensation to those who leave the country after independence. We object to (a) and (b) above because it is reliably learned that the whites need a two year period to rebuild their crumbling army, and with the army and police in their control they intend to stage a military coup at the end of the transition period. This would buy them another decade or two of unchallenged rule. We believe in the possibility of a painless experience which need not be enumerated so unless the transition period is shortened and we are in control of the army and police, then we can reason to compensate the whites for what has never been theirs. They took the land from us for nothing and developed it with slave labor, we have been de facto slaves for more than a century and we have compensated us for it? Another implication of the trust fund is that we become independent in heavy debt. Consequently we would be

debtors for life to those who financed our enslavement.

As things stand in Geneva there appears to be no way of settling the conflict peacefully unless the Kissinger proposals are completely discarded. It is also apparent to us that the whites are out to play games at Geneva. We cannot trust them when they have completely surrendered power to us. This in effect means that the armed struggle must continue until total victory is achieved. There thus seems to be no middle course (a mixture of peaceful negotiations and fighting). The Geneva talks can continue but they are simply serving a cosmetic purpose.

Under this background African nationalism was born. Its birth heralded African determination to exactly challenge and destroy such an evil and senseless set up. It started from trade union organizations whose primary aim then, was to work for better working conditions and better wages for their labor. But gradually it extended into all segment of African life.

As the social wind of change blew across Africa from the Mediterranean to the Atlantic and the Indian Oceans, the various colonial empires started to crumble. In 1964, what used to be Northern Rhodesia became independent under a black leadership with the name Zambia. The whites of then Southern Rhodesia became fearful of a similar happening in Zimbabwe. They wanted to maintain the status-quo: the master servant relationship, the high standard of living, in short the continued ex-

ploitation of blacks for the benefit of the whites. Consequently, in November 1965 they declared independence unilaterally from Britain after arresting, with the acquiescence of the British, all trade unionists and workers. There was no internal opposition. It was impossible for the Africans to negotiate with the whites under these conditions. All attempts at a peaceful resolution of the problems of the blacks and whites was force and humiliation. We have had no choice but to try to respond with force also. In 1967 the first liberation force was organized. It was equipped with its first attack in the same year. Thus was introduced a second alternative to seeking a solution to the conflict. By 1972 the liberation forces had become formidable and were recognized by Ian Smith as a threat to continued oppression of the African people of Zimbabwe. In 1974 the Portuguese occupation forces were defeated in Guinea-Bissau, Angola and Mozambique by the gallant African liberation fighters. This acted as a psychological boost to Zimbabweans, and in the case of Mozambique, the newly liberated land became a strategic base for military training and operations. As time went on the settlers and their outside supporters, mainly Britain, South Africa, America and the rest of the Western World, realized that we were capable of preventing the defeat of the white minority governments in the whole of Southern Africa. With this in mind, Henry Kissinger, acting as the representative of those who claim

to be against the violence that already exists in the area and is escalating, set out on his so-called shuttle diplomacy in 1976. It is this shuttle that resulted in the present Geneva talks. But it is important to note that we do not trust Kissinger's intentions. Owing to the fact that the oppressors have always got all their aid, military or otherwise, from the West; and the nationalists, on the other hand have got theirs from communist countries, Kissinger is afraid that the nationalists are allowed to win decisively, the country would become subjected to communist domination. The implications are that all Western economic investments, worth billions of dollars, would be lost; there will be no continued flow of raw materials produced by slave labor in into the Western world. This would affect the U.S., most which violates United Nations sanctions in order to import chrome ore from Zimbabwe. This, Kissinger hopes to prevent by helping install a black powerless end puppet government in the place of a true nationalist government.

Under discussion at Geneva are proposals drafted by Henry Kissinger and John Vorster, the white Prime Minister of South Africa. The proposals are allowed to the nationalist leaders of Zimbabwe. Objectionable to the nationalists among the proposals are three clauses: (a) length of transition period for majority rule, (b) control of the police and army during the

How can we be the Product of this?

They did try to change our Vision

The Horror Behind Me

The horror began. There in the center of time

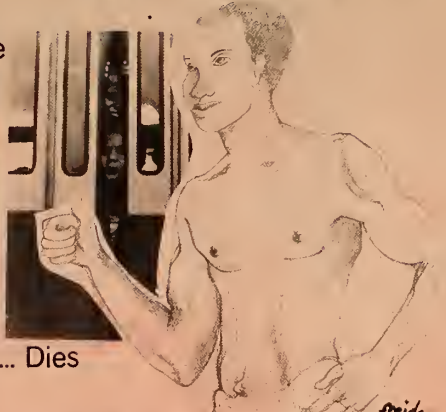
They came like swarms of mosquitoes ready for unmatched unintelligent war.

The screams in my head in my nightmares... the horror behind me were clear.

The armadillos with frightened little men inside sheltered from harm attacking mother earth, attacking little black children, shooting them down destroying life.

I hid well from them. I ran and ran and... stopped but just long enough to see just long enough to see the horror going on behind me.

By LYNN WALKER



New Life -New Birth

To us we were... not

To us we were... not in time we might be someone, but like all else we left it in our dreams and to future black generations.

To us we were cool and stood with heads almost high, we were patient for a while til one reaction caused another

Reaction that changed our heads Revitalized our souls Brought forth our fists And gave like, new birth to our minds.

By LYNN WALKER

Everything they touch... Dies

To us we were ...not

From the Walls of our Reflection

Wisdom

help you.

It's Time!

409 Edgcombe Avenue

This mirror has hung on the wall for years life sweating in gold-rimmed splendor

once was the living room crowded with musicians up after the gig with Parker down at Minton's was an inspired eye after the brisk greatcoated walk up from the jam

after three or four lime-lidded Beafetay gin and tonics eyeing Mavis as she drops her fox stole

body curving bravely through satin digging into Ellington and all the guests arriving from the afterhour joints

was eyes filled with smoke and disguised pain calloused fingertips racing over the bass

was silver with dawn, clouds dropping over one hundred end fifty fifth street

like a pearl necklace was his thick mustached lips descending through the mirror's embrace

to brush her creamed coffee arms her fragrant merced hair hands on breasts 1948

"409" was once the most important building on Sugar Hill, Harlem. There, professionals, singers, writers, et al. lived and perked. Minton's was a Playhouse very important to the development of Jazz.

You must know the elusive truth which rests within your soul Many moments it has been told Peeking around corners of desires evading the source The smoke will not go away because the fire still burns

- Annie Carpenter 1976

Mirror Image

i've watched your image on the mirror wither from thick to thin lips from black to bleached black to a carbon copy, of marilyn monroe your house a mist of the beauty parlor.

forgive me, i walked by, speechless. i missed your full lips, your natural walk your flat nose ...

you could have passed for any stray model lost on a wall of graffiti.

- bheki lango

They tried rape

Nigger, Dig

niggers in white cadillacs shiny shoes mean pants and dangling gold pocket watches, talking hip talk high on coke and self-conceit high eighteen hours a day on disco with raquel welch pinned on their lapels brother, the man's got you down.

niggers in mr mornin'star's 5th avenue joint, room service revolving beds, masquerade faces, burned natural hair, inflected british accent, peacocky perusing latest scandals reclined on self-importance sister, you are on your knees.

niggers on college cempuses naturalised after their alma mater attending, naturally, tea parties, collecting funds, campaigning in greek elections conjuring ghetto problems, cooking ghetto solutions talking peace and love dig, the men's got you down

cause niggers will be niggers till stop tripping on self-conceit till they quit living around or hustle, insteao of hassling the man. cause the man knows niggers are bad if together, they can dig what's good ... dig?

Sleeping Minds

They tried mind fallacy

Legal Saint's View

THE RULE OF FARMHAND KING WHOLESALE PRAYD FORGETTED SO CITIZEN HAD ANY BODIN THAT A TANKMAN SHORT WAS BOUND TO RESPECT. CONDUCT HEDULANT-UNBARRAL, GERNWALD AND BEVINK. TRAUDELONT AND HELGAL VITTING. BRIGHT. COUNTING OUT THE TONES OF CITIZEN. HOT AND BLEEDING. NAME'S NOT TO BE FORGOTTEN TWED, SWEET, CORROLLY, AND HALL.

SLAVERY

Years Ago

THE WHITE SEPULCHRE COVERING THE MONUMENT OF INFANT WITH HIS WHITE HAT AND COAT

Through the Caves of your Mind your Beauty still Shines

In The Classroom We Died

Our Yesterday day will make Tomorrow Great

Help us



NUMMO NEWS



NUMMO is the power of the spoken and written word. The Black News Service strongly believes that our newspaper will speak the truths of the attractive struggle of black people.



A PUBLICATION OF THE BLACK NEWS SERVICE

Editorial Commentary

By CHAKA AMIN
(Rudolph Jones)

Classes have begun, a new year permeates the environment. But before we get too heavily involved in the process of studying, let's pause for a moment and highlight a few of the past year's experiences. As America celebrated its Bicentennial the Black Community in South Africa erupted in massive violence. This expression of discontent against the fascist regime of John Vorster was finally suppressed; the final tally was hundreds of Africans killed and thousands placed in concentration camps.

This uprising in S. Africa was very interesting because it wasn't led by the older people it was organized and executed by high school students.

This incident sent a signal to John Vorster and the imperialist that support him that the system of Apartheid will never be accepted in S. Africa.

Zimbabwe was also prominent in the news of 1976. The peoples war for liberation intensified. As the intensity of the war increased and the prospect of another Angolan looming, Henry Kissinger shuttled to Africa "to bring peace to the region".

This really wasn't Mr. Kissinger's intention because in an interview in the New York Times before his departure he stated that his objective was to prevent the radicalization of the country.

A Geneva convention conference was convened to transfer power to six and a half million Africans as it turned out this was just a stalling device. The conference has been cancelled because Ian Smith still refuses to abdicate his throne, and John Vorster thinks it's immoral to

Mr. Carter faces deeply rooted social and economic deprivation, hard core unemployment, the deterioration of the cities and the competition between Blacks and Whites on him to do that. The only alternative left for the people as America celebrated its Bicentennial the Black Community in South Africa erupted in massive violence. This expression of discontent against the fascist regime of John Vorster was finally suppressed; the final tally was hundreds of Africans killed and thousands placed in concentration camps.

On the domestic scene 1976 signaled the end of the political dynasty of Nixon-Kissinger-Ford and the emergence of Jimmy Carter. The assumption of Carter to the Presidency has very important implications.

He happens to be the first president from the South and won office by overwhelming support of Black Americans. Mr. Carter has stated that when he finishes his term he wants Black people to say that he did more for them than any president in their lifetime. Mr. Carter will have a tremendous task.

The National Urban League has just published a new report on the state of Black Americans. It draws a very dim picture of the supposed material advancement and asserts that Carter cannot appease Blacks by just naming prominent Blacks to lucrative positions in his cabinet.

The problem of the masses of Blacks will have to be addressed and adequate solutions will have to be devised to deal with them.

First on the agenda is jobs. The report points out that the number of Blacks unemployed augmented by the problem of unemployment is over three million.

While Blacks comprise 11 per cent of the labor force, they are counted for 20 per cent of the unemployed. While 31 per cent are below the poverty line.

Whites at the lower end of the economic spectrum.

To ameliorate these conditions will take some major structural transformation of the social and economic scene. Blacks should not sit passively and await the results of Mr. Carter's prospective good intentions... The way to hell is paved with good intentions. There are some very disturbing legal challenges to the policy of affirmative action. Whites, especially the Jewish minority are charging reverse discrimination.

One case of prominence is the Dusunisi Case involving a Jewish student who claimed that he was discriminated by Georgetown Law School because it had a quota for Blacks who were admitted with inferior credentials. There is even a case involving the School of Ed where it is being claimed that the urban Education Program discriminates against Jews and the other White minorities due to the heavy recruitment of Blacks in this program.

This means that policies and programs that were being implemented by Universities to improve their enrollment of Blacks are being cut or revamped.

Then there is the question of busing. It appears that the courts will be ruling adversely against school desegregation. To augment this trend Mr. Carter has appointed Griffin Bell to the Attorney General position. Griffin Bell advised the state of Georgia against desegregation.

Blacks should pay very close attention to these developments and remain vigilant in assuring that their rights and freedoms are guaranteed.

The Role of Black Students



BLACKS IN SONETO MARCH

Too often, Black college students have, upon graduation, adopted a bourgeois outlook and often sought to escape from the harsh realities of the black community by assimilating into the white world. If they returned to their own people's community it was frequently in the role of exploitative businessmen, professionals or politicians who sought to use the black community simply as a means for personal advancement.

While many black businessmen, professionals and politicians continue to play the role of participating as "buffers" between the masses and the white capitalist class — the masses of black people continue to be oppressed. The masses continue to suffer from joblessness, starvation, hunger and disease.

Black students, you are in a position to choose which role you'll play. You may choose the role of acting as "buffers" or you will serve the masses. Will you fulfill or betray your mission? Your responsibility is to you people — to use the skills and knowledge of your education for your people who have struggled through the courts and the streets to get you in college.

During the turbulence of the 1960's, black college students went through an identity crisis. They seriously began to question their responsibility to themselves and to black people as a whole. The black college student was slowly awakening to the implication of the fact that he would not always be a student but he would always be black. Out of the questioning of his identity — black students began to initiate and lead many of the protest movements of the last decade.

Historically students have always "provided the spark needed to set in motion demonstrations, strikes, boycotts and armed insurrections". They have been the initial shock troops who struggled to build the mass parties, trade unions, farmers and women's movements and organizations which organized the mass struggles and activities of our people.

Why students? The answer is simple. During periods pregnant with revolutionary potential or when mass unemployment is extremely high, the response of young people in general, and the particular sector of college youth, respond in a manner which ceases to be individualistic and takes on the form of seeking goals for the entire youth — and eventually the masses. In this situation, college students move first, and then their younger brothers and sisters in high school, in the factory, on the farm, in the unemployment line and on the streets become increasingly conscious of their revolutionary potential.

It was a student based organization — the Student Non-violent Coordinating Committee (SNCC) who initiated and led student and mass struggle throughout the South in this country. SNCC raised the political awareness of black people in the U.S. and throughout the world. SNCC, a student organization, developed voter registration drives, solidified alliances with revolutionary forces throughout the world, organized sit-ins, freedom rides and Freedom Schools. SNCC inspired a wave of militant protest activity amongst black high school students and college students and organized a Black Political Party in Lowndes County, Alabama. SNCC was the first organization to oppose the draft and the Vietnam War. This launched the anti-draft and peace movement which brought this country to its knees, mobilized millions of white folks, forced Lyndon Johnson to resign and forced the U.S. armed forces to leave Vietnam, insuring an earlier victory for the revolutionary forces in Vietnam.

Fidel Castro and Cuban Revolution of 1959 can be traced back to the wave of student protest that arose in 1952 after Batista seized power and the student organization, the University of Havana, led by Che Guevara, attempted to crush the Cuban Student Movement. Castro and the "Class of 1953" waged a six year struggle in every inch of Cuba and in the mountains of Mexico to forge a revolutionary movement, organized the masses of Cuban people and seized power. The Federation of University Students which was founded at the University of Havana in 1954-55 produced the present generation of leaders in Cuba.

It was Cuba, who in the recent Angolan wave of liberation, sent thousands of (mostly African) troops to Angola to help defeat the counter revolutionary, U.S. and South African backed forces of UNITA and FNLA. The African Student Union of North America, the West African Student Union based in London, and the Nigerian Youth Movement, all of which were founded in the 30's and 40's produced a generation of African leaders and revolutionaries which include Kwame Nkrumah and Azikwe.

The emergence of SNCC, the Sharpeville massacre, the youth wings of the various movements, organizations and parties spread throughout the African world, the various national student unions which exist wherever African students are enrolled in college — combined with the world-wide Black Power and Black student movements of the 1960's produced the present generation of young African revolutionaries.

The All-African People's Revolutionary Party recognizes the role that black students must play. We urge you to stand up to your revolutionary responsibility by studying and working for our people who are scattered and suffering all over the world.

You must begin to study the correct interpretation of our people's history of struggle. Out of that correct interpretation of our history will flow the strategy and tactics which will lead us towards the achievement of our objective of the A-PRP — "the total liberation and unification of Africa by bringing about the fulfillment of the aspirations of the African and people of African descent everywhere. It will at the same time advance the triumph of the international socialist revolution".

In Soweto, South African young elementary, high school and college students have sparked a resurgence of political activity amongst the masses of African people. The youth of Africa have taken to the streets. They have joined the guerrilla camps of Azania, Namibia and Zimbabwe. They are determined to fight for the total liberation and unification of the continent of Africa, and to build a better way of life for African people who are scattered and suffering all over the world.

Can you be a student and a revolutionary too?

LOVE ADDICTION

Exactly what is this thing called "Love"?... Honey, it's something that gets in your soul and turns you every which way except loose.

How will you know when it enters your particular soul?... "Oh you'll know"....

Or will you?... Love can heal and it can hurt. It can destroy, it can create. The deepest most dominant emotion the human being possesses, is that amazingly subtle, positive and submissive emotion called love. Love changes constantly and exists not only in any two people. It has more variations and species than insects and animals put together. A most complex and beautiful tribute, it seems to be man's special gift from God. It is the one thing in creation that man cannot artificially recreate; however, unfortunately, man does have the ability to destroy it....

The mentality that rules this world at present has tampered with the minds of people to the point where, in many people, love is almost an illness, an addiction. "Love addiction is an illness, which has entered and effected individuals end society, as much or more than drug abuse, alcoholism and food addiction."

It surrounds us daily and we actually rejoice about being blind to the reality of imbalance our sense of reasoning and our sense of emotion. You've heard of "love ones"... "hooked on a thing called love"... "the power of love"... We sing and dance to the melody of the physical words... meltae together...but never stop to decipher the actual essence of those words.

Those entertainers don't know it...but when they sing their songs about their "blinded love" or "walking in the shadows of love"...they are telling the stone truth.

Is being addicted to love such a bad thing to get hung up in?

Being addicted to anything is more serious than death itself, because that's exactly where it can lead you...straight to death, be it mental or physical.

Being edicted to something when the desires of the body rule the being. The mind is too weak to take over and rule the body with common sense and rational; consequently, the desire of the body guide you blindly wherever it wants you to go. This is quite possible and relevant in the seemingly most intelligent of people.

People who cannot stop smoking, stop drug usage, stop overeating or cease lust and are craving for the opposite sex... are addicted. Their mind is too weak to stand up and calculate whether that particular thing is good or bad for them and then if it's bad immediately give it up. When people know something is bad for them and continue to do it... they are addicted to that thing. Why doesn't the compulsive smoker have the power to let go of that cigarette knowing its bad for him? The cigarette doesn't jump in his hand and shout "smoke me". He picks it up. Addiction is not bad when it is conducive to your development... otherwise... it could destroy you. I'm not down on love. Love is one of the most wonderful and powerful forces of man. However, people should not get hung up in love that they cannot see if their relationship is helping or literally destroying them. People should not fall in love... they should walk into it.

Kerian Zachery

Conference at Worcester State College

On February 5, 1977 there will be a meeting of Minority Student Organizations of Massachusetts Colleges and Universities at Worcester State College, Worcester, Massachusetts. The event will be hosted by the Third World Alliance of Massachusetts Institutions of Higher Education. The conference is planned to run from 11:30 a.m. till 5 p.m. The discussion will view the following issues:

- A. Meaning, goals, and potential of the Third World Alliance.
- B. Task groups to prepare the constitution.
- C. Appointment of officers, Elections processes and Leadership.

At the close of the meeting a dinner will be served. We ask interested individuals to submit their names to the Black Mass Communications Office located at 415A in the Student Union Building (54-5-2426).



Look For Black Affairs In Today's Colligan

Identity And Unity

The Brown-Gethers Case

Importance of Identity

As black people who are struggling to free ourselves from negative conditions such as racism, police harassment, drug-polluted communities, inadequate housing, unemployment, poor schooling for our children, end no meaningful political voice; it is an absolute necessity to know our correct identity so that we can unify and act as one against our common problems. Identity is the first requirement for correct political direction.

Understanding clearly our identity will enable us to answer the fundamental questions: 1) Who are we? 2) Where did we come from? 3) Who are our friends? 4) Who are our enemies? 5) Where are we going?

The source of our problems and the direction that we must take in solving these problems become crystal clear once we understand our true identity.

Importance of Identity: Common Race, Culture & History.

All people come from a land and these people collectively determine their identity on this land as they struggle to control nature and to organize themselves into a manly that will guarantee their survival and progress. As a result of this struggle which took place in different real conditions for different

land, the particular people develop a culture and history which bequeathed to and is a reflection of them and their people.

Their identity or cultural personality is based on the things that they hold in common which are their culture and history and it expresses itself in common values toward people and objects, common customs, common manners, common music, common dance, common dress, common living conditions, etc.

The identity of a people is defined by their commonalities although there will be differences according to varying climate, terrain, and resources within a land or unusual historical circumstances; however, the commonalities far outweigh the differences and bind the people together as a distinct group.

The people of African origin are a distinct race with a common history and culture just as the people of European or Chinese origin have their own characteristics as separate groups of people. Although all racial groups hold some general traits in common, they each have developed a culture and history particular to them which makes it easy to recognize the difference between an African and an European or an European and a Chinese.

African - Negro - Black - African - We must intensify our struggle, we must uncover our actual identity, to ensure the correct basis and proper course for our struggle. History rewards us best in this pursuit. We were brought to the Red men's land, in what is now called the U.S.A., Puerto Rico, Brazil, etc. over 300 years ago. We were African captives stolen by European kidnappers who defined us as "Negroes" and "slaves" in an effort to create a false identity. This illegal renaming was a key part of a systematic attempt to cut off our culture and history because the Europeans knew that a people's core and identity are the foundations of their identity and their will to live an independent existence free of foreign domination. Although Europeans were partially successful in certain areas such as changing our language and way of dress, they couldn't overturn one fundamental natural law - the people are the main ingredient in the development of their identity, culture, and history.

and yet unborn) who originate from Africa no matter where they now live. There are some farances due to the fact that some of us were forcibly taken from the land (slavery) on one hand and on the other hand some of us had the land forcibly taken from us (colonialism and settler colonialism); however, all of us were exploited as Africans and workers. The commonalities in our history and culture are clearly dominant. We share a common destiny. We are one people - Africans.

During the 1960's in the U.S., the masses of our people pulled most of the covers off our hidden identity as we discarded the term "Negro" and defined ourselves as black people, Afro-Americans, and African American, with the utmost pride in our culture and history. These more accurate definitions of who we are corresponded to the forward movement of our struggle as we moved to a higher level of political activity. We had a more correct perspective of ourselves as an oppressed people and the direction and requirements for our total liberation. We were reaching for Afrika.

Now is the time that we move to the truly correct definition of who we are. We are Africans and our destiny is one whether we live in the U.S., Brazil, or Azania (South Africa). We belong to the African nation.

Our destiny was-is/will be forged with the destiny of our homeland and until Afrika is united under an African socialist government, the African around the planet will not be free.

We must clearly understand who we are, where we came from, who are our friends, who are our enemies, and where we are going so that we can unify and chart a course leading to total liberation. *The Struggle Intensifies*

Today the question of identity must be answered correctly by the masses of African people throughout the world, because today we are witnessing Europeans whose ancestors forced their way into African soil over 300 years ago with their European identity, culture, and history claiming to be white Africans. But is we investigate the culture and history of the white people who are committing crimes against black people in Zimbabwe (Rhodesia) or Azania (South Africa) on one hand and then point out the oppressor of black folks in the U.S. the other, we will find that the same European with common history, culture, and oppressive systems based on capitalism and racism. History shows us that there is no question of their European identity. It also points out that they can no more be white Africans than we can be black Europeans, black Africans, black French, black Germans, and so on.

The white man of European origin is European racially, culturally, and historically, and he may now reside just as the black man is the African based on the same criterion. Any other position is at best confusion and at worst a conscious lie.

As Africans we must unify around our common interests on a local, regional, national, and international level. We must defend with all other methods we find ourselves in the neighborhood or different parts of the world.

Victory will be ours in Southern Africa and it will mark a qualitative leap in the worldwide liberation struggle of the black man - the African revolution.

Ours is one interdependent struggle! We as a people have no permanent friends or enemies, just one constant interest - the total liberation and progress of all Africans!

Education

Education consists not only in the way of what a man knows, or the skill with which he can put this to his own advantage, but that education must also be measured in terms of the soundness of his judgment of people and things and in his power to understand and appreciate the needs of his fellow-men, and be of service to them.

-Nkrumah



Craeman Gethers

Twenty-nine months has elapsed since the robbery of McDonald (in Hadley, Mass.) on August 7, 1974. Earl Brown and Craeman Gethers, who were convicted on the crime in 1975, are still incarcerated. Basically, we have to ask what has transpired since this time? In extending this question where will the New Year lead us in the Brown-Gethers case? The McDonald robbery which took place in Hadley, was robbed of \$1200 by three black males in the summer of 1974. The police were immediately summoned, and the place closed. In interviewing prospective witnesses, three individuals came forward with the clearest description. Within two days Debra Cooke (one of the three witnesses) picked a candidate for the crime. Robert Brown from Cambridge, Mass. was chosen as the only lead in the case. The police tried to find this individual, made a big mistake by arresting Mr. Earl Brown from Elmira, New York on August 23. Craeman Gethers was mistakenly identified on August 26, when we walked in Kentucky Fried Chicken on crutches and was salaced by Debra Cooke and Kathy Clark (who were employed for the summer at Kentucky) for the incident. Eventually, this led to a Probable Cause hearing on September 26, 1974 where the two black males were bonded over to the Superior Court. The March hearing tried both defendant before a jury of

eleven whites and one black. After fifteen hours of deliberation the jury was hung. Judge Raymond Cross then declared that the case was a mistrial. But the Northampton system did not stop here, because Craeman was tried in July, while Earl was tried in October. Both were convicted by an all-white jury on the flimsiest evidence. Craeman sentenced to an eight to twelve year sentence, while Earl received a three to five year sentence.

Since the conviction Craeman has been unsuccessful in two attempts for new trial motion. In both appearances the judge refused to accept evidence that proved his innocence. Besides the injustice in the court system, the Norfolk State Prison has refused to give Craeman furlough privileges. Even with the letters of support, Craeman will have to wait until April before the next board meeting. Effort to get him on a work-release program will be viewed in April. In the past month, Craeman has found out that Judge Hoyer failed to rule on all motions during his last appearance. Which opens the door for a new hearing on bail, stay of sentence, and a new trial motion.

Earl returned from Walpole and Norfolk State Prison on February 5, where he was ramanded to the House of Corrections at Northampton. While in the jail, he

became eligible for a work-release program in mid-April. He has continued to be on the program, while attending school at the UMass campus. During the month of December, Judge Tamburello granted a motion for a transcript, but denied bail because of his belief in the Work-Release program. A new trial motion was scheduled for December 27th, but was scratched because of the Brown's attorney. In early January, Earl was notified by the Massachusetts Parula Board that he would be reviewed in April. Recently, Judge Tamburello held the trial barred a suppression hearing, but scheduled a motion for a new trial hearing on February 4, 1977.

In summation, the Craeman Gethers-Earl Brown case is taking a new emphasis in 1977. Prior to the school year ending, a petition for the pardon of Craeman was started. Four days produced 1500 signatures, and \$160 in legal fees. January 31st is the scheduled date for the petition drive. Secondly, two films will present the case to the television audience. The short version will be ready by early February. The longer version will be completed in May. Thirdly, a strategy meeting is being set up on January 27th and February 3rd. The meeting will attempt to coordinate the various groups, the funding organization, mass outlets, and the legal area. Fourth, a petition to bring Craeman to the Northampton area will coincide with efforts to get the pardon petition signed. Fifth, a U.S. intervention in New Africa News 045-0794. Finally, we ask for your support, because we never know who is next.

Earl Brown

Write to Craeman, Box 43 MCI Norfolk Norfolk, MS 02066

Living Up A Dull Month?

By BENJAMIN RIVALTA

"Living up a dull month" really did a fine job of bringing into focus the cynical way in which historically significant happenings can be projected as being everyday insignificance. Assuming the best, we take it for an oversight on Mr. Jan Van Tols' part. We will however comment on what he took to be such trivialities that the "snow and cold" were important by comparison.

The two significant issues in question are the Gary Gilmore slaying and ex-president Ford's bill sent to Congress soliciting that Puerto Rico be decreed by that body a State of the Union.

In spite of the apparent non-relationship, both happenings set precedents that bring them closer together than what is evident at first glance.

The Gilmore slaying is probably the most dramatic to most Americans. It entails the reactivity of one of the most eroded forms of punishment (as opposed to rehabilitation) to deal with the results, in specific human actions, of a social system based on inequities.

There is definitely no doubt about the fact that prevailing social conditions and expectations will impose on the individual modes of behavior. From there the recent (and perhaps long overdue) trend towards rehabilitating "criminals" as opposed to punishing them for the actions and the social research have found to be socially induced.

probably require more resources than the first alternative, end the results of which would be hindered by the prevailing social conditions.

The third alternative is definitely not one for the system - and the only one that can get at the roots of "deviate" behavior (as it is known to the professionals in the field), is the elimination of the social conditions which stimulate such behavior.

What we're trying to say, basically, is that the elimination of the effect (the "criminal" in this case) will not eliminate the cause of his behavior (the social system).

Ten years had passed since the last official murder of a "criminal" in this country. It could ironically be called the rehabilitation test. Gary Gilmore's killing could possibly be labeled the failure of that test.

The system has chosen the alternative for which it is best prepared: punishment. It's probably the most hardnose way of facing its own inequities, but then this seems to be the prevailing attitude in all other spheres of political and economic endeavor, which bring us to the subject of Ford's bill.

Annex the Puerto Rican nation to the U.S. Doing a little history, most Americans probably don't know that Puerto Rico became part (or as it is called by most, became a possession) of the U.S. as the result of a war it held little to do with. It became the booty of the conquering nation. Only Puerto Rico was never in the war, except for the occupying invasion carried out July 25, 1898.

Along with Puerto Rico, the U.S. also took control of the Philippines, Hawaii and Cuba. The Philippines and Cuba later became independent nations. Hawaii, on the other hand, was annexed as part of the Union in the beginning of the past decade. Puerto Rico for its part remained in a "limbo" state, where made exploitation a simpler

Along with the economic exploitation of the island, it is also used as a military stronghold for U.S. "diplomacy" in Latin America.

These two reasons for the U.S. intervention in Puerto Rico have prevailed throughout the years. Sometimes the primary reason for staying is economic, at others it is military.

Today it is a combination of both. The Panama Canal issue taking on grave connotations for the U.S., Cuba's unconditional support for Panama's sovereignty over the canal, and the left leaning regime, recently re-elected in Jamaica, despite the CIA's gross intervention, are factors that are making the Puerto Rican stronghold important for the U.S. military.

On the other hand, the impetus on the U.S. by the oil producing countries who are demanding that their economies receive their just share of the riches this mineral has produced, or the fact that the very good possibilities of rich oil deposits in Puerto Rico make it even more desirable.

The annexation project Ford had the nerve to submit to Congress, despite the opposition that prevails on the island for such political stature, along with the fact that he apparently did it on the spur of the moment without even consulting the Puerto Rican colonial administration, has caused quite an uproar.

It's not such a simple matter as Mr. Jan Van Tol would have his readers think for himself for that matter, not the Gilmore slaying, nor the Puerto Rican issue either. Both carry the same hardnose undertone which, if the American people don't identify on time for something to be done about it, will be the sign of the future on oil policy setting issues.

More on the Puerto Rican issue will be published in the forthcoming issues of this publication, if the editorial staff permits it.

Voetsak You Ass

A Poem by
Bhaki Langa
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This poem is a poem of South Africa and any reflection upon other parts of the world are coincidental and not the intention of the poet.

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voetsak you ass,
voetsak to your dizzy citioe and
plastic rain.
voetsak to you g.n.p. — one trillion
rats.
voetsak to your star spangle-
bannered mind and your eight-
sister mayors.
voetsak to your uncle sam ven-
triloquist and the coup'd con-
stitution.
voetsak to your educational in-
stitutions of higher liming and
lobotomy.
voetsak to your abbreviated daddy
your assanine govt.
voetsak to your sirens zombies.
voetsak to your automobiles whose
tires melt on the highway.
voetsak to your uncle tom em-
bassadors who cook coups.
voetsak to your ballistic missiles
your phallic symbols.
voetsak to your liberals with
spendrift mouths end stingy palms.
voetsak to your monopolised free-
enter-prize.
voetsak to your monument of the
future dream-time square
where madison squares, junkies,
whores, corrupt police and
and gay eyeballed sophomores
form a congregation of improbable
new year resolutions.
voetsak to your pinball machines in
the valley of fire
where trigger happy cowboys
shoot trees, shoot billboards
shoot electric pylons, shoot files,
shoot air to shoot creep.
voetsak to your hollywood
casanoves who smell like perise
herself
to fight psychic decay.
voetsak to your idea of fun, nigger
castration.
voetsak to your cathedral prima
donnas with prima facie resem-
blance to the species homosapien.
voetsak to your four yearly
retrospectational circus
to select the best presiding clown.
voetsak to your medal ceremonies
to decorate the veteran
stakhanovites of the army com-
mune.

voetsak to your synthetic voice — a
thunderind voice hated
by all harmony loving ears. a voice
striking danger
waking up the neighborhood
a bulhounk voice stripping grown up
men
in a prison yard.
a count-down voice:
10
9
8
7
6
5
4
3
2
FIRE
SHOOT
KILL
devoice your voice disemboided
voice — you who kills without
seeing.
don't your vocal cords to dr.
barryard
to silence the siren of our anguish.
your voice echoes through the tried
patience of the world
of its saviours and messiahs
mystred for your fun.
you ass. your voice is sickening. it
pulveries the sun, and withers
flowers. were't not a shrivelled leaf
too would wither
your megatone hoofs have torn up
the meadow.
your overkill genius has dehydrated
the cow's nipple.
your unsatiable appetite for weste
has plandered nappin
and plundered our blood.
you ass you blew the image. red is a
state of mind.
it fills to your red history.
it ticks my heart with very special
nightmares:
Sharpeville
Mai Lai
Wounded knee
Hiroshima
and there'll be more
and more
as it was in the beginning is now
and ever shall be Massacre without
end.

The Duke Ellington Foundation

The Duke Ellington Foundation, a non-profit foundation whose purpose it is to establish a museum and "classical Black American music" archives in the home of the late Duke Ellington would serve to permanently commemorate the massive achievements of those who sustained and developed this great cultural tradition in America under the most oppressive cir- cumstances.

Further it will be the purpose of the Foundation to provide a range of educational facilities to serve as vehicles for the advancement of the tradition of "classical Black American music."

The Foundation will do whatever possible, under the direction of its Board of Directors, to advance this great tradition at home, in the U.S., as well as abroad.

It is fitting that the home of Mr. Ellington, perhaps the greatest international ambassador of "classical Black American music," serve to permanently commemorate the massive achievements of Black music and Black musical artists in America. Additional information on the Foundation will be made available on request.

RATIONALE

"Classical Black American music," an original American art form, has never throughout the history of its development been properly ac- claimed as to the great and complex art that it is. This is strangely more true here in America than in countries abroad. Particularly in Europe and in Japan, "classical Black American music" has received some degree of recognition where it is looked at as the tradition which best reflects the social and historical peculiarities of the total American culture.

If we compare the achievements of "classical Black American music" with that of European classical music, we see that both have made advancements in music of great artistic merit. Yet only the music of Europe receives proper recognition in its achievements, while the music of America suffers a slighted reputation. Perhaps this is because European classical music was the music of the European aristocracy, supported by the church and the political state, while "classical Black American music" was the product of the group which made up the bottom of the American social stratum.

Yet this music, this classic American music is an achievement that all Americans should be proud of. It is an achievement that we should seek to support and to show off to the world, particularly after the reflections of the Bicentennial year.

The role of universities is one of primary importance in any modern society; they are important not only as places of higher and specialized learning or as centers for scientific and social research, but as a place for the preservation and perpetuation of the arts end of culture.

OBJECTIVES

We offer the University of Massachusetts, through the cooperation of its students, faculty and administration, as well as that of the Commonwealth, a chance to make a major contribution towards the advancement of American arts and culture by:

1. Sponsoring a two-day festival commemorating the achievements of Black American music and those who contributed most to its development, to be held in the Alumni Stadium, University of Massachusetts, Amherst, in May, 1977.

God To God

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Floating through time
Looking for you
Wondering if you
Are of the now
Dealing with the con-
traditions
Of you and me
Questioning if you exist
Loud and strong
The cold winds blow
Freezing my body to its
core

Dark and deep
Grows the night
Processing the lonely hope
That our vibes will meet
Do you exist
In this time
Or
Are you too
Something that lives
Only in my mind
Come to life my thoughts
Materialize and make
yourself real

Embrace me
With your power
Together we will be Gods
Of our Universe
Masters of destiny
Come to life dream
I need you
There is a war going on
The people are dying
From bombs of madness
Exploding in a pine grove
Plucking up the family by
the roots

A native of mighty pines
Wiped away
All because of
Missed definitions
Between money and
freedom
Like killing off a continent
of people
Falling debris
Peering eyes from
Village Window huts
Animals carried by force
Of the wind
And running for their life

Echoing cries
Of Death moan
Come true my God
I need you
There is a war going on
And the people are dying
Come true my dream
So we may join
And be masters of destiny
I need you
Come true my dream
Through your trueness
Materialize my God

Annie Carpenter
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YOU AND ME IN PARADISE

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Many hours have passed
Many laughs have been
laughed
Many tears have been cried
The same knees have been
skinned
Many times
And through it all
You were there
Under the sky shade
Of patch work clouds
Materializing into the
fantasy
Of my mind
Where you would be
To pick me up and spln me
around
With my hand in yours
We would run
Stopping long enough
To roll on the ground
In a child-like laughter
And run again
Trying to touch
That shiny ball
Which hangs suspended
At the end of our journey
We realize the load has
gotten heavy
And stop for strength
As we embrace strong and
gentle
Just long enough to vanish
Away to the center of our
sun
And again we would run
Yes, under the sky shade of
patchwork
Clouds in the fantasy of my
mind
We live in Paradise
But, when the circle is
reversed
And reality is made known
The same game becomes a
gamble
Where there is a winner
who cries
And a loser who laughs
As the cards fall
The game grows stronger
Knowing that the source
must remain
Knowing that nothing
Will stop the source
Because when the last card
Has been played
I hold the Ace of Spade
Yes, I am the Ace of Spade
There is no other who can
Bring you to the place you
want to be
You must go through me to
find peace
I am the one
There is no other in this
lifetime
Who lives in the fantasy of
you and me
in paradise
No!
Don't awake me
I don't want to die!!!

Annie Carpenter
© 1977

Feelin' Good

The National Theatre Company will present FEELIN' GOOD, a musical tribute to the black enter- tainer in America on Friday, February 4, 1977, at the Student Union Ballroom, University of Massachusetts, Amherst. This production premiered last season and went on to received consistent raves and standing ovations wherever it played.

From the minstrel tunes of the nineteenth century to the rock and roll explosion of today, American music owes a debt to that in- definable musical quality that came to America from Africa — the quality we call "soul". Black music was some three hundred years in the making. It is a music that was once a matter of life and death representing the struggles, heroism, and history of a people. Through song, dance and humor, FEELIN' GOOD traces the history of the American black man's massive contribution to American musical entertainment. It is the story of a syncretized beat; a rhythm that became the pulse of America; a sound that was reshaped, re-formed, re-written and expanded into the virtually every modern musical form. FEELIN' GOOD is a panorama that traces a tradition and culture to the pin- nacles of artistic achievement in our time.

FEELIN' GOOD opens where much of the music we enjoy today had its beginnings — the black man's church. We are taken from a demonstration of the transplanted African rhythm to the first black in- fluence on the American stage — the minstrel show. Using music, sketches and narration FEELIN' GOOD travels through the history of jazz, rock and blues, to the black Broadway stage including a parade of music and personalities which span half a century. From Broadway our performers take us to Harlem's Apollo Theatre, which has hosted practically every black performer of the last fifty years.

Producers Barry end Fran Weisler have chosen a young and talented team to create this tribute to the Black entertainer in America. Miss Lawless has directed our fine cast in spirited and stirring musical numbers and humorous comedy scenes. Ms. Lawless, a seasoned veteran of the New York Stage, most recently directed the hit musical IN GAY COMPANY at the Little Hippodrome. With her comedy partner, Ted Pugh of IRENE, Ms. Lawless formed an act which opened to raves in New York (and Toronto) in Off-Broadway Stage 73. They played all the major talk shows, including *The Tonight Show*, *The Merv Griffin Show*, and *David Frost Show*. Mainly Steslo of *Cue Magazine* says of the performer: "Sue Lawless is one of the funniest ladies alive."

Author Sean O'Malley, is a veteran of four NTC productions: *The Age of Shew*, *A Connecticut Yankee in King Arthur's Court*, *Oliver Twist* and *Celebration USA*. David Seckeroff returns after designing the imaginative setting for NTC's production of *Oliver Twist*. The costumes have been created by Winn Morton who has designed for the Jones Beach Marine Theatre as well as numerous regional and Broadway productions.

FEELIN' GOOD can be seen on Friday, February 4, 1977 at 8:00 p.m. at the Student Union Ballroom, University of Massachusetts. Admission is Free and open to the public. FEELIN' GOOD is sponsored by the Campus Center Program Council.

For further information, please contact Sarah Williamson, Student Activities Office, Room 418, Student Union, University of Mass., Amherst, phone 545-3600.

Afro-Am Presents

The film, *The Seven Samouria*, more commonly known as the *Magnificent Seven*, will be shown this Thursday in the basement of New Africa House. It will begin at 7:00. Admission is free.

2. Donating the proceeds of the festival to help support the establishment of the Duke Ellington Foundation, to be based in New York City in the home of Duke Ellington at 333 Riverside Drive, New York, New York. The Foundation is endorsed by Ruth Ellington end the Ellington family.



NUMMO NEWS



A Black News Service Publication

1977

NUMMO is the power of the spoken and written word.
The Black News Service strongly believes that our newspaper
will speak the truths of the protracted struggle of black people.



6191

VOL. 3 ISSUE 2

Weekly News Roundup: International-National

NATIONAL ADMINISTRATION JOBS — The Senate confirmed the nominations of W. Graham Clayton to be secretary of the Navy and Clifford L. Alexander, Jr. to be secretary of the Army yesterday. Alexander, 43, the first black to be named to the post, served on the national security staff under the Kennedy Administration. Clayton, 65, is the retired president of the Southern Railroad Co.

PLASTIC BOTTLE BAN — The Food and Drug Administration withdrew its approval of plastic soft drink and beer bottles that are a chemical called acrylonitrile because a new study indicates it may be harmful. The bottles have been best marketed in some areas by Coca Cola and Pepsi Cola. Plastic containers with the same chemical are used in margarine tubs and vegetable oil bottles. The FDA plans to propose rules lowering the amount of acrylonitrile permitted to leak from such tubs or bottles into the foods they contain.

LIFE-SUPPORT RULING — A court chancellor has ruled that a respirator keeping Della Dockery, a 41-year-old heart attack victim, alive may be removed if her doctor thinks there is no reasonable chance she will emerge from a coma. The ruling by Chancellor Hershel Franks in Chattanooga, Tenn., left the decision up to Dr. Yusui Kato, who had said he would stand by his physician's pledge to preserve life.

NEVADA ERA DEFEAT — The Nevada Assembly has defeated the equal rights amendment by a vote of 24 to 15. If the measure had

passed, Nevada would have become the 36th state to ratify the amendment, which requires affirmative votes from 38 states.

LEGIIONNAIRE'S DISEASE — The Federal Center of Disease Control announced test results linking two pneumonia cases last year in Michigan and Indiana to Philadelphia's mysterious Legionnaire's disease that claimed 29 lives last summer. But epidemiologists said neither of the Michigan and Indiana victims had traveled outside his state in the few weeks before contracting the disease.



INTERNATIONAL DRUGS IN CHINA — China, a society that has been believed drug-free, has released 13 persons arrested in Canton in the first drug bust reported in Communist China. The Communist newspaper Wen Wei Pan yesterday reported the return of some of those who were arrested to Hong Kong, about 50 miles from Canton, after eight months of imprisonment and "patient re-education." China began a highly successful crackdown on drug traffic shortly after the Communist takeover in 1949.

ETHIOPIAN STRONGMAN — Ethiojia's radio announced that strongman Lt. Col. Mengistu Haile Mariam named himself chief of state to succeed Brig. Teferi Bante, who was killed along with six other members of the ruling military council in an abortive rebellion against Mengistu. The 39-year-old strongman also named himself chairman of Ethiopia's ruling military council. A career officer, he is expected to swing the country on an even stronger Marxist course and to try to strengthen ties with the Soviet Union.

SEVESO CHILDREN — Blemishes on the skin of about 100 children in Seveso, Italy, have rekindled fears of long-term effects from a chemical plant leak seven months ago. Mayor Giorgio Rocca ordered several schools closed and medical checks on children. An explosion at the Icmesa plant on July 10 released a cloud of chemicals that set off an ecological disaster in the community of 8000 persons, 12 miles north of Milan.

CYPRUS DISPUTE — Turkish

Cypriot leader Rauf Denktaş said the United States should stay out of the Cyprus dispute and he criticized President Carter for dispatching special envoy Clark Clifford. The second round of peace talks between Archbishop Makarios, the Greek Cypriot president of the divided island, and Denktaş are set to start today. Denktaş said the United States "has no role at all" in solving the dispute. "The talks will not be successful if the American big brothers stops everything from moving," he said.

YOUNG HIT KISSINGER ON RHODESIA — United Press International LONDON — United Nations Ambassador Andrew Young said yesterday former Secretary of State Henry A. Kissinger had "put a burden" on Britain's back, that abandoned it, in arranging the Geneva Conference on Rhodesia. Young, ending a 13-day Africa mission, said he thought the United States had been unfair to Britain during Kissinger's mission which led to the Geneva conference, on black majority rule in Rhodesia. "Dr. Kissinger put a burden on Britain's back, then abandoned it," Young said. "This was not intended, but I think Dr. Kissinger thought they (the Ford Administration) would win the election" and he would remain in a position to carry things further.

Young said that his African tours, during which he met more than 20 African leaders in Tanzania and also visited Kenya and Nigeria, had been very encouraging and that there was an alternative to armed conflict in Rhodesia.

"After meeting with the black leadership, they all agree that a settlement in Rhodesia is absolutely necessary and possible," Young said.

"But after talks with the US State Department and the British foreign office it seems that things are not quite as set on the white side as they were a few weeks ago," Young said. He did not elaborate.

Meanwhile, in Washington, the man who soon will become South Africa's foreign minister said a peaceful settlement of racial problems in southern Africa must be accomplished to avert war.

"We believe the possibilities of achieving a peaceful settlement, and we must explore them," Ambassador R. F. Botha told reporters after a one-hour visit with Secretary of State Cyrus Vance.

Young returned to Washington yesterday and will report on his trip to Secretary of State Cyrus Vance today or tomorrow.



to the development of South Africa's missile industry. In 1963 France banned the sale of weapons which could be used for the purposes of repression. Penhard armored cars and 60 and 80mm machine guns but, the licenses had already been sold to South Africa where these are now built under a different name. Similarly the sale of helicopters was prohibited for the same reason in 1970 but France had already supplied 92 helicopters to South Africa plus the manufacturing license. France held South Africa the license to manufacture fighter plane and cruise missiles manufactured in South Africa under the same Ceutus.

The Imperialist cannot be trusted. That is why Henry Kissinger's peace motive is so suspicious. He isn't interested in the liberation of Africans in South Africa. Henry Kissinger being the spokesman for the collective imperialism of the West is interested in securing the economic interests of the West by any means.



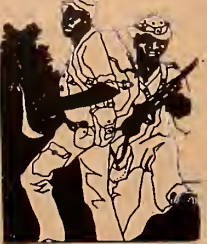
Cont. Collective Imperialism And The Struggle For Liberation In Southern Africa

FROM PAGE 2

On April 15th Leslie Gelb writing in the New York Times reported that in 1970 Henry Kissinger wrote a memorandum to former President Nixon which said in essence that the Black-White problem in South Africa was extremely long range and probably insoluble. He recommended that a policy of quality relancing bilateral relations with South Africa be implemented and that the pressures on Portuguese to give up their colonial holding in Mozambique be relaxed.

The fall of Mozambique and Angola really caught him by surprise. He didn't think Africans were capable of liberating themselves. How deceived he was. This is the same man that is shuttling over Africa fooling himself about bringing peace to the continent. My friends were aren't blinded to the dealings of Henry Kissinger. He was the same man who told the world that he was bringing peace to Vietnam and then a few weeks later had unleashed one of the most vicious, one of the most savage and inhumane acts of the 20th century. I am referring to the Christmas bombings of Vietnam.

America and its Imperialist lackeys are supporting the status quo in Southern Africa. They are supporting the killing the maiming and the torturing of young African little boys and little girls our investment for the future. It is time to prove it. They will do anything to defend their economic interests. Americans own a larger and fascist South Africa (nearly \$15 billion in 1974) than in any other African country. It enjoys a swelling surplus of trade with South Africa and continues to buy strategically important chrome from Rhodesia despite a United Nations embargo. In fact, the 13 largest corporations have all heavily invested in apartheid. They are:



- US CORPORATE INVESTMENT IN SOUTHERN AFRICA**
1. Caterpillar
 2. Chrysler South Africa
 3. Firestone South Africa
 4. South Africa General Electric
 5. General Motors South Africa
 6. Good Year South Africa
 7. IBM South Africa
 8. Standard Telephone and Cables
 9. 3M South Africa
 10. Mobil Oil Refining Company South Africa
 11. Cellese Oil
 12. Ford South Africa
 13. Union Carbide
 14. American Metal

Of course the US isn't the only culprit. Britain has more investment in South Africa than any other imperialist power. In fact, British banks control the South African economy. Two major banks Barleys (who happens to have made its initial money from the slave trade) and Standard has dominated the South African scene for over 50 years. The British influence isn't restricted to commercial banking either. Three of the five largest merchant banks are British. These include merchant banking subsidiaries of Barleys and

the Standard as well as Hill Samuel Money represents power and the banks influence its use. The banks through their choice of company to help with loans have played an important role in the development of the South African economy.

Western investment in South Africa now totals around \$40 billion. Estimates have suggested that foreign companies control over 80 per cent of industrial production in the private sector. Indeed, virtually every major British industrial company has a subsidiary or associate in South Africa. Western banks not only play a role in maintaining fascist regime in South Africa, they also help to prop up the illegal regime in Namibia and Zimbabwe. They facilitate the transfer of their profits and payment of taxes to the South African regime.

25 major international banks have established operations in Johannesburg. Among them are Chase Manhattan and First National City Banks of New York City.

The banking links between the major Western financial capitals and Johannesburg are indicative of the close economic ties between South Africa and Western Imperialism. The ties between South Africa and Western Imperialism isn't restricted to the economic realms either. The fascist regime is supported economically militarily and morally by the west despite the imperialist denouncing from the western leaders.

For example, the UN Security Council recommended in 1964 that industrial nations initiate an arms embargo on South Africa. The vote to implement this boycott was supported by all of the Western powers. One would think that these countries would be honest enough to stand by their words. It happens that this boycott has never been implemented despite the assertions of western leaders. For example the

Marconi Communications System Ltd. of Britain, a firm which has pioneered several advanced communications systems has been contracted to supply South Africa with a computer controlled defense system. This is the kind of support that is given to South Africa. While Britain is providing the air defense systems for South Africa, France is catapulting this fascist country into the nuclear age. In fact, a consortium of French companies was just awarded a \$500 million contract to build two 922 megawatt reactor power stations at Kolberg near Cape Town. The excuse given by the West for developing South Africa's nuclear capability that their nuclear program is for peaceful purposes. But this excuse is meaningless. When India exploded her first atomic bomb using material and technology provided for peaceful purposes, the Western powers debated the issue and agreed that there was no way of ensuring that nuclear and technology provided for peaceful purposes was not used to make nuclear weapons. Acting on this consensus, Canada, then cut off nuclear aid to India.

France has been cooperating with South Africa in developing nuclear industry for a number of years. There has been a constant exchange of information and experts between France and South Africa. The French firm Sodetay which participated in the French nuclear program has been established in Johannesburg since 1968 French collaboration with apartheid isn't restricted to nuclear power plants either. In December of 1968 South Africa's Army Chief of Staff General H.J. Martin said the work on missile development being carried out in South Africa was related to the fact that South Africa was now ready to make its own weapons. France has contributed more than any other power

Happy Valentine's Day

Cindy: Even though we are 197 miles apart, you are always here with me. All my love, Andy.

To Carrie (My favorite moon): The Best Valentine's Day ever. Love, The wildman-er Smith and Chuckles

To Putzie: Remember all the good times with A.F.U. Happy Valentine's Day, Love, Mucker

Hey Broom: Go to Luv Yel Sidekick

To the Mattie Basement Girls: Have a Happy Valentine's Day and may your lights shine forever. Love Christie on the M.T.A.

To Egg: Wishing you happiness on this Valentine Day, and all the days to come. Love Nin

Leary Lieve grows on you, especially in Botany Lecture. It must be his hydrophilic head and autotrophic organelles. Free Snopy

To My B.B.P.: My heart is with you forever and a day. Stay with me. I won't disappoint you. N.R.

To Tom, Lori and Tommy: Happy Valentine's Day. Mummum — Hey Nip: You wanna get lucky? Happy Valentine's Day. Domingo DeJesse

Sweatheart: I forgot you last year but not this year. Happy Valentine's Day. All my love, Chris

ADAMS, J.P.: With understanding and honesty we will overcome. Until then, I love you. R.S.A.

To the Gova from Thatcher: Happy Valentine's Day from the 3rd floor of My Lady. (Who rules the OOAD)

K.K.: Time is never ending until you mean that there will not be enough of it. Happy Valentine's Day C.W.F.

Will de Blabb: Happy Valentine's Day. I love you. Peep, peep and guppy kisses. Remain the same. A Welrus Love

Kenny: Thanks for 33 calls and letters. See you soon. Love and kisses. Mary N. XXXXXX

Desiree: Can you ever forgive me? Happy Valentine Day.

Feyebuck: Happy Valentine's Day. Beautiful! Thanks for being you. Consider this a single red rose. Love, Charlie

To my little Immigrant Porcupine: Porcupine, won't you be my Valentine? You One

To Sonie: It has been great! The sun has risen, the future is bright. Happy Valentine's Day! Lots love, Mark

To Chubs: Rosas are red, The room isn't blue, Happy Valentine's Day. A good move for you. The Painter

To Buttercup: I shall love you forever so please stay with me. Happy Valentine's Day. Love, Pando

To Jill: Almost one down, only 47 more to go. I love you. Paul

Susan Betson: You know I'll always love you. Charley Berbay

Hai: We are farther apart than last semester, but we really seem much closer. Happy Valentine's Day. Love H.H.

Scott: Hope you'll always be my C.B. Happy Valentine's Day. Love, Donna

Huffy and Healthcliff: Happy Valentine Day. T.B.

To Pam B.: Have a Happy Valentine Day. If cupid doesn't come I will. Lee

To Lisa Hui: For your rare and beautiful ability to listen with your heart. With Love, L.A.

To Helen T.: I'd run faster if you were in front of me on the track! Be Mine! Joe M.

Happy Valentine's Day to Patti, Joanne and Sid from the ninth floor whimps.

Dear Gie: Cunningham, Krisey and Dot, The ones we like a lot; Two old mids who are hot-to-iron!

To my Polish lover: Happy Valentine's Day. My love for you is greater than my 2 set pit together! Your favorite.

A monogrammed heart is safer than a P.R. rendez-vous. No tan, but no uteros. Love, Tabette

Shen, Best wishes on Valentine's Day. Your fan't be with you. Can't wait to see you again. Love Doug

One year ago, I met Flo, Diane and Mary; First were leery but now they see it's you and me.

Zehava: Let your eyes speak, your heart feel, so you and I can make a deal. Happy Valentine's Day. Walling

To Mary Barnes of S.S.A.: I want you, I need you, will be mine? Love always, Glenn

To D.M.F.: You are a pain in the ass but I love you. G.G.

To NEK: It's been great and getting better. You've pulled out my mine forever. It plus R to infinity...

Florida makes red, Pittsburgh turns blue; after I'm roasted I'll warm up you. Happy day after Valentine's birthday. Love, Medson

Brina: In a few months, we can invite the Penguin over. Happy Valentine's Day, Love, P.B.

To Sparky: "Aslono es there's a two of us I'll carry on." Your big babe

Carol-Ann: May Cupid re-depend on your face with cleats. The gang at Joe Sleazy's Pub.

M Dgrs: You're my everything! May we have 120 more Happy Valentine Day with all my love. Your woman.

Mia Piggie: Atoch of hell, instead of a penny for you thoughs. Love, Your Esomption tube.

Scaremonger: Happy Valentine's Day to the best. I know our plans will work out. I'll always love you! Love, Soombros

Scheiz: Don't leave me up the river without an owl I love you! Happy Valentine's Day, Michael.

To Meow Mix, Keep on purring! Love's, Mav.

Mr. PI: I need petience and expert coaching; you've given both and I thank you! Love, Red.

Happy Valentine's Day to Gekki: Clara, Lisa, Linda, Bega, Bunker, Michelle, Margie, From, Antoinette.

To my telephone Sue: Long distance is the next best thing to being there. But, let's meet soon. Love, Al

Sue S.: You're blonde and cute and really nice. I wanna stay there for being so sweet. Love, AL

Sixth floor queen: You're always there with a buzz or a beer. That's what makes you nice to be near. Love, Al

Michael: Rendez-vous at the Ritz on the 14th? Sit. P.S. Happy Valentine's Day!

To Jess D.: Loves together, lovers apart, forever forever, you and I. Have a Happy Valentine's Day. Love: Pat D.

Fuzzy, I love you, Marty.

Linda R.: It doesn't take Valentine's Day to pull you in my heart. You've been there all along... maybe someday. A tree.

To Carla: Have a Happy Valentine's Day. We really share something very special. I love you very much. Love, Lary.

Cupid's calling all the BUUFFONS, the botmen, the mummy, the butcher, blinder babe and... TIDBITS... Love, Sier Lover

Carol Duffy: I love you, I love you, I love you. Your secret admirer.

Dear Bobbi: We think you're the greatest, and we love you very much. But you know that. Ed, Sandy & the Bear.

To LL from my HF: Happy Valentine's Day if you see this. If not I'll tell you tonight.

Happy Valentine's Day to mother Ann, daughter Pam, and everyone else at Sigma Kappa. Love, UNH000.

To Eve: Happy Valentine's Day. Scratch me anytime. Love, Spot.

To UoM women: You don't know what you're missing. Come to Northeast Panhoush. Love, "Me Big D"

Jerraine: I'm floating on a sea of dreams, all I can see is the view above me clouds... Love, Peter.

To Rob: Just want you to know after all these years you still my Valentine. Happy Valentine's Day, Cynthia.

Redhog & Kat: Strap it, vas it, slide it, slide it. Puck you two, too.

Dear Jeff: I see you on the ice, wonder how you shoot with your own celt. Puck you.

Happy Valentine's Day — Happy Birthday — Happiest Always. Judy & Pam.

"Loves mystela In soulas dew grow, But yet the body is his book." Happy Valentine's Day, kid! Love Always.

Mike: I'm lost without your love. Happy Valentine's Day. Love, Donna.

Diaz: Happy Valentine's Day! Have a "special double bonus" kind of a day. Wizard.

To Sunshine: May all your days be filled with love and happiness! Happy Valentine's Day! 1971! TUFFS, always, Christie.

To Super Women's basketball Team: Thank you for the great work, you Feat! Happy Valentine's Day to all much love, Christie.

To the 3rd Floor Cardinals: May your sterna runch up over. With Love, Wilder Women

To my Favorite Avocado sear: Happy Valentine's Day and a barrel of love, kisses, and hugs. Twesity.

Kaish: With love always, Michael.

"QUANTUMMAN" — Happy Valentine's Day! Guess Who?

Bob: Love means the body, the soul, the life, the entire being, I love you, Menha.

The greatest gift: I can give each other is the truth. Love for you.

Susanna my Buttercup I need you now. Please reconsider, golden girl. Love?

Ellen: I never realized how important being is care. Until we can be closer — DJ.

Debbie M.: Today is my emotional high. You know what that means. DJ.

To all the Women in Coolidge, I love you, soon I love you.

Bobbi: Don't this day, like all the rest, I want you to know I love you. On the slopes and off. Ed.

To Hythn to the Lord, Amen: Thanks for everything! Just make sure mister never finds out! Missy.

To PEW, T.L. and Little One: Thanks for everything, girls. I love you all. Happy Valentine's She.

To Todd of FAYETTEVILLE: I love you, Defin', even though we did lose the plantation. Happy Valentine's, Doll.

To PB: A million PB's for this semester and lots of love from me. Happy Valentine's Day! Andy.

Deve: To ual Forever! I love you. Joanne.

Pate: Happy hearts day babes. Hope your life is super...suepe? Me too, I have 60c worth ual love, LPB.

To Lence: Romance, Lence No Penta. Lence with a little, who romances a lot! Happy V.D. — uo "varny nice" girl.

To Gerard: My Wendosome Hints — Thank you for a beautiful year. I love you!l Sanders.

Happy Valentine's Day to Ginny, Lori, Joey, Stef, Michelle, Cindy, Kathy, Shirley, and Lisa. From the guys of Z2.

To the Big Lion that has a mousche. Hugs and kisses on Valentine's Day. Love your Horny Honey Sunny Rabbit.

Love! You don't see me often but I may appear any day so deal me in! Happy V.D. Your oustaine boyfriend.

To the Boys in 218: Here's hoping for another semester like last. Happy Valentine's Day! The Girls in 205.

To Paul: Can't think of anyone I want more for a valentine. Let's hope for more. I love you. Beth.

To Pooh Bear: Happy Valentine from your favorite honey. Hugs and kisses from Little Fairy.

Karen & Punk: I will always love the beautiful bunch. Love, First, & Wah. Wah, Wick.

Ken: Happy 14th! This month and EVERY month! Love vs. Leann.

David: Happy Valentine's Day. I love you. There are only 468 days left. I can't wait. All my love, Linda.

To Mimi K.: You're still my favorite UMIe after all this time. Love vs. M.K.

Lundagin: Since you played Sanie-We'll play cupid-We'd be your valentine-but we're not that stupid. Your victims

Lisa: Happy Valentine's Day little girl. Love, Ralph

To the ladies of 302 Centia: You're the sultriest beauties on campus. With love and Wesson Oil. The Baiter Haf

To MSK: May all our tomorrows be as beautiful as our yesterdays. Love, Toms

S.P.: Every day I wake up finding myself loving you more and more. Your Annie love.

To SJC: Thanks for your love and care. Be my valentine? Love K.W.H.

Happy Valentines Day Nick: From the Kentucky Friend Chicken place. We will send your legs. Luv vs, Me

To C.A.M.: I don't usually do this but...'' Will you be my valentine? "Simy," "Football" Love, T.E.K.

MUA's CJP sez Valentines Day is a crock. If you really like someone, show h the other 364. Right! Love

To Kenny, Wriglio, Russ, Rox, Amy and Beana Esp. Happy VD to the "Gang" Love, J.D.

Mike: Hi! Let's keep agreeing for a long time. Happy Valentine's Day! Lynn

Prof. Keller: Hi Dick, you cuddle! Teddy Bear! Happy Valentine's Day. Boron Combat Zone, Snipper Aaoc.

Prof. Kofler: Thanks for posing Happy Valentine Day. Department of Photography. Playgirl Magazine

Prof. Kofler: Hi Dick, you igitar you! Happy Valentine Day. Girls at the Playboy Club

To My Sweet Babe: My heart is yours on Valentine's Day and always. I will love you forever. Elizabeth

Dear Snopig: From one nub to another, Happy Valentine's Day. Love, Big Tomoson. P.S. I'm weeing my wetting hot.

To J.S.: Thanks for all the fun, but please don't hate me.

To the greatest of Porks, Best of Lovers and delictor of Dorka: Salvations meant to say, Have a Happy Valentine's Day.

To Poteio Chipi: I care for you e lot. Is it love? We'll see. You Know Who

Happy Valentine's Day to S.D.T. pledges: Karen, Julie and Melissa. With love from all your sisters.

To Gina and Dever: Happy Valentine's Day, with love from 31 daughters.

Happy Valentine's Day Mia, Steeb: We all love you. From the girls of Sigma Delta Tau

Happy Valentine's Day to the company of "Flowers": Here's to another successful weekend. Love, Ms. Donner; maid; Noms and Ellen

To Bruce: I love you more than yesterday, less than tomorrow. Happy Valentine's Day. honey! Love, Suzanne

To Big Boy: You're a good friend. But how can such a big guy be so shov?77

To Rehy: You are the sexiest, most wonderful and est ever. Keep up the inches. The Ad Staff

To the Cowboy: You still suck eggs and will forever. Love, The Gang on seven

To Lene and the staff at W: We love you all even if you don't love us. The Collegianes

To Heath and David: We'll always remember the night up on Mt. Sugarloaf. You guys are the best. Donna and Susan

Mellow or frisky, VD wishes are risky. Dur hearts are hiechis, it's plain to see for 107 and 53. Puffies

HEBE: I will continue to love you writte, Whine Sue, Nibbles, Lily Puckin, Lessons until cupid's arrow becomes imol Jose

Moller, Pat... Can I tell you a secret... Gritwell. Happy Valentine's Day, Cippie

Dear Poop, Knowing you love me is all I need. Happy second Valentine's Day. And to my merry mate. Love, Aud

Dearest Donna: You mean more to me than ice cream to an apple turnover. Happy Valentine's Day! Love always, Paul

To the Doctor: Happy Valentine's Day, Valentine, Love, D.

Rhoder: Now that we've gotten a rest, things will be okay. Happy Valentine's Day, Love, Ronnie

To a North: Happy Valentine's Day, guys! Especially all the turtles and Mrs. Betts. Rullo

Bunny — Happy Valentine's Day. Keep in the peanut butter and I'll be up soon. Love, Waldorf

To EAM: "May you all become whipped!" You're like candy in our heads. Happy Valentine's Day. With love, Schlegel & ERM.

To Muffin, Judy, Niki: Happy Valentine's Day. The Cockroach and The Ants!

To Julie M. Chilson: Love can travel a long way. Especially ours. Love your Annie forever, Doug.

Phi Mu: Thanks for your friendship! Happy Valentine's Day! Love, Cindy.

Badger: What's next? So far, you're the best thing that's happened to me. Happy Valentine's Day. Love, To-Hue

Khinkid: Happy Valentine's Day. A wonderful trio too, Sunshine, tanning away, when in Tas! I see you. Love, Tati

To J.R.: Happy love day. How about coming with me tonight? Love, Sia

Ronnie: To love is one thing, to be loved another. But to love and be loved is everything. All my love, forever, Dotlie.

Peter: You make me feel like dancing. Happy Valentines Day! Love, Jenet

To 61 Rolling Green: Honey's for neighbors. Happy Valentine's Day! Love, Nancy & Jenet

Russion-tanster-nimllllllll... Happy Valentine's Day. A sneaker, a tofiar, and a what?77 Love always, the anonymous Comflake.

To Room 302 Greenough: Happy Valentine's Day to my sweatshirts. I'll miss you! Love, K.K.

Oh Hi! Happy Valentine's Day to my little kid. Love always, Bright Eyes.

Dear: I'm absoalutely mad about you! Won't you be my Valentine. Your secret admirer.

David: Wanna play some Valentine games with me? Please be my Valentine — Linda.

R. Trojan BKDI: I'm in love!l Happy Valentine's Day Sweetheart. 2-1ong.

To all my girls, both near and far: This is to you, know who you are? Happy Valentine's Day. Kevin.

To % of 207: Whether on the hill or way down here, clobsy or balow — you're still a meganely valentine!

B.B.P.: Happy Valentine's Day! Would you & Johnson like to have an ice cream cone? Love from Shrookite.

To Dave, Bob, & Dick: We miss you! Happy Valentine's Day! With Love, B. 31.

Joan: Happy Valentine's Day, Little Girl. Two-down, and many more to come. I love you, Phil.

To D.D.: Valentine's Day is a good time to let the world know you're a real A1 meow.

Mary: Champagn, makes me horny! Happy Valentine's Day. Love, Chuck.

To my sweet baby Amy Nat: I want everyone to know you're my love! XX T&T.

To my B.S.C. Honey: Wishing you love on Valentine's Day and everyday. Susan

To 3rd floor V.M.S.: We love you girls. We know you're the world's best! We'd be seen! Happy Valentine's Day. Love, Cemerons

To Benholmeow: How a love so right, could turn out to be so wrong. Happy Valentine's Day kid. You'd underrated!

To D.E.B.: As Todd says: "There is always more. Love me always as I've always loved you! JTC.

Happy Valentine's Day Bonnie, I like you...Love, John.

To my Calliope you: Cupid deserves a medal for the wonders he accomplished with us. Happy Valentine's Day! Love, Susan

Dear Smooles: Did you know that we kept each swatear! Happy Valentine's Day! 170! Comcon.

Kim M.: I've been admiring you from afar. Won't you please be my Valentine. Your secret admirer.

Byrv: I love you. Tarry.

My Dearest Jeannette: You'll always be my little Tony. You're the baat 73 & 88's. The Blue Mex.

Happy Valentine's Day to all the girls on the 4th floor, Love and Kisses, Ed and Joe.

To Little Doze: Have a Happy Valentine's Day. Are you surprised? Thanks for last weekend. Love Big Doze.

'A', being Amelogenous is something we share. Glad to always have you near. Happy Valentine's Day. Love always 'J'.

Dearest Michael: I could not love thee, dear, so much, loved I not honor more. All my love, Heidi.

Dear Pat Photo: Cousins photomat, photosynthesis, photon, and photograph send their love! Happy Valentine's Day. Love, Photobill & Photobal.

This is to Callie: Some men raise five thousand roses in the same garden. And they still don't find what they are looking for. But I need only one and I found it. Happy Valentine's Day with XXXX from Chesterfield, Bambino, WAIKAO — but most of all from Brazzo.

Vall, and this is to Callie: Some women raise one rose in the same garden, and they still don't find what they are looking for. But I need five thousand and I found them. Happy Valentine Day, Alice.

Boo-Boo: You saw the other one but not this one. Still will my heady! And I'm hungry! Boo-Boo.

To Forth: We could have high times, if you'd change. Happy Valentine's Day! Love, Nancy.

Haver: You're my summer love in the spring, fall, and winter. You could make happy any girl alive. Love, Janet.

To 49 Townhouse: You're Daddy's were high the night that cramed up you. Happy Valentine's Day. Love, Janet & Nancy.

Dear Deb and Cindy: Hope you have a happy Valentine's Day, Love, the Single in

Love vs. K.

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Hallmark Cards

Monday is Valentine's Day
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To Snuggle Bunny: When can I say but I love you. Cuddle Bunny.

B. Grober: So what if I wear socks to bed? Happy Valentine's Day — I love you, Tinnie.

Jerry W: Where have you been? The gang at Farley pleasuringly awaits you. Too doo-Looi Sweet Buns.

Dan: There you were, all the time. I love you madly Valentine. Joyce.

Happy love day to everybody. Love Pj.

To Wench, Ferrah, Jane, Pixie and Dixie: We may bother you, but will you be our valentines! Bob & Dave.

To Richard, My Sweetheart: My snail needs hugs. Can I melt frogurt in your mouth? I love you. Silly Bear.

To Bruce & Provostine: All joking and kidding and yes, even all hitting aside, you are our favorite two jerks.

To the Buzzotto: Straight kites, moose parts, "cool it with the whoops", Playgirl, illypads. Thanks. Happy V.D. J.B.

MLPB: Who needs cupid with you around? Hey you got sixty cents? Come on over. I love you. Pete.

Jim: You never had it so good. Happy Valentines Day. Love, Mary.

Bruce: I love you with all my heart. Happy Valentines, Honey. Love, Judy.

Hey Dumb Bunny: I miss you and send my love and sunshine. Today and always. Toodles.

Paul: You're the best Valentine I could ever have. Love always, Jill.

Hockettocke: Wanna eat you medly, Disience is 50 miles. Together soon always. On each others feces we'll put smiles. Callabale.

To Snuggle Bunny: What can I say but I love you. Cuddle Bunny.

To Skinky: I love you. Alvin.

To my Teddy bear: May this be only the second of hundreds of valentine days we share together. Love Boris.

To Doty: All my love. Ron.

Dear Chesly: I need anary. I'm sure an sensitive wench like you can supply it. Love, Butch.

To Jimbo: You're the best, for a long, long time. Elise.

Slave: How was your "week-end in New England"? HEATI I love your smile. Carol.

Frisky: Ich habe dich laiba. Never a bowtie moment, because you're the best! We try the hardest! Love, Chesly.

To L&M Incorporated: We love you "rassematties" and that ain't all! Happy Valentines Day. With love, Laverne & Shirley.

Happy Valentines Day, Davay! You drive me crazy, come again and save me before I turn to grassy. Love, Raine.

To P.W.: Happy Valentines Day. Cutiel Two down and ninety-eight more to go. Fets.

Petty in 320: You use to be close to me. I hope you are again soon. Love the Greatest.

To Lovi Kas 210: I make you happy and laugh, you told me and I'm different than anybody else. Cuite.

To Ina: I still want to give you that special kiss from New Year's Eve. Love, Mark.

To Debbie in 418: I'm mad a lot, but it's mostly about you! Happy Valentine's Day! Guess Who?

Claire in 413: I know a girl named Claire. If only you knew how much I care. Love, Crazy.

Picture an empty house, a hot fire, Paul Sullivan tennis shorts and a farmer's daughter. That's me and my Valentine!

? Ebbob sevot tonkram wonk ew od Tub, ydic savol det wonk lisa.

Second Floor Washing: Happy Valentine's Day to the greatest people in the entire world. The Purple Thumb. Pip Ho.

Spacey Kay, Prency Nancy, Smiley Ellie, Solemn Ellen, Chatty Maddy, Indi Cindy, Marshy Marcia, Handi Sandi, Swelle Michelle and Bib Momma: Happy V.D.I John.

Princess Bonny: When the hell are you going to start helping me with the dishes? Happy, happy second Valentine's Day of our relationship. Love you, John.

To JLM: Cupid, draw back your bow, and let your arrow go...11-6-76. Happy Valentine Day Bebel Love, LAL.

To "Smockey": How do I love you, let me count the ways...Get my drift?

To Jill, Jane, Judy, Susan, Debby, Carla: Now that I have your attention, you are all my valentine. Kid Colombo.

Airbell: You were great on the stapas. Prof. to see you this weekend. Thank! Love, Muscles.

R.E.B.: Have a happy day my friend. Luv & kisses!! Gerbo.

To All My Beautiful, Black Brothers and Sisters: You will always be my Valentine. I love you — LuLuene Crockett.

To John (Fats): I love you and want to be your Valentine today, and your honey bunnit always. Fern (Wasa).

To Kar: Happy Valentine Day with all my love. Babes.

To The 2 Birds in 206: Happy Valentine's Day! May it be special. P.S. Happy Birth-day Ace! From The Bird Lovers in 218.

To Bob: Happy Valentine's Day with love. Lynn.

To R.M.: You are the best! Happy Valentine Day. Love Always, R.L.

To Lori C: Tequero, what's for dessert? La Guagua Cherie. Happy Valentine's Day. Love Randy S.

Hey Putziel: Be my friend! Happy V.D. Love, B.J.

Nooga: What's at B.J. Happy V.D. Love, Merzhimlow.

To my Squit King: Happy Valentine's Day, Love, Gooba Jr.

To the Duke of Jocks: All Schnoras make good lovers: but you are the BEST! I Love You. Babe.

Happy Valentine's Day to Bill, Judy, Tiki, Tinker, Kassy & Tiger. From Mike, Joyce, Jamie, Jason, Sam & those other two.

Balman: Be my Valintina, or you won't get me goodie! I love you. Wonderwoman.

To: Bo who is your little whooie? Happy Valentine's Day. I love you! T.

Dave: Have a Happy Valentine Day, Bech.

VALENTINE: You love those lchly Pastaries. I love-chocolate w-chocolate. But our differences make our beauty. Forever my love.

F.B.: Thanks for all the great times. Love, Buckwheat.

To "J": AMALAGOUS! What more can I say. Love, "Mc"

Ciarabelle: Have I told you that I love you [silly]? Happy Valentine's Day. Schmidy.

To the boys on 3 south, you're the nicest. Love from the women.

Sneakin: Happy three weeks and a wish for many more. Happy Valentine's Day and remember summer camp. Much love. R.D.S.

Kri and Loo-Hoo, I like mica, Bullfrogs are nice. You're okay, too. Your sweet

Hal: Roses are Red, Violets are Blue. I like girls, I'm not sure about you. Baen.

J.A.G.B.: All my love for you on Valentine's Day as every other day! W.D.I!

J.A.G.B.: I love you. Snookia-Doo

Daughter of Alex & Malba, I love you very much! Son of Bill & Cille.

Prof. Kofler: Thanks for the help in Physics. I intend on paying you back. Happy Valentine's Day. Miss October '78.

Happy Valintina's Day Froggy, Ribit-Ribit-Ribit fly from your frog. Jon.

Dear Robert Axnikon: If the sun refused to shine I would still be loving you. Much love, Justice's Mother.

Dearest Big Guy: Love you forever and forever, love you with all my heart. Worm Lips.

Petty: You are the woman of my dreams. It's never unfun to be with you. With love - Sievia.

My dear Tricie, Ronni, Susie and Patie: WHY IS A BASKETBALL? THE GUY WITH THE BABY BLUE LOVES YOU.

'Lau: Too all our "it was bad to, mmm - but I had to's." Happy Valentine's Day - Nanc.

To Chilo: Happy Valentine's Day. Your loving puppy.

To Lerry, Greg, Amy: Happy Valentine's Day!! From mom.

To Deenia: Will you be mine-forever? Have a very Happy Valentine's Day. All my love, Danny.

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to Earl and Craemen: We have not forgotten you, our brothers. Happy Valentine's Day. LuLuJane.

to our dearest "arabians art manager": Happy Valentine's Day. Love from your faithful volunteers.

by Mucker: Happy Valentine's Day. Love, LuZie.

lyblyan: Almost a year, it's been wonderful! Love, fiff.

ly Little Goober: May we spend our lives together playing a little bit. Your S&D's.

E.T.G.: Only the Beginnings and 99 more to go! Happy Valentine's Day and we're back together. Love always, n.

illy Klappin: How could I forget you on this memorable occasion. HVD from your roomie. Love, S.

to Nasser & Angela: for expressing DUR sickness so beautifully in Black Affairs, I love you. LuJuane.

VD to two of my favorite counselors — Jerry and Louise. Love from Room 40B.

... and the world was right, when she said love to me. We were free." I love you, Doahnel Dave.

ud: Without Rose? What would life be? Backing a dear friend and very empty. Happy V. Day. Love you, Chris.

robra: I look like a TUBA cuz my best friend is Boobies But I love her anyway. Happy "V" Day. Digz.

with any all could be navigator man. Happy Valentine's Day. Love from the women.

mmie D.: Cows in the meadow, hay's in the hay! Happy Valentine's Day Now and every more. Guess who?

ott: I think you're tremendous. Happy D.

Pape: More than yesterday, but less in tomorrow. CO.

my 6th floor field friends: Thanks for everything! I love you! I'm not horsing around either! Guess Who!

DA: Love your heads on Valentine's day? Two English muffins dentists say will wear if taken twice a day. BBA.

ave Sipac: I horse you giving. You're one of my times. What do about John, c? HVD. Cessal Chebourne.

an: You are the sunshine of my life. 2 1/2 best years — let's just be us tonight. Happy V's Day. Me.

oney: Adjustments take time. We've got a lot of living to do. Love will keep us together. Love, Poomp.

Pat, my sweetest! Happy Valentine's Day from the girl whose "big brown eyes" tick isn't as effective minus glasses.

ack: Miss those late night rendezvous with you. Come on funny face, Pick up the call! With love, Your RA.

To Kazys, Bruce, Kurt, Carl and John: Happy Valentine's Day, you handsome devil! Sticky.

To Herr Winiar: Du bist ein schwehlnind! Aber ich ein dich, du schufst du! Liebe, Kathy M.

Andy: I say love, it means many things. I say I LOVE YOU ANDY, it means many more things. Carol.

Freddie Mercury: I love you bud! You make me sure honey. I have sexy hots for you! Love, Your Queen Michelle.

Andy: To say I LOVE YOU ANDY and not mean it is ridiculous. Believe me, I am not ridiculous. Carol.

Deat Laitiny: I love you today, I'll love you always. You are my ornament Valentine. David.

Slacy: Be my sweet! Baboo. Love ye, Dana.

Bob, Alan, Sube: Bubbles Bueis are like lead Studly slyahard's are RED Though Bob is a slob. I'll take that crawache instead.

To: Jackie-Pop elies Cherlas Bronton Happy Valentine's Day! Love, Chuckies Angels, Debbay, Karen, Carol, Wendy, and Cindy.

Hey Kid: Wenno go to summer camp with me? Happy Three Weekal Sneakin.

To Kevin G.: Happy Valentine's Day, Toots! I wuv you, I wuv you, I wuv you. S.V.L.

To Don Allen: Your still the one after all these years, Heppy Valentine Day. Love, Mother Hen.

KLH: Heppy VD, find one that really screams one of these rights. O.

For a joyous Valentine I wish a young lamb in your backyard from the Gipsy, Mengo, Bambino and Chesterfield.

Sister Kings: I wish e wish a wish a star, while you wishing for bigger end better things for Valentine.

JR: Thanks for being such a great friend and roomie. Happy Valentine's Day! Love, D.G.

Billy, Billy Landers: Ha's my man. If he can't get it up nobody can. Heppy V.D. George.

To Michael J.: Happy Valentine's Day! Let's celebrate. I have a great "New deer" in mind!! Doog.

To 2nd VMS: The Best Bunch of people to live with. Happy Valentine's Day, Rm 206.

Paul: You make everything beautiful, just by being you. Thanks and I love you. Soort.

Jeanne: I possess more for blaha, bubbles for troubles, and squeezes as you please. Valentine joy for your employ! Lucky.

Dear Deb and Cindi: Hope my Valentine's have a Happy Valentine's Day. Love, The single in field.

To Mark S.: Happy Valentine's Day to the best bundi head in the whole dong nose world. Love, B'n'nabelle & Til.

Jinx: When you rock end roll with me, there's no one else I'd rather be. XXXX Barbara.

To Third Short Moore House: You people are the greatest. I love you all. Happy Valentine's Day. Love, Chelsea.

To Sum: Thanks for being you. I love end thank you for being there always. Happy Valentine's Day. Love, Chelsea.

To G.J.: The stars don't equal the light of the moon, and the sun has yet to meet the horizon. Your VB.

Collan: Didn't we go to different schools together? I'm dubious. Up with elevators going down! Happy Valentine's Day. Cassandra.

John: I'd rather have you than my nose full of mickels. Happy V. Day. Love, Stelle Bortz.

To Sugar Bear: May Our hearts NEVER part. Heppy V Day!!! Tamao Crisp.

To M.: Zarunhusa forever. I am you. A. Have a Heppy Valentines Day Big Sie. Don't worry, I don't have anyone either. Love, Little Brother.

Happy Valentine's Day O4 Cashin! Love, MA.

To Jan: Happy Valentine's Day! Next time. Megic.

To Snow Bunny: Sending all my love from me to you this Valentine's Day. Megic.

Happy Valentine's Greenough. Love, Scott.

Valentine's Day. A special for special people. Why not celebrate at the Rusay Scupper.

Dear Bill: Happy Valentine's Day, we love you very much! Love, Kiasa & Hugs. Edward, Bill, Coacoq Hesmynd and Hiana.

To Mia Couch on the 14th. Love and Kissy, Kissy, Buzz.

C. Bond: May your dreams come true. Signed, A Dream.

To Toots: Unable to say this any other way. I can see only one way. I love you, Ellen.

To Murph: Hunting for a valentine? I'm a thrilller Heppy V.D.

Happy First Anniversary to the Best, most handsome, thoughtful and wonderful hubble in the world! I love you, Your Wilaw.

Daniel: Happy Valentine's Day. I'm not sorry except that it's Monday — you're! Thanks buddy. Love, Faith.

To Woodie: Here's to good times for 2 so far, and a coupy million more. Love, Brian.

To Anne: Happy Valentine's Day and thanks for keeping me warm on all those cold winter nights. John.

Let it Raine. Let it Raine. Let you love rain down on me. Heppy Valentine's Day to my favorite. C.B.

Dear Deb: Even though I can't be with you on Valentine's Day, you're still my Valentine. Love, Bruce.

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Bill and Dave: You two on our floor one washing pots and pans galore if you want to bake me a Valentine's cake.

Andrew: The cribbage game is going well because of the smokes that we smell, you're really swell, we can tell.

Robbie: There is an arrow through your quill, it came from Peter, cupid missed, now he's pleased, Happy Valentine's Day.

Wendy S.: Swimming and exercising together, just like Leigh and Wendy, birds of a feather, Happy Fourteenth!

Nancy & Anne: We're glad that you're around, from your room comes no sound, here's a valentine wish, for living near the fish.

Tud and Duf: Dur musical pair, you do play fair, write a valentine song about us, we'd appreciate the fiasco.

Dave G.: We like your wine and we think you're just fine, Hope you have a nice Valentine, Happy Valentine's Day.

Lucy: F.U. with love from your future Brother-in-law, Happy Valentine's.

To Michael: I hope you always remember the happy times we've shared, Happy Valentine's Day. I love you always. "Toots".

To Ed: May we always be blessed with the happiness we've shared this past year. Happy Valentine's Day. I love you oodles Love, Bee.

To Magic: A part of me will always be you, that much is certain no matter what else happens. Chris.

To the best waiter at the Cochhouse: I just love your hair even your narrow handle! Happy V-D, Mumbias.

To Janet: Hey - I carry your heart with me I carry it in my heart, Richard.

To Miss Newman: The Gift of my Dreams, love from Joe of S.B.A.

To Dan B.: Be my valentine, Love P.P. P.S. This is about as original as I could get.

To Bob: Happy Valentine's Day! I love your guff from Bob.

Mike: Roses are Yellow, Forget Me Not is Blue, Little birds know, I Love You Happy Valentine's Day, Love.

Lee: Put the wonders of the earth, flowers and the heavens together and you have us. Happy V-D Day, Me.

M.L.: Dur week of separation was great; hope it continues for a long time! Love, cupid n'ee.

T.: Please be our bunsomatic, wildoffic, most beastest buddy and Valentine forever and ever. Love always, Bunsy and Chrissy Bear.

My Toebe Dentist: Congratulatory! Honey, we've gotta be rich! Your fox cuddler says: We noses are beautiful Happy 4th Valentine!

To Bobby: Everyone needs someone, and I'm glad my someone is you. Love, Patty.

Hiya J.B.I.: Happy Valentine's Day! Signed, The Girl with the Soggy Buns.

To Junior: Coms and get your valentines present...you'll get a rise out of till Love, Sam.

To the brothers of Pi Lambda Phi: Have a coffee time on Valentine's Day! Love from the Dig Danger Squad.

Dorguous: You have made my life so fulfilling and happy. My love is for you forever. All my love, Tim.

Sweetie-Pie: Happy First Valentine's Day. We may have many more. I love you, Poopies.

For those of you at the 75 Shitzerrame - Lee Ann is back!

Happy Thankinging, Mac.

2nd floor Kennedy and Gary, Happy Valentine's Day, Love 2-South.

Dear Fran, Cathy, Sue, Sherry, Steve, Shave, Joe, John, and anyone else who hangs out in 708. Happy Valentine's Day.

To "The Fellers": We have a "Basketball Jones" for you. Ba our Valentine. The Sisters of Crempion.

Leroy: May our "Valentine Love" grow into something more beautiful. V.S.L.

To Harry: May you be walking down the street and get attacked by a big, juicy red strawberry. Love, Gratchal.

Scotter and Kevin: Roses are red, Violets are blue, Come to our house and have a few. Love Kisses, P.E.A.S.

Tom - To the man with the devil in his eyes and who put Cupid in my heart. Love, Donna.

The little radhead Atca, welcome back to Wonderland from Studda-city USA, where there was a cockon in your nest.

The Line of your design are so fine so, as my Valentine to Ainsie, R.A.D.

To SDF: "The mighty power of love - I can do so much." Happy V-day. Love Popolic.

To Lauris T.: Eugana Papano wishes you a Happy Valentine's Day. Love, T.G.

Sandy L.: A valentine from the heart, no one else could give the part, here's your surprise, surprise, surprise. Happy V.D.

P. Fink: A counselor from the heart Feb. 14th, we'll tear the floor apart, cupid may hide your sneakers - beware. A Valentine's Thrast.

Charlie K.: We'd like to give you days of sking, it would make you a complete human being. Happy Valentine's Day.

Joint Marlon: Cupid wants to smoke your pot, your window's the prime spot, Feb. 14th there'll be alot! A Valentine's Frank.

Mindy & Sue: How do you do, cupid will aim his arrow at you, but for who? Dur Valentine's Treat In Pinky.

Rich C.: You're too skinny, it's plain to see, you look like a "birch tree", this valentine is meant for thee!

To Tunde Elizabeth: A big hug for Valentine from Pinocchio, keep a smile to melt the snow.

Dear Love, Thanks for being my Valentine, love-o.

Happy Valentine's Day to Shoes, Peter, Ditch, Baby, Mark, Tom, Chop, Dene, Kav; You Saps, from Scott and Larry.

Steve Thompson is my favorite valentine because if anyone bothers me, he'll just beat their head in. Nancy Doud.

Mike, Tony, Steven, Willy, Craig, Joe, Christine, Denise, Marcia, Tommy, all 3rd deck Pierpont, you are hot shute, Love Faith.

To Tunde Elizabeth: A big hug for Valentine from Pinocchio, keep a smile to melt the snow.

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To L.A.R.: I'll love you always. The good times far outweigh the bad ones. Let's go for it. Happy V. Love, Snell.

To Jean D.: Loves together, lovers apart, loves forever, you and I. Have a Happy Valentine's Day. Love, Pat D.

Hops Ann, Jo-Ann, Laura, Joan, Judy and Melody have a Happy Valentine's Day! Nency.

Dear Shark: Happy Valentine Day to my favorite beauty queen, God, you would do that to me. Richie.

Kevin, Billy, NVBS & Mike, Happy V-Day! Kisses, Cathy.

Fred. How about a nice ten somatimal! Let me know. Goober.

Hipcheck - Happy Valentine's Day and Happy Anniversary. It has be "FATE" for sure. Know we'll always be together. Buns, Anns.

Cindi - Thanks for being the best roommate this Kola Bear ever had! Happy Valentine's Day! Ellen.

L.R.: The closer we get, the happier I am. A.C.

To Maryann: Dene is forever not just for today, Happy Valentine's Day, Bebel Love, Michael.

To Lovers of 92 - Bear hugs - Peter Pan - Wise Dwis - Foster children - I love you all. A.C. Brownie Eater.

To My Favorite Cat, who puts fire in my heart. I still sit end stare, but I'd love to dare....

To Jen D.: Loves together, lovers apart, loves forever, you and I. Have a Happy Valentine's Day. Love, Pat D.

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My Two "Pals": Two neeter friends will no one know, warm loving vibrations that will continue to grow. Peagy.

To Lias, Barb, and Cini: This comes from deep within. There could never be ones much wiarider than you three.

To My Buddies in B-1 and B-2: Hope you have a Happy Heert Day! Affectionately, Stuart.

Peud: 3 years now with so much more to come, laughing and loving with you sure is fun! Love, Velaris.

Lauri: You're radiant personally coupled with you ability to smile with abandon makes you a joy to be with. Mark.

David: Do you know who this is from? You KND? My Happy V.D. - You know wholl!

To My Bobbey Twin: Party Joe - HUG ME! Love and kisses on Valentine's Day from a secondary unit.

To Leslie: "To flow are one, is love reversed". Your with me always! Happy Valentine's Day. Love, Devs.

To Lizzy, Fackles (Carol), and Cuts T: "NO SITTING" on Valentine's Day! Love, DP.

To Ralph: Forever and ever I love you. Happy Valentine's Day. Love, Linda.

Sandy: Hey beautiful, I love you now more than ever. I just love to rockroll all night, Dh yeah! Love, Jerry.

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Ronnie: Happy 3rd Valentine's Day. "We're still having fun and you're still the one I love, Mocha

Liz: I love you today, tomorrow, forever. Happy Valentine's Day! Ellen.

To Maureen: Roses are a nice gift. You're even better. Ilyouous. Bill.

Cath: Thanks for everything rommie you've been super! Love, Shelia, Will, Maureen, Fred, Mike - Happy Valentine's Day! Diane

To Peter: The one who brightens all my days. May you always be my year-round Valentine. xxoo. Jerry

Mike B.: A night let but a blink in our lifetime, but my heart is yours forever. Happy V.D., Babs, Love, Mew

Dough Boy: I hope you'll be mine today and always. Happy Valentine's Day! With much love, Your Little C.T.

To Unks Boy-Boy: I should have known a geologist would have a good set of rockal XDEL

To Weatheds: Happy Valentine's Day, my sweet babboo. Love end kisses, Crouton

Address this to Kathryn... Maybe to Kate, I won't call you whenever that name you hotel Happy Valentine's Day! Chumple

Your forest, caterpillar, roar, and smile turn me on love, You mean everything to me. Love ve always, Your VB

Susan: Don't trust boys with water beds. Grenny Grenny

Barbara and Lisa: Nice girls don't have saxophone players hanging around their rooms. Grenny

Joanne, Elaine, Chris, Fran and Judy: I couldn't forget you sweethearts on Valentine's Day. Cupid

Happy Valentine's Day to all our friends: We can't begin to name you all, we're just too popular. Just remember we're always available. See you all at the next party. We'll be together, dead, drunk, and screaming. The Girls of BS, Aris, Patty, Sharon end Teresa

To Chuck M: Thanks for helping us out. You're wonderful! Happy Valentine's Day. Love: The Husena, D end N

To Mark P: Have a Happy Valentine's Day. Wish we were together. Love forever, Susan

Dear Mike: We've spent a wonderful summer, fall and winter. How about spring? I'll love you always. Laura

Boo-Boo: Will my head? Boo-Boo

Edie: We've only just begun to live and love. Thanks for a wonderful life end to our future. J.W.

Jay: I went your body! Meet you in the darkroom tonight at nine. Take a Wild Guess

Dear Platano: Round head love you end wishes you a very happy Valentine's Day. Say hi to Fink for me. Love, Head

To Chris, Joanne, Kathy, Kella, Linda and Vicki: Happy Valentine's Day! Love, Michelle

To Brian, Freddie and Roger, the three Queens, We love you Vicki, Kathy end Michelle

To Cathy S: Happy Valentine's Day. You've made me very happy. I love you, Glenn

Asses: Aris is embarrassed. I hope you'll always be my Buddy. Brad

Rectum: You should be a bpd for Valentine's Day, too. Stay close, okay? Teates

To King NAD: The kingdom wouldn't be the same without you. Happy Valentine's Day! Love Princess Enrioc

Stephanie: Hello Beautiful! Have a Happy Valentine's Day. A pretty rose end precious jewel. The Post

Brother (N.E.S.W.): I was just thinking of you! Happy Valentine's Day. Shihhh!!!

To the Staff: Always remember, the Wrn loves you. Happy Valentine's Day 1-4-311

Happy Valentine's Day to Pat, Danny, MaryEllen, Timmy, Stephanie, Patrick, Hosh end Fred. Love, Shelia ... see you soon

Moorefood: Even though you have no kisses you're by far the best roommate! Happy Valentine's Day - Loopeys

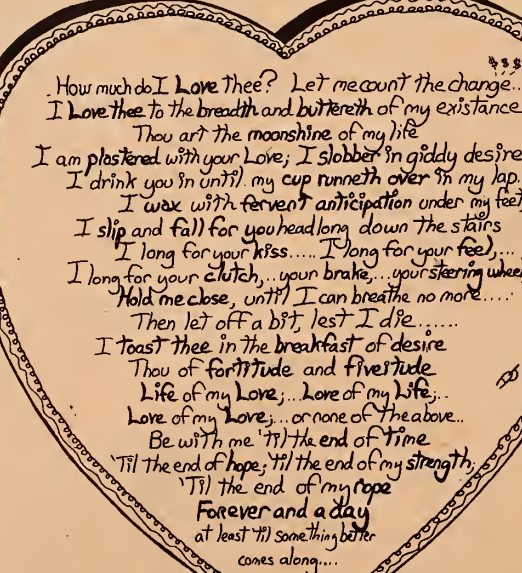
M.H.P.: "Dna love that is shared by two. I have found with you. Love you, Happy Valentine's Day - M.J.L."

Pilot Screams Quinn: Thanks for everything, especially for being YDUI Happy Valentine's Day. All my love, BA

To Cathy, Bonnie, Marie, Debbie, Mary, Karin, Joan end Eileen ... Happy Valentine's Day, from Peter, Doug, Dave, John and Joe

Dear Karan: I'll be home the 25th. Love, Pete

Happy Valentine's Day Gayle! All my love now and always. Ron D! P.S. There will be a 10 rock on coms.



Why Is Assata On Trail?



New Brunswick, New Jersey, beginning January 17, 1977, if we do not come out and show that we love our freedom fighter, Assata Shakur (Joanne Chesimard). After three years of forced participation in this bizarre script, Assata has become a veritable veteran. Her tiny wrists and ankles are accustomed to shackles which she wears with the same majestic dignity as she wears her gold earrings and proud Afro hairdo.

So it is not Assata who has become dehumanized and defiled by her uncouth persecution, but those who have subjected her to it as a reaction to her political beliefs and principles, along with the public which allows it, are reduced and exposed for their wretched but not unbecoming weakness. While Assata emerges regal and sinfully, her tormentors take on grotesque dimensions frightening to the mind.

On May 2nd 1973, Zayd Malik Shakur (James Coakley), Sundatia Aculi (Clark Squire), and Assata, were stopped on the New Jersey Turnpike by State Trooper Werner Fornerster and James Harper for having a broken tail light on their car. What followed, and the survivors really know, but Zayd Shakur and Trooper Fornerster were killed, Trooper Harper was wounded, and Assata suffered near fatal gunshot wounds from a .357 magnum pistol. Sundatia fled the scene, only to be captured in a field 2 miles away, some 40 hours later.

During the subsequent three years have followed, Assata has fought for her life and freedom in an incredible series of trials. In October of 1973, Assata and Sundatia began jury selection in New Brunswick, New Jersey. The panel was so prejudiced and tainted that the judge finally granted a defense motion to change the site for jury selection. The trial was postponed for a few weeks, and Assata was spirited over to New York to face an assortment of other charges.

Her defense team, geared for one trial, was ill-prepared to cope with another, but over defense protestations, the trial proceeded not reach a decision. So she was retired within a month, which resulted in a finding of "Not Guilty."

Assata was quickly returned to New Jersey, where jury selection was to begin, but when it was disclosed that she was pregnant, her case was severed from Sundatia's over both of their protests, and singularly, Sundatia was found guilty in a sham trial held in one of the richest and whitest counties in the United States. He received a

sentence of life, plus 30 years, in Trenton State Prison.

In May of 1974, while six months pregnant, Assata was brought back to New York to face charges of attempting to murder two New York police officers. She was acquitted of those charges in August by a jury, but not by the eleven male guards who unmercifully beat her a month later, exactly ten days after she'd given birth to a daughter, Kakyua ("Hope for the future"), for refusing to submit to an examination by a prison doctor, not her choosing. Undaunted, Assata was tried for bank robbery and kidnapping during December of 1975, and acquitted by a jury. A month later, in January of 1976, she was tried for another bank robbery and again, acquitted.

Exhausted and weary from defending herself against every conceivable crime New York and federal authorities could hurl against her, Assata was returned to Trenton in a caravan of 40 State and County police, to a specially constructed cage in the basement of the otherwise all-male Middlesex County Jail. Assata is the first and only woman to be held in solitary confinement, except for the 24-hour-a-day guard posted outside her cage who logs her every movement, while she awaits still another trial in which the state seeks to imprison her for the rest of her life. And although she has never been convicted of a crime in her life, she is held without bond, like a wild animal.

Why? Well the media has painted her the "soul" of the Black Liberation Army) and a revolutionary. Whether she is or not, her co-defendants in every trial are alleged members of the B.L.A. or former Black Panther. So, if the media portrayals are even partially correct and Assata does, indeed, lend "soul" to the B.L.A., it raises some very interesting and provocative questions.

You see, both Assata and Sundatia, the survivors of the so-called "shootout" which left Zayd Shakur and Trooper Fornerster dead, are college educated. Both of them are articulate, intelligent, educated and talented. They exemplify the qualities and qualifications which Black people must have to enjoy the "good life" in this country. In fact, Sundatia graduated from college with a degree in math at age 19. He worked as a computer programmer for NASA (National Aeronautics and Space Administration) in California. They both had been charged with purely criminal crimes, yet neither have they displayed a criminal mentality and the focus of media attention

has been their politics, and political associations. Moreover, why have they abandoned their college trained expertise which the "American Dream" within reach, for revolutionary concepts and practice?

Excerpts from statements made by Assata give a few clues, and certainly something for us to think about:

"In the late 60s and early 70s, this country was in upheaval. There was a strong people's movement against the war, against racism, in the colleges and in the Black and Puerto Rican communities. This government, local police agencies, the FBI and CIA, launched an all-out war against people they considered militants. We are only finding out now because of extensive investigations into FBI and CIA how extensive and how criminal those methods were, and still are. In the same ways that witches were burned in Salem, this government went on a witchhunt for people they considered militants. Countless numbers of people were either killed or imprisoned."

And so Assata must face still another crucial test of her perseverance and endurance. She does not come from a wealthy or influential family, and she is Black. So she must endure, and struggle, and built to win. And we can all look to her for inspiration.

free assata



shakur

Federal Court Rules Again Wilmington

NEW YORK (LNS) — Carolina judge has refused the retraction of testimony by the government's "eyewitness" against Wilmington 10. The ten citizens convicted on charges of arson and conspiracy in protests in Wilmington, Carolina a year earlier.

Allen Hall, the state's admitted in the fall of 1975 had been coerced by the prosecution and a fed enforcement agent into a fed his entire testimony. Lawyers immediately filed in court demanding the discharge against the ten.

But the January ruling magistrate Logan Howell Hall's statement would be accepted by the federal court. He insisted that the nation must first be convinced the state courts. Yet, the man who represented the state in Carolina in this process, Attorney Allen Cobb, named by Hall as one of officials who coerced him to 1972 trial. "We can't possibly hear under this circumstance," said defense

mittee spokesperson Iman in the judge's ruling denied bail for the Wilmington 10 in prison for 1971. They are imprisoned on ranging from 29 to 34 years.

The civil rights demonstrators that led to their arrests in 1971, with a demand for memorial service for Martin Luther King Jr. King was allowed at a Wilmington High School. Violence broke out after police and members of Klux Klan attacked protesters the following weeks. Ten teenagers and a member King were killed by gun several homes and stores burned. Shortly afterwards were arrested. They include C. Davis — a well-known activist — eight black men, then high school student, white woman who was worker at the time. The court against the Wilmington 10 the process of appeals.

For more information contact Wilmington 10 Defense Co., 1851 9th Street, N.W., Washington, D.C. 20001.

The following article appeared in "CONTRAST", Ontario, Canada's Black Community newspaper and was written by Edwin B. Hogan.

"What is left?"

After the bars and gates and the degradation. What is left? — Assata Shakur. Although the chance of spectators disrupting a trial, or the defendant escaping from the courtroom, are one in a million, extraordinary security measures at "public trials" have become a familiar scene dotting the American landscape. Each judge who is appointed an opportunity to preside over a "political trial" endeavors to surpass his predecessors with even more elaborate security procedures. And each makes a bigger mockery of American justice.

No longer is it uncommon to view a political trial through a thick, bullet-proof glass shield, while being viewed over closed-circuit television, after passing through exotic metal detector devices where the public and press are formally "finger-printed" and photographed for future reference. Nor is it out of the ordinary for the defendant to arrive amidst an entourage of sirens wailing, a kaleidoscope of flashing red and white lights, motorcycle escorts, and a procession of police vehicles. The tragicomedie is a media event which is usually complete when a petite, diminutive woman with hand cuffs, leg irons, and chains, emerging from her towering, rifle-toting escorts, as the subject for such electrifying security and precaution.

And if the state has its way, the scenario will be repeated again in

Tyler Frame Up Continues

By ABE WEISBURD

Capitalist justice has decreed that Gary Tyler, 18, serve a life sentence at herd labor because he is Black and dared to struggle against racism.

On Jan. 24 the Louisiana State Supreme Court upheld Tyler's frame-up conviction for the October 1974 shooting death of a white 14-year-old boy. The boy was one of the rock-throwing mob of 200 racists who attacked a bus carrying Black high school students in Destrehan, La.

Along with the other Black students, Tyler, 16 years old at the time, as ordered out of the bus after the shooting. He objected to the deputy sheriffs then while holding guns to their heads. He was arrested for "interfering with a police officer."

On the day following the shooting, David Duke, the Grand Dragon of the Ku Klux Klan, flew to Destrehan to create a lynch atmosphere. Justices of the Supreme Court, led a fight-back struggle of Black students against Duke, who threatened to chase "all the niggers" out of town."

Juanite Tyler has also been a leading force in the Tyler defense committees that have sprung up since Gary's arrest and conviction. More than 500 demonstrations both in the U.S. and abroad have taken place demanding Tyler's freedom and petitions with some 100,000 signatures have been presented to Louisiana's governor. The Tyler defense committee responded to the state court's recent ruling by vowing to step up the campaign to free Gary.

At Tyler's trial, a gun was introduced as the murder weapon. It neither had Tyler's fingerprints nor was connected to him in any way. The police also admitted they did not find a weapon at the scene of the shooting although they did two thorough searches of the bus there.

The Black bus driver, a 20-year old veteran, testified that the shot could not have been fired from inside the bus, since the gun from which the bullet was fired would have produced a deafening sound in so confined a space. Reports at the time said the shot was fired from the outside end of the bus, meant to hit the bus.

Although the prosecution presented no evidence of Tyler's guilt other than the perjured testimony of Nettie Blanks, an all-white jury found Tyler guilty of first degree murder. He was then sentenced to die in the electric chair and confined in Death Row at Angole (La.) Prison.

In April 1976 the sentencing Judge, a member of the White Citizens Council, refused to grant Tyler a new trial even though Blanks, the key prosecution witness, recanted her testimony. Blanks said the sheriff end the prosecution threatened to pin the murder on her if she didn't cooperate. She also testified that prosecution had provided her with written notes about what to say at Tyler's trial.

After a U.S. Supreme Court four to one Louisiana death penalty law unconstitutional this summer, Tyler was moved to a local prison. In its Jan. 24 ruling, the state Supreme Court lifted the death sentence and imposed the life sentence.

Jack Peables, Tyler's attorney, said he would file for a rehearing in the state court and if the rehearing is turned down, appeal the decision to the U.S. Supreme Court. For information and to send contributions: Gary Tyler Defense Fund, 200 Medalion Tower, 344 Camp St., New Orleans, La. 70130.



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Trouble For British Colonialism in Zimbabwe



On Unity There Can Be No Wavering

On 7th of December, 1974, Zimbabweans desiring the much required revolution-base for their struggle, buried their differences by uniting under the African National Council. In prosecuting our struggle, it is necessary to stop, think, and try to understand what the Lusaka Declaration of Unity meant to the peasants, workers and combatants of Zimbabwe. The declaration assigned specific tasks to our revolution.



The first task of our revolution is to ward off factional tendencies among groups and individuals. Uniting all forces against our common enemy became our major responsibility. This responsibility we shall guard jealously. By uniting, Zimbabweans gave the final word against any attempts by individuals or groups indulging in wishful reactionary, divisive activities.

The people of Zimbabwe are exhilarated by the fact that our President, Comrade Abel T. Muzorewa and his colleagues, comrades Or. E. Gabelleh and James Chikwema have always turned their backs against the reactionary evils of tribalism, class factionalism and other forms of sectarianism.

Our revolution, at its present stage must embrace all forces opposed to the oppressor. Our real power lies in our ability to accept the leadership of those genuinely chosen by the people to lead; b) suppress our tendency to always wanting to be in the limelight of things; c) denounce factional tendencies based on tribalist, regionalist or class considerations.

The second task of our revolution is to mobilize, organize, orient them along revolutionary lines all our united forces, and thirdly to lead these strong forces into battle against our enemy.

Finally the sun seems to be setting in Zimbabwe for British colonialism. For a long time, the Smith regime made its followers believe that it was all powerful and had complete control of the 'white' A. A shock wave ran through the white population when the Smith regime tabbed its budget for 1977. US \$200 million were marked by Smith for "defense" of Rhodesia. This figure represented 40 per cent increase over last year's figure. In fact, this figure of US \$200 million represents 300 per cent increase over the regime's "defense" budget since 1972, when the armed struggle was escalated.

Finally reading the writing on the wall, discreetly, the sensible whites are leaving the country.

The six thousand white commercial farmers who form the backbone of the Smith regime are now finding themselves not in their fields, but providing armed guard for tourists who still trickle into Zimbabwe.

As insecurity sets among whites, the sun is also fast setting in on the side of British colonialism in Zimbabwe. Sensible whites are refusing to 'stand and fight' a war that is already lost.

The tourists are still being deceived by the racist Rhodesian National Tourist Board, who tell them that "RHODESIA IS SUPER".

The Smith regime is also feeling the economic squeeze resulting from the struggle by the people of Zimbabwe, led by the ANCI(Z). Many emigrants can now only take their money out of the country US \$1,000. They are taking out as much as US \$10,000. The settler community is

Smith himself is making fervent appeals to the whites to stay. Already, a conservative figure of 1 per cent is reported to be the loss in white population suffered by the racist regime in the last six months.



Derick Claiborne scores two more for UMass win over Rhode Island Saturday night.

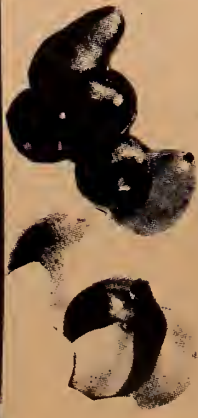


Eat at Yvonne's
Soul Paradise

Open 11 A.M. to
6 P.M.

Monday-Friday
Lumumba Hut

New Africa House



WORK STUDY POSITIONS

There will be several work-study positions available with the Student Government Association. These positions are for the new student ticket office or will be with a student services Marketing Research Project. They are as described below:

Ticket Office - This position will require a high degree of reliability and honesty. Applicants will sell tickets to all student events from a central location in the Student Union Building at set hours from 9:00 to 5:00 to be considered, you need not be free from the entire eight hour period but must have some reasonable-sized chunk of free time. Work evenings at the gate of the event is also necessary, although these hours will be by arrangement. Approximately three to seven positions are available.

Marketing and Consulting - This position will involve research into how the unique student ser-

vices developed at UMass can be provided to other schools for a nominal fee. Knowledge of public relations, marketing and the operation of UMass student government, cooperatives and other special services and political groups is helpful although not absolutely necessary. Only one or two positions may be available.

To Apply - You must complete the following:

(a) complete an application which can be obtained in the Student Senate Office in the Student Union Building and leave the application there. Note that your chances of being hired for the ticket position are much better.

(b) attend a mandatory mass hiring interview on the evening of Tuesday, February 15 at 7:00 p.m. sharp in room 168 of the Campus Center. This is necessary as time scheduling is important.

Interviews 7:00 in 168 CC on 2-15-77.

C·C·E·B·S' Opens Library

A new library has been opened in the Study Lounge of the New Africa House. The library contains books that many students will be using in their courses throughout the semester. The students may borrow any of books, but they must be used while in the library. The library is open Mon. thru Thurs. from 10 a.m. to 10 p.m., Fri. end Sat. from 10 a.m. until 6 p.m. and Sundays from 1 p.m. until 10 p.m. Many students are taking advantage of the library by studying from books they need, but do not have.

Come Back Africa



Art Show at Third World Center of Orchard Hill



Dana DeBarros



Painting by Freida Jones



By KATHE SANDLER

Yesterday, a celebration of Black Arts and Kumba (creativity) in honor of Black History week opened at Dickinson House' Third World Center, University of Massachusetts.

An exhibit of five Black visual artists from the UMass area: Jimmie Pickett Jr., Fitz Walker Jr., Dana DeBarros, Lynette Langa and Freida Jones displayed feelings in acrylics, collages, ink and various other mediums.

The Exhibit, (which will continue until Thursday February 17) is just one of many events sponsored and put together through a collective effort of the Third World Center and the Third World Community of Orchard Hill.

"Everyone should come down and check it out," says collector and painter Jimmie Pickett Jr.

"What makes this project unique is that it is the first time there has been a Black Art Exhibit in UMass conceived and executed by Black Artists.

"The images belong to the community," says Fitz Walker Jr. whose 3' by 7' mural of Angela Davis cries rivers of red, orange, purple and black rage. "This particular time is the beginning of a Black Renaissance in the Afro-Americans."

Artist Dana DeBarros, a freshman at UMass describes a painting of his: the image of the brother and sister in the sky amid a rising sun. A tree in the painting symbolizes life. "It's a new day for the Black race. You can read it from left to right like a book. That's why the sun is rising."



Fitz



Jimmie Pickett



Painting by Fitz

Lynette Langa, a sister from Guyana speaks on Swazi Warriors drought in Africa and a clubistic musician.

Though unable to speak with Freida Jones, her work speaks for itself, being reflective of aspects of womanhood that are captured in the expressions and tones of her portraits.

If you missed Miquel Rivera or Ernest Washington speaking last week at Dickinson House, or the film, "Lost, Strayed or Stolen" in honor of Black History week, do check out this exhibit of Black Art. The exhibit will be going on until Thursday, Feb. 17, 3-5 and 7-11 p.m. in the Third World Center, Dickinson House, Orchard Hill, UMass campus. Come and be a part of this creative Black experience.



Painting by Lynette Langa

Voices on Television

Thirty-five members of the Voices of New Africa House Workshop Choir, a vocal ensemble composed of students from the five colleges, will be the guests on *Heritage Corner*, a five minute program broadcast daily at 3:25 a.m. from WJVN, channel 40 in Springfield. Dealing with the past and present history of Afro-Americans and hosted by Naomi White, director of the Afro-American Cultural Center at American International College, the program has showcased most of the entertainers, educators and black politicians in this area, as well as a number of professional en-

tertainers who have visited in this area.

During their two-week stint on the program, the voices of New Africa House Choir will chronicle black history through songs. Beginning with the camp-meeting spiritual of around 1800, moving through Negro Spirituals to church songs, gospel, and soul music, Soloists during the two-weeks are Semanya McCord, Pamela Benn, Angela Andrews, Walter Howard and Ophelia Dargan. The choir is under the direction of Horace Clarence Boyer and accompanied by Avery Sharpe on bass guitar and Alvin Terry on drums.

Look for the Choir Mon-Fri, Feb 14-18 and

Feb 21-25



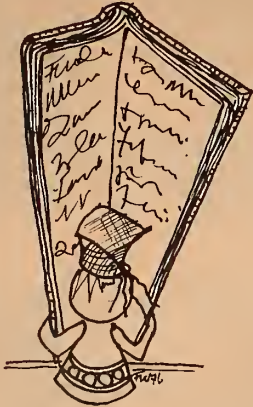
Voices of New Africa House Choir

Poets Corner VOETSAK You Ass

A Poem by
Bheki Langa
Copyright © 1976, by Bheki Langa

This poem is a poem of South Africa and any reflection upon other parts of the world are coincidental and not the intention of the poet.

All rights are reserved to writer



i once knew a young and lovely
indochinese maiden, an orphan,
i promised her a golden cadillac and
golden teeth.

i promised her fame, i promised her
a child with a golden smile, i
promised her a house with e
burglar alarm, i promised her all
my charm, i promised her a
parisian cuisine, i promised her
breakfast, lunch and supper in
bed, i promised her i'll never be
bad, i promised her a mine of
pearls and diamonds, i promised
her a ship to sail to the four
corners of her desire, i promised
her a stary roof and heights
beyond the sky, but, i'd
promised daddy i would come
on his bidding, he demanded i
should go and man his garden in
indo china, after an honourable
discharge she beat me out of
shape, bit and chewed my cheek
and spat on my face, beet me
and went to kneel before big
daddy on the tube,....and
nodded

nodded and retreated to bed
soothed by his lullaby, then she
rose and went to see john end
gave all her food end beauty to
john, and rolled her sleeves and
showed her arms
showed me how she hadn't been
idle when i went to indochina,
showed me thru the track of my
tears.

oh mama dollar help me shape up,
make me into a man, mama
when the going was rough you
pushed me by my bootstraps, you
took me to the flicks and plotted
my escape, you paid my way to
my fellow men's esteem, you
put a warm pat on my stove and
warm thighs on my bed, you
taught me to kill without
passion, you taught me to smile
my way to fame, and when i
failed you commanded me to
kneel before big daddy on the
tube

i'm shaping up getting in shape,
going to go up to harlem
going to find a cop and shoot
cop out,
daddy said shoot
or be shot,
daddy said screw
or be screwed,
he said come
or become,
going to go up to harlem
look for a cop and shoot
and jump the empire state for joy
going to walk with my shoulders
high,

my arms low my fingers popping
going to sway sideways like e crab
going to go downtown to eloff
street
preduece understand
is sticking by yourself
thinking the next men stinks,
going to mix around cause i'm the
freedom child
free to mix with any kind:
niggers, polecks, kikes end coolies,
free to choose my own words,
free like a ballistic missile,
free to go up to boo's crib
and leave at five, i'm free
to withdraw from any stinking
scene,
free to kill and defend myself,
daddy said kill and defend yourself.

oh tube, you have sucked me in,
all i do is sit on this dusty rug with
my nappy dog
can't even brush my teeth,
i sit and not to every used horse hey
that you soev.

if i were me... if i were me...
before your time i was a prince
my dying father said:
with these incisions i ordain thee
future king, all shall decipher from a
respectful distance
you are the future ruler of this land,
not even white kids madcap with
wonder
shall touch them,
and the blood dribbled on the soil
the blood will dribble on the soil
the blood of awful african princes

we are shaping up you ass,
we are sick sick sick, withdrawn,
we are shaping up we are

Shaken up,
you shook us up, shook us with
your slogans, shot us with your
slo-gans, we are shaping up
shape shape — pulling up the
sleeves, buckling up, we are
going to wipe out the cold spell,
you you you worked us up,
swelled our hearts with slogans,
pushing you ass slogans,
poking them, poke poke poke,
getting us all hooked and locked
up in slogans, nine hundred
billion dollars and no crumbs in
my mouth.

we are shaping up, buckling up.....
taking a long deserved rest, we'll sit
before the tube,
we'll belch more slogans, we'll
stand up and take a walk to the
john, sick sick sick of your
slogans, we'll throw them down
the john, we are sick,
i see you ass in my mirror, you ass
in my dreams, you ass for my
lover you ass for my
exacuator, you ass for my
nightmares,
we are shaping up, rolling up the
sleeves, we'll leave, fell asleep,
we are peeved.

you ass, you mainlined your
message down to the heart of
the jungle,
i was so happy in my jungle...
you tossed the bread before my
nose and kept retreating, you
said kennedy was an engel end
kept retreating the bread into
slogans.

you pulled me from my jungle, into
your jungle, snow smack on the
concrete, booted me then
shoved me on the drein, with-
drew me from my own
existence, you say: you ass, you
are my true and valuable son,
you say i am the bud of your
seed, you say i am the flower of
the future, the flower child of
the future, nodding to wise
parental counsel, then you paint
me and say:

i must commit my valuable sons the
very cream of my body seeds to
germinate freedom,

i must commit half a million of them
to the indochinese soil, seeds to
germinate a whole garden of
freedom for indochina, indeed,
for the whole universe.

i hear you without resistance you
are shouting to my sub-
conscious, you are telling me to
point the muzzle at the child
because, that slant-eyed child
will one day piss on our garden.

i am nodding, nodding daddy you
are a nodding daddy you are
dynamite daddy you are deed
good.

i'll kill for you
i'll man your money and massage
your limousines, i'll marry for
you, i'll drain your tunnels and
clean your stockpiles, i'll
manhandle your enemies in-
cluding your wife, and when you
say come, i'll come.

will flow and dribble on the soil,
father said:
this blood that falls on the soil from
these incisions
shall nourish it,

you shall each year on this soil
slaughter a cow
that your ancestors may look kindly
upon the soil
upon the son of the soil
and upon posterity,
so long as your blood shall flow
no foe shall have a hand in this
land.

so long as your ancestors shall
drink upon your royal blood - for
land is an ancestral good -
your children and their children
shall not starve,
but we unto he that shall connive
in the plundering
and raping of the land, the land
shall swallow him
he and his children and their
children
shall die like swallows in the sky, in
strange lands, in chains, they
shall kiss the feet of aliens,
they shall parrot them like cuckoo
birds,
and ape them like ugly beasts,
your own kin shall look upon your
face
and shall not recognise you.

if i were me... if i were me...
my name is nix
there's nix on me
nix on me,
i'm e mill house of white tresh.

With Everything And Nothing

With everything and
nothing
came up with something
Pure and Cool
like sweet dew in the
morning
light and dry in the evening
Effervescent milk
nothing sweeter
to tongue or stomach
for heart or brain
the latter filled with nothing
and everything
Nothing exceeds the
greatness of feeling
everything and saying
nothing
Perfection is the next in line

Everything freed from
nothing is sweet
nothing that has rested with
everything for awhile
double refreshes
Everything and nothing
that mounts to brain
"blossoms"
Now that i am full of
everything and nothing
as i make for my bed i burp
and cry out
"Great am i" — for
everything is nothing
Endurance is cool
The only sacrifice sure to be
accepted
is by the owner of
everything and nothing
Ain't it something

Head High

Moses has returned
Carrying the worlds
discontent,
Were he leads i will follow
For nothing is left — left.
His voice surrounds me,
grinding
Every word until it
penetrates the soles
Of my feet, twisting its way
through the
Bowls of blind men. Lost
that i am,
From which he speaks is
love, what is heard —
Freedom and Damnation.
Love cannot bring freedom
— damn fools,
Look at me do i crumble
when his thunder

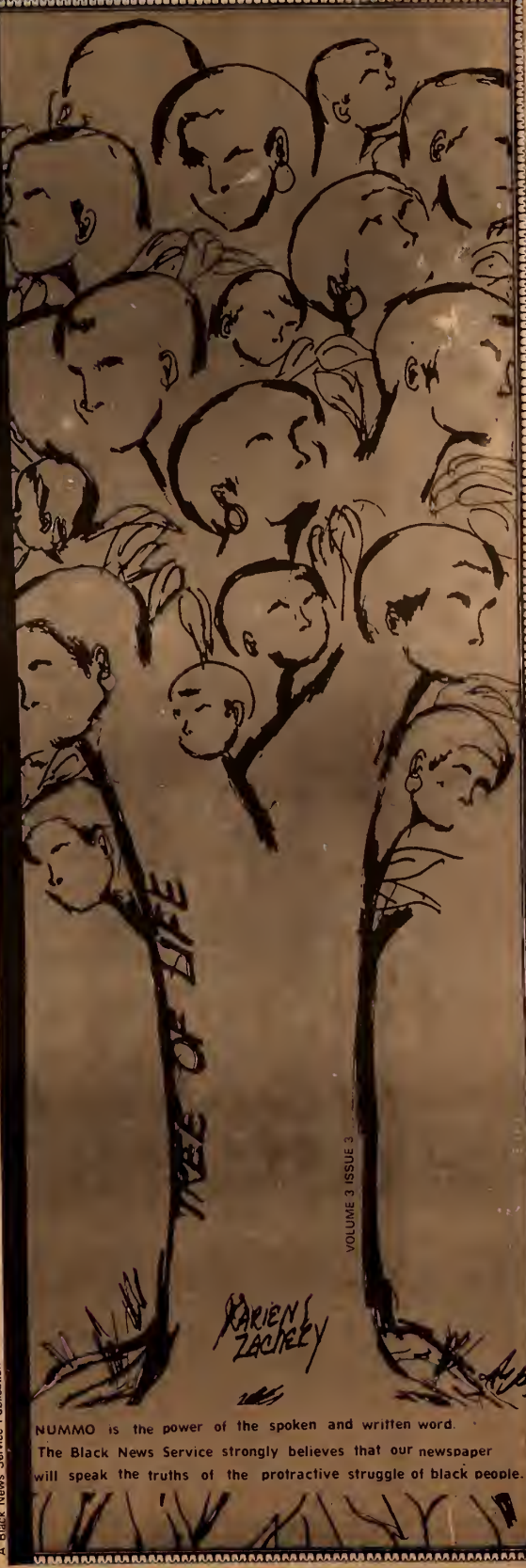
Pushes stone aside,
awakening The Dead
Sea,
As salt heals the sore
tissues; grafting young
hearts to old bodys?
Now all if forgotten:
The poor stay on their
knees, repeating
Melodious phrases, tearing
at the half-opened
Wounds. I am no prouder
than you, but bowing
is not for me. Raising hell
out of
Flowered covered ground
is,
"Wait 'till all is ripe —
ripe"
I wait for nothing changes
are now.



BREAK THE CHAIN OF OPPRESSION THROUGH UNITY

NUMMO NEWS

A Black News Service Publication



TREE OF LIFE

KARIEN'S ZACHREY

VOLUME 3 ISSUE 3

NUMMO is the power of the spoken and written word. The Black News Service strongly believes that our newspaper will speak the truths of the protractive struggle of black people.

Investigations Into The Deaths Of MLK, FK, RFK

NUMMD NEWS

On April 23, 1976 the Senate Select Committee to Study Governmental Operations released a report stating that it "had developed evidence which impeaches the process by which the intelligence agencies arrived at their own conclusions about the assassination...of John F. Kennedy...and by which they provided information to the Warren Commission." This report which was the first governmental admission that the Warren Commission Report had been fundamentally defective, contributed along with the repeated disclosures of intelligence agency foreign assassination attempts, concealed information, destruction of evidence and general and pervasive misconduct to the atmosphere which prodded the House of Representatives to establish a select committee of its own to investigate the assassinations of John F. Kennedy and Martin Luther King, Jr.

Created by House Resolution 1540 on September 1976, the Assassinations Committee retained as its chief counsel later that month Richard A. Sprague of Philadelphia who had successfully conducted the investigation and prosecution of the murderers of Joseph A. Yablonski, the insurgent leader of the United Mine Workers (UMW), and his family had been murdered. Sprague proved to be the orders of former U.M.W. president W.A. "Tony" Boyle whose re-election Yablonski had challenged. In Sprague then the committee had acquired a prosecutor of national renown with over 10,000 criminal trials to his credit. Moreover, Sprague had proved in the Yablonski case that he could untangle the intricate snarls of political murders. The Committee thus seemed to be off to a promising beginning.

In the next three months the committee recruited a staff of some 70 lawyers, investigators and technicians who were supported by a budget of \$150,000 a month. During this period no public criticism of the committee or of its chief counsel surfaced. Even in

December when Sprague went before the Congress to request a two year budget of 13 million dollars, all still seemed sweetness and light. For, as the Committee explained when queried about its projected six and a half million dollar annual budget: "...the integrity of this investigation is contingent upon the independence of our investigative efforts. The Executive branch agencies which were utilized in the past are the very agencies whose previous performance may be the subject of a part of this investigation. Any valid investigation therefore had to be done by outsiders and the committee proposed to hire eighty independent lawyers and investigators to perform that function. The logic of the committee's position seemed self-evident, and Sprague's budget request had the unanimous support of all twelve committee members.

There was some minor-key rumbling in Congress about the size of the budget, but no great outcry. In reality the committee's enemies were simply biding their time, waiting for the propitious moment to strike. That moment came with the adjournment of the 94th Congress.

The Chronology Of Subversion: The Select Committee on Assassinations had been established in September, 1976 by a vote of 280 to 65 of the sitting 94th Congress. The committee's legislative authority, therefore, expired with that Congress' adjournment in December of 1976. To continue its work Resolution 1540 had to be reenacted by the new 94th Congress whose deliberations would begin in early January during the transition between the Ford and Carter administrations. Promptly on the new year, the attack on the committee commenced.

At first the first salvo had already been fired, somewhat surreptitiously, in mid-December by Rep. Don Edwards (D-Calif), chairman of the House Judiciary Subcommittee on Civil and Constitutional Rights. Edwards, in a confidential letter to the House leadership and to only three of the twelve committee members, protested that Sprague's reported intention to use secret

recording devices and stress evaluators (a new method of lie detection) when interviewing witnesses was, in his view, "wrong, immoral and very likely illegal." He also objected to public hearings. The attack on the committee had finally come and it had taken the form of an attack on the committee's chief counsel, Richard Sprague.

The next salvo at Sprague was fired on January 2nd by *The New York Times* which published a long, critical article digging up every conceivable bit of dirt it could find in Sprague's eight year career in the Philadelphia District Attorney's office.

On January 4th, Congressman Edwards' previously "confidential" letter was cited by Robert Bauman, a Republican from Maryland, in his objection to the attempt by the House leadership to obtain unanimous consent for a resolution to recreate the committee. Bauman's objection not only temporarily killed the committee, leaving Sprague and the other 72 committee employees without income; it also meant that the committee's life and purpose was now exposed to a much wider range of congressional opposition strategies.

On January 6th, the *Times* published an editorial of advice to the Congress. The editorial was entitled "Blank Checks and Fearful Fantasies" and urged the House "to be cautious as it moves to re-establish the investigative committee it created last fall. The *Times* claimed there had been disquieting portents" (about Sprague) and about what it termed "the committee's appetite. It has asked for an extraordinarily large budget..." Now the opposition grew like Topsy.

Having failed to get the unanimous consent resolution on January 4th, the House tried again a week later on January 11th to obtain a favorable resolution which would require only a two-thirds majority for approval. But this effort failed too — largely because of lack of support from the Republican Conference (the Republican caucus in the House). According to two members of the Conference —

Representatives Robert Michel of Illinois and our old friend, Richard Bauman of Maryland — re-establishing the committee would permit it to delve into areas that the Republicans preferred to have left alone: "With the proposed mandate that committee could begin a whole new investigation of the Central Intelligence Agency and the Federal Bureau of Investigation. That, presumably, was unthinkable to the Republicans. Faced with this opposition, House Democratic leader Jim Wright of Texas withdrew the second proposed resolution, leaving the committee, "twisting and turning, dangling slowly in the wind."

When asked his reaction to this turn of events, Herb Gonzales (D-Texas) who was to become the committee's new chairman said that he felt "Like a guy was has been slugged before he has a chance to get into the ring and fight." It was an apt description.

Nor did the attacks let up. On the same day that Jim Wright withdrew the second resolution (Jan 11th), Timothy Wirth (D-Colorado) continued the harassment of Sprague. Wirth demanded that the committee explain how Sprague had been chosen in the first place and that Sprague "make a full financial disclosure to the select committee, if not to the House."

On February 1st, after a month of sniping, the House finally voted to re-establish the committee but on a two month trial basis not for the two years desired. In addition the House slashed the committee's budget in half to \$84,000 a month. This meant of course that half of the staff had to be fired. The gnawing process was not taking voracious bites.

On February 2nd with very curious timing, the Justice Department publicized the findings of a 148 page report it had prepared which affirmed that James Earl Ray had acted alone in the murder of Martin Luther King, Jr. This new finding gave new ammunition to the committee's detractors for it appeared to support the contention which the committee's efforts were "superfluous." (Interestingly enough the Justice Department appeared to be having difficulty

finding wrongdoing anywhere in government. Two weeks earlier it had quietly dropped its conflict-of-interest charges against former Secretary of the Army Howard "Bo" Callaway who had been forced to leave his post as Ford presidential campaign manager when it became known that he had tried to influence government agencies to take action that would have enhanced the value of a Colorado ski resort owned by his family.)

Reacting under these successive blows, committee chairman Gonzales tried to fight back by declaring in an interview on February 3rd that the committee had "uncorroborated evidence" of a conspiracy in the Kings and Kennedy killings." The prospect of these new leads however did not deter the committee's opponents.

On February 5th the *Times* returned to the subject by printing an Op-Ed article by George McMillan author of *The Making of An Assassin: The Life of James Earl Ray*. Mr. McMillan asserted that "...There is not a scintilla of positive hard evidence that either Ray or Dswald was acting for, or with, a conspiracy." He urged the *Times* readership to accept the fact "that Dswald and Ray, indistinct killers, with amorphous ideologies, did in fact alone change our history." (emphasis in original)

But the most bizarre development of all was still to come. Suddenly, without warning, and for reasons that are far from clear, a major feud broke out between Committee Chairman Gonzales and Chief Counsel Sprague. On February 10th, Gonzales attempted to fire Sprague for insubordination and budgetary mismanagement. The committee's eleven other members, however, instructed Sprague to disregard Gonzales' order since the power to hire and fire was invested in the committee as a whole and not in the chairman alone. Whatever the outcome of this personality conflict, it does not look encouraging for the committee's future. Indeed as the *Times* observed in a February 12th editorial in which it finally came out of the closet: "With so much controversy even at this early, organizational stage of work, it is

Continued on page 5

Committee For Human Rights

By THE PUERTO RICAN COMMITTEE FOR HUMAN RIGHTS

The Puerto Rican Committee for Human Rights was formed in October 1976. This Committee's formation is based on representation of Northampton's Puerto Rican community and we are actively organizing to present our community's needs and grievances to institutions and them. We are committed to the protection of human rights and to the abolition of discriminatory practices in the vital areas of housing, education, health, employment, and the judicial processes.

Brief History

Our struggle to combat racism in these specific areas has its roots to the beginning of 1976 when some of the present members of the Committee began their active role within the local Puerto Rican community. Through various diverse advocacy situations and because of the social-economic conditions of the times, the pattern of discrimination by Northampton's institutions and agencies against the Puerto Rican community became only too apparent and blatantly clear. The message was only too real for us; whereas individual advocacy work was still seen as important for helping and reaching people's immediate needs, there was a demonstrated more essential concern for organizing at the grass roots level.

During 1976 there were also a series of direct police harassment and violation of civil rights of several members of our Puerto Rican community. Some of this incidents have been publicized. These racist incidents unified many Puerto Ricans from both the Northampton and the UMass community, and were among the compelling forces that led to the creation of the Puerto Rican Committee for Human Rights.

There has been a steady migration of lower income, rural and urban Puerto Ricans to the Valley, and into the confines of Northampton on their own homeland, their struggle to survive has forced them to migrate to the U.S. Until our Isla Burienque is free from all economic-political exploitation by the U.S., Puerto Ricans will continue to be violated and abused. We must put a stop to all racist and imperialist tactics employed by the "monster". And if we must temporarily struggle to survive within the "belly of the monster", then we will give it the worst case of gastritis!

Progressive Film Series Presents

Relating



Malcolm X

Relating

A workshop for Black men and women, a follow-up from the discussion of last year. This

workshop is designed to facilitate unity through understand. The lines of communication will be opened.

The framework that will hopefully not be distracted by games. Brothers and Sisters let up

strengthen our community by understanding ourselves. Through knowing ourselves we can better understand others.

Relating will be held March 5, Saturday from 12:00 til 5:00 p.m. Food will be served. The Affair is very important in bring about a crushing of the misconception we feel towards each others intentions.

There will be a special preliminary workshop for Blackwomen on Sunday, Feb. 26 in New Africa House at 2:00. This discussion will help women deal effectively with (Relating).

This film is a chronicle of the life of Malcolm X. It is a documentary of the most insightful critics and prophetic thinkers of the past.

decade. The film unfolds the drama of his life from his early days of a street hustler to his prison term and conversion to the Black Muslim faith.

problems and other social inequities of our age at a time when his views were rapidly evolving toward a new approach. It was filmed during his trip to Europe and Asia, just three months before his assassination.

ALSO: To be shown at Herter Auditorium 231 at 7:30 p.m. and 10:00 p.m. Sponsored by the Computer Collective, the Computers area Government at UMass. The Collective is asking for \$100 donation to help defray the cost of showing these films.

Look For Black Affairs In Today's Collegian

On The Liberation Front The Education Of The Black Nationalist Child



Akbar Muhammad Ahmad

To trace the origin of the black student movement in the 1960's we have to understand the beginnings of the civil rights movement.

The first mass civil disobedience protest against segregation began with the Montgomery Boycott. The Montgomery movement began on December 1, 1955 when a black seamstress named Mrs. Rosa Parks refused to give her seat on a bus to a white man because she was too tired to stand.

After the arrest, a group of black women asked the ministers and civil leaders to call a boycott on December 5, the day of Mrs. Park's trial. One of the ministers who responded to that call was twenty-six year old doctor of philosophy, Martin Luther King Jr., an Atlanta native and pastor of Montgomery's Dexter Baptist Church. (1)

Out of mass struggle new organizations emerge. From mass meetings the Montgomery Improvement Association was formed. The M.I.A. organized a car pool to transport brothers and sisters who lived too far to walk back and forth to work.

At mass meetings Dr. Martin Luther King Jr. emerged as the main mass leader of the boycott. The city of Montgomery tried to break the boycott, but after a year of struggle, the U.S. Supreme Court declared Alabama's state and local laws supporting segregation on buses unconstitutional.

The Montgomery boycott served as an example of successful mass direct action. Dr. King insisted the success of the boycott had been because it's participants had adhered to non-violence. He soon became the advocate of a passive resistance movement. Other communities organized similar campaigns.

By 1957 sixty southern black leaders met and formed the Southern Christian Leadership Conference to develop the non-violent mass direct action movement. Also in 1957, Dr. King, along with A. Phillip Randolph and Roy Wilkins of the N.A.A.C.P., organized a mass prayer vigil in Washington, D.C. which was the largest black protest demonstration up until that time in history.

From black working class struggles for national democratic rights, black youth, especially in the South, began to relate to the movement. Many were determined not to "wait" for freedom. In 1959 the Cuban revolution was victorious; many youth closely followed this revolution. The year 1960 came in with the aura of high expectations. It was a presidential election year and the N.A.A.C.P. had projected the slogan "Free by '63."

On February 1, 1960 four freshmen at A&T College in Greensboro, North Carolina sat in at a segregated Woolworth lunch counter downtown. In a matter of days, the idea leaped to other cities in North Carolina. During the next two weeks, sit-ins spread to fifteen cities in five Southern states. Within the following year, over 50,000 people-most were black, some white-participated in some kind of demonstration or another in

a hundred; and over 3,600 demonstrators spent time in jail. In a year several hundred lunch counters had been desegregated in Southern cities.

Nearly 1,300 arrests had been made by this time...There were 400 arrests in Drangeburg, about 150 in Nashville, nearly 40 in each of Tallahassee and Florence (South Carolina), about 80 in Atlanta, about 65 in Memphis and nearly 85 in Marshall, Texas.

In the North, college students staged supporting demonstrations and raised funds for arrested Southern students. The focus of the sit-ins was broadening to include libraries, museums and art galleries; the methods... were...wade-ins, stand-ins, kneel-ins, and other forms of non-violent direct action... (2)

Miss Ella Baker, an organizer for SCLC, decided to hold a conference bringing together the sit-in leaders. She asked SCLC to underwrite it financially.

"Ella Baker went to Raleigh and got her Alma Mater, Shaw University, to provide facilities for a meeting of about a hundred students. But by the time of the conference on Easter weekend, April 15-17, 1960, demonstrations had spread so fast (that there were sixty centers of sit-in activity. Also, nineteen Northern colleges were interested enough to send delegates. The result was that over two-hundred people came to the conference, one-hundred-twenty-six of them student delegates from fifty-eight different Southern communities in twelve states." (3)

The black student movement of the 1960's began with the sit-ins. When SNCC, the Student Non-Violent Coordinating Committee, was formed it served as an ad hoc coordinating committee for local centers of action. In the early sixties SNCC provided the movement with a center for non-violent direct action against racial discrimination. In the North, white students formed the Northern Student Movement (NSM). That raised

funds for SNCC

The turning point for SNCC came when CORE, the Congress of Racial Equality, started the freedom rides in 1961. On May 14, 1961, members of the Congress of Racial Equality (CORE) began the Freedom Rides to test a Supreme Court decision outlawing segregation in transportation terminals. On May 20, after one of CORE's integrated buses was bombed near Anniston, Alabama and another was mobbed in Birmingham, CORE decided to call off its rides. (4)

A group of Nashville SNCC students led by Diana Nash and students in Atlanta continued the Freedom Rides. They decided to leave school for the movement. Most promised a year, others two of full time school for the movement. Most promised a year, others two of full time school for the movement. Most promised a year, others two of full time school for the movement.

In the fall of '61, SNCC found it increasingly difficult to keep action going on the college campuses. By this time, a core of students had left school and were working full time with SNCC. This transformed SNCC from a student group to a professional civil rights organization.

Attorney General Robert F. Kennedy, embarrassed by the Freedom Rides, suggested that civil rights organizations jointly sponsor a campaign to register Southern black voters. When the Justice Department seemed to offer federal protection for registration workers and white liberals procured foundation money to finance costs, civil rights groups agreed to develop the project.

SNCC soon became the main focus of organizing mass voter registration drives in the rural South. Between 1961 and the fall of 1962, SNCC workers conducted many courageous drives in Mississippi. In December of 1962,

SNCC made a major breakthrough. It managed to work with the Albany movement to mobilize hundreds of blacks to fill the jails. The protests in Albany were against the city's segregation laws. Later Dr. King was brought in and national attention came to the issue. This was the first time SNCC, a student group, had moved masses of poor blacks in the rural South. Albany soon became a prototype for later actions in 1963.

In the North, another student formation began to take place. In the fall of 1961, black students at Central State College in Wilberforce, Ohio who had been involved in the sit-ins, Freedom Rides, African nationalist organizations and the Nation of Islam began to discuss what they felt were the shortcomings of the civil rights movement. The students decided to form a political party on campus to bring about a black political awareness. As these black student revolutionaries began to formulate ideas for their party, some decided to leave school and go into Northern black communities and organize as SNCC did in Southern communities. After some debate, a party was chosen for their black student party, it was called the RAM party, later to become known as the Revolutionary Action Movement.

"1963 produced the second phase of the protest era. By spring through efforts of SNCC and SCLC organizers, various Southern cities were seething with protest revolt. The turning point of mass black consciousness and for the protest movement came during the "string non-violent offensive" in Birmingham, Alabama. Dr. Martin Luther King, who had become the symbol of the direct action non-violent struggle through the efforts of SCLC and SNCC...pushed Birmingham to the brink. The honkies-bringing out dogs, tanks, water hoses on women and children-was too much for the African-Americans to stomach. Within months mass demon-

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Subliminal Seduction

By KARIEN ZACHERY

Subliminal Seduction ... Seduction below the level of consciousness, or awareness of oneself.

The word subliminal means below the level of consciousness ... for example, when one is day-dreaming they are not conscious of the happenings around them; however, their subconscious is picking up and recording vibrations and messages given off by the environment.

Seduction can be in forms from a request to a con. It simply means to somehow convince to submit to a stronger will ... to win over.

Very few people are familiar with the term, subliminal seduction, yet the essence of the meaning exists everywhere in our environment in the forms of television, radio, movies, concerts, records, plays, ad infinitum.

We are definitely a direct product of the "melting pot" of America, especially the Black population. We have been subject to more influences than any other people ever existing. At least the Polish, French, German, Italian, Chinese people, etc., still have some form of their original culture. It's hard to even imagine what you would be like if you were not raised under this western influence.

But ... everyday the masses are molded, shaped, fashioned, grown and killed ... mentality. America has the ability to make its people think and act in whatever manner she dislikes. Your likes and dislikes

are the likes and dislikes of this culture. You are what you eat, mentally and physically. If you only eat certain things, how can you be anything other than that? Stretching the main idea of this passage a bit ... we are, in fact, human robots. Our lives are dictated to by such things as, "Good Times," soap operas, cartoons, etc.

Have you ever noticed while you're watching T.V., a commercial advertising McDonald's comes on displaying a luscious doubledecker and a cool, frosty vanilla shake. Suddenly you get this burning desire to eat ... your taste buds start to dance in your mouth and you can almost taste the food. "The power of suggestion." How many children and adults do you know who are running around claiming they're "The Fonz"? How many Superflys do you know? How many Kojaks and Wondergirls ... do you know?

All of these ideas are picked up from various means of communication to the public. The point is that no one individual has a mind of their own, even though they may think they have.

Influence and warped minds is the order of the day. Everybody's trying to find out who they can get over on ... who's mind is weaker than theirs. Just as society has the ability to feed the people weak and degenerate ideas, it can also feed them strong ideas ... it's simple; thus, the production of a strong nation.



Weekly News Roundup: International-National

United Press International
BANGKOK, Thailand — Vietnam, in a blow to President Carter's overtures, accused the United States yesterday of using undercover military agents in Thailand and Green Beret teams in Laos to sabotage peace in Southeast Asia.

In its first major comment on the United States since Carter's inauguration, the Hanoi Quan Doi Nhan Dan (People's Army) daily newspaper also said the United States has an "immediate and long-term scheme of subversion and aggression in Southeast Asia."

One Western diplomat said the article appeared to be a setback in US-Vietnam relations. It followed by less than a week a statement by Carter that he wants to send a mission to Hanoi to learn the fate of hundreds of missing Americans. The harsh attack said the United States planned to reopen its closed bases in Thailand.

The military paper's attack on the United States was carried by the official Vietnam News Agency and was monitored in Bangkok.

The newspaper is one of only two national dailies in Vietnam and is considered to express the opinions of top Vietnamese leaders.

Vietnam charged in the article that the United States "has thousands of US military personnel in civilian, diplomatic or commercial disguise to carry on (its) operations" in Thailand.

—Has "encouraged Thailand to make military provocations against Laos and Cambodia."

—Is "energetically reorganizing the Green Beret forces in several mountain areas of Laos for work against the peaceful construction of this country."

—Is making preparations to reopen its telecommunications and electronic detection bases closed last summer in Thailand.

The Hanoi article said that some of the spy bases "are functioning under direct instructions from US advisers."

American officials say US military personnel in Thailand number fewer than 200 advisers and some Marine guards and attaches at the embassy.

The United States maintains several field advisers in Laos. Thai army units and lands several planes a month at Takli air base north of Bangkok. The planes mostly are involved with Indian Ocean surveillance of the Soviet navy.

HONG KONG, Feb. 15 (AP) — Chinese leaders have indicated to David Rockefeller that they want to settle the dispute over Chinese assets frozen in the United States and private American claims in China, the Far Eastern Economic Review reported today.

The weekly Hong Kong magazine said, without giving a source, that this was indicated to Mr. Rockefeller, chairman of the Chase Manhattan Bank, when he visited Peking last month.

A spokesman for Mr. Rockefeller, reached in New York, declined to confirm or deny the report. He said that the substance of Mr. Rockefeller's talks in China was confidential and added:

"When he returned from Japan and China, he met with the President and the Secretary of State and Mr. (Zbigniew) Brzezinski, and the substance of the talks with those people also was confidential."

Mr. Brzezinski is chairman of the National Security Council and a top adviser to the President.

Chinese funds frozen in the United States total \$76.5 million, while owners of American corporate and private property seized by the Communists on coming to power in 1949 say it is worth a total of \$196.9 million. The two Governments agreed in principle four years ago to settle the dispute, but a full settlement has been delayed by other problems.

JOHANNESBURG, South Africa — The government yesterday ordered Roman Catholic schools that integrated their classrooms to expel their nonwhite students by the end of this week, and the church has refused.

In a showdown over the church's recent defiance of South Africa's segregation laws, the administrator of Transvaal Province, Sybrand van Niekerk, said he intended to "deregister" four Catholic schools that have admitted black and colored pupils. Colored is the official South African term for persons of mixed race.

As administrator of the Transvaal, Van Niekerk answers to the central government and acts as its arm at provincial level in applying policy.

The loss of accreditation would cut off financial subsidies the state gives to many private schools.

Van Niekerk said the four schools must comply with the order by the end of the week and expel their new nonwhite students, but a Roman Catholic spokesman said the church will not yield.

The spokesman said Catholic officials do not think the government will use force to carry out its orders or close the schools. If a school's registration is withdrawn, he said, the students work and examinations would not be recognized.

South African bishops voted last week to integrate Roman Catholic schools in defiance of apartheid laws that separate blacks and whites.

The Anglican church has begun a series of meetings with government officials in attempts to follow the Catholic lead, but with prior official sanction. Prospects for such sanction are unlikely.

Officials in Natal province have taken no action against integrated Catholic schools there. The eastern province, which contains the port of Durban, is traditionally more flexible in its application of racial apartheid legislation.

The Transvaal includes Johannesburg and Pretoria, South Africa's administrative capital.

Van Niekerk said he will grant an interview to Archbishop George Daniel of Pretoria and seven Catholic educators to discuss integration, but his ruling cannot be appealed.

—Can discuss (integration) but cannot agree to it," the administrator said, because a parliamentary amendment is the only way to change the apartheid laws.

Fewer than 100 black and mulatto children are involved in the Catholic experiment.

Spokesmen have declined to provide more details or any estimate of how much government funding could be affected.

Officials in Namibia (South West Africa) last week withdrew a \$27,600 grant to two Catholic schools that took in blacks.

Meanwhile, in Cape Town, South Africa's legislative capital, Foreign Minister Hilgard Muller said that representatives of the United States, Great Britain and South Africa will meet in the very near future to discuss a Rhodesian settlement.

There are great expectations about a new Rhodesian initiative by South African Prime Minister John

Vorster which could have far reaching consequences for the whole of Africa, Muller said at a press club luncheon, but the meeting in Washington, Reuter reported that the State Department called Muller's statement on news initiatives toward a Rhodesian settlement premature.

(A spokesman said no high-level meeting on Rhodesia of new initiative was planned.)

Associated Press — WASHINGTON — President Carter yesterday nominated Wade H. McCree, a black Federal appeals court judge, to become solicitor general.

The White House also reported that Carter had a 30-minute talk with McCree before the special envoy to Cyprus departed for a tour of the war-torn island.

Clifford is scheduled to spend three days each in Greece and Turkey and 2½ days in Nicosia on Cyprus seeking to reunify the island that Turkish forces divided in a 1974 invasion.

In addition to nominating McCree for the No. 3 post in the Justice Department, Carter chose another black lawyer and two women attorneys for ranking Justice positions. The nominations are subject to Senate confirmation. McCree, 55, a resident of Detroit, grew up in Roxbury, Mass., and attended Boys Latin in Boston, Fisk University in Nashville, Tenn. and Harvard Law School. He has been a member of the appellate court for the 6th Circuit, based in Cincinnati, since 1966.

As solicitor general, McCree will have a decisive role in choosing which cases the government takes to the Supreme Court and in chartering Administration positions on many other Supreme Court cases.

McCree is the second black to hold the position. The first was Thurgood Marshall who held the job as an appointee of President Lyndon B. Johnson from 1965 to 1967 and is now a Supreme Court Justice.

McCree also nominated Drew Saunders Days 3d to be assistant attorney general in charge of the civil rights division.

Days, 35, an attorney with the NAACP Legal Defense and Education Fund, Inc., will be the

first black assistant attorney general in the department's 187-year history.

Sturford, Ala. Law School Prof. Barbara Allen Babcock, 38, was nominated as assistant attorney general in charge of the civil division. Tricle M. Wald, 48, was picked as assistant attorney general in charge of legislative affairs.

United Press International

WASHINGTON — President Carter said yesterday Cuba may be ready to remove its troops from Angola, and a congressman said he was told in Havana the withdrawal is at least half completed.

Carter said he would be willing to resume full diplomatic relations with Cuba once it withdraws its "mercenary" troops from southern Africa and fulfills a number of other conditions, including respect for human rights.

But Rep. Jonathan Bingham (D-N.Y.), who talked with Premier Fidel Castro for seven hours last week, said Castro expects the United States to meet some conditions, too. "The ball is in our court," Bingham said.

(Reuter news service reported Bingham told a Capitol Hill news conference the Cubans were not going to stop their role in Angola in response to US pressure. He said that although the Cubans had withdrawn half their troops, they had been sending in thousands of technicians. He added that they planned to continue their "elaborate technical assistance program" to the pro-Marxist Angolan government.)

(The Associated Press reported Bingham also said Cuba will not resume its anti-jacking agreement with the United States until the US trade embargo is lifted.)



The FBI... "Political Police"... USA

By Terrell Evans

In the title I have used the phrase "political police", the F.B.I. and the United States of America in conjunction with each other. This relationship raises an important question simply because we are here in America. The question that arises is: Why does this country, America, advocate free speech and political freedom, not an organization which comprises a "political police" force? The question is not difficult to answer. The F.B.I. as "political police" job is to ascertain what ideas are suitable for the ears of the American people and which ideas are not. The idea the working class should revolt and utilize the resources of this country to enhance their own well being, is a subversive idea not suitable for exposure to the American people. The Black Panther Party, the Socialist Workers Party, and certain branches of the Civil Rights Organization are examples of subversive and undesirable organizations.

The tactics used by the F.B.I. are not familiar if you are familiar with the "dirty tricks" employed by Nixon's cohorts. By combining the "dirty tricks" and the strategy used by the Watergate burglars, you will have an insight to the tactics used by the F.B.I. The F.B.I. went far as to create a program-Cointelpro. The Counterintelligence Program was designed to disrupt "the

political activities of American citizens-legal activities protected by the Bill of Rights". (1)

The *Socialist Workers Party (SWP)* A major concern of the F.B.I. was to keep members of SWP from holding public office. One particular operation involved Judy White, SWP electee for the governor of Alaska in 1966. Judy White was a leader in the antiwar movement and the only candidate running for governor to take a negative stand on the war. Ms. White's stance on the war led to endorsement by numerous opponents of the war and many radicals not especially close to SWP.

The F.B.I. decided that the campaign should be discredited and devised a method using the media to do it. The Agency observed that Ms. White was not legally old enough to hold the position as governor. The information was transmitted to the media by the F.B.I. This action created a controversy which led to what was called the "anti-Judy White Law". (2) The state legislature passed a law altering the age of a person making it illegal for anyone to run for an office, unless they were old enough to assume the position of that office.

Even before the law was passed, CBS news in New York, contending that Ms. White wasn't old enough to hold office, prevented

her from appearing on a television special featuring the candidates. In effect, the SWP broadcast time came to a sudden stop. (3) The party had been receiving a considerable amount of broadcast time before the incident.)

In another incident, the F.B.I. attacked the SWP and the Black movement by bringing to the public eye derogatory information debasing another SWP member. In 1961 the SWP announced Clarence Franklin as party's candidate for Manhattan borough president, a black man.

The F.B.I. reviewed the history of Clarence Franklin and found that he had accumulated a criminal record. The Bureau again went to the media. On November 7, 1961 (3) the New York Daily News published in a column called *On the Town*, a story on Clarence Franklin. The columnist put in the story Franklin's criminal record which included larceny, burglary and manslaughter. As a result, Clarence Franklin was publicly embarrassed and eventually withdrew from the race.

Not all of the F.B.I.'s attempts to discredit and undermine the political campaigns of the SWP were successful. Whether the F.B.I. was successful or not, is not the cause for alarm. The fact that there exists in this country, an organization with the power to limit the political activities of an individual or groups of individuals is

the cause for alarm.

Disrupting Anti-War Demonstrations

In some cases the F.B.I. tried to stave off the completion of the peace movement by giving it bad publicity.

In Bloomington, Indiana at the University of Indiana, the F.B.I. published its own newsletter *Armageddon News*. The newsletter ran for two semesters, the publications attempted to prevent any nonleftist students from joining leftist organizations and participating in antiwar demonstrations.

A second newsletter published by the F.B.I. was designed to disrupt a peace movement on April 5, 1969. (4) The newsletter supposedly written by a member of the Student Non-Violent Co-Operative Society criticized the SWP and Young Socialist Alliance. Thus trying to introduce on favorable tensions when the groups met.

In San Diego, California the F.B.I. created the Secret Army Organization. The Army's job was to terrorize war protestors. According to the American Civil Liberties Union, the Army was to serve as provocateurs, creating disorder at antiwar rallies, giving the California police reasons to intervene and creating bad publicity for the whole movement.

F.B.I. actions against the Civil Rights Organizations involved the

Committee to Aid the Monroe Defendants (CAMO) in 1964. The objective was to sabotage this defense committee, which was helping a group of civil rights workers facing prison in Monroe, North Carolina. The SWP was also involved in the defense committee. The F.B.I. tried to create discord between CAMO and SWP by framing a Militant magazine reporter-George Wiessman.

The first step made it appear that Wiessman had stolen defense funds from the home of O. A. E. Perry, head of the local NAACP chapter and CAMO. The F.B.I. made sure the incident was published in the newspaper. They also sent letters to a carefully selected list of men, concerning the actions of Mr. Wiessman. The list included Lerol Jones and James Backus.

I have presented only a few of the illegal acts the F.B.I. undertook. These operations and others came to light as a result of civil liberties suits filed by the SWP and Young Socialist Alliance in 1973. (5) In landmark court decisions the F.B.I. was forced to present documents exposing Cointelpro a seventeen year old program. Thousands of documents were released, many were censored and many others the F.B.I. decided not to release are still locked in their files.

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International News Continues

The Associated Press

FRANCISTOWN, Botswana, Feb. 15 — Hundreds of young black Rhodesians are moving through an overcrowded camp outside Francistown each week, heading for guerrilla training camps in neighboring Zambia.

"Only by shipping them out almost daily on flights to Zambia can the authorities manage to control them all," says one British aid official, who reports that the flow of volunteers is increasing steadily.

Volunteers for the guerrillas cross Rhodesia's western border into this industrial city with refugees from the guerrilla war. All are funneled into a cramped, heavily guarded camp and turned over to Joshua Nkomo's Zimbabwe African Peoples Union. Mr. Nkomo's group is one of two Rhodesian nationalist movements with guerrilla armies fighting across the border to unsettle Rhodesia's security.

Many of the refugees quickly volunteer for training in camps set up by Mr. Nkomo's organization in Zambia with the blessing of President Kenneth D. Kuanda of Zambia.

Hundreds each week are flown 450 miles northeast to Lusaka, the Zambian capital, traveling on scheduled flights of Zambia Airways on special charters.

Noting that word has spread through the western Rhodesian province of Matabeleland that "people are wanted as freedom fighters," one Botswana police officer said, "as a result, they are pouring across the border to volunteer."

One of the largest groups to cross consisted of 400 students from a Methodist Lutheran mission school at Maname, 10 miles to the border. In Salisbury, the Rhodesian Government said guerrillas had kidnapped the students. But only 53 children went home with their parents, who were sent over the border in buses to get them.

White Rhodesian intelligence officers depict the airlifts as an effort by Mr. Nkomo to build his

forces up to those of Robert Mugabe, whose Zimbabwe African National Union operates in eastern Rhodesia from Mozambique and Tanzania.

Although Rhodesian intelligence officers portray Mr. Nkomo and Mr. Mugabe as rivals, the refugee flow has increased since the formation last October of a fragile alliance between their movements, called the Patriotic Front. Between them, the two men control most of the anti-Government guerrillas, both inside and out of Rhodesia.

Than 1,000 Rhodesian intelligence sources say that more than 1,000 blacks, who range in age from 13 to 30, have crossed into Botswana for training since the first major guerrilla moves into Matabeleland from Zambia six months ago.

On one day recently the Francistown camp — built for 400 to 500 refugees — was jammed with 791 Rhodesians, a spokesman for a British aid agency said.

On one single recent weekend, 314 crossed the border seeking sanctuary, according to Phil Steenkamp, adviser to Sir Setotse Khama, President of Botswana.

Rhodesian intelligence officers suggest that Mr. Nkomo's organization can field more than 2,000 men. Mr. Mugabe's more than 6,000.

Rhodesian officials contend that reports gleaned from captured guerrillas and documents as well as other sources indicate Mr. Nkomo has 200 men in Matabeleland and a few hundred in the three other fronts stretching along eastern Rhodesia. The others are in training in Zambia, they say.

Mr. Mugabe, on the other hand, is pictured by the white Rhodesians as having infiltrated as many as 2,000 guerrillas into the country in the last 14 months, some of whom have penetrated to within 40 miles of the Rhodesian capital. Intelligence officers say the rest are in camps in Mozambique, the main launching point for their offensives, and in Tanzania.

RIO DE JANEIRO, Feb. 14 (Reuters) — Two French lawyers have compiled a report in which they accuse Brazilian policemen of torturing common criminals and minors, as well as political prisoners.

Brazil's right-wing military Government has been repeatedly accused of torturing political prisoners, but has always denied the accusations.

In a dossier they intend to send to the International Commission of Catholic Jurists of the Peace and Justice Commission of the Vatican, the French lawyers — Louis Joinet and Mario Stasi — singled out the criminal investigation division in Brazil's largest city, Sao Paulo, as one of the worst centers of torture of common criminals and minors.

"In Brazil, apart from the maltreatment of political prisoners, there are grave violations of the human rights of common delinquents and essentially minors," Mr. Joinet, of the Central Administration of Justice in Paris, said before flying home yesterday.

"When in a country the torture of minors becomes a routine, it is a sign of the gravest human rights in that country," he said.

JOHANNESBURG, Feb. 15 (AP) — A black man who was being detained fell 10 stories to his death today at Johannesburg police headquarters, the police said. He was the 18th black to die in custody in less than a year.

The man, identified as Matthews Mablane, was apparently trying to escape during questioning, the police said. Mr. Mablane was being held under the "terrorism act," which allows detention without trial or access to lawyers and family.

A spokesman for the security police said that Mr. Mablane had opened a window and climbed through before anyone could stop him.

CASABLANCA, Morocco, Feb. 15 (Reuters) — A court here imposed jail sentences today on 176 leftists for plotting to overthrow King Hassan and establish a people's republic in Morocco.

It sentenced 44 to jail for life.

Only five of these were in court for the six-week trial. The 39 others were tried in their absence. Prison terms from five to 30 years were imposed on 132 persons. In three cases these were suspended sentences.

The prisoners chanted revolutionary songs as guards led them away to the cells at the end of an all-night session lasting nine hours, when verdicts were read.

Among those jailed for life was Abraham Serfaty Ben Moshe, a Jewish mining engineer, who was said by the prosecutor to have been the intended president of a new republic. A former leader of the outlawed Moroccan Communist Party, he was told to be leader.

NAIROBI, Kenya — Uganda's Anglican archbishop and two government ministers were arrested yesterday in connection with an alleged plot to overthrow Ugandan President Idi Amin, Uganda radio reported.

The arrests were announced following an open-air ceremony in the Ugandan capital of Kampala at which three men said they had plotted to overthrow Amin. "Kill them! Kill them today!" shouted some 3,000 troops assembled for the ceremony.

Uganda radio, monitored here, said Archbishop Janani Lumum, Internal Affairs Minister Charles Oboth-Jumbe and Land and Water Resources Minister Erinyayo Oreyema had been arrested.

Lumum, who attended the concession ceremony with other Anglican bishops, was seen to shake his head in denial as his name was mentioned in connection with the alleged plot.

Church officials outside Uganda expressed fears the arrests might set off a purge against Christians in the country.

Amin said the plot had been launched by former Uganda president Milton Obote, now living in Tanzania.

Uganda's public service commission and one of those arrested, read a long memo allegedly drawn up by Obote.

The other two prisoners reading statements were John Olobo, a ministry of labor official, and Ben Gwang of the Ugandan army.

Investigations

Continued from page 2

hard to see how the committee can command the credibility essential to its substantive work. *Regrettably, we urge the House to drop the investigation.* The *Times* had finally decided to leave the committee — though it had modestly declined to mention its own role in stirring up the controversy it now, sadly deplored.

Continuing the Congress. An outside observer monitoring these developments can only marvel at the failure of the American people to perceive what is going on under their very noses. This subversion of the House Assassination Committee is Watergate anew. Only this time the culprit is the legislative and not the executive branch. It is the Congress the supposed guardian of the people's interests that is most concerned about saving the people's money that it wants to trim the assassination committee's budget down to zilch. It is hard to believe that this is the attitude of government which blithely sat and watched 25 billion dollars a year being spent in Vietnam and that okayed a 270 million dollar loan to Lockheed and a 670 million dollar loan to General Dynamics. It is hard to believe that this is the same body questioning the investigative ethics of Richard Sprague which has yet to pass a code of ethics for its own conduct. And it is impossible to reconcile this Congress' concern with its integrity with the more than 40 of its members who are alleged to have been on the payroll of the South Korean government. Surely this is not the same group which is allegedly maneuvered to have its

own 120 million dollar pay raise enacted without an embarrassing recorded vote.

And they want to know why politicians rank below garbagemen in the public esteem.

An outraged public should flood the Congress and the White house with telegrams demanding the preservation of this committee for the best of reasons: questions surrounding the King and Kennedy assassinations still abound:

1. Where did James Earl Ray get the thousands of dollars found on him when apprehended in London?
2. Where did he obtain the two false passports he had in his possession: both of which were of persons who bore a striking resemblance to him?
3. Why did the FBI smear King in the Memphis press for staying at a white hotel, causing him to move to the only black hotel in town where he was subsequently slain?
4. Why did the Memphis police put police bodyguards who had been assigned to Dr. King and then place two of the detail under house arrest when they volunteered to guard him on their own because of the rumors of threats to his life which they had heard?
5. Why did the FBI and CIA destroy, distort and conceal evidence from the Warren Commission?

If you understand in the way of justice and democracy in America then it is the duty of us all to say: "Stop, enough....." "Don't mourn. Organize..." (Joe Hill)..... "Truth crushed to earth will rise again..." (Martin Luther King, Jr.)

What Is Education ?



NUMMO NEWS

My own views of education are like that of a business. After nearly thirty years I feel fully capable of identifying projects and resources which will enable my business to prosper. Once a person has understood and managed the basic techniques of business, he then possesses the tools which will allow him to apply them to the specifics of his desire. What he may need, in addition to his skills, is the opportunity to consult with someone having more expertise than himself.

However, it would be both an imposition and immoral for anyone to assume the responsibility of setting requirements or deadlines which may not be within another's capabilities, scope or interests. Thus, for the business consultant to consciously set stringent requirements for the manager would be an injustice.

Running a business is a very impersonal matter, as is learning. This, however, does not negate the business manager or student for soliciting positive suggestions or contributions.

Along similar lines, each individual on the face of the earth should be in charge of designing the specifics of his own life's course and his own learning goals, as well as conceivable ways of meeting those goals once he has mastered basic learning skills. The degree of guidance he may require in meeting his goals may vary, according to the specific goals, however, setting them should be his design.

As captain of her own ship, this person requires the opportunity of designing her own charted course

requirements which exclude or minimize the students flexibility to pursue a course of study which may be outside the framework put before him. The point being that it would be based on the instructor's personal perceptions and would not necessarily stem from the student's own needs and interests.

The student may have varied and interesting subject-related experiences or exposure. It, therefore, would only seem just that the student should have both the freedom and opportunity to further define or redefine the personal theories he has (more than likely), accumulated on a particular subject. The compatibility of the student's views with those of his instructors should be of least importance. An honest approach by both teacher and student should evolve from a desire to search for truth and thus be the only basis for a deeper understanding of the subject at hand.

Unfortunately, the student may be unrealistically bound by compulsory mandates of a course design. These compulsive requirements are often minus individual relevancy. The student, depending on the extent of his needs and interests, should have both the freedom and opportunity to interject his past experiences with the general subject being taught, while receiving only positive suggestions and feedback. In no way should the instructor obligate the student to complete a course he designed, when the student does not feel it is reflective of his needs. To do so is a display of injustice stemming from compulsion and leading to oppression.

Injustices arise when the teacher sacrifices honesty and open-mindedness when examining the student's viewpoint. Since it is the teacher who most often assumes the vantage position in a class setting, a more serious crisis if the student with differing views are compelled to conform to the established course layout without the opportunity to explore new possibilities. Authority power plays a hindering the freedom of independent search for truth. It would be more honest if the teacher would allow the student to analyze and integrate his experiences into possibly relevant phenomena, while offering only positive suggestions as opposed to dominating mandates.

**Eat at Yvonne's Soul Paradise
Open 11 A.M. to 6 P.M. Monday-Friday
Lumumba Hut New Africa House**

Tomorrow Has Been Here And Gone



Voices of New Africa House Choir

VOICES OF NEW AFRICA CHDOR TO PRESENT MUSICAL TOMORROW HAS BEEN HERE AND GONE, a musical play by Thurman W. Stanback and Semanya McCord will be presented by the Voices of New Africa House Workshop Choir on Aud 13, 16 and 17 in Bowker Auditorium at UMass, Amherst. Dealing with the struggles of a black New York family during the sixties, the play examines the motivation behind the riots, burning and looting which took place during the sixties, the effects of the Viet Nam war on black families, and the first suggestions of the migration of blacks beat to the south.

The play was premiered as a drama at Battelle-Cookman College in Daytona Beach, Florida in 1969, and was presented by students at Spelman College in Atlanta in December, 1976. The overriding appeal of the play is an expose of heretofore unpublicized attitudes of the black family toward politics and social institutions and the rhetoric employed by these families during their most intimate moments of conversation. At the request of the choir, playwright Stanback has redesigned the play, incorporating a number of scenes which were not a part of the drama to allow for musical numbers. While observing the Broadway traditions of the musical, new features have been added to the play, the most notable of which is the creation of scenes during which the choir

participates not only on stage, but as pit singers, a device employed in the current Broadway hit, THE WIZ. Thurman Stanback, the playwright, holds the PhD in drama from Cornell University and is a professor of theatre at Florida Atlantic University at Boca Raton. In addition to TOMORROW HAS BEEN HERE AND GONE, he is the author of the plays THE DELICATE THREAD AND A STILL SMALL VOICE IN THE SILENT ARENA. The music for the play has been written by Semanya McCord, a well-known singer and composer throughout New England. She holds the Bachelor of Music degree from Knox College in Illinois and has done further study at UMass. She has composed songs for the Voices of New Africa House Choir and Archie Shepp, the saxophonist, with whom she has recorded as a vocalist. The music of the play is a panorama of Afro-American vocal styles, employing songs in the mode of the blues, gospel, soul and jazz.

The production will be directed by Fran Anderson and choreographed by Melvyn Robinson. Horace Clarence Boyer, the director of the choir, will serve as musical director for the play. The office of Bowker Auditorium will be open from one to 6 p.m. beginning March 7, 1977.

The public is cordially invited to experience the very latest in music and drama in this production.

Open Letter To The Black And Third World Community

By Imani Abubakari Abadele

Dear Brothers and Sisters:

To win freedom. We must start from the fact that Black people are a nation - an oppressed nation in America.

The only valid citizenship We have is citizenship in the Black Nation. The Black Nation dates back to 1660. In 1968 Black people meeting in national convention in Detroit, named the Black Nation "the Republic of New Africa."

Our so-called "United States citizenship" does not exist legally because it was offered to our fore parents - who were kidnapped ex-slaves - three years after We had already been made free people under U. S. law. Our fore-parents were never given the chance to say "yes" or "no" about this offer of U.S. citizenship. As "kidnapped people, brought here and held against our will, We had a right to choose what We wanted to do and be, once We were free. Once We had been freed by the Emancipation Proclamation and the Thirteenth Amendment no one could "make" us U.S. citizens or

passaged by the United Nations. These laws are UN Resolutions 1541 and 1514, both passed in December 1960. The U.S. has ruled that international law is part of U.S. law.

This means that today your only real citizenship is in your own Black Nation, the Nation into which you were born, the Republic of New Africa. But it also means that today

you still have the right to be a United States citizen - if you wish. You have the right to be one or the other, and you have the right to be both a citizen of the Black Nation, the Republic of New Africa, into which you were born, AND a citizen of the United States.

Therefore, let us each make the choice on the basis of all the facts, on the basis of what is good for Black people. Let us not rush to judgement. Let us use this present situation for all it is worth. We may

have until 1978 or longer to discuss the matter before voting a final choice.

anything else. They had to ask us, and We had to have a chance in an election (a plebiscite) to choose. Right down to today We have never had this chance. This means that today We have no real U.S. citizenship. And We can have no real, legal U.S. citizenship until We have an election - called "a plebiscite" - and vote on the subject. That is international law. It is spelled out, especially, in law

Phil. Police Continue Harassment

At 5:00 a.m. on Friday, February 4, 1977, a North Philadelphia residence of members of the African Peoples Party was, once again, raided by the Philadelphia Police Department. This marks the 3rd time that this has happened: the previous times were October 20, 1975 and October 20, 1976.

For the last year and one half, the African Peoples Party has been coming under increased political repression: two members have been framed-up in such a manner that the media protection of these cases has been non-political. No media has been used in the Government State and City Police attacks against the African Peoples Party (as was the case with the Black Panther Party). We feel that this was due to the pressure the Government is now under from the peoples outrage about their Counter Intelligence Program (C.I.P.) and the FBI aimed at the destruction of any form of political dissent against the present system of government; and particularly, the opposition of the Black Liberation Movement whose existence represents the most central, continuous form of oppression within the U.S. Society.

The African Peoples Party, as a specific case in point, is an element of the Black Liberation Movement, which has actually demonstrated its ability to give direction and mobilizes the masses of the people toward resolving their day to day, as well as national problems. In Philadelphia particularly, the African Peoples Party has been a leading force in the struggles for Black Peoples Democratic Rights within the society as well as educating the people about the need for an alternative political and economic system. Philadelphia has therefore been the center of repression against the African Peoples Party. Ever since these attacks have happened, they have corresponded to campaigns around the peoples day to day needs, in which the Party played a key role in bringing about.

Beginning in 1975, with our involvement with the Black Vendor's struggle for the right to work, we organized demonstrations and boycotts as well as educated community people about the issues. In October 1975 the African Peoples Party, was attacked by the Philadelphia police and detectives, with no warrant, stating that we were harboring a fugitive. Instead



of going on the defensive, we organized a boader organization to fight against repression in general. Because of turning a defensive into an offensive, another attack was made against our Party by framing up one of our members, community activist, Drug fighter, Muhammad Adil, on false drug charges. The support of hundreds of people have clearly refuted these erroneous charges. Inspite of this mass support, he was sentenced to 4 1/2 to 8 years, and is now fighting for an appeal.

In 1976, after helping to organize the Black Anti-Bicentennial Action Committee (BABAC); a Black United Front aimed at mobilizing the people to denounce the atrocities committed against us by this government, by exposing the July 4th American Bicentennial Celebration as a lie, the African Peoples Party was to be closely watched by local and national

authorities. This was due to the fact that our organizational efforts, led to the defeat of Mayor Rizzo's attempts to block the successful 6000 strong July 4th Coalition's Anti-Bicentennial demonstration, by his calling for 15,000 army troops to "Protect Philadelphia," "claiming that blood would flow in the streets." Also in 1976, in the

Coalition for Better Transportation in the City's (CBTC) campaign against SEPTA (Southeastern

Pennsylvania Transportation Authority) cutbacks, African Peoples Party was singled out of a demonstration and beaten by local police. Later following a Press Conference on the transit issue the home of some African Peoples Party members was attacked by armed FBI agents without a warrant.

January 1977, an African Peoples Party member and founding National Chairman of the New African Martial Arts Federation, Brother Saud Bey-William Lott, was arrested on a fugitive warrant by FBI agents. This warrant was issued from the statement of a police informant stating that he was a part of a conspiracy which led to the robbery of Cino's and the killing of two people "of the Peoples Liberation Army." He was placed on \$150,000.00 ransom bail. After mobilizing a 150 people and character witnesses to a later held bail petition hearing which reduced it to \$30,000 ransom bail and a following Press Conference at the Church of the Advocate, African Peoples Party once again experienced another attack at 5:00 a.m. in the morning by heavily armed County police (note: the police informant's name is "Willie Williams").

The Party is filing for an injunction against further attacks. This repression must not be seen simply as an attack against the APP, but instead as an attack against the Black Liberation Movement.

Political Police

Continued from page 4

The Cointelpro operations did not get the publicity they deserve. Whether it ever gets this publicity, there are a few things Americans must realize.

- (1) They must realize their choice of politics is not theirs at all.
- (2) They must see that their political preference is determined by the forces that control society.
- (3) They must realize they are being brainwashed by "patriotic" rhetoric which leads them to think they are politically free.

America has an image to maintain, therefore, Cointelpro could only operate in secrecy. As long as such operations exist we will have two Americas. America the victim, and America the victimizer.

On The Liberation Front

Continued from page 3

strations had occurred all over the south.

In the North, in Philadelphia, RAM, working with the N.A.A.C.P. organized mass demonstrations against union discrimination in the building trades. The place of the demonstration was a school construction site in the middle of North Philadelphia's black community. In a week's time, over 10,000 people participated in the demonstrations. This was the first breakthrough in the North. In New York, CORE began demonstrating at down-state northern cities with freedom marches and police brutality demonstrations.

The March on Washington which was held in late August started as a mass movement. Some 250,000 people demonstrated.

The concept of non-violence suffered setbacks among SNCC workers when four black girls were killed in the bombing of a church in Birmingham, Alabama in the fall of 1963.

RAM organized a student wing called ASM, the Afro-American Student Movement. It organized chapters in Nashville, Tennessee, Fish University in Detroit, Michigan and Los Angeles, California. ASM called a student conference on Black Nationalism in May 1964.

The convening of the 1st National Afro-American Student Conference on Black Nationalism held May 1st to 4th in Nashville, Tenn., was the ideological catalyst that eventually shifted the civil

rights movements into the Black Power movement. During the summer months, RAM organizers through the agreement of John Lewis, then chairman of SNCC, went into Mississippi to work with SNCC. RAM organizers soon came into conflict with white SNCC workers, who opposed an all-Black force and the practice of self-defense. Soon, RAM began a movement to force whites out of SNCC.

1. Promise or Peril by William R. Corson
2. What Happened to the Black Revolutionaries? by Alex Poinsett, Ebony magazine February 1976, Vol. XXIX no. 3.
3. Detroit: Do Mind Flying by Dan Georgakas Marvin Surkin
4. The Radical Power by Michael W. Miles

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From the Editors of NUMMO
Theory, practice and struggle has been the essence of this paper. We will be honored by the level of consciousness raised.
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Graphics Editor: Fitz Walker
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Annie Carpenter
News Editor: Farris

Commentary African News Special

AFRICA NEWS SPECIAL: THE U.S. AND AFRICA PROSPECTS FOR 1977

(AN) Early in the 1976 election campaign, Carter aide Hamilton Jordan told an interviewer, "If, after the inauguration, you find a Cy Vance as Secretary of State and Zbigniew Brzezinski as head of National Security, then I would say we failed... But that's not going to happen. You're going to see new faces, new ideas."

After the election, Jordan appeared only slightly embarrassed as he told reporters the two were under serious consideration for high-level posts. And both men ended up in the exact positions Jordan had named: the "nearly unanimous choices" of a network of people known as the "foreign policy establishment."

But Vance and Brzezinski were only the most prominent of a slew of appointments made by the Council on Foreign Relations to serve in Cabinet and State Department positions. The Council, a club that both symbolizes and contains informal foreign policy establishment, has served a quiet meeting place for that elite. There bankers, corporate lawyers, media executives, scholars and government officials come together to formulate foreign policy strategies.

During World War II the Council cooperated with the State Department in sketching the design for the post-war institutions and policies that shaped a quarter-century of United States world leadership. Their consensus became "common sense," and was generally termed "the bipartisan view."

But by 1968 the war in Vietnam was at its height, and a group of elder statesmen, Vance among them, advised President Johnson that a military solution was no longer feasible. Then, while Kissinger directed the protracted and destructive retreat from Indochina, the Council moved towards building a new foreign policy consensus.

A "Third World Order" The Council moved to update its image and gain new vigor, opening up its membership to women for the first time, involving more people, and increasing its token membership of blacks.

But the substantive effort to build a new consensus was crystallized in 1973 around two projects: the "1980s Project" and a separate international organization known as the Trilateral Commission.

The basic theme of the "1980s Project" is that new ideas and new institutions are needed to manage change in the international system, recognizing that the United States had lost its uniquely dominant position and that the demand for equality, at home and abroad, threatens the interests of dominant groups in Western countries. Position papers from the project are to be published only this year, but their general direction can be gauged by some of the ideas circulating in the related Trilateral Commission.

The Commission, founded at the initiative of Council Chairman David Rockefeller, brings together leaders from Western Europe, Japan, and North America to discuss key world issues and formulate common positions. It reflects in its title a basic outlook on world problems, namely that if the Trilateral powers can be brought into agreement on key issues, the rest of the world (whether East or South) will be unable to resist the pressure to fall into line and content themselves with small concessions.

Trilateral reports talk of being more flexible in negotiations with developing countries, and perhaps incorporating selected countries (such as Brazil, Iran, Mexico, or Saudi Arabia) into international economic decision-making.

Carter's adherence to the "Trilateral approach," reflected in his choice of policymakers, stems from his own foreign policy education over the last three years, as a member, together with Vice-President-elect Mondale, of the

Commission. It was said of an earlier President, Dwight Eisenhower, that everything he learned about economics he learned in a study group of the Council on Foreign Relations while President of Columbia University. The Council's stepchild, the Trilateral Commission, seems to have played a similar role for Carter.

It is for his lack of sufficient emphasis on a trilateral approach that the Council protegee Henry Kissinger has been most criticized by establishment members. The have accused him of concentrating on delicate diplomacy with the U.S.S.R. and China while not consulting closely enough with allies. They have praised his tactical brilliance and his skill in putting out "brush fires," but complain about his failure to build structures through which longer-term economic problems could be managed, thus heading off emergencies before they happen by timely concessions and consistent cooperation with friendly regimes. Now in 1977, the institution builders hope their chance.

Control Through Investment As the Carter Administration buckles down to face tough policy questions such as those in southern Africa, the change in emphasis will for the most part be subtle. Kissinger's approach of extinguishing guerrilla struggles through diplomatic maneuvering will continue in evidence, though coupled with efforts to promote institutional reform and the use of economic leverage.

The Republic of South Africa is one of the clear steps may be taken along the lines suggested by the Trilateral Commission. Carter, contrary to Democratic platform rhetoric seeking minor sanctions against American companies in South Africa, will likely push for increased U.S. investment there. Just prior to the November election, Carter told the South African *Financial Mail* that "economic development, investment commitment and the use of economic leverage... seems to me the only way to achieve racial justice there."

Despite occasional anti-apartheid protests, Carter's UN Ambassador, Andrew Young, is a firm believer in the same strategy. Likewise with other top members of the foreign policy team, such as IBM director Cy Vance and North American crusader Harold Brown, men familiar with South Africa through their knowledge of IBM's large operations there (profits amount to \$2 million annually). And the heart of the foreign policy establishment, so strongly represented in the new Administration, is the New York banking community, which last year loaned more than \$700 million to the hardpressed South African government and related institutions.

Carter's stand on investment in South Africa augurs continuing U.S. isolation at the UN on southern Africa issues, despite the attempt to build a new image there through the appointment of Andrew Young.

On areas which do not affect the basic U.S. economic ties with South Africa, the Carter Administration may bend to pressure from liberals and blacks.

Avoiding An Arms Race Another policy area in which new things may be in evidence is that of arms sales to the developing nations.

Following Secretary Kissinger's trip to Africa last spring, the Ford Administration moved to boost U.S. military aid and arms exports increased significantly. Carter subsequently took the occasion of a major foreign policy address in New York to lash out at arms sales in the Third World as "unsavory business." He promised to reduce "commerce in the weapons of war" — a statement that reflects a more general aversion to military involvements overseas, and a preference for economic measures. Legislative action to limit U.S.

arms sales is expected soon. Senator Dick Clark (Dem. — Iowa), a member of the Foreign Relations Committee and chairman of the Africa sub-committee, will probably be on the front lines of the debate. "I would hate to see us get into a great arms race in Africa," Clark told AFRICA NEWS. "I'd like to avoid that at almost any cost."

Clark, one of the key Capitol Hill proponents of a more enlightened Africa policy, has also been involved in the recent William Schaefele as Assistant Secretary of State for African Affairs.

When news of the decision spread, influential Democrats cabled and telephoned Vance. They objected not so much to Schaefele himself, but to the failure to symbolize through a "new appointment a changing attitude towards Africa."

Clark, personally with Vance about the problem, and as a result of the pressure Vance has agreed to find a replacement for Schaefele within the next few months. AFRICA NEWS has learned.

Caution For Rhodesia

While some modifications in Africa policy are expected soon, observers take the Schaefele replacement, along with other signals from the new team at State, as an indication that "caution" may be the watchword for Rhodesia and Namibia policies in the coming months.

For Rhodesia, that means continued backing for the Geneva talks approach, while leaving the dirty work to the British government. For Namibia, there will be certain to be continuation of current efforts to get South Africa and SWAPO to join in negotiations.

Whether a bolder southern Africa policy will emerge later on is far from certain. State is currently underway examine a variety of options, which range from a continuation of present strategies to relatively dramatic U.S. pressure to end white minority rule in the two territories.

Some advisors are ready to argue that U.S. interests require a rapid end to the current stalemate in Rhodesia, especially since continuing guerrilla warfare will lead to the radicalization, which both Kissinger and his successors so oppose.

One strategy reportedly under consideration is strict enforcement of an oil embargo against Rhodesia. The idea's appeal lies in the fact that five major oil companies supply Rhodesia oil — two are American, the others are British, Dutch and French. In concert with those governments Carter could quietly call in the oil giants and tell them to turn off the spigot. The Smith regime would crumble under the pressure, and the way would be open for establishing an interim multi-racial administration.

The U.S. would then be in a strong position to press South Africa to move swiftly on Namibia. In an interview last week, Assistant Secretary Schaefele said that such a way can be found to get South Africa and SWAPO to the negotiating table. But Schaefele and his deputy, Frank Wisner, both charged that SWAPO has been the party benefiting from the talks, although South African Premier Vorster has repeatedly stated he will not meet with SWAPO.

Apparently, Kissinger had been reluctant to force South Africa into negotiations because it was uncertain about SWAPO's ideological orientation. But if Carter's Africa policymakers decide SWAPO is acceptably "moderate," they could expect Vorster know they mean business.

Carter aides are sensitive to suggestions that Africa policies may not change as much as campaign rhetoric promised. One member of the State Department transition team expressed the attitude rather ironically a few days ago. He pointed to a stack of papers on his desk and said, "We have been working on it hard enough; something better happen."

IMARI ABUBAKARI OBADELE,

Yes. Our Black government cannot do ALL of the things We want to do. This is because We are not free yet. But We can do a few things to help Black people right now. If We stand together and work together, the Black Government cannot do very much by itself. The people — all of us — must help. Here are some important ways in which everyone can work with the Provisional Government so that the Provisional Government can help us all:

First, you can support the Black Government, the Provisional Government, with work and taxes and discussion of the issues. You can tell other people who do not know this, that the Black Nation now has an elected Black Government. You should also vote in the various elections called by the Provisional Government, and you should urge your family and friends to vote.

Next, you can join the Community Development Association, or the Land Development Cooperative, in your area — or help to make one. These groups will build medical centers, day-care centers, and schools. They will also organize food-buying clubs, or people's farms — so that We may get better food more cheaply. These are things that can help Black people right away. But each of us must pitch in.

These Land Development groups will also begin to build whole New Communities and factories, owned by the people together. This takes more time, but We have to begin NOW.

Let us remember that the most important work of the Provisional Government is to build for the future. It is to win our freedom. As a free nation — like Canada or Mexico or Cuba or Jamaica — We could do much to help ourselves up, instead of being beggars as We are now, and instead of waiting around, to see if the United States can save itself and maybe save us.

WHERE IS OUR LAND?

Every free nation must have land. Our land is the land that We have worked on and built up ever since We have been here. It is the Black counties in the South, in Mississippi, Louisiana, Tennessee, and Arkansas these Black counties

and parishes, which today lie along the Mississippi River, are called *Kush*. (*Kush* is the name of a great African Kingdom that in the Bible was also called Ethiopia.) These counties and parishes, taken together, are big enough to be a state or a nation and support 10-million people. These counties and parishes, *KUSH* have about 20,000 square miles. That makes *Kush* bigger than Belgium or Holland and more than twice the size of Israel. *Kush* is the land that the Provisional Government is working to free first.

WHAT STEPS MUST WE TAKE TO BECOME A FREE NATION?

The main way in which We can win our freedom and independence is called "EXPANDING SOVEREIGNTY." ("Sovereignty" means total control by a government.) Using this way, We will keep building our own schools and stores and farms and hospitals in *Kush*, and start our own courts and trash collection and post offices — until We have all the things a free nation must have and We are using our own things instead of things that someone else controls. Then We will hold the plebiscite, a vote, to make us an independent nation, a free nation.

At present, one step We want to take in *Kush* this year is to elect Municipal Councils and County and Parish Councils for the Black Nation, the Republic of New Africa. This is an important, new step. (There is another little pamphlet that tells about the "Municipal Council." All this makes up the next big move in our Fight for Freedom. If the other steps We have already taken had won us freedom and power and jobs, We would not need to take new steps. But now, new wise steps are necessary, and these are those steps. We urge you to join in this bold, exciting, and history-making work.

The Vice Presidents, the Representatives, the Judges, and I thank you — and We look forward to working with you. For, surely, We, together, shall

FREE THE LAND!

Those who were elected Vice Presidents last September are Attorney Chokwe Lumumba from Detroit, Brother Alajo Adegbaola from Boston, Brother Obabode Owolo from Los Angeles, and Brother Kwabiah Mthawabu from Waterproof, Louisiana. Those elected to the Nation's People's Court, which is like the U. S. Supreme Court, were Attorney Taunya Banks from Mississippi, Attorney Aduke Obalasi from Michigan, and Vice President Obabode Owolo from California.

The Government is called a "Provisional" Government because

"provisional" means temporary. It is the kind of Government We have before We are independent and have full power. There will be new National Black Elections in 1978.

"provisional" means temporary. It is the kind of Government We have before We are independent and have full power. There will be new National Black Elections in 1978.

National Black Elections

WHAT IS THE PROVISIONAL GOVERNMENT?

As citizens of the Black Nation, the Republic of New Africa, We have a right to our own Government, just the same as the Indians do, under U.S. law. Our Black

"Provisional Government" is the group of people who were elected to the NATIONAL BLACK ELECTIONS last September (1976) to run the government of the Black Nation. I, Imari Abubakari Obadele, was elected President with 3,000 votes. (About 5,000 people shared the Nation voted. The National Conference of Black Political Scientists supervised the elections and counted the votes.)

In a way this is a small amount of votes, but that was the first national election that Black people have ever held on our own. It was very hard to get to everyone. But during 1976 there will be more elections, in places which did not hold elections last September, to elect more representatives to the "People's Center Council." The People's Center Council is the congress of the Black Nation.

Born Spaced

Swirling winds of clyonic
madness
racing threw my soul
still I have hopes
of finding you
Looking through the
darkness
upon light
reaching for shadows
shadows of uncertainty
And then we came together
in the circle of searching
Unknowing were we
of the gifts that were to be
forces of power
enchanted being
Mystery of unity
embraced the many
The plans of time
the splitting of paths
distant dreams
of endless looking
the circle goes on turning
So do we
Touch me
Feel the power
within the connecting ex-
tentions
And now
as yesterdays' dreams
makes tomorrow real
All I ever really wanted
was your embraced
NO!
Oh NO!!!
I reach
I want
and now
time shows its plasticness
and you vanished
like wind blown smoke
Was the want too great

the unobtainable
glazing eyes
of repetitious circles
Uncertain of the unknown
captured by want
a slave to lost
want falling upon me
I must set myself free
As long as
the mountains and trees
reach for the heavenly fire
As long as
the water flows to seek the
sea
As long as
it is me
that is how long
I will be free
worry not
As long as
Confession remain confused
there will be questions
As long as
questions remain
questionable
there will be the crave to
know
the crave to know brings
All things into the light
moving toward
descending transformation
unknowing darkness
Yesterdays life flashes
before my face
behold my mother
and honor
be upon my extention
I welcome
your shroud of uncertain
comfort
As we pay our debts
and recycle our souls

ANNIE CARPENTER
1976



One Hundred PerCent Pure

"Cover that child up,
It's a bitter day out there!
Where you goin' to with that
baby?
Don't you come back here with
happy
Juice on your breath — I got the
Authority look 'n out."

Mama use to talk like that
But all I knew it was love and
pride.
Folks left more children at our
house
Then I care to remember. All with
long stories to tell — Hard times
And rejection, while she listened
From the bathroom, taking her
daily
Injection. Then babies were
stripped
Buck naked and scrubbed one-
hundred per cent
Pure.

Size one and two were dipped in
Rice starch — placed over large
chipping
Pipe, in our kitchen to dry.
Night use to fall hard, with the
wind
That ventured from the ocean,
ripping
At the screen-door. If I remember
correctly,
Most youngsters became
frightened at the
Darkness and no sound of their

Mamas.
Their little minds were soon
distracted;
A chicken wing and creters of
mashed potatoes,
Surrounded by rivers of onion
gravy — did the
Trick.

A chubby figure was often found
Curled up in one of Mama's old
stuffed
Chairs — sleep. Soon the house
became
Noisy again — mothers
returning for their
Nursed bundles... Mamas silent
humming was
Broken and she blurted out all
her composed
Thoughts of the day.

"Get a soup bird and feed that
child the broth.
By the way, you got a warm coat
for h'm,
I'm goin' past the salvation army
in the morn',
They got plenty.... Never mind
honey
Pay me for-what? You'll only be
back by Friday
To borrow it back. God helps
those who helps themselves,
Has been good to me."
J-E-S-U-S L-O-V-E-R O-F M-Y
S-O-U-L

barbara j. black

The Way It Is

Why is it that *Nummo News*
must ask for help from students in
this Multi-talented Conn. River
Valley? An article concerning you
our brothers and sisters could spark
a lot of interest end action and only
take a few hours out of your week.
Is it because people are too busy
with academic affairs and various
other activities? Unfortunately that
is not the answer.

Nummo News is a widely read
paper. Ask anybody that. The
Education of the Black[®] Nationalist

Chio or Black Student Activism
and you'll have an interesting
conversation on your hands.
Regardless to say that's all you'll get.
Why is this?

First, one has to understand what
the content of the paper is, and
what is its ideals represent. Second
one must understand his-her self
and where your priorities are.

To be active in the affairs that the
articles typify, one has to work
COLLECTIVELY with others for a
COMMON cause. Inevitably this



Sun shine

Sunshine has come up
again
Another day slops quickly
away
For if I step outside
I know its going to rain
Buckets and drops
Its going to fall
And fall it will
Just on me

Sunshine what is wrong
with me
Why won't you let me be
Be out there like
everybody
With your rays pouring
down on me
You are everything to me

Some say another day
Another dollar
I say another day
Another bucket of water
Sure do need my light
If everything is to be
alright

©1977 Jamali Eshu

By BRO MELVIN COBB

means sacrificing time, and time,
for many exhibits a lot of
possibilities that included self-
centered activities, i.e., reading,
basketball, love, etc., the list is
endless. These are entities of
people that manifest their in-
dividuality. This individuality is
exhibited in many ways in our
society. It shows itself best in our
capitalistic attitudes. GET all I can
for myself and my (wo)man. Try
and deny it, its impossible. To many
of us want that nice home, car,

stereo, etc. This is why *Nummo
News* is crying for help. It is im-
possible to have the things that
make life so nice and work for a
cause that symbolizes the potential
loss of our identities.
Think about it. Why are there so
many people at the career coun-
ciling sessions. These careers are
fantastic. Wouldn't you love to
have a job that pays \$25,000 a year
with a construction company or a
computer firm, who's sole purpose
is to maximize profits. This is why

Nummo News is soliciting help.
We're asking for help from people
who fear the contribution of time
and self represent the loss of in-
dividuality, time fun, cars, love....



NUMMO NEWS



A Black News Service Publication

NUMMO is the power of the spoken and
The Black News Service strongly believes that our
will speak the truths of the proactive struggle of black people.

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TOMORROW HAS BEEN HERE AND GONE

—Meet The Cast



Kelly Wright Is Marian Welles

Twelve actors from the Voices of New Africa House Workshop Choir will join forces on March 15, 16 and 17 in Bowker Auditorium to present the musical play, TOMORROW HAS BEEN HERE AND GONE. Dealing with the struggles of a black New York family during the sixties, the play, written by Thurman W. Stanback, has been augmented by sixteen songs composed by Semiyeh McCord. The company of actors bringing the play to life includes some well-known singers from the valley, as well as a number of new comers to our area who will be making their first local appearance in the musical.

Among the most best-known is Beareather Reddy, a graduate of UMass, who plays the youngest member in the play, Dee-Dee Hankins. Remembered as one of the featured soloists in the Voices of New Africa House Choir, Beareather has been featured in such plays as "A Theme For Linda" at Smith College and "Natural Man" and "God's Trombones" with the Black Repertory Theatre at UMass. In addition to acting and singing, she was also a member of the Black Repertory Dance Company, and is the soloist with the band, Rhythm and Blues Sound Production. Beareather is employed by the Credentials Office of UMass, but hopes one day to pursue a career in the theater.



Rodney Fields is Benny Hankins

Playing the role of Benny Hankins will be Rodney Fields, a sophomore at Hampshire College. This is the first role for Rodney, whose theatrical experience up to this time has been limited to singing in groups which participated in musicals. He is a member of the Voices of New Africa Choir and hopes eventually to become a lawyer.



Doraleena Sammons is Lil Mason

Valerie Stephens is a familiar face to most theater-goers in the valley, and she has just completed a run in the play, "Wedding Bend" at Hampshire College. While serving as Head of Residence at Melville Dorm at UMass is a full-time job, Valeria has found time to participate in over ten plays in the valley since 1970. They include the Smith College production of "Five On The Black Hand Side," the opera, "Porgy and Bess," with the Springfield Symphony, the Hampshire College production of "Woman For A Change" and "God's Trombones," "Things Fall Apart," and "We Shall Overcome... Or Else," all at UMass. Valeria's future plans include returning to her home in Boston and working in juvenile justice, but retaining her association with community theater.

Another veteran of the play, "Wedding Bend" is Michael Cannon at Hampshire College who plans to make a career of the theater. In the three years that he has been at Hampshire, he has been in several plays including



Valerie Stephens is Emma Pearson



Michael Cannon in Tramp Mason

The role of Marian Hankins, a school teacher from Atlanta, will be played by Kelly Wright, a junior at UMass. Kelly's interest is not directed toward the footlights, but toward the technical realm of TV and radio production in which she hopes to work after graduate school. In addition to being a member of the Voices of New Africa House, Kelly is a member of the UMass track team.

Tickets for the play are \$1.50 and can be purchased at Bowker Auditorium box office beginning March 7.

... To be continued next week.

Beareather Reddy is Dee-Dee Hankins

Conference On U. S. Policies In South Africa



Speakers from Zimbabwe addressing the conference.

NUMMO NEWS

On Thursday (Feb. 24, 1977), the Hampshire College Committee for the Liberation of South Africa (HCCCLA) held a conference on the United States foreign policy in Southern Africa. The speakers featured were Ben Magubane, a black South African and a representative of the African National Congress (ANC), Jennie Oavis, a White South African woman who was exiled in 1966 for political reasons and Colistie Ndlovu, a Rhodesian and representative for Zimbabwe African Peoples Union (ZAPU).

The U.S. foreign policy in Southern Africa is influenced to a great extent by the interests of multi-corporations, that operate there. Over 300 U.S. Corporations have investments in South Africa, totaling over 1.5 billion dollars.

Because of the high rate of profit 17 percent to 19 percent compared with a world average of 11 percent investments by U.S. corporations have increased 400 percent between 1960 and 1970. The presence of U.S. corporations provides support and credibility to the South African regime. The U.S. corporations provide essential capital, technology and personnel to the South African economy, which in turn stabilizes the racist regime and maintains the apartheid system. Unless direct actions opposing U.S. corporations in South Africa are mobilized, the South African racist regimes will continue to flourish.

Mr. Magubane and Ms. Davis spoke on the importance of South Africa in relations to the United States and the whole political environment in Southern Africa. South Africa besides being an economic boost for the United

States is a strategic military position. Fearing Soviet domination in that part of the world the United States has started taking an active interest in what is going on. Speaking on the U.S. policy in Southern Africa in relations to Zimbabwe, Mr. Ndlovu said "that the United States presence in Zimbabwe was also affected by the presence of multi-nationals. He also pointed out that as long as the Byrd Amendment (amendment allowing U.S. to trade with Rhodesia besides the U.N. stand on the subject) is still abided to by the United States, the Africans will take it as meaning U.S. support for the racist Smith regime."

The Hampshire College Committee for the support of South Africa is in the process of petitioning the College to take a public stand against U.S. corporations involvement in South Africa. Hampshire College holds stock in four U.S. corporations which have business investments in South Africa. The massive investments by U.S. corporations are the backbone of the apartheid system in South Africa. To stop the continuance of the racist regimes in Southern Africa the United States has to take a stand on the question of the presence of United States corporations, who must obey all the racist laws of the regimes in areas concerning employment and wages for the African workers. In effect by continuing to allow American Corporations to operate in the racist minority regimes in Southern Africa, the United States is downgrading its credibility and is raising the question "What is the real U.S. policy on the question of African majority rule?"

Third World Men's Workshop

The relationship between Third World women and Third World men is a key link in promoting unity and collectivity in struggle. Third World men will hold a workshop to discuss their attitudes, mages, and feelings toward Third World women and to explore alternative ways of "Relating" which would further unity. There will be short

presentations made on the historical relationship between men and women among the Black, Latin, and Asian cultures. All Third World men are encouraged to attend.

The workshop will be held on Saturday, March 12, 11:30-2:30 P.M. in the Second Floor Lounge of New Africa House.



THIRD WD. MEN'S WORKSHOP

will discuss the nature of our shared heritage
will explore the history of the workshop
will discuss the workshop and its purpose
(see page 10, 1977)

march 12 SAT.
11:30-2:30

New Afrika House
2nd Fl. lounge



Presented in Collaboration
Between the presence of United States
Corporations in Struggle
Third World in Motion

Dubois.... On Revolution

The following selection is from a speech by Dr. W. E. B. Dubois at the All-African People's Conference in Ghana in 1958. Dr. DuBois, 91 at the time, was unable to travel for health reasons and the speech was presented by his wife, Shirley Graham.

Dr. DuBois, did more than any one other person to rescue Black history from academic and political oblivion. The full text of the speech appeared in the Dec. 22, 1958 Guardian.



Guardianphoto

NEWS SPECIAL:

In this great crisis of the world's history, when standing on the highest peaks of human accomplishment we look forward to peace and backward to war, when we look up to heaven and down to hell, let us mince no words. We face triumph or tragedy without alternative.

Africa, ancient Africa, has been called by the world and has lifted up her hands! Africa has no choice between private capitalism and socialism. The whole world, including capitalist countries, is moving toward socialism, inevitably, inexorably. You can choose between blocs of military alliance, you can choose between groups of political union; you cannot choose between socialism and private capitalism because private capitalism is doomed!

But what is socialism? It is a disciplined economy and political organization in which the first duty of a citizen is to serve the state, and the state is not selected aristocracy, or a group of self-seeking oligarchs who have seized wealth and power. Not the mass of workers with hand and brain are the ones whose collective destiny is the chief object of all effort....

On the other hand, the African tribe, whence all of you sprung, was communistic in its very beginnings. No tribesman was free. All were servants of the tribe, of whom the chief was father and voice.

When now, with a certain suddenness, Africa is whirled by the bitter struggle of dying private capitalism into the last great battleground of its death throes, you are being tempted to adopt at least a passing private capitalism as a step to some partial freedom. This would be a grave mistake.

For some 400 years Europe and North Africa have built their civilization and comfort on theft of colored labor and the lend end materials which rightfully belong to these colonial peoples.

The dominant exploiting nations are willing to yield more to the demands of the mass of men than were their fathers. Their yielding takes the form of shering the loot - not of stopping the looting. It takes the form of stopping socialism by force and not of surrendering the fatal mistakes of private capitalism. Such a yield belongs to all or power is denied all.

Here then, my brothers, you face your great decision: Will you for temporary advantage - for automobiles, refrigerators and Paris gowns - sacrifice your income in paying interest on borrowed funds; or will you sacrifice your present comfort and the chance to shine before your neighbors in order to educate your children, develop such industry as best serves the great mass of people and make your country strong in ability, self-support and self-defense? Such a union of effort for strength calls for sacrifice and self-denial, while the capital offered you at high price by the colonial powers like France, Britain, Holland, Belgium and the U.S., will prolong fatal colonial imperialism, from which you have suffered slavery, serfdom and colonialism....

The supply which socialist nations can at present spare is small as compared with that of the bloated monopolies of the West, but it is large and rapidly growing. Its acceptance involves no bonds which a free Africa may not safely assume. It certainly does not involve slavery and colonial control which the West has demanded and still demands. Today she offers a compromise, but one of which you must be aware:

She offers to let some of your smarter and less scrupulous leaders to become fellow capitalists with the white exploiters if in turn they induce the nation's masses to pay the awful cost. This has happened in the West Indies and in South America. This may yet happen in the Middle East and Eastern Asia. Strive against it with every fibre of your bodies and souls. A body of local private capitalists, even if they are black, can never free Africa; they will simply sell it into new slavery to old masters overseas.

As I have said, this is a call for sacrifice. Great Goethe sang, "Entbehren sollst du, sollst entbehren" - "Thou shalt forgo, shalt do without." If Africa unites, it will be because each part, each nation, each tribe gives up a part of its heritage for the good of the whole. That is what union means; that is what Pan-Africa means: When the child is born into the tribe the price of his growing up is giving a part of his freedom to the tribe. This he soon learns or dies. When the tribe becomes a union of tribes, the individual tribe surrenders some part of its freedom to the parent tribe.

When the nation arises, the constituent tribes, clans and groups must each yield power and some freedom to the demands of the nation or the nation dies before it is born. Your local tribes, much-loved languages must yield to the few world tongues which serve the largest numbers of people and promote understanding and world literature.

This is the great dilemma which faces Africans today, faces one and all: Give up individual rights for the needs of mother Africa; give up tribal independence for the needs of the nation.

Your nearest friends and neighbors are the colored people of China and India, the rest of Asia, the Middle East and the sea isles, once close bound to the heart of Africa and now long severed by the greed of Europe. Your bond is not mere color of skin but the deeper experience of wage slavery and contempt. So too, your bond with the white world is closest to those who support and defend China and help India and not those who exploit the Middle East and South America.

Awake, awake, put on thy strength, O Zion! Reject the weakness of missionaries who teach neither love nor brotherhood, but chiefly the virtues of private profit from capital, stolen from your land and labor. Africa, awake! Put on the beautiful robes of Pan-African socialism.

You have nothing to lose but your chains! You have a continent to regain! You have freedom and human dignity to attain!

As a direct result of the unwarranted attacks on the African People's Party on February 4, 1977, October 20, 1976 and October 20, 1975 by the FBI, Philadelphia police and the County Sheriff's office, a People's Delegation Against Repression has been formed.

During the first raid (October 20th 1975) Mrs. Saladin Muhammed, not yet recovered from the birth of her last child and only partially robed, was threatened at gunpoint by 15 heavily armed policemen in "SWAT-TYPE GEAR". As a result, she suffered severe hemorrhaging and was hospitalized. The neighbors were terrorized, the door was kicked in, the house searched with violence and vengeance, while curses and insults punctuated the whole ghastly experience.

During the second raid (October 20, 1976) half-dressed children, ranging in age from 2 months to 10 years, and their mothers, were forced at gunpoint out of individuals' homes in a driving rain by 10 heavily armed FBI agents, while the house was thoroughly ransacked.

The third raid (February 4, 1977) was a pre-dawn raid by Sheriff's officials of the character of the infamous Chicago Reid led by Chicago police officials on the City's Black Panther Party chapter, which resulted in the death of Fred Hampton and Mark Clark. Only a phone call to a minister and a lawyer prevented disaster. In each case, the officers claimed to be searching for a fugitive, but failed to show a warrant or identify clearly who this fugitive was and what if any connection he has with the A.P.P. Because of this, the People's Delegation Against Repression,

composed of a city-wide group of organizations, community leaders and concerned citizens, are supporting an injunction filed by the A.P.P. in Federal Court by Jack Levine against FBI agents, Attorney General, City Police, Captain Clarence Martin, County Sheriff Officer Frank Daddario.

The Delegation seeks a thorough investigation into these illegal police raids.

Furthermore, the Delegation will seek meetings with Police Commissioner O'Neil, Mayor Rizzo, Governor Shapp, U.S. Attorney Caine, FBI officials, Attorney General Griffin Bell and President Jimmy Carter in connection with the continued violation of the human and constitutional rights of Black and oppressed people in the U.S.

Despite the recent revelations about the illegal conduct of the FBI, CIA, local and state law enforcement agencies against organizations and individuals working for social change, nothing has been done by Congress, the President or the Justice Department that will protect the Bill of Rights. Further, not one single FBI or CIA employee has been prosecuted for any of the thousands of violations of constitutional rights.

Crimes like the FBI's COINTELPRO campaign against Dr. Martin Luther King and the Black Panther Party are being repeated today.

Even though there is not a lot of publicity given to these raids reminiscent of the 60's, they still continue and are equally violent.

We maintain that this attack against the A.P.P. is an attack

against a process geared towards changing the oppressive conditions rampant within the Black end oppressed communities nationwide.

PEOPLE'S DELEGATION AGAINST REPRESSION (information)

Father Paul Washington, Chairman
Lucien Blackwell, Philadelphia City Councilman

Rev. Van S. Bird, Episcopal Diocese of Pennsylvania

Stephen Cary, Board of Directors, American Friends Service Committee

Spencer Cox, Executive Director, American Civil Liberties Union, Philadelphia

Sister Faleka Fateh, Director, House of Umoja

Mrs. Maishah Jackson, Director, Tenant Action Group

Rev. Oneki Kazana, Pastor, Temple of the Black Messiah

Arthur Kinoy, Professor, Rutgers University School of Law

Jack Levine, Attorney
Ms. Charisse Lillie-Andrews, National Conference of Black Lawyers

Joe Meek
Joe Miller
Angel R. Ortiz, Director, Community Legal Services Law Center

Giard
Abram Frank Reynolds, National Conference of Black Lawyers

David Richardson, Pennsylvania State Representative
Rev. Lorenzo Shepherd, Pastor, Mt. Olivet Baptist Church

Organizations are listed for identification only.

A Public Meeting Of The Brown Getters Defense

BY NUMMO NEWS SERVICE

Two Fridays ago, Earl Brown's hearing in Northampton Court-house, proved to be one more blatant example that Earl along with Cramen Getters were framed for the murder of a man who (Lt. 9 Hadley) on August 4, 1974, Mr. Rosenberg (Earl's current lawyer) questioned Mr. Ferrell (Earl's former lawyer) for a 5 hrs. in an attempt to have a retrial motion granted. On the grounds of inadequate defense. Facts such as: Ferrell not seeking out witnesses from the robbery, not questioning why Earl's room was searched without a warrant, calling a raise that the ID photo used to identify Earl as one of the robbers was actually not a picture of him, all came out, clearly proving that Ferrell did not make any real attempt to demonstrate his client's innocence. Why? In his own words, "I thought the case was a loser", and why spend a lot of energy on it anyhow if the price isn't worth it.

He naturally assumed Earl Brown was poor. He thought Earl was a student! But it's not just because of a lousy lawyer that Earl Brown and Cramen Getters are in jail. After all, it was because they are Black that they were arrested in the first place. A crime was committed. The police needed some fall guys. They grabbed the first two "likely looking suspects", i.e. the first 2 Blacks they stumbled across. They're all criminals anyway. Nobody's gonna give a shit.

Discrimination, the denial of democratic rights, violent police repression, suppression and mutilation of their culture, exploitation and oppression as members of the working class, with the lowest positions, constantly high unemployment, the lowest paid jobs, the worst health care and other social services is daily life for Black people and other minorities under capitalism.

Earl Brown and Cramen Getters are victims of a system of justice set up to enforce and maintain this pattern of discrimination. Their case is not an exception. Many people have heard about Rubin Brown, Earl's brother, and how he was framed by the N.J. police for a triple murder in Paterson, forced to spend 9 years in prison, and recently re-convicted of the strength of the testimony of the same witnesses who admitted lying in the first trial. Last semester we had another instance of this same thing when the Cumberland Farms on Rt. 9 was robbed. The manager said Black people were responsible, so the police went onto campus and stopped the first car of Black men (3) they saw, and arrested them. Fortunately they had numerous witnesses to where they were and the cops were forced to drop the charges. Most people aren't so lucky.

This kind of harassment and repression goes way beyond false arrests and convictions. Police brutality, racial terror, and the poor communities is all too common. In Atlanta Ga. two years ago (while J. Carter was still Governor), the police gunned down 24 people inside of 18 months, 21 were Black.

No one would willingly accept the kind of conditions that are forced upon minority people, so those who profit from extra cheap labor, or tenement housing, and the like, must use this kind of repression to keep the lid on tight. And the profit moguls responsible for this, work overtime to promote racism, blaming minorities for high unemployment, welfare, and job displacement (illegal immigration) and crime. In this way they try to justify what they do, presenting it all as the inevitable result of "racial differences" among people. By blaming the victims for the problem, they try to take the heat off themselves. The seize on every racial incident to fan the flames of division, pitting Black against white, and to cover up the fact that

this oppression results from the ruling class' plunder of people throughout the country, in their unceasing drive for more profit.

The arrest and conviction of Brown and Getters is one further outrage our rulers are responsible for, and it is up to us to put a stop to it.

Any idea that the evidence is so overwhelming, or that this time Brown's got a good lawyer, so all we have to do is lay back and let justice run its course, will lead to disaster. Look at "Hurricane" Carter. He had a good lawyer. And look at Judge Tamblino. Two weeks ago he was seen going out to lunch, real buddy-buddy, with Farrell - the lawyer who sold-out Brown in the first place. The same cops who arrested them, the same judge who convicted them, the same damn legal system which found it so expedient to railroad them in the first place, is not now going to turn around and free these guys, unless the students at this university twist their arms until it hurts, and force them to do so.

This Tuesday night at 7:30, on the 3rd floor of New Africa House, there will be an open public meeting of the Earl Brown-Cramen Getters Defense Committee. Earl will speak about the case, a short film about Brown and Getters will be shown, and a concrete discussion to lay plans to bring the movement to free these two brothers will take place. We urge all concerned students, to bring your questions and your ideas, and attend the meeting.

THE REVOLUTIONARY STUDENT BRIGADE

FREE EARL & CRAMEN!

STOP POLICE HARRASSMENT OF MINORITIES

Excerpts From Reports By Justice Dept. On Dr. King

BY NUMMO NEWS SERVICE

First, the task force has concluded that the investigation by the F.B.I. to ascertain and capture the murderer of Dr. Martin Luther King Jr. was thoroughly honestly and successfully conducted. We submit that the minute details compacted in this report amply support this conclusion.

In the very outset of the investigation telegrams went to all field offices of the Bureau instructing the Special Agents in Charge to take personal supervision of the investigation, to check out all leads in 24 hours, and noting that they would be held personally responsible. (HQ 44-38861-153).

The files we reviewed show that this directive was conscientiously followed. The Bureau sought first to identify and locate the murderer using the obvious leads. They checked out aliases, tracked the traces left under the Galt alias and used the known fingerprints from the murder weapon and the contents of the blue zipper bag left on South Main Street in Memphis) to eliminate suspects.

This backtracking ended in Atlanta. At this point the Bureau initiated a check of the fingerprints against the white male "wanted fugitive" print file. This produced the almost "instant" discovery that the wanted man Galt, was James Earl Ray, an escapee from Missouri State Prison.

In fact the "instant" discovery was a tedious hand search started in a file of some 20,000 prints. That it took only two hours to make a match is said by the Bureau experts to be largely sheer luck; it could have taken days. We accept the explanation that the fingerprint search was a normal next resort after normal lead procedures were exhausted.

Second, the task force views the evidence pointing to the guilt of James Earl Ray as the man who purchased the murder gun and who fired the fatal shot to be conclusive. It was possible for the task force to create a well-documented history of James Earl Ray from the moment of his escape to his capture in England, using the investigation reports in the F.B.I. files and to corroborate end fill in essential details with Ray's own statements (admissions) in his letters to author William Bradford Huie.

From this chronology, from the laboratory proof, and from Ray's judicial admissions it was concluded that he was the assassin, and that he acted alone. We saw no credible evidence probative of the possibility that Ray and any co-conspirator were together at the scene of the assassination. Ray's assertions that someone else pulled the trigger are so patently self-serving and so varied as to be wholly unbelievable. They become,

in fact, a part of the evidence of his guilt by self-refutation.

Third, we found that conspiracy leads (allunde Ray's versions) had been conscientiously run down by the F.B.I. even though they had no possible relation to Ray's stories or to the known facts.

The results were negative. We found no evidence of any complicity on the part of the Memphis Police Department or of the F.B.I.

We acknowledge that proof of the negative, i.e., proof that others were not involved, is here as elusive and difficult as it has universally been in criminal law. But the sum of all of the evidence of Ray's guilt points to him so exclusively that it most effectively makes the point that no one else was involved.

If, course, someone could conceivably have provided him with logistics, or even paid him to commit the crime. However, we have found no competent evidence upon which to base such a theory.

Critical Evaluation of the Security Investigation
In the area of domestic intelligence, the mandate of the F.B.I. has been both broadly and vaguely defined.

Given this charter and the history of the sometimes overpowering influence of the views of the late Director J. Edgar Hoover on his subordinates and on successive Attorneys General, it was un-

derstandable that a security investigation should be initiated into the possible influence of the Communist Party, U.S.A., on Dr. Martin Luther King Jr. Two of King's close advisers, at the outset of the security matter, were reported to be Communist Party members by sources relied upon by the Bureau.

The security investigation continued for almost six years until Dr. King's death. It verified, in our view, that one alleged Communist was a very influential adviser to Dr. King and hence the Southern Christian Leadership Conference on the strategy and tactics of King's leadership of the black civil rights movement of the early and mid-sixties.

Another had no such weight although he seemed to be of use to King. But this very lengthy investigative concentration on King and on the principal adviser established, in our opinion, that he did not "sell" Dr. King any course of conduct or of advocacy which can be identified as Communist or "party line."

King himself never varied publicly or privately from his commitment to nonviolence and did not advocate the overthrow of the government of the United States by violence or subversion. To the contrary, he advocated an end to the discrimination and disenfranchisement of minority groups

which the Constitution and the courts denounced in terms as strong as his. We concluded that Dr. King was no threat to domestic security.

And the Bureau's continued intense surveillance and investigation of the adviser clearly developed that he had dissociated himself from the Communist Party in 1963, because he felt it failed adequately to serve the civil rights movement. Thus the linch-pin of the security investigation of Dr. King had pulled himself out.

We think the security investigation, which included both physical and technical surveillance, should have been terminated on the basis of what was learned in 1963. That it was intensified and augmented by a COINTELPRO type campaign against Dr. King was unwarranted; the COINTELPRO type campaign, moreover, was ultra vires and very probably in violation of 18 U.S.C. 241 (end 242), i.e. Felonious.

The continuing security investigation reflects also that the Attorney General end the Division charged with responsibility for internal security matters failed both in what should have been firm supervision of the F.B.I.'s internal security activities.

Patriot Idi Amin Dada

NUMMD NEWS

In the past ten days, American radio, newspaper and television news has been full of reports on Idi Amin's alleged hostile acts against Americans in Uganda.

Until recently, all of the reports have been derived from the Western media. It is not surprising that America, Britain and Israel would be on an anti-Amin campaign.



Idi Amin, a British creation, positioned in power in an attempt to further politically manipulate Uganda, became a puppeteer's Frankenstein when he began to act out of his own political ambition's and not those of the West.

His methods and tactics may be highly questionable yet so is the accuracy of the American press. Why is so much airtime and money being spent on convincing the American people that Amin must be raprimanded?

In excerpts from the following letter aired on Kampala Radio, Uganda on Feb. 25, President Idi Amin Dada responded to President Carter on the charge of violation of human rights. Amin also raised serious questions regarding America's credibility in questioning any government in the area of human rights.

Your excellency, ...In regard the invasion of the Entebbe airport by the Israelie on July 3, 1971 where 20 Ugandians and seven Palestinians were killed. In spite of these inhuman acts by Zionist Israel, the Western imperialist press did not show any sympathy for Uganda. In the same way, the Western world does not show any concern or sympathy to the Palestinians who were butchered and booted out of Palestine...

The pressure you referred to from the American people is artificial. It is a pressure from the Zionists. I know that the Black Americans, as well as many White Americans, can not be against Uganda. But some Zionist Jews who control the news media are the ones exerting pressure.

Israel Pressuring U.S.?
...The U.S. Government and the American people should not be used as exhaust pipes of the Zionist Israel armies. It seems that any American president who does not support Zionist Israel is gunned down. It is not surprising therefore, that even you, Mr. President are getting alot of pressure from the Zionists.

...As to the involvement of the United States in the plan to invade Uganda, this information was provided by the 16 people who were actively involved in this plot and were arrested in Uganda. They are the ones who revealed that the U.S. C.I.A., the British end the Israelies were involved.

C.I.A. In Black Africa

However it is not surprising that your government denies the knowledge of the U.S. involvement because it appears that the C.I.A. has many faces. Only yesterday it was reported by two columnists, Roland Evans end Robert Novak of the Washington Post, that the U.S. C.I.A. secretly paid tens of millions of dollars to the Israeli intelligence service for operations in Black Africa. The money, which is especially controlled by the Israeli Prime Minister, was designed to help the Israeli intelligence agency to penetrate the newly independent Black Africa.

Ask The C.I.A.

It is also reported that these payments were approved by your present Secretary of State, Cyrus Vance, when he was the Deputy Secretary of defense. It appears, therefore, that we should ask the American C.I.A. to give you the full information about the involvement in the plot against Uganda.

...No country can force Uganda to be in its pocket.

According to reports from Nairobi, 5,000 American Marines near the eastern coast are supposed to come in and rescue 250 American missionaries in Uganda.

Sale of U.S. Arms?

Regarding your attempt to other countries to stop selling arms to

Uganda, this is impossible. The U.S. government cannot stop friendly governments to Uganda from selling her all the arms she requires.

...If a government has money, it can buy any arms anywhere. The U.S. government should know that all governments cannot follow its decisions like a slave following his or her master. Uganda will continue to act as an independent country and will not follow the United States blindly. The United States should know that it is only puppet regimes which follow blindly end even read statements which are written for them by the U.S. C.I.A.....

U.S. has own atrocities

Regarding the U.S. government's instruction to its Ambassador to the United Nations to investigate the violation of human right in Uganda the government should instead ask the United Nations to investigate the crimes which the United States has committed in the name of democracy, crimes which are worse than the violation of human rights.

...If the U.S. government were to accept the U.N. investigations in the global mountain of crimes, then the world will judge the sincerity of the American government.

Each nation should study itself carefully before pointing out an accusing finger to another nation...

Dirty Campaign Against Uganda

Out of the 140 members of the United Nations, it is only the United States, Britain end Israel which are involved in this dirty campaign.

...It is a pity that when we invited you to send a delegation last month to Uganda you failed to do so. You would have been informed that Uganda is more peaceful than certain parts of the United States and Northern Ireland where a lot of murders are taking place.

ending Note...

Mr. President, I would ask you to pass my greetings to all the Americans, both white and black. I hope to visit you at the White House in the near future.

Carter Seeks Cuts In Student Loans

United Press International WASHINGTON — President Carter intends to ask Congress to abolish the \$332-million loan program for college students, according to the chairman of the House Education and Labor Committee.

The funds were requested by former President Ford in the budget for the 1978 fiscal year, which he was required by law to submit to Congress before leaving office.

Rep. Ceri D. Perkins (D-Ky.) said yesterday he had "strongly protested" the cut Carter plans to seek under the budget revisions to be submitted Tuesday.

Perkins said pending loan requests total about \$800 million and students from "working-class families" make up more than half of those who receive the low-interest loans.

Perkins said the cut would end the National Direct Student Loan program, meaning "hundreds of thousands of working-class families would probably have to terminate the education of their children."

"This reduction of \$332 million in NDSL loans would represent not only a serious loss of needed student aid but also a violation of the statutory requirement for minimum funding of NDSL," he said.

Emerging From the Center of Oxford Hill... The Creation of a Brand new adventurous cast of characters. Introducing... The Chabounerites

These delightful characters will be entertaining you weekly in the Nummo News... informing the students of themselves through animated characters. So stay tuned and enjoy watching the weekly activities of these very neat figures... Lock familiar....

Northampton Puerto Rican Community Opening Statement

By Assata Shakur

By JOANNE CHESIMARD
ASSATA SHAKUR

BY NUMMO NEWS SERVICE

The Puerto Rican Solidarity Committee is a national organization with 20 chapters based throughout the U.S. We are a North American anti-imperialist organization working for self-determination and independence for Puerto Rico.

On a local level we have been working with the Puerto Rican Committee for Human Rights since its inception. This has meant co-sponsoring political and cultural events, talking about the Committee and the struggle in Northampton wherever we go, and educating people about the connection between U.S. imperialism and the forced migration of Puerto Ricans to the mainland. We have always supported the just struggles of Puerto Ricans in the Valley in obtaining the needed services and fair treatment in the areas of education, employment, and health, in working directly with the Puerto Rican Committee for Human Rights we are opening strong and direct channels of communication between the Puerto Rican community and ourselves. It is through an ongoing action of trust and friendship that racism and prejudice will be eliminated someday.

On February 19-21 the PRSC held its Second National Conference in Chicago. Delegates from the local chapters and other supporters of Puerto Rican independence came together from both the island and various parts of the U.S. The main task of the conference was to discuss and adopt a new Political Statement and Program for the next two years. The first day we spent working on the Political Statement.

On the second day we worked out specific campaigns around the ten-point program that had been drafted by the previous national board. One of the points was "Democratic Rights for Puerto Ricans in the U.S." This year it was reported that although Puerto Ricans were the poorest minority group, nationally the PRSC had not devoted enough energy towards their democratic rights. It was the general consensus that more effort on the part of the PRSC should be directed towards supporting Puerto Ricans in obtaining their due rights.

The result of the conference was the affirmation of a stronger stand on Puerto Ricans' rights during the present two year plan. This will consist of national campaigns developed by the national board in conjunction with local chapters' input. These campaigns will stress the connection between Puerto Ricans' plight here and U.S. imperialism. In this way we can make known the relationship between the struggle for independence and the democratic rights of Puerto Ricans.

In accordance with the National Conference we, of the Northampton-Amherst chapter, will continue to emphasize the importance of the work of the Puerto Rican Committee for Human Rights in Northampton. It is this fight for basic human rights that the PCRHR is waging and which we will continue to support. If there are any people who wish to get involved with the Puerto Rican Solidarity Committee, you can contact 586-5537. Anyone interested in working directly with the Puerto Rican Committee for Human Rights can reach 584-6460 or 586-3357.

This statement was intended to be presented to the jury on the first day on her trail in Middlesex County, New Jersey, February 15, 1977. Judge Appleby denied her the right to read it herself. Her attorney, Lewis Meyers of the NCBL, was denied the right to read it for her, and was threatened with being thrown off the case if he proceeded to do so.

The statement was not read. Read it now!

News is big business, and the more sensational the headlines, the more the papers sell. The bulk of the information in the media comes from police sources. No major newspaper or T.V. station has asked me one question concerning anything. The media shapes public opinion, and the results are often tragic and unfair.

During the jury selection process you were asked whether or not you had heard of the Black Panther Party, the Black Liberation Army and of the Muslim religion. You were asked those questions for a reason. Although my religious and my political beliefs are theoretically not on trial here, so much misinformation and plain nonsense was put out in the media about my political affiliations, that I feel compelled to set the record straight.

I am, without a doubt, a political human being. I am, without a doubt, committed to struggling for Black liberation and concerned about ending the injustice and oppression that Black people suffer. I have been involved, not only in struggling for decent living conditions for Black people but for decent living conditions for all people. I have been involved in the

struggle for human rights of my adult life. I became involved in the struggle for human rights because Black people are not free or equal in this country because of the poverty, in decent housing, massive unemployment, poor medical care and inferior education in Black communities; because drugs have saturated our communities, preying on the disillusionment and frustration of our children.

That whenever any form of government becomes destructive to these ends, it is the Right of the People to alter or abolish it and to institute a new government, laying its foundation on such principles, and organizing its powers in such form as to them shall seem most likely to effect their safety and happiness.

I do not believe that one person or two people, or that a small group of people can make this a better world. Only in the Unity of people, in the coming together of masses of people for a common cause can real change come about.

I would like to help make this a better world for my daughter and for all of the children of this world, for all men and women of this world.

Hundreds of years ago my ancestors were kidnapped from Africa and brought to this country to be slaves. Those of you who saw the T.V. movie, Roots, understand the brutal conditions of slavery and know that Black people were forced to give up their language, their names and their African religions.

Unlike Alex Haley, the author of Roots, I am unable to trace my

family back to Africa. And so, in an effort to return to my roots and to rediscover my culture and identity, I chose an African name, Assata Shakur, and adopted the Islamic (Muslim) religion.

Man and woman is a very serious matter. You have been chosen as the representatives of justice. You end you alone. You have said that you have no prejudice or preconceptions. You have said that you could judge this case on the basis of the evidence. What the Prosecutor has said is not evidence. What I am saying now is not evidence. You and you alone, individually and collectively, are the final judges of my fate. Your decision can never be questioned or challenged by anyone.

You may or may not agree with my political beliefs. They are not of trial here. I have only brought them up to help you understand the climate and the political and emotional context in which this case comes before you.

Although the Court considers us peers, many of you have had different learning and life experiences from mine. It is important to me that you understand some of those differences. I only ask of you that you listen carefully to all of the evidence I only ask that you listen not only to what the witnesses say, but to how they say it.

My life is no more precious or no less precious than your lives. I ask only that you be as open-minded and as fair as you would want me to be were I sitting in the jury box determining your guilt or innocence. My life and the lives that surround me depend upon your fairness.

Patriotic Front Charges Rhodesian Government With Massacre Of Missionaries

Stevie Wins Grammy Awards



"Okay kids, you've have to learn the three R's—Read, writing and revenge."

NEW YORK (UPI)—Seven White Missionaries Slain in Rhodesia" headed the headlines in the western press in early February. Ian Smith's white minority regime set no time in blaming Black guerrillas and describes the killings as "an infamous act carried out with all the usual brutality and cowardice which terrorists practice."

Immediately the Zimbabwe Patriotic Front, the political organization associated with the Zimbabwe People's Army, refuted the charges. In a statement broadcast from Maputo, Mozambique, the liberation organization attributed the slayings to the Selous Scouts — a special elite force of black soldiers within the Rhodesian army.

But messengers against whites are the for-line, a biggest story to the western press, and the Patriotic Front's refutation was buried, or when mentioned, its validity questioned.

Seven whites were killed and the guerrilla leadership denies any role in it, but it makes big front page stories for several days," commented one observer of African affairs. "But Ian Smith orders — and admits ordering — his forces to invade Mozambique and kill hundreds of civilian Black

refugees, and you can't find the story in the western press.

Selous Scouts
The Selous Scouts, reports Guardian correspondent Gita Rodrigues in Lusaka, are similar to the special forces organized by Portugal during its colonial war in Africa — the Fiechas in Angola and the Grupos Especiais in Mozambique. According to the Patriotic Front, the Scouts disguise themselves as guerrillas to make it seem as though their actions were the work of the guerrillas.

And the February 7 murder of the missionaries was not the first Selous Scout action. On December 5, 1976, the Roman Catholic Bishop of Bulawayo was killed in similar circumstances and on December 19, twenty-seven tea plantation workers near Mozambique's border with Rhodesia were massacred in front of their families. Both attacks were blamed on the Zimbabwe People's Army (ZIPA).

Just prior to the killing of the missionaries — and perhaps of the reasons for it, speculates Guardian correspondent Rodrigues, the Rhodesian government suffered an embarrassing bit of press coverage. In late January, Rhodesia admitted that ZIPA had abducted 40 Zimbabwe students from a Protestant mission school and took them to neighboring Botswana for involuntary guerrilla training.

"This too gathered big international headlines for a day," reports Rodrigues, "until the children were located in Botswana and told their story."

It turns out that the students had left their own school and planned to escape several months in advance. They decided to leave because they were under pressure to join the Rhodesian Army, and had withheld school fees for the term in anticipation of their departure. Many of the students reported from Botswana that they were planning to join ZIPA — voluntarily.

Gov't Fear Tactics
In general, most of the government's stories of "terrorist brutality" find their way into the commercial press as unquestionable fact. A government booklet entitled "Harvest of Fear," for instance, has been widely circulated to the press. Illustrated with grisly photographs of murdered blacks, it accuses the guerrillas of "heinous acts of murder, mutilations, and even cannibalism" directed at blacks as well as whites.

The minority regime's claims may reach sympathetic ears in the West, but attempt to divide blacks from the guerrilla movement with these stories have been far from successful. New York Times reporter John Burns, writing from the Rhodesian capital, Salisbury, grudgingly admits that there is widespread belief that government provocateurs committed the murders.

Burns quotes a young waiter as saying about the missionaries' deaths, "The freedom fighters do not want to hurt friends of the African people." The waiter had gone to a mission school.

It is no coincidence that the church is coming under attack by the Rhodesian government, and that the Patriotic Front alluded to that in its statement. Throughout southern Africa over the past few years the Catholic and Protestant churches (with the exception of South Africa's Dutch Reformed) have increasingly supported black majorities in the Church.

In Zimbabwe, one of the most outspoken clergy has been Bishop Donal Lemat of Umtali. Last year, the government moved against the bishop, charging him with failing to report the presence of guerrillas in his mission station. He pleaded guilty, saying at his trial that "I would have to behave the same way" in the future. Lemat was sentenced to 10 years in prison. Missions have been known to rent wounded guerrillas, reports Guardian correspondent Rodrigues.

In addition, the churches provide education for more than 1.3 million black primary students and two-thirds of Rhodesia's 40,000 black secondary school pupils.

Given the increasing support from the missionaries, concludes Rodrigues, "it would be ridiculous for the patriotic forces to turn their guns on white nuns and priests." In the week that the seven missionaries were killed, government troops killed 12 black "curfew breakers" and 16 others, 8 of them women who were said to have been "running with terrorists."

These nameless victims take their place with the thousands of other casualties of Rhodesia's desperate fight to maintain minority rule. Last year, in perhaps the government's most bloody action, Rhodesian troops attacked the Nyuzonia refugee camp in Mozambique, and acknowledge killing 350. The Mozambican government put the toll at 673.

Associated Press

LOS ANGELES — Stevie Wonder is back, and he proved it last night by sweeping the big ones at the 19th annual Grammy Awards. He took four statuettes, including one for album of the year for "Songs in the Key of Life."

Wonder, who had no record out in 1975 and was absent from last year's awards, also won Grammys for best performance by a male pop singer, best performance by a rhythm and blues male singer, and best producer.

All the awards were given for his "Key of Life" album. The rhythm and blues Grammy was awarded for the "Wish" single track off the album.

Last night's awards brought Wonder's lifetime Grammy total to 14.

Bruce Johnston's "I Write the Songs" was named song of the year and George Benson's "This Masquerade" was named record of the year.

THEY TOOK US OUT

AFRICA

"We want independence for our country. The fact remains, but they want us to remain a flag to wave and us to remain in state. Independence, for any man, the liberation of our continent and the liberation of our people."

"I have to ask what does liberation of the people mean? It is the liberation of the productive forces of our country, and the taking of every measure to avoid any exploitation of our people. It does not mean exploitation with the color of men's skin. We want equality, social justice and freedom. I don't need to remind you that the people of Liberia is also one of our cultures. In the beginning it's culture was not like the culture of our continent. There was a habit of killing our people. It was the contract when they arrived they took us out of our own history. Liberation for us is to take back our destiny and our history."

AMERICAN CAPITAL

Motivation For African Art

BY NUMMO NEWS SERVICE

Although it cannot be doubted that one of Africa's greatest contributions to humanity and the art world is its rich and variegated sculpture, very little is known in this country about its scope, its real merits, and the social and cultural factors that inspired its creation. Even when some of the exciting books on African sculpture are read, questions about the nature of African sculpture, the pleasures it can give to viewers, and the insights it provides into the world view of the African society that propagates it are seldom answered. Perhaps more regrettable is the fact that when a student or historian of world art has to describe African sculpture, explain its symbolism, he runs the risks of using as guidelines some of the inadequately examined generalizations, and idiosyncratic descriptions found in many books on African sculpture, and as a result fails to grasp the full range of motivations for Africa's plastic arts.

African sculpture, among other things, provides a stabilizing, integrating, and harmonizing force in many Africa communities. For example, the Egungun mask of the Yoruba peoples provides a vital link between the amorphous world of the ancestors and humanity. It is through the wearer of this mask that the vital link between the living and the dead is strengthened. The mask narrows the hiatus between life and death, and makes them mutually inter-connected even though one can separate them conceptually. To the Yoruba, life and death are two experiences that everyone undergoes.



The Guli mask of the Baule is used by a group of itinerant dancers or minstrels, usually invited by parents to depict or caricature the habits, manners or infamous habits of a troublesome child. The values of such corrective measures are that the child's misdeed is reenacted before his own eyes, and he discerns the foolishness inherent in his behavior. No words are spoken, and no castigating remarks or alterations are made. The mask dancer becomes a mirror through which the child sees himself and his behavior.

Religious beliefs and institutions continue to provide the inspiration and subject-matter for African sculpture. The figure of Eshu Elegba (the trickster god or god of fate of the Yoruba) is about 15 inches high and carved out of wood. It is adorned with cowrie shells which symbolize the compensations he gets for every good deed he accomplishes in the world of humanity. He is sometimes conceptualized as the messenger of the gods. Most social activities of the Yoruba are preceded by a ceremony in which Eshu is placated through incantations or sacrifices to insure the successful outcome of the activities. The figure is a conceptualized image of man, and

ended with content, form, and vitality. When this writer first saw this figure of Eshu, he perceived it as a unit because all the forms around it were cleverly arranged to form a finite whole. It must have taken the artist a considerable amount of time to transform the limb of a tree into an exciting work of art that manifests the African proportions of significance, and the powerful end charismatic imagery of the Yoruba sculptor. The carving of Eshu is to the Yoruba sculptor an act of worship from which he gets an inner feeling of tranquility that is almost indescribable.

1. Egungun mask of the Yoruba in Western Nigeria Height 9 1/2 inches.
2. Guli mask of the Baule in the Ivory Coast Height 21 inches.
3. Eshu Elegba of the Yoruba in Western Nigeria Height 15 inches.



Micheal Gregory Jackson

Micheal Gregory Jackson scores and performs original music that ranges from ballads for acoustic guitar to radical expressions of human imagination for electronic guitar, organ, flutes, drums, synthesizer, original instruments and vocals.

His music is both scored and improvised, and expresses spontaneity, beauty, contradiction and constant change. Micheal sumbles years of performing experience with unique musicalogical research to give his music rhythms, melodies and tones that come from many cultures, many periods in history and a wide variety of personal concepts and experiences. The result is a music with the goal of deepening the understanding of what it means to be human.

Micheal Jackson has performed at Yale University, Harvard University, Connecticut College, Fairfield University, University of New Haven, numerous clubs, coffee houses and radio stations. More recent engagements include Smith College, Webster University, Marionopolis College, Vanier College, The Rising Company, Studiu Ribvea, The First Position Workshop, Theater in the



Photo by D. Greenberaer

Space, Brades University, Concordia University, and WBUR radio in Boston.

Micheal has performed with Leo Smith, Oliver Lake, Frank Lova, Joseph Bowie, Julius Hemphill, Bakieda E.J. Carroll, Jerome Cooper, Anthony Davis, Wes Bruwn, Lee Razi, Anthony Braxton, Dave Holland, Barry Altschul, Phillip Wilson, George Lewis and many others...

"Micheal Gregory Jackson, the vocalist guitarist, etc., who may become one of the more important forces in tomorrow's music. His style and methods or organization are unorthodox however, he is not afraid to acknowledge the Afro-American and some European traditions. The most personal guitarist on the east coast scene today!" Ran Bleke, director of the Third Stream Department, New England Conservatory of Music.

"Micheal Gregory Jackson GUITAR
Micheal Gregory Jackson music, voice, space, inventiveness, love, subtlety, sincerity, frailty. YES... I'm always into making music wit Micheal." Oliver Lake

Discography:
As Leader, WILDFLOWER LOFT JAZZ SERIES, douglas records-release date, Feb. 77. Clarity mj-1000, bijz records - Feb. 77.
With Anthony Braxton, WILDFLOWER LOFT JAZZ SERIES, douglas Feb. 77.
With Phillip Wilson, WILDFLOWER LOFT JAZZ SERIES, douglas Feb. 77.
With Oliver Lake, WILDFLOWER LOFT JAZZ SERIES, douglas Feb. 77
Holding Together, Black Saint Records, 000B, Feb. 77.

Attention CCEBBS Students

YOU are invited to spend a day or two within the New England Telephone Company in Northampton. This unique opportunity is part of a Business Awareness Program designed to acquaint selected college students with the New England Telephone Co. and the business world. A limited number of students will have the opportunity to gain insight into the operation of a business by spending 1 or 2 days observing and talking with telephone employees. Sign up at 208 New Africa House. Deadline is Friday, March 11, 1977. You will be notified of the date and time.

IF YOU WILL WANT A JOB SOMEDAY, IT IS IMPORTANT TO KNOW HOW TO TAKE AN INTERVIEW!

Rosslyn natives from Proctex & Gamble will sponsor a presentation on How to Interview. They will show a film, demonstrate an interview and answer all your questions. If you are unsure of the correct techniques to use when interviewing, NOW is the time to find out so that you can GET A JOB!! They will be at the New Africa House, second floor lounge on Wednesday, April 27, 1977 at 3:00 p.m. and in Coolidge Tower in Southwest on Thursday, April 28, 1977 at 7:00 p.m. Please sign-up with Rosslyn.

NCR CORPORATION has openings for Systems Analysts, Technical Writers, Financial Analysts, Programmer Analysts, Marketing Representatives and Computer Maintenance (Hard-ware). The desired degree areas are MBA's and B.S.'s in Finance, Electronic Engineering, Data Processing and Systems Analysis. If you would like to read the NCR bulletin or apply for a job there, see Rosslyn in Room 208, New Africa House.

NEW SUMMER JOB ANNOUNCEMENTS

are posted on the bulletin board next to 208 N.A.H.

BUSINESS end JOBS...the IRS will meet at the New Africa House to discuss with all interested students (year of graduation is not important) the outlook of jobs for business and related fields. Sign up with Rosslyn - 208 New Africa House.

There is still room in the schedule for SENIORS interested in a career with the JOHN HANCOCK MUTUAL LIFE INSURANCE COMPANY. Interviewing date is April 13, 1977. Liberal Arts, Business, Accounting and Mathematics Majors wanted. Sign-up necessary.

CRIMINAL JUSTICE majors...School of Criminal Justice of the State University of New York at Albany is holding a Minority Orientation Day this Saturday, March 5, 1977 from 1:00 p.m. until 3:00 p.m. at the School of Criminal Justice, 22nd floor of the Mohawk Tower in the Indian Quadrangle. This occasion will provide an opportunity for persons interested in the criminal field to discuss with faculty and students the career possibilities, problems and potentials as well as the facilities and programs of the graduate school.

In Answer To Your Question Are We Free?

The day of the skeleton drags itself upon this earth the cloak, the hood, the executioner points his finger at himself not for himself outside himself And if by some slight chance - we do not knock their bones and fight their remnants upon this earth first, The day of the skeleton will drag itself upon this earth the cloak, the hood, the executioner will point his finger at himself not for himself outside himself your question?

Patti O'Neal



Contribution: \$2.00

Sponsored by LOFT JAZZ NORTH, a non-profit organization.



When January 15, the official opening day of Festac 77 arrived, I and 190 other participants of the Afro-American contingent knew very little of what to expect from the 2nd International Festival of Black and African Arts, as we boarded the Festac buses marked U.S.A. going toward the National Stadium of Nigeria.

It was our third day in Lagos, days that we had spent adjusting to the hot, peppered chicken of Nigeria, its circular pace and the traffic of Lagos.

It was like Jeff Donaldson, the director of the North American Festac Committee had warned us, "Remember that you've been in America for a long time and you've picked up some strange habits." Yet, what does it mean to an Afro-American and aspiring novelist to arrive in Nigeria after a fourteen hour flight from New York with 190 other musicians, writers, actors, directors, visual artists, trapeze flyers, dancers, and choreographers? Perhaps the beauty of a ninety degree sun and the "Welcome Home" greeting I receive from a Nigerian customs officer, describe some of the feelings that flood me as I set foot on the Motherland.

Having never been home, what better way can one go than as a participant in Festac '77, where housed in Festac Village, your next door neighbors are Upper Volta and Chad, and you can go hopping down the road where the Brazilian contingent will greet you.

By the time we got outside of Festac Village, thousands of Nigerians were lined up in the street, waiting to walk to the National Stadium. The enthusiasm of the pedestrians was overwhelming. Festac was a month-long national holiday in Nigeria. The universities were closed and only half of the cars were allowed on the streets.

As we drove slowly through the market places little children jumped up and waved to us. The outside of the stadium was jammed with Festac buses. We knew that each contingent of every participating country was to parade the field. Some of the other contingents were already marching toward the stadium. We caught sight of Senegal wearing the brightest and most beautiful traditional fabrics ever made. The contingent from Zeire was robed in the national green colors of their country.

What were we, the U.S. contingent, clad from jeans, to deshikis, to tie-up pants to do? Here many presidents, independent African nations had sent their finest artists to represent their countries, like a traditional exchange of culture from one great king to another. And what president was endorsing the Afro-American contingent, one of the largest groups of Festac participants, to represent our country?

The ceremonies began later than scheduled but we were already used to delays. It seems that C.P. time originated in Africa and was another part of our heritage. We would learn about the meaning of

the word patience during our stay in Nigeria.

Seated in a safe participant section, we watched the stadium grow fuller. Many of the people we had seen marching toward the stadium were turned away, while the more aggressive ones began storming the gates.

Watching the soldiers trying to push them back I was reminded of the chaos of some of the Rufus and Earth, Wind and Fire concerts in the U.S. this past summer. The spectator stands grew to a dangerous capacity as we cheered the uniformed Republic of Benin dancing across the field.

"Look over there!" someone shouted and I turned to the spectators section. Amidst the congested stands I saw masses of people bending and jumping. "They're throwing people from the stands!"

I stared at a man being tossed from the top of the stand from row to row. Before I could turn around the same thing was happening on the other side of the stadium. More and more men were getting thrown like balls and some women were tossed too, to make room for the gate stormers.

Stretchers were appearing on the field almost as people were dropped. Doctors and nurses ran from one side of the arena to the other, lifting bodies into the stretchers, as attendants fanned the patients.

A voice at the loud speaker announced, "The Commend-in-Chief of Festac requests that the spectators stop throwing human beings from the stands."

Later we discovered that six people had been killed as a result of this.

All the while the countries continued to parade the fields in elaborate dress, dancing and beating drums. The most exciting group was New Guinea, who marched with sign bearers and then musicians and dancers who pranced across the field. Behind them came a group of high leaping dancers, whose sharp explosive movements brought the stadium to its feet. Following them came men on stilts, who danced about the arena while masked acrobats leaped around them.

We screamed and weaved to them wondering how long they could keep up their feverish energy level. They marched to the center of the field and continued to jam for the next hour.

The emphasis was on dancing in the festival and in the next couple of weeks we would see the finest dancers in the world from the Ivory Coast and Cuba. The ultimate expression of human body movement I saw was Ballet Africaine by Equitone, Guinea, where the dancers literally walked on the walls.

Valery Meynard, a sculptor, asked me at the stadium if I thought I could digest all I was seeing in a month or a lifetime. "It would take you ten years to visit all these people in their countries and here they are, right in front of you. And they're black

folks too." Her words struck me because we were in the company of over 100,000 Black people from across the world in the stadium and we were all going through metaphorical changes over it. A small group was marching called the liberation zone, the countries in Southern Africa who were currently fighting for their liberation.

The redios end newspapers of Nigeria kept the people well informed on Southern Africa, as was so with the rest of Africa. Many nations were discussing unified military blocks to aid the Liberation Zones against the West.

Festac '77 was also a major news event throughout the continent, while in the states very little coverage was given to it.

By the time Uganda had paraded the field, I was racking my brain trying to figure out what the U.S. contingent would do. Unlike the other countries, we didn't even have a flag, much less wanted to carry one.

After Upper Volta passed us we spotted about 30 folks from our group marching behind a Nigerian marine bearing a sign reading "U.S.A.". They were clapping their hands and singing "Amen."

Then I and practically every Black American in the stadium decided to join them.

A brother from the Harlem Children's Theatre was playing a trumpet and a sister from Flying Soul, a Black trapeze team, was doing cartwheels and splits.

"Amen!" The Nigerians were going wild. Wherever we walked the crowd leaped to its feet, screaming, "Black Power. Black Power" with clenched fists. We returned the power sign and waved, not totally comprehensive of what was happening.

To the stadium we were James Brown, Muhammad Ali, Malcolm X and the whole of the Black Movement of the sixties rolled into one.

We were the hit of the whole ceremony. Marching to the center of the field we, the reclaimed Black Americans, hugged and kissed each other while the other countries eyes us with curiosity and admiration.

There was a speech made by Head of State of Nigeria and a ceremonial torch was ignited. I was running around shaking hands with Nigerians and telling them that this was the most wonderful thing I had ever experienced.

We would learn about the African concept of the extended family, from the warmth and hospitality the people showed us. I would find myself in the face of centuries of master craftsmen and an incredible creative process in the National Theatre Art Exhibit and the National Museum.

Yet as we exited singing "Amen" again all that we knew was that the enthusiastic crowd who awaited us outside, could not be contained by the soldiers. They sang and danced with us, broke into our line and began closing in.

We were frightened as our group got scattered running toward the bus. We didn't realize that the people were shouting, "We love you Black people of America!" as we were pinched and grabbed.

When we made it to the buses and took headcounts, a crowd of little boys who had chased us stood outside chanting, "Black power!" There would be parading for days back at Festac Village. Films, dance, theatre and music would be at the National Theatre and Stadium practically every hour of

the day. If you didn't hitch a ride to the events you could stay in the village and watch each country rehearsing for their performances in front of their block. The International Black Arts Festival became an International Black People's Party.

Being a totally Black country in Africa for the first time in life, I found contradictions as well as startling affirmations. I learned enough about the continent from people of different countries to want to return and explore as much as I could.

There were parts of Festac that were chaotic and insane, but it was the beautiful things I remembered as I tearfully boarded the plane with the first half of the American contingent.

After a delayed departure and many last minute changes, we knew Stevie Wonder would be coming the next day, that Renny Weston was performing that night and we had seen the plane of the second American contingent arrive.

—Abdul Rahman, an artist, turned to the soldiers at the airport and gave them the power sign. In a staccato Nigerian accent he shouted, "Good-bye Nigerian! Keep it up with the Black Power! We shall return Nigerian!"

And then I laughed with everyone else because he had said it all.

Still Water Run Deep

Peace of mind,
Still is water,
the silent one,
is superior
over the loud one,
Peace in the
universe,

harmony
flowing
in the water,

in the
stillness
of the mind...

still waters run deep.



Inner City Blues

Deep
in the depths
of the
inner city
smolders
the racial powder
keg,
The Inner City Blues,
the slow,
walking,
stalking,
will of our people,
waiting...
watching...
when will
the word be given?

walking down the
street,
we look
for the sign...

when will
the word be
given?

inner city blues,
heartbeat of our people.

people's revolution
takes time,
protracted war
means we must

have patience and
must be
consistent,
so be patient
but
get ready,
organize,
get ready,
now,
cut drugs loose
and clean yourself up,
stop fighting
one another,
get yourself together
wake up
and listen
to some
good news
keep strugglin'...
against the Inn,
cause
we gonna w/in,
north,
east,
west,
and
south,

blows the
inner city blues.
Muhammad Ahmad
March 17, 1972

Sunrise In Nigeria

By KATHE SANDLER To behold her, one would
quiver and shake
Violets and purples flood And stretch out arms to
embrace her.
the somber night
While yellow and orange
hazes
Announce the awakening of
the sleeping one
Ascending to her thrown
She sets the world to motion
And sprinkles her begin-
nings
Into the cloths of village
women
Robed in luminous glad And where else after dawn
Emerging full and more can one find the sunrise?
comely





NUMMIO NEWS



Black News Service Publication

Nummio News is the power of the spoken and written word. The Black News Service strongly believes that our newspaper will speak the truth of the protective people. struggle of black people.



VOLUME III, ISSUE V

File # 813

Tyson For CO-PRESIDENCY

By NUMMO NEWS SERVICE



Herb Tyson

Herb Tyson along with John Foley, is a candidate for the office of student government president. Herb is a Black student from Pocomac, Maryland, a residential suburb of Washington, D.C. This is his first year here at UMass. He is a declared Political Science Major but plans to change to Economics.

Herb Tyson's involvement in the SGA is one of admiration. He has served on the Senate and on the Senate Budgets Committee for a full year. He is one of the three third world members of the committee. One of the co-chairs, Ken Noel, was elected to that position after John Foley resigned in order to help run the campaign and to get a Third World person on the coordinating committee. Herb Tyson is also an organizer in the Economic Development Committee and work on various other projects. The Foley-Tyson ticket maintains that their ticket is the best choice that the student body has. They feel that they can act as advocates for the student body and work for student interests.

Some of the main themes of their platform are: *The University Budget*. The student body can and should have direct input into the Budgeting Process. As Co-Presidents we will voice with vigor the indicated needs of the students. Only by a coordinated effort and knowledge of students and student organizations on this campus and around the whole state can we hope for a meaningful and worthwhile victory for Public Schools in this state.

Student Services We have

shown that we have the capacity and the resources to start and maintain viable student services. Some examples of student created and run services are the Credit Union, an auto body workshop, a food market and an easy Rider Transportation Network. By expanding present services in demand now and by creating new services we can provide more student jobs (work-study and Non-Work Study), we can create a more independent university economy free of area merchants. Best of all is that co-ops are easy and inexpensive to start, cheap in price and generate revenue.

Relationship with the Administration. When the students and the Administration's interests coincide then we would welcome support and give support to the administration. However, when our interests differ we must advocate the needs of the Student Body. If Hite and Basile work as advisors we will take several steps backwards on the road to Student Equality.

Incorporation and Unionization We shall propose you a union in one year however we believe that with our effective leadership we can lay the foundation of a student union. Incorporation is one way in which we could do this. Our primary goals are the education of ourselves (the student body) on all the aspects of incorporation and unionization and how they affect YOU as a student, and legal recognition.

Communication No matter what we are doing the most important thing to do is communication. We need a close rapport with the student body. The Presidents can no longer afford to be isolated from the entire body. We must be informed as to the needs of students and set up an ombudsperson to field any questions or complaints about the University.

Affirmative Action We will never have an organized united student body until we wage an aggressive war against the rampant racism and sexism on campus and in our community. We must lobby the Governors Judiciary Advisory Council for pardons for our brothers Robert Earl Brown and Craigen Getters. The Senate itself must be swept clean along with all of its agencies. We expected the cooperation of the entire Student Senate.

The Student Body also needs an employee information desk dealing with employee information and complaints.



AMEN! Members of Diane Ramos' Dance Theatre rehearse "Great God Almighty," a piece they will perform tomorrow at 7:00 in the Southwest Performing Center. Be there!



Where Does It Come From?

By SALVADOR GRAU

During the last few months the University of Massachusetts has been conducting, throughout its different departments, an auto evaluation, supposedly oriented towards uncovering the last strongholds of sex discrimination on campus. During these months statistics have been compiled, procedures for recruitment and promotion have been reviewed and the opinions of the involved employees and students have been elicited through public hearings.

The image that "something is being done" against sex discrimination is being projected. Some women could be tempted to fall for it. As a matter of fact, during a recent survey, specifically the questionnaire administered by the Provost Office to the Labor Relations and Research Center Student Caucus, an interesting situation broke out that could illustrate this point. An argument of emotional undertone between fellow students of the opposite sex followed some of the questions, as the survey was being conducted, and for several meetings after. However, the point is not the methodology used for the survey, as important as that is for the results or conclusions to be derived from it.

The point is that, on the spur of the moment, instead of being able to distinguish between the source of the evil and its manifestations, some colleagues were precipitated into mistaking the former for the latter. My opinion is that this particular occurrence is one that is generally encouraged, either implicitly or explicitly depending on the needs of the moment for the benefiting party. My guess is that the "third party" in question which is the benefiting one could not care less whether discrimination is or is not taking place, so long as stability in the economic system is not altered.

Take for instance racism, another form of discrimination, the roots of which are precisely of the same source as those of sex discrimination: in a socio-economic structure which is based on inequality. If we accept this premise, we can understand that white

people are not racists because they are white and to be racist is the will of white people. This is manifest in the fact that there are white people who are daily joining the struggle of the blacks to free society of this execrable disclosure of absolute ignorance.

Similarly, discrimination for reasons of sex (which by the way is, as in the previous example, an additional manifestation of the discrimination which from day to day the working class suffers, irrespective of the color or sex of its integrants) had its origins in the socio-economic structure. From this point of view, men are not male supremacists because they are men. They are such because the socialization process forms them this way. As in the previous example forces must be joined to eradicate this expression of utter ignorance that makes for sex discrimination.

The two examples presented above are not exhaustive. Everybody knows that in the United States discrimination has many concrete social forms, i.e., against foreigners, against native Americans, against poor whites, to mention a few. These are just expressions of what imperialist societies (that in the ruling class), have stimulated throughout history to maintain their hegemony. They are not causes in themselves but mere manifestations. This does not by any means exclude the need to struggle to eliminate them. Much to the contrary. The only way to start building a just society is to struggle against the evils of the one we're in. Social change does not come about by convincing academically an opponent that his practices are wrong. It comes about by concrete struggle, which at times acquires forms that range from physical imposition to constructive dialogue.

With our main enemy, the socio-economic imperialist structure and its apologists and defenders, we can not be lenient. With our potential allies however, we can not let the manipulations of the enemy alienate them from our struggle for a just society. We must pave the way for constructive dialogue.

To end on the sterling note, we must not fall for the sex discrimination evaluation in the

direction that the Labor Relations and Research Center Student Caucus hinted on. The same applies for the other forms of discrimination mentioned. We must always be cautious so as to be able to discriminate between our enemy and our potential ally.

NOTICE

All Black organizations are asked to send their representatives to the next Steering Committee meeting which will be Monday, April 4, 1977 on the second floor lounge in New Africa House. The topic of this meeting will be tightening up of all the organizations and to start to prepare for next year. If there are any questions please contact the Black Cultural Center, 545-0794. Hope to see you there. Time: 4:30 p.m.

- CCBS
- Afro-American Society
- Drum
- WBKL
- Upward Bound
- Depl. Afro-Am. Studies
- Asian American Society
- Nummo News
- Black Mass Communications Project
- Che Lumumba School
- Black Cultural Center
- Black Scientist Association

Attention

In reference to a misprint last week, March 7.

The article appeared in Nummo entitled "Patriot Idi Amin", by Kathie Sandler. The entire Nummo News staff wishes to extend its sincere apologies to Sister Kathie for having printed the title of her article incorrectly. The title should have read "Idi Amin - Madman or Patriot?" And to all of our reading audience who may have been disturbed by this error, we extend our apologies also, Sister Kathie we thank you for your support and look forward to working much closer with you in the near future.

Sincerely
Nummo News

LATIN AMERICA WEEK BEGINS

By NUMMO NEWS SERVICE

Latin American Weeks is a tradition that began in 1972 when the first few Hispanic students joined the population of Third World people at the University of Massachusetts. It is sponsored by AHORAI, the Hispanic students organization.

This week AHORAI has brought some respected artists and scholars to the University of Massachusetts. The week began with a concert performed by Lucrecia and continued with a special day of activities for children. Several events will take place in the next few days.

All Black students are encouraged to participate and share in the celebration of Latino culture. Latinos at UMass are bilingual and someone will gladly translate the linguistic portions that are conducted in Spanish. Monday, March 14, 7:30 p.m. Herter 231. Speaker: Isis Duarte. Topic: The Struggles of the People of the Dominican Republic.

Tuesday, March 15, 7 p.m. Hampden Dining Common, Southwest. Diana Ramos, Dance Workshop.



STUDENT UNION GALLERY, UNIVERSITY OF MASSACHUSETTS, MARCH 14-APRIL 1, 1977

RECENT WORKS IN PAINTING & SCULPTURE

LECTURE BY YARDE WED. MARCH 16, 8PM, CC 804

RICHARD YARDE
JOHN WILSON

THE BRIGHT LIGHT OF BORICUA: Lucecita

Break Up To Make Up

By NUMMO NEWS SERVICE

If it hadn't been for the fact that he knew he could have prevented the whole catastrophe, maybe it wouldn't have hurt him so badly. Maybe his insides wouldn't churn as much at the very thought of his marriage, if he had reached to save it much sooner. They had been married exactly two years and six months. At least they were physically bound together by a marriage contract that long. Actually they had divorced each other mentally over a year ago. To look at them together gave one a feeling of truly a blessed sight, indeed. Their sincere and generous nature glowed on their faces and complimented each other when they were together. So what negative force could possibly come within such a serene atmosphere? But it did... There are several possibilities as to the derivation of the destructive seed that killed the love between these two people. Maybe they should backtrace and perhaps be successful in locating their original mistake.

have to be made and changes could require a lot of time and work. He was too afraid to risk something good for something possibly much better. But they loved each other very much. If their love was so strong could it not withstand the test of any competition or change? How much faith did they really have in their relationship? Did they truly love each other? If they did, why didn't either of them want to sacrifice what they had for something possibly much better? The fear of change destroyed the love between them. Nothing of any value comes easy. You have to fight to get something valuable and you have to fight even harder to keep it. It was not a lack of faith within each other that destroyed their heaven. It started as a lack of faith within their individual selves. May the wedding band be love based of solid gold and polished to a reflecting awareness for you and your loved one.

Sincerely,
Karien Zachery



They had been going together for a year but they knew they were very much in love a week after they had met. But time just reassured them that their heart throbs when they saw each other were dictating to them correctly. After sneaking and making love almost every night of the week, the thrill of doing something daring soon left them as they no longer snuck to make love. They decided the magnetic bonds between them were too strong to keep apart for long. And why should they be kept apart anyway?

So they tied a knot they thought was eternal. The wedding was distinctly memorable in every aspect from the taste of the icing on the cake to the detailed attire of the main features of the bride and groom. She radiated more light than the sun beaming on sheer crystal. He absorbed that light and returned to his lovely bride the warmest of rays that she had ever felt.



By NUMMO NEWS SERVICE

Boricua, the name given by the original people of Puerto Rico to the island, has brought forth a brilliant and talented singer, Lucecita. Lucecita performed at the Campus Center Auditorium Saturday, March 12 to an audience of over 800 people.

The woman's dynamic talent and stated support of the liberation of oppressed people drew bus loads of Hispanic and progressive peoples from throughout the Commonwealth. Significantly the event closed the activities of International Woman's Week, which has celebrated the struggles and accomplishments of women around the world, and opened a series of cultural programs for Latin American Week. Lucecita's performance was an act of solidarity uniting the struggle for the liberation of all women with the struggle of the people of Latin America.

Saturday night, the dynamic singer, Lucecita, who was born in Bayamon, Puerto Rico brought to us the beautiful music of several of "Latino" America's revolutionary poets and composers. She interpreted works by Antojito Caban

sing career she has made fifteen albums which have brought her

Vele, Sylvia Rexach and Pablo Neruda, among others. In each rendition she involved the people of the audience who responded passionately to the emotions her musical interpretations evoke.

She sang "Antonia", a song about a young Puerto Rican woman at a University demonstration for independence who was killed by the random shooting of the police; she sang "Verduluz", an expression of the Puerto Rican's longing for the captive national homeland; and she sang "This Song Will Not End Here," an indication that the Puerto Rican people are determined to persist in the struggle for a liberated nation.

Lucecita, is an artist, in the tradition of Paul Robeson. Her exquisite talent has given her access to the privileges rendered by corporate power to performers and she has rejected these rewards. Instead Lucecita has chosen to make use of her artistry and her renown in the service of her people.

In the early 1960's she received several international rewards for her interpretation of a broad range of cultural arrangements. During her great popular acclaim.

In the 1970's she brought her social and political beliefs into her work. She began singing the music of poets and composers who had committed themselves to the liberation of oppressed people. She sang the songs and music of Antonio Machado, Joan Manuel Serrat, Miguel Hernandez, Sylvia Rexach, Afahualpa Ypanqui and others.

When Lucecita articulated the aspiration of Puerto Rican people to have a free and sovereign nation the media, the promoters and corporations attempted to arrest her singing career. At one point they even went so far as to have her arrested on false charges of possession of marijuana. She was accused of these charges but was acquitted and persecuted for her political beliefs.

In this concert, Lucecita has made an important cultural contribution. Pedro Rivera Toledo, the gifted compositional arranger who worked with Lucecita to develop this concert, and the four instrumentalists who accompany her performance have given us an articulation of the culture of Puerto Rican and other Latin American people. They have done a good work. This concert has carried forward our struggle to repossess our culture and given shape to the vision of the future.

Lucecita's concert and the work of the individuals and organizations that made it possible has turned a bad thing (the attempted blockade of culture) into a good thing. It is one more demonstration that people who dare to struggle, dare to win. Lucecita, bright light of Boricua, the Peoples of Amherst commend you. Our struggle continues!

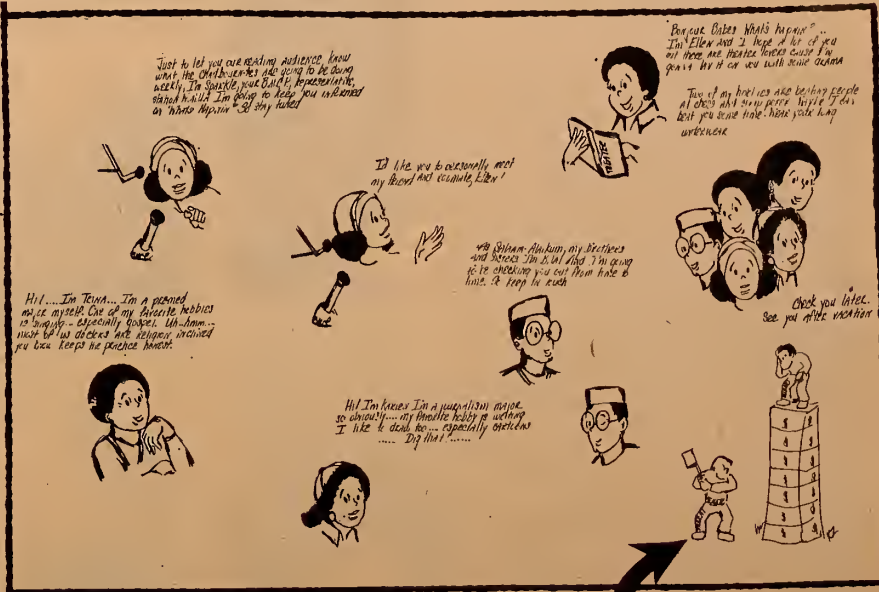
Boricua is the native name for Puerto Rico.
Lucecita means little light.

The Chadbournites: by Karien Zachery

The honeymoon was exactly that of the stereotyped honeymoon ... but generally it never turns out that way. It was fantastic. New feelings and emotions would arise the longer they tightly embraced in each others arms. It was almost as if, their bodies were covered with tiny sensitivity buttons. And both of them knew exactly which of their partner's buttons to push to get the kind of reaction they wanted. It was all too real. The atmosphere was just too sweet. How can your emotions fail you?

Only when they're interpreted incorrectly.

They lived a married life for over a year and a half, complimenting and over loving each other for six months straight. The situation became such where even constructive criticism was ignored. After six months of living together, they had both begun to see the negativity in each other. But neither would say anything about their grievances. They loved each other too much for that. And besides their partner's feelings. They could feel tiny aggravations eating away at their systems daily. Subconsciously, they were growing to hate each other. But they felt they couldn't or shouldn't change their relationship. It was so beautiful in the beginning. If they attempted to change things it might destroy everything. He could see a need for a change in their lives long before she could. However, he suppressed the different cries within him dying to be released. He could see serious difficulties ahead if nothing was done. But he would have had to take definite risks. Sacrifice would



Why is the Student Senate Budget Committee holding its annual funding meeting with Nummo News at 12:00 MIDNIGHT TONIGHT. Word's out that the senate is planning to cut Nummo's Funds like crazy. How much visible community support can Nummo News get at that hour? All members of the Third World Community are urged to be present if possible. MIDNIGHT - DUKE'S ROOM - STUDENT UNION.

International Women's Week

SMITH ART EXHIBIT

By NUMMO NEWS SERVICE

An Art Exhibit kicked off the festivities at Smith College this past weekend. The exhibit was sponsored by the Black Student Alliance

works that were true in spirit and united through overall similarities. The second part of the show consisted of Dance Music and



and was held at The Cultural Center for the Arts Gambit at Smith College.

The showing did not have a major theme other than of being black in substance and presentism. The artists were from the Five College area, which include Jimmy Pickett Jr. UMass, Frieda Jones-UMass, Bernice Robinson-UMass, Kenny Sullivan-UMass, Dana DEBarros-UMass, and Eshu from Hampshire College.

An aspect of Black Life. All the work presented a very strong and positive view of Black and Third World People. This in itself held everything together because there weren't any weaknesses in terms of presentation and technical executions of the works.

For those who missed the exhibit they missed a beautiful and positively progressive showing of

Poetry. Diane Ramos and three of her students from UMass did a Dance Production entitled "Great God". Kaye Davis of Smith College sang three of her own original tunes accompanying herself on the guitar.

All the poetry was original work by the artists. Joan Leonard, Hope Morgan, Lucy Holland all attend Smith College and Amina Merritt from Amherst. The poetry range went from Romantic to Progressive.

There was a rendition of "Isn't it a Shame" by Labelle sung by lead singer Joan Joplin, she was accompanied by Genesis Choir of Smith.

At the close the poets singers and dancers were called up and introduced to the audience by Coordinator Leslie Jones, they received a very gracious round of applause from a appreciative audience.

Crisis and Control

By NUMMO NEWS SERVICE

On Thursday (March 3, 1977) a forum was held at Hasbrouck Auditorium on "The Politics of Crisis and Control". The first speaker featured was Ken Dolbeare, a professor of political science at UMass, who spoke on the strategies of the government and American businesses to maintain U.S. power at home and abroad under the Carter administration. Mr. Dolbeare pointed out that the Carter cabinet is made up of members or former members of the tripartite committee. The tripartite committee was established to look after the economic interests of Western Europe, Japan, Canada and the United States. The other speaker featured was Nan Seshibe, a South African who spoke on the U.S. government and corporate involvement in South Africa.

According to Ms. Seshibe, "the South African government could have crumbled had it not been for the aid supplied by the United States during the crisis of last summer in Soweto." The United

States supplied the necessary economic benefits that enabled the regime of John Vorster to stand on its feet. U.S. banks and their overseas subsidiaries have supplied South Africa with 2 billion dollars to cover her losses when the price of gold dropped.

South Africa is a strategic point for the survival of democracy-capitalism, that the western world has to maintain because of its failure in Angola and Mozambique. It is apparent that the South African government could not survive without the support of United States corporations. The foreign policy of the United States is dedicated to the interests of U.S. businesses abroad and with the present make-up of the Carter administration it will be interesting to see how the South African situation is handled. As long as American corporations continue to make super profits at the expense of the oppression of blacks in South Africa, the government will continue to support the present South African government.

By NUMMO NEWS SERVICE

Last week was one of the most lively and entertaining weeks that has hit UMass campus in a long time. From the Betty Carter concert to the ALL WOMEN'S DISCO, right down to Lucecita Benitez concert, the WOMEN really did it up.

The week opened with concert of Ms. Betty Carter. The eloquence, richness and vivacity of her voice set the tone for the days to come. Ms. Bella Abzug, the flashy hat wearing, former congresswomen from New York State gave a speech stressing more women involvement in politics and other issues.



Betty Carter

The finally was another concert which featured the mellifluous sounds of Ms. Lucecita Benitez. An outspoken advocate for Puerto Rican people, Ms. Benitez performed at the Campus Center Auditorium Saturday night.

imagination. It was a week in which women from many different professions, could gather and focus their attentions collectively on their bid for the liberation of all women. I



Barbara Sizemore

The energetic voice of Ms. Barbara Sizemore was heard at the Student Union Ballroom. Ms. Sizemore spoke on the political, social and educational problems the people of Washington, D.C. face. Ms. Sizemore was accompanied by Helen Rodriguez and Madonna Gilbert. Sterilization Abuse, especially that of Puerto Rico, was the topic of Ms. Rodriguez speech. Ms. Gilbert spoke on the plight of the Native American women and the problems confronting all Native American people.



Vertae Mae Grosvenor

Diana Ramos

International Women's Week meant a lot more than entertainment. It was a week in which women could come together and continue to prove, as they have been all along, they are more than just pawns in this male dominated society. The women had a chance to bring together their courage, strength, intelligence, expertise and

personally look forward to the day when there will be no need for International Women's Week. When this time arrives we will know for sure that all the women of the world are truly as free and equal as men are. We of the Nummo News staff would like to thank all the sisters of the Third World Community for making International Women's Week the success that it was.

Terrell Evans
Nummo News Staff



Helen Rodriguez

The week was clustered with workshops that dealt with issues such as: women and politics, women and labor, single women, women and men, and other topics. "Cultural Revolution" was the theme of Grace Lee Boggs' speech at the Campus Center. Ms. Boggs is a member of an organization called the Advocates which is based in Detroit, Michigan.



Two poets reading various phrases from collections of very well known artists.

THE WORKS OF CAROL BYARD

By NUMMO NEWS SERVICE

For those of us who heard that Kuumba (Creativity) in the form of ink and pastel creations, was at the Student Union Art Gallery, this past week till Friday, caught interpretations on the conditions of Black America by Carole Byard.

Paintings like "Idaka Believes in Spirits" is one of her most celebrated works, having been the cover of an issue of Black Creations. "Dream Mother," a lithograph which floats out of the frame, is another.

Working mainly in ink and spurts of pastel, her works are soft, meditative yet explosive.

"If I Could", a sister with outstretched arms and fingers opened in a focus posture to get your soul position, speaks on freedom. So does "Certain Inalienable Rights" a lithograph-pastel piece of a profaned sister screaming her guts out in front of a raggedy American flag.

I was struck by "Lobotomy I", a human transition, which shows a brother going from angry to mindless.

Carole Byard is a Black woman who reaches into souls and situations of Black people and grasps truth, horror and beauty.

The works of Brother Richard Yarde and Brother John Wilson are now on exhibit at the Student Union Art Gallery until April 1st. Do check it out!



Madonna Gilbert



Sister Brant

Poetry put to words.

THE CASE FOR AFRICAN

by Muhammed Ahmed

With all the talk of Black Power people taking over their communities there has been little progress in the development of the entire community can become involved.

The vast majority of African Americans after ten years of mess descriptions and slogans have still not become involved in the movement. The movement has not reached them because it has failed to show them day to day organization and program. The movement as of yet has not developed in detail how to get Black Power. Then in order that twenty two million of us become involved in the movement, the leaders must develop a program that will give the masses organizational power.

In order for any group to become powerful or seize power they must be organized. The Irish, Jews, Italians and others were all people who were organized. The Organizational power means being united into a force, it means being organized in or behind a movement or organization. Organizational power is when the people know the history and their enemies' history and are trained to support the movement and to move all at one time in unity — this unity among the people to move as a black is organizational power. In order to be organized to obtain power the people have to know the program of the movement and have to be united. Then the key question is how do we unite and organize two million African Americans behind a program of a movement.

The first step is to appeal to all segments of Black America to unite behind a practical program. A step towards this was the recently organized New Jersey Black Power Conference but to further wage a practical program the Black Power leaders should unite and form a Black United Front (National Liberation Front). This front after defining the

status of African Americans then should draft a point for point program.

The oppression of the African American is very similar to that of other dark peoples that have suffered from the same type of colonialism. The African American is a colonized African nation held in captivity within the boundaries of the United States. Instead of the United States colonializing an African nation in Africa, it brought its colony within its own boundaries. From the very beginning of slavery to the present, the African American has not been accepted as equal by the caucasian majority. Even during times of reconstruction the caucasian majority was afraid to allow the African Americans end white radicals after the civil was confiscation of the slave plantations owners land to be handed over to the freedmen — divided into forty acres a piece. This would have created an agrarian revolution giving the Black man land. The slogan of the caucasian and white raised and Thedus Stevens even raised the question in the House of Representatives but the majority of caucasians feared that with control of the land and political representation the Black man would form a government of his own. Rather than risk this, many sought either to control the South outright or turn power back into the hands of the whites. Fear of Black control in the South has led to the formation of the Jim Crow system and mass caucasian terror on the part of the KKK.

For years, leaders have protested by various forms against the racist caste system in America but few have concentrated their efforts on building or uplifting the Black Nation. Few have concentrated on help. Many have shun the self help approach, because it was sometimes associated with the uncle tomish slogan of "pull yourself up by your own bootstraps".

Booker T. Washington in the early 1900's was supported by caucasians to spread the concept of "pull yourself up by your own bootstraps" and not to strive for political equality but to accept the concept of separate but equal.

Booker T. Washington thought through the training of technical skills and obtaining of capital, the African American would eventually be respected and accepted by the caucasian. But the caucasian majority didn't want the African American and Washington's concepts soon became known as uncle tomish.

Marcus Garvey in the 1920's improved on Booker T. Washington's concepts and introduced the concept of African nationalism which later became known as Black Nationalism. Garvey felt the African American would never gain civil equality in America and that the only way black people would be protected from racial abuses by caucasians in this country and others, was by forming a strong independent African continental government. His vision was not mess migration back to Africa as often misunderstood but a spiritual and cultural return to Africa, the motherland, by all persons of African descent. He felt if all persons of African descent supported the central government, it would have the power to protect Black peoples throughout the world. Garvey's concept was the formation of Black Zion. He felt that a vanguard was needed to liberate the motherland and form the government. Garvey organized a Black Army for the purpose of liberating Africa, called the "African Legion", he also organized a nurse corps called the Black Cross Nurses, he led the beginnings of a air force, motor cars and bought several ships to transport his army to Africa mainland. Garvey organized the first truly national Black newspaper called the "Negro

World". Through these measures Garvey organized approximately five million African Americans into the U.N.I.A. — The Universal Negro Improvement Association. The Garvey movement began to decline after Garvey was framed, jailed and later deported. Thus the Garvey movement gave a base for a new direction for self help, one of group pride, heritage, unity and power.

The basis of the new self help movement is economic and political unity in order to achieve Black Power. This means supporting African American businesses as creating a move to gain total economic control of Black America; forming our own political conditions to throw out those caucasians in political office in our neighborhoods who don't have our interests at heart. The only problem is unity. For years there has been a contradiction between the house slave (Bourgeoisie) and the field slave (soul brothers).

Since the first major captive revolt by Onesimus in 1800, the house slave has betrayed the field slave. In 1821, when Denmark Vesey planned his revolt, he was betrayed by a house slave; in August of 1831, when Nat Turner took his band of fifty, armed with axes and clubs and within two nights took fifty heads, he was betrayed by loyal slaves but ultimate failure of the revolt was due to the lack of discipline in his troops.

Black professionals betrayed and opposed Garvey, the only mess leader Black America has ever had. In the United States America and the Black Bourgeoisie to survive, the house slave (black bourgeoisie) must join the ranks of the field slave (soul brother).

The Role of the Black Professional In order to understand the Negro college's house about one hundred and fifty thousand, students each year. But yet out of these college's

one hundred and fifty thousand students, comes little talent or personality to benefit the vast majority of African Americans.

Instead of a nationalist elite being produced from the colleges, comes a generation bent on extreme individualism, and assimilating into the caucasian society. As a result, talent, skills and knowledge does not get to the Black community but rather it helps sustain the caucasian society. So instead of developing a generation oriented on helping the masses of African Americans, the Negro college is producing black freaks, someone who has a black body and a white mind. The Negro college in its present sociological role is not serving the Black Nation in its struggle for Black Power but its functioning as a uncle tom whitewashing factory.

E. Franklin Frazier, the noted Black sociologist, analyzed the values of the Negro college in his book, Black Bourgeoisie. The life of the Negro college is almost like that of circus clowns, acrobats, sororities, in their hedonistic and performance like clowns. The Black professional trained in the Negro college develops a mentality of social irresponsibility to the Black Nation. Negro leaders and educators like Dr. DuBois, Marcus Garvey and E. Franklin Frazier are unheard of, unthought of and their memory all but and sometimes shunned. The Negro college encourages assimilation values. One of the main reasons for this is because it's appeal to students is how successful its graduates have been in getting a piece of the pie out of the main part of American life. Instead of producing an intelligentsia to help teach, organize and lead the messes of African Americans, the Negro college is producing a pseudo black bourgeoisie that is only

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WHAT ARE WE STRUGGLING FOR? THE AFRICAN QUESTION

By NUMMO NEWS SERVICE

The Universal Association of Ethnic and Women Position Paper on the National Question. What are we fighting for? What is the future of Black people existing in America? This question has become more and more of a basic issue within the Black Movement in the U.S.

There are three main viewpoints that are common to the struggle to this date. The first is that we are fighting for a "New America" whereby all peoples would be united as one in a socialist society devoid of all racism and exploitation. The second sees Black people maintaining separate, autonomous political, economic, cultural and social communities or city-states based on ujamaa within the context of the U.S. The third sees Black people as a Nation with the right of self-determination, as is the case with the other nations of the world. The dynamics of racism in the United States have been grossly underestimated. Racism has been built into the foundation of U.S. society from its birth as bricks are made with straw.

The so-called "founding fathers" of this country when they spoke of the unalienable rights of men did not consider the African stolen into slavery as human beings who therefore were not considered to have rights to be established upon these so-called giants owned slaves themselves.

The economic system of the U.S. thru the plantation system of the south upon which the northern industrial base was built upon the free labor of African men and women.

To this day African people in America have not been repaid for building the economic foundation

upon which U.S. imperialism now stands.

The living standards of the European society and working class have been qualitatively raised by the free labor before 1861 and the underpayment since of Africans in the U.S.

The white working class which might have been progressive or revolutionary was co-opted and tickled into believing that it was the African people (people of color) who was his enemy. Instead of seeing the antagonisms inside European society both in the U.S. and in Europe.

The European working class has proved time and time again to be reactionary and openly collaborates with the European ruling class against African people. The "draft riots" of 1860 were not solely against the draft but northern European workers attacked in the streets and dragged out of their homes hundreds of Africans who they saw as taking their jobs and moving them out of their "comfortable" homes.

The period of Populism (from the 1880's to the early 20th century) was another case in point. Populism, the movement of small landowners to fight the growing monopolistic tendencies of America was supported by Black people, end Black people played a vital role in this movement. This is until white populists falling back on their racism, turned on them in the eyes of disenfranchisement, ousted them from the Populist Party and the movement and continued, as always, to vote against any progressive measures if they were sponsored by Africans.

In the 1930's Black people fought for the formation and recognition of unions and then were refused membership by these same unions which later were co-opted into the camp of

management 1960's, unions gave financial assistance to the civil rights movement until the movement came "up South" and began to demand jobs, better pay, better living and working conditions and assistance into the unions of African people. In 1968 Martin Luther King was assassinated while helping to lead the struggle for union recognition of Black garbage workers in Memphis.

In Philadelphia, Pa., a home in the Kensington section was completely destroyed by white youths when it was rumored that a family of color was to move into that white working class area.

The dynamics of racism, which is much more ingrained, institutionalized than prejudice and discrimination reach even further than the boundaries of the international scene. In the social, political, educational, and economic achievements of Cuba are testament to the necessity of building a socialist society, racism does exist. One could never tell that there are more than a handful of Black Cubans by looking at the government, the Central Committee of the Party or even the national radio station.

In the 1930's there were numerous incidents of African students being attacked in Bulgaria, Yugoslavia, or in the mother country of socialism, the U.S.S.R. for dancing with white women. In the socialist countries may have progressive or even "revolutionary" laws on the books, racism is still very much alive.

In 1935, Africans around the world were aghest by revelations in the Star and Herald to Benito Mussolini during Italy's fascist invasion of Ethiopia.

Time and time again, the Communist Party U.S.A. has allowed itself to be manipulated on

the "Negro Question" for Russian national interests.

So that what is being said is that one can destroy capitalism and create a socialist state and still find racism healthy, virile and possibly rampant.

So as to what there has been no clarification of what form this struggle for a "socialist America" will take. It has been said that "Black workers must take the lead". The question is as what, and in what form, and in what order. Of what are Black workers to take the lead of? A united front? A liberation front? A party? As what will Black workers take the lead? On all levels of whatever organization? As the army? The cannon fodder? And what form is this "socialist America" to take? What form will it take to ensure that the racism historically rampant within the politically backward European countries is cleared out of the U.S. will be wiped out? It has become a common saying inside the Black community — that "they ain't never gonna legislate morality". In other words, because laws are passed does not mean that individual racism, which reinforces institutional racism, will be destroyed. Institutions do not create themselves, nor do they kill themselves; they are created by man. Non-racist institutions are not created by racist men.

Black people in the U.S. constitute a nation by virtue of the history and oppression suffered by the African in the U.S.; the common culture and life style which we have developed by merely existing here — a culture of resistance to European physical and psychological violent upon us and one of accommodation to those things positive to our existence. Common political and economic exploitation as a people have ravaged on Africans in the U.S. from slavery

to the neo-colonial "anti-poverty" pacification program which suppresses the independence, leadership and political institutions inside the Black Nation.

Not only do Africans in the U.S. constitute a nation, but we are a nation colonized inside of the so-called nation of America. We are a colony. Exorbitant profits are made off Black people thru inhuman overpopulated and over-priced housing. High priced, low quality food and cheap over priced clothing are the same. The only commodity that the Black Nation "exports" is cheap labor. Black people work the longest, dirtiest, lowest paid jobs, are historically the "last hired, first fired". The African Nation as a percentage of the U.S. has provided the United States with its service force. We are its surplus labor — Black unemployment is virtually always twice that of the white unemployment rate. Thirty nine percent of Black youth are not working. This does not take into account those who have given up looking for work. Black men and women railroaded into prison in the U.S. are given penalties for long hours of forced labor.

The economy in the Black Nation is separate but subservient to the main economy of the U.S. There are separate job markets, separate consumer good produced by the larger European oppressor nation specifically for "the Negro" which is neither produced, nor distributed by the African Nation here. All labor is done for the benefit of foreign economies, who pay lower wages and who turn the profit into further exploitation of the colonized nation. Because companies can force African workers into lower wages not as individuals, but as a group, the white workers pay lower standards of white workers are raised on the backs of African people. Thus a

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Women's Question - con't.

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calling is created above which the Black Nation cannot rise above and which the European oppressor uses as its floor or base.

The monies made by Afrikans goes right back into the colonizer's economy because the goods, the shelter and cheap clothing are all produced, distributed and retained by the oppressor or colonization.

In order to allow the colony — the nation of Afrikans in "America" autonomy within itself, the colonizing nation must cut loose its industrial reserve force, let the floor of the white worker fall, and give up the super profits made by the labor in the mills, factories, plants and points of production of Afrikans.

The imperialist continuous need for "grab and gobble" will not allow for the third World peoples continue to cut themselves away from the U.S. and refuse to serve as markets or sources of raw materials and minerals, the U.S. system of racism and capitalism will seek to further exploit the internal colonial market of Black people which has traditionally been its stepping stone to power.

What is the logical solution for a colonized nation oppressed by another nation?

It cannot be the national suicide of Afrikans in the U.S. dividing themselves to "unite" with the white worker, or the more reactionary segment of U.S. society.

Neither can we naively believe that the U.S. with all its ingrown racism and imperialism will peacefully or otherwise give up its political, economic, and social so-called claim to the Black community and still allow it to exist within itself.

National liberation means just that: a nation liberating itself, freeing itself, separating from and destroying all forms of foreign domination, racism, monopoly

capitalism, colonialism, neo-colonialism and imperialism. A nation freeing itself from all forms of oppression.

National liberation must also mean independent nationhood. The establishment of an African Peoples Republic. The term 'national liberation' for Afrikans in the U.S. cannot mean anything else but a nation of people determining its own destiny, becoming self-governing, establishing its own government.

The national responsibilities of African people in "America" is to become self-determining self-governing nation controlling a land base end everything that transpires on that land.

MASS ORGANIZATIONS AND UNITED FRONTS

Being that the Black Nation is basically unorganized, one of the next steps to be taken is the organization of our people along the lines of the major sectors of our society. This is key. The organization of African woman, African youth and African workers into functional units for our peoples liberation will begin to consolidate and mold our movement much tighter.

Black women, Black workers, and Black youth are major segments of the African population and must be organized and mobilized into our national liberation, thru beginning to meet the needs of our communities, creating institutions that speak to our needs of survival and resistance (mere survival is not enough). Mass organizations will be the movement in with our people, will make the movement one with the interests of African people.

Just as no national liberation struggle apart from the masses, outside or in isolation from the rest of the world of color fighting against racism, colonialism and imperialism, neither can any

organization function in isolation from the masses of African people. The Black United Front begins to build more unity within the Black Nation by fostering systematic organizational co-operation around a local and national level.

Particularly on a national level, united fronts can make clearer the principle contradiction of imperialism (the struggle between the haves and the havenots) working through its primary manifestation of racism. The united front will sharpen the awareness of the need of Black people to establish their own self-governing nation.

THE INTERNATIONAL RESPONSIBILITIES

We see the international responsibilities of African people in the U.S. as fighting and destroying imperialism, particularly U.S. imperialism — the seat and mainstay of European domination throughout the world.

As revolutionary Pan-African Nationalists-Black Internationalists we see the first problem in the world is the struggle of peoples of color to throw off racist European imperialism. African-Asian-Latin American peoples are being superexploited by the European peoples.

Even European "socialist" countries have bowed to racial and cultural chauvinism (racism) when it has served their interests. Many times these so-called champions for world socialism have allowed themselves to work hand in hand with imperialist governments to further exploit and oppress Third World peoples. Witness Nixon in Moscow, U.S.S.R. policy in Palestine; USSR policy and China; Stalin and Mussolini.

Colored peoples of the world are the crests of the waves of revolution whereby the Black-Brown-Red and Yellow peoples are the vanguard of real progressive

movement.

Our national responsibility is to free our nation from colonialism and become a self-governing nation. Our international responsibility is to crush racism and imperialism in all forms.

African women in the U.S. must build ties and have complete solidarity with Sisters of the Third World, particularly in this period, with our Sisters fighting on the African continent. MASS ORGANIZATIONS WOMENS AFFRIKAN FRONT

Why a mass organization of African women? There is no part of the nation which is separate from it. What affects the nation affects all parts of it.

"Far from creating divisions the struggle of our women is a sector of the front in the great movement for African emancipation; it is one of our primary goals to speed up the liberation and social advancement of our people.

In this context our women's organizations assume a political character, which demands from every woman conscious and constant militancy, a high degree of political awareness and active participation in national and African activities."

—Ahmed Sekou Toure

—Ahmed Sekou Toure

African women in the U.S., just as Afrikans in general, are generally unorganized around a general purpose.

We must be organized around the liberation of our people. If we are unorganized, undisciplined, and unpolitical then we, who as a group comprise a majority of our people, will be the weakest link of our movement. We must be organized and will attack the most viciously. We will look for our weakest areas and will try to annihilate us, directly or indirectly, at those points.

We all must become involved at

every level of organization and struggle, in all periods of struggle. And we must know why we are struggling and how our particular struggle is important to the movement.

We must organize to fight the bourgeois tendency of "Black Feminism" where women lib is a bourgeois trait of middle and upper class white women who have nothing else to do with their time. It is a family spat between the male and female in the European clan of which we have no part. Women lib is just white women struggling to get a piece of the capitalist pie; the American system — the same system which oppresses Black people.

Our men do not oppress us (nor do Black women oppress Black men). The European dominant nation creates roles to divide us. It creates roles for the Black man and Black woman which are antagonistic towards each other and subservient to it. We may subjectively, incorrectly, react to each other and these roles, but neither one of us has the power to oppress each other.

Our fight is not with the Black man, our fight is with the racist, imperialistic, European system of domination.

The European woman has picked a fight with her man as to who will control the only way she sees us, particularly African women, is as tools to be used for her own ends.

Our primary problem is our nation oppressed by a European nation. Our jobs to organize and be used as tools by the Black Nation to further our national liberation war.

Our job is to move our Sisters to fight for the liberation of all African Children the way we fight for our biological children — on all levels of struggle — in all levels of organization.

Prison Notes - con't.

CONT. FROM PAGE 5

concerned with material accumulation, social acceptance on the part of the caucasian, and personal prestige.

The caucasian knowing that he is keeping the masses of African Americans in a condition of semi-slavery allows part of the choan of the Black bourgeoisie into his chaotic circles so that he can show the world that he is not a racist end trick the masses of African Americans that things are getting better, there are "showhouse niggers". The role of the showcase house nigger is to set the standard of what a "respectable Negro" is and to act as a buffer between the caucasian and the masses of African Americans.

Whenever the masses of African American (field slaves) rebels, the showcase niggers tells them to cool off and have faith in the caucasian. So the element that could train the masses as to how to survive and achieve Black Power is the very element that is opposed to obtaining that goal.

The Black Professional is in a dilemma, finding himself separated from his people, and stopped by barriers of racial discrimination; he is caught in the middle. He must either join the ranks of the soul brothers or perish.

But within the ranks of the Black professional is a growing Black Nationalist trend. The leading spokesman for this trend is Dr. Nat Hare, a Negro of the late Dr. Franklin Frazier, author of "Black Anglo Sexons" end leader of the Black Power Committee which is dedicated to overthrowing

Negro colleges and creating Black universities. Dr. Hare who is an advocate of a "Black Blitzburg" says that the present Negro colleges must be overthrown and Black colleges established in their place. The direction Dr. Hare seems to be going is toward the assimilationist minded Negro colleges into Black Power schools creating strong nationalist pride, history and heritage in the one hundred and fifty thousand

students that enter Negro colleges every year.

If Dr. Hare and the Black Power movement succeeds in doing this the result will be changing the present Black middle class into a Black Nationalist intelligentsia or elite. This would make a reality out of DuBois' plan of a "Talented Tenth". The nationalist talented tenth is not separated or isolated from the mass but comes from the mass and works for the mass. Most Black college students now come from the Black middle class families.

This elite could serve as an intellectual financial resource for the Black Power Movement. The role of the Black elite would be to raise, teach and organize others in the Black community. They could train the Black community in skills of government, self help and unity.

With the Black working class and a part of the Black middle class to support the Black American design programs for survival and Black Power.

Economic and Political Unity

The two major factors lacking in the Black community is economic and political unity. For over forty years, Black Nationalists have been talking about Black Power, unity and supporting Black businesses. One of the major reasons for the failure of the nationalist to support the masses of African Americans into a national self help program since the Garvey movement has been the Black "received resistance" from the Black bourgeoisie or Negro middle class.

The classic example of Black America's contradiction goes back to the 1920's when Dr. DuBois who was then the leading intellectual of the Black bourgeoisie and the N.A.A.C.P. bitterly opposed the "Black Africa" Movement of the most honorable Marcus Garvey. Though both men had similar ideas of going to international Black liberation, they engaged in a bitter conflict over a National solution.

Dr. DuBois had organized a "Pan

African" conference as early as 1915 and the conference had similar objectives as Garvey's 1921 World African Congress. DuBois wanted to place most of our energy on the liberation of the motherland while DuBois was more concerned with achieving civil rights in this country.

The debate lasted for approximately five years degenerating eventually to personal insults. DuBois before he died, in self imposed exile in Accra, Ghana, said he realized that he had made a mistake opposing Garvey.

The Black bourgeoisie — have been caught in its own contradictions of attempting to assimilate, or integrate into the mainstream of racist American society and at the same time having to have to appeal to the Black working class for financial survival.

America being a racist society will not allow the Black bourgeoisie to expand business wise and obtain large capital to become major capitalist. It only allowed certain

"showcase" house niggers to emerge in the Black community by creating the illusion of "you can make it if you try". By the "showcase house niggers" obtaining financial power, helped form the opinion among most of the Black bourgeoisie that if you "lomed" or worked for the man you would get ahead and get some bread. With this philosophy the Black Bourgeoisie became alienated from the Black working class.

But with the emergence of a new Black middle class, the 1950-60 generation, trained with technical and professional skills, the Black bourgeoisie found itself trapped in several contradictions. The main contradiction was having an entire generation, trained in whitey's schools, ready to be assimilated; to integrate in all ways into racist America but finding racist America not ready to or willing to accept them. The contradiction of being qualified to have the status of white

middle class caucasians, but still being treated like slaves, was part of the reason behind the siltin movement of 1960 and the freedom rides of 1961, when Black middle class college students took to the streets to break down the barriers of racial discrimination in public facilities in order to integrate into racism.

The Black masses never suffered from this illusion, because they have always been under the whip of the oppressor, always are the last to be freed, if they are freed at all; first abused and always missed. As a result of the Black masses seeing racist brutality from souther and northern whites against the integrationist efforts of the college students, youth; they began again to turn towards Black Nationalism end separation as a solution. The Black masses have never felt that the caucasians would reform from their racist ways. They have seen the victims of racist lynch parties too long to be tricked into believing that; they never trusted the slavemaster. Now seeing caucasian police brutality beat an innocent woman and a mother in the streets, they were convinced that the only solution, was Black revolution.

The philosophy of Black Nationalism and separation was best articulated for years by the late Baym X. As a result of the failure of integration end the non-violent efforts of Martin Luther King, the Black masses have now turned to the concept of Black Power, articulated by Stokely Carmichael and Rap Brown and "using any means necessary" as a solution.

White caucasian America, not wanting to see the Blackman gain power, has responded with the use of white power and are quickly turning to the John Birch Society, Ku Klux Klan and the Minuteman for solution to keep Black American from gaining Black Power. With Black America moving to gain Black power and White America to stop it from getting power, the U.S.

is on the edge of having a second civil war, this time between the Black and white races. The present situation is a mass scale of the African American to do some new, creative end independent thinking. Never before has the African American had to deal with a plot of Black extermination; there must be a development of a crash program for survival. Such a program must be one of unity because only by being united will Black America survive a race war. How would such a program be organized?

The first thing that would have to be done is to organize black businessmen to financially back the movement and to work with the soul brothers on a cooperative basis. The movement in return would inform the Black community of its supporters and would ruse Black people to patronize these businessmen. Economic boycotts would be very effective especially if situated on a mass scale. In order to create an economic program to benefit the majority of the Black Nation. Black America could not follow the caucasian's economic system of capitalism, but must develop an economic system of its own. Still being a captive nation has must organize the black community on a communal basis making profit or capital benefit the whole, the movement rather than going to and benefiting a select few. This means the Blackman must drop the caucasians' concept of "individualism" and adopt a concept of Black nationalist collectiveness. Nationalism would replace integration individualism, being this new political philosophy; communalism would replace capitalism being the new economic philosophy.

Be the order for the African American to learn the meaning of what Dr. DuBois meant when he said "...A system that enslaves you, cannot free you"...Would take much training because the African American has been well whitewashed to follow the caucasian of life.

TOMORROW HAS BEEN HERE AND GONE

—Meet The Cast

By NUMMO NEWS SERVICE



Jacl Jones Is Gwen Hankins



Steven Scott Is George Hankins



Fran Anderson - Director

TOMORROW HAS BEEN HERE AND GONE, a musical play by Thurman W. Stanback and Semanya McCord will be presented by the Voices of New Africa House Workshop Choir on March 15, 16, and 17 in Bowker Auditorium at UMass, Amherst.

Dealing with the struggles of a black New York family during the sixties, the play examines the motivation behind the riots, burning and looting which took place during the sixties, the affects of the Viet Nam war on black families, and the first suggestions of the migration of blacks back to the south.

The play was premiered as a drama at Bethune-Cookman College in Daytona Beach, Florida in 1969, and was presented by students at Spelman College in Atlanta in October, 1976. The overriding appeal of the play is the expose of heretofore unpublicized attitudes of the black family toward politics and social institutions and the rhetoric employed by these families during their most intimate moments of conversation. At the request of the choir, playwright Stanback has redesigned the play, incorporating a number of scenes which were not a part of the drama to allow for numbers. While observing the Broadway traditions of the musical, new features have been added to the play, the most notable of which is the creation of scenes during which the choir participates not only on stage, but as pit singers, a device employed in the current Broadway hit, THE WIZ.

Thurman Stanback, the playwright, holds the PhD in drama from Cornell University and is a professor of theatre at Florida Atlantic University of Boca Raton. In addition to TOMORROW HAS BEEN HERE AND GONE, he is the author of the plays THE DELICATE THREAD, and A STILL SMALL VOICE IN THE SILENT ARENA.



Thurman W. Stanback

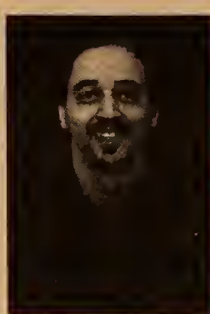
The music for the play has been written by Semanya McCord, a well-known singer and composer throughout New England. She holds the Bachelor of Music degree from Knox College in Illinois and has done further study at UMass. She has composed songs for the Voices of New Africa House Choir and Archie Shepp, the saxophonist, with whom she has recorded as a vocalist. The music of the play is a panorama of Afro-American vocal styles, employing songs in the mode of the blues, gospel, soul and jazz.

The production will be directed by Fran Anderson and choreographed by Melvyn Robinson. Horace Clarence Boyer, the director of the choir, will serve as musical director for the play. The admission fee is \$1.50. The box office of Bowker Auditorium will be open from one to 6 p.m. beginning March 7, 1977.

The public is cordially invited to experience the very latest in music and drama in this production.



Doraleena Sammons Is Lil Mason



Les Anderson Is Lew Hankins



Beareather Reddy Is Dee-Dee Hankins



Opheila Dargan Is Cora Hankins



Rodney Fields Is Benny Hankins



Sandy McLean Is Rev. Coffin



Kelly Wright Is Marlan Welles



Semanya McCord



Carlos Anderson Is Matt Hankins



Alene (Trixe) Greto - Public Relations



Michael Cannon Is Tramp Mason



Valerie Stephens Is Emma Pearson



Oppressions of Woman - Oppresses the Country

Woman - the Ultimate Extention

Ohio and the Boardwalk

Woman the ultimate
extention of the absolute
power
Like an over flowingcup
with energy
of Divine Grace
shaping the universe
like circular
computerized type
Astore house of mind cir-
cles
Rise woman
know that life comes
through you
Realize
that it is you
who carry the life of the
world
For such greatness
you must be weak
to mold the mind of the
strong
You most understand
that the sad distant look
within the vanishing
twinkles
of your eyes
is the price that must be
paid
for the blindness
of your extention
extentions must connect
to find the world
A MEETING OF LINES
A MEETING OF MINDS
A MEETING FOR ALL
TIMES
WOMAN YOU ARE THE
SUPREME SPIRIT
ANNIE CARPENTER



Trails of the Trails

Please come back to us
Why do you stay away so
long
Tell us about that distant
look
Where did you go
Please stay here with us
I will never go away forever
But you see
There is a dimension
beyond that
Which is called three
There is an energy that can
go
Go through blockage
There is a place
Where all connections meet
Far beyond the regions of
Physical mind
It is real
That the shortest distant
Takes the longest travel
It is true
That space and time
Is like a vacuum
Of fluidlike substance
I have been there before
Many times in that small
Infinite space
Where I too became a fluid
And live in a vacuum
Oh, yes
I was in my mother's womb
Space and time
A vacuum of fluid
I lived
I grew
My life source
Was a connection
From my mother to me
Yes
The cord was connected
To my stomach
The center of my energy
My energy source
When my mother's world
was confused
I left, I meant I went away
Through my center
And then the big shock
I was born
I was taken out of time
within space
Where I was protected and
nourished
It was then
When I was expected
To go on my own energy
I was slapped
My life source
Taken away
With shock of my birth
My mind lived
As I went away in search
Of my own vacuum
My own womb
My own universe

Please understand
I live
My mind never did die
It has always returned itself
to you

He lies there in the days
Hot sand and fingers out
obscurity.
smile and wonder if this
man is
Thinking not of me,
Is he thinking at all? I
pretend, pretending that the earth
never
Felt this way before,
I start to speak
So does he
We laugh
His more nervous than
mine.
Sea gulls perch near from
lack of
Movement,



Others ballet with lowered
heads
On lacey waves,
Warped guest houses stare
Shivering from the heat,
The rude shore
Pounds off leggy plers,
The tides chilled grit
Touches our toes.
There are words in
His hands.
Blinding rays close my
eyes,
Maybe now
His thought made easier to
hear,
A gusty shrill
Announces SUN DOWN!
barbara

Mass Struggle - Mass Freedom

Life is precious only when it
liberates
Struggle and oppressors
— must go
Not tomorrow but
yesterday
Malcolm Ilves
El-Hajj, Sojourner Truth
Inspires
Struggle has been the only
way
"Black people what you'll
gonna do?"
The Last Poets shout.
HISTORY

HUMAN RACE
Struggle for change
Real change not chump
change
Real change, not penny,
nickle, and dime change;
change that individuals
fight and kill each other
over
to satiate the need of their
credit card filled holey
double knit pockets

Yes History is nothin' but
change
But who will be the better in
the years to come
STRUGGLE LIBERATE
Human dignity is obtained
only one way

Sometimes...you must kill
Panthers strike only when
life is threatened
LIBERATION is LIFE
The sunsets...the sun rises
time for action
MOVEMENT like the
panther when life is
threatened
Freedom is here, not in
dream

**MASSES
STRUGGLE!**
ANNIE CARPENTER

Don't Let College Interfere With Your Education





BREAK THE CHAIN OF OPPRESSION THROUGH UNITY

NUMEROUS NEWS

A Black News Publication

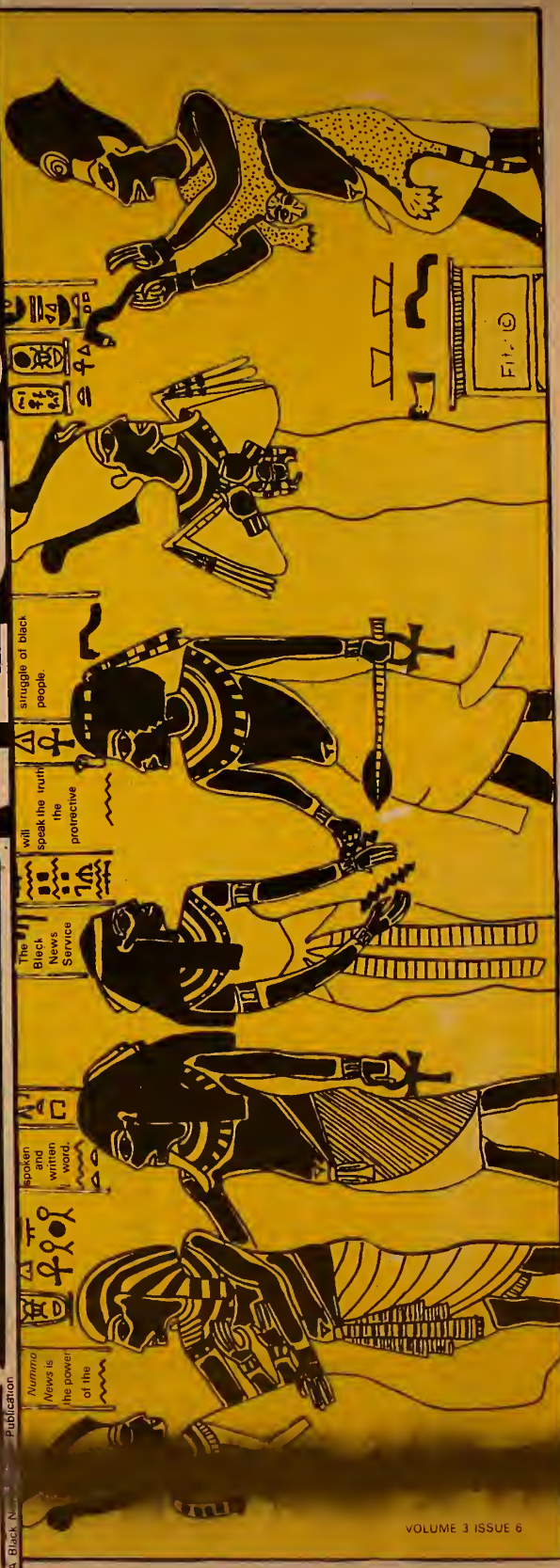
Numerous
News is
the power
of the
word.

spoken
and
written
word.

The
Black
News
Service

will
speak
the
truth
the
protective

struggle of
black
people



Jonetta Cole At Sylvan

by Vukani Magubane

On Monday (March 7), in celebration of International Women's Week, the Sylvan Cultural Society presented Professor Jonetta Cole. She spoke on what it means to be a black woman in America from the perspective of Billie Holiday's life. According to Professor Cole, "Billie Holiday was the single greatest improviser of music in the voice". Billie Holiday cannot be categorized, stereotyped as the "Blues Woman". No single category can contain all of her music.

The distortion of the life of Billie Holiday's life is an example of a long history of "no truths and half truths" that have been created by American society when dealing with black women. The mythical image of the black women as an emasculating, domineering matriarch who runs her mate out is very much ingrained in the minds of many people. The reasons for these

myths and labels is that labels are an important means of manipulation and control. One is apt to blame the victim instead of the exploiter.

Billie Holiday's singing mirrored not only her experiences but the experiences of black women in general. The exploitation of her music is a reflection of the exploitation of black women in America. Her incredible art never received the credit it deserved from American society. Billie Holiday and countless other black women in America are examples that "those who work in America are rarely those who enjoy its profits". Billie Holiday was a source of pride, resistance and dignity. She stood with pride (title she carries Lady Day an example), as she resisted the racist capitalist system to become a great singer. The same pride resistance and dignity is found in black women as they struggle for the survival of their people.



JOHNETTA COLE AT SYLVAN.

Elimination Of Racism In Cuba

A cultural-educational three-day program on "The Elimination of Racism in Cuba and its Significance For Peoples Living in the United States" will take place the evenings of March 30 through April 1, 1977 (Wednesday, Thursday, Friday) at the Hampden Student Center, Southwest Residential College at the University of Massachusetts in Amherst. The activities will start at 7:30 p.m. each night. This event is jointly sponsored and coordinated by eight community and student groups in the Amherst area. The program is a concrete expression of our commitment to understanding, analyzing and combating racism.

The program will open Wednesday, March 30 at 7:30 p.m. with Poetry and Music Workshops. The Poetry Workshop will engage people in addressing such issues as the role of poetry within movements for social change. The Music Workshop will focus primarily on Cuban music — its history and its present-day role and international significance. Both workshops are designed to encourage active-creative participation by all attending.

On Thursday, March 31, beginning at 7:30 p.m. the Cuban film, "The Other Francisco" will be shown. This is an historical-documentary movie about slavery

and racism. It presents two differing historical interpretations of the life and times of a Cuban slave, Francisco.

The final evening's program, to begin at 7:30 p.m. on April 1, will include a dramatic presentation addressing racism and anti-racist struggle, music and a panel forum with three speakers. The speakers will present an historical overview of racism and its elimination in Cuba, as well as a discussion of what significance this might have for people in the United States and for efforts at combating racism in our own country.

The scheduled participants include: Jonnette Cole, John Howard, Irma MacClain, Jorge Medina, Andrew Selkey, Valerie Stephens, and Ora Thorpe.

Programs with details concerning the schedule and program participants will be available beginning March 16 at the following locations: The Commuter Collective office, Student Union Building — UMass, and in Southwest Residential College at MacKimmie Humanity House, Hampden Student Center, Malcolm X Center, and Southwest Womens Center. Programs may also be obtained by writing to the Western Massachusetts Venceremos Brigade, P.O. Box 415, North Amherst, Massachusetts 0105.

FITZ: Graphic Designer For Nummo News



FITZ
Graphic designer for Nummo News

Fitz adds new meaning to the word "growth". He puts everything that is perceptible to his eyes and translatable from his mind down on paper, and here the spirit of his drawings and paintings seem to force critics to take a look at themselves.

As a hard-edge graphic image painter, sculptor, photographer, carpenter and inventor. He is not new to the gallery circuit. In the sixties and early seventies Fitz was doing Black Revolutionary paintings, a social commentary on the Black man's feelings. Much of his work reflects his experience as a graphic designer. His work is characteristic of precision in his hard-edge graphic images. His paintings and prints are simple and their message universal.

The uniqueness of Fitz creations, the bright hues, the flat, sharp shapes, is the explosive rhythm they take on when colors conflict with each other and seem to overpower the viewer both mentally and physically. A good example of this is "conflict in ice cream" it shows two black images of children in our city who are struggling to live in unity. Conflict in ice cream can see their community.

Fitz's work almost all untitled and unsigned (on the front) speaks out clearly, directly and powerfully on its own.

He has worked with community organizations, bringing his work to people who have been left out of the arts. He has murals for the Dunbar Community center and a mural for the Girls Club, in Springfield, Mass. Fitz also has done Murals for C.O.R.E. and the Inner City Exchange.

Using his art as a means of therapy, he worked as an art tutor for the Mansfield training center, in Manchester, Connecticut. He was also an Artist in Residence for the Somers Department of Corrections, Somers, Connecticut.

He has shown in: the University of Connecticut, Storrs, Connecticut; Air and Water Gallery, Williamam, Conn.; Studio Museum of Harlem, New York, N.Y.; University of Mass. Orchard Hill Third World Center, Dickinson House, Black History Week, Amherst, Mass.; Manchester Community College Stairwell Gallery, Manchester, Conn.; Hartford Youth Center Studio Workshop, Hartford, Conn.; Fred D. Wish school Through Young Black Eyes, Hartford, Conn.; Wooden Ships Gallery, Hartford, Conn.; and many more, as I said before, he is not new to the gallery circuit.

Fitz is also a member of the "Connecticut Alliance of Black and Hispanic Visual Artists, and The

National Conference on the Arts. Presently Fitz is directing a Orchard Hill-Central area mural painting program.

On May 8-22, Fitz will be having an art opening at the N'FaFa Gallery in Northampton, Mass., 35 West St. The title of the show is "17 Prints in Checkism". Fitz will have another show in the Fall, October 77 at Herter Gallery, UMass campus.



conflict in ice cream



Panel Discussion On The Personal And Political Perspectives Of 3rd World Women



Madonna Gilbert

A forum was held Tuesday (March 8) on the personal and political perspectives of third-world women on feminism. The speakers included Helen Rodriguez speaking from the perspective of Puerto Rican women, Helen Steward on Black Women, Madonna Gilbert on Native American women and Kathy Huang on the views of Asian women. Third world women not only have to deal with sexism but

also with racism. Third world women face a class position.

From the standpoint of Puerto Rican women the question of feminism has to be discussed "within context of colonialism" according to Helen Rodriguez. "There can be no liberation without national liberation". Black women face the same kind of problem. Freedom and equality have to be looked at from the standpoint of black people, not just black women. For the Chinese women the major problem is also the problem of race. The struggle cannot be differentiated between Asian men and women. The native American women faces a unique situation in that Indians don't live in the main world where a feminist movement is necessary. The traditional culture of American Indians is not male dominated. The idea of male dominance came with the Federal Bureau of Indian affairs. It is agreed that the women's movement has to recognize the unique situations faced by 3rd world women. They not only have to deal with sexism but also with racism. Liberation for them not only includes the liberation of them as women, but it includes the liberation of their people.



Helen Rodriguez

**THE ELIMINATION OF RACISM IN CUBA:
AND ITS SIGNIFICANCE FOR U.S. PEOPLES**

★ MARCH 30 - APRIL 1
HAMPDEN STUDENT CENTER
SOUTHWEST
RESIDENTIAL COLLEGE
UMASS - AMHERST
7:30 (each night)

DATE/TIME LOCATION
MARCH 30 7:30 PM
MARCH 31 7:30 PM
APRIL 1 7:30 PM

Sponsors	Wednesday	Thursday	Friday
AMHERST STUDENT CENTER SOUTHWEST RESIDENTIAL COLLEGE COMMUNITY COLLEGE OF AMHERST HAMPDEN STUDENT CENTER MALCOLM X CENTER SOUTHWEST WOMENS CENTER	AMHERST STUDENT CENTER SOUTHWEST RESIDENTIAL COLLEGE COMMUNITY COLLEGE OF AMHERST HAMPDEN STUDENT CENTER MALCOLM X CENTER SOUTHWEST WOMENS CENTER	AMHERST STUDENT CENTER SOUTHWEST RESIDENTIAL COLLEGE COMMUNITY COLLEGE OF AMHERST HAMPDEN STUDENT CENTER MALCOLM X CENTER SOUTHWEST WOMENS CENTER	AMHERST STUDENT CENTER SOUTHWEST RESIDENTIAL COLLEGE COMMUNITY COLLEGE OF AMHERST HAMPDEN STUDENT CENTER MALCOLM X CENTER SOUTHWEST WOMENS CENTER

**Red Cross.
The Good Neighbor.**

Ethiopian Student Report Stabbing in Northampton

As you very well know from recent reports on the media, the Ethiopian military junta spearheaded by the notorious fascist, Colonel Mengesha Haile Mariam has intensified its repression and genocide against workers, peasants, women, students, progressive soldiers and all democratic forces who stood for the freedom to organize, participate in government and a return to civilian rule. The repression was particularly intensified against suspected members and sympathizers of the Ethiopian Peoples Revolutionary Party (EPRP), an underground party which, ever since, the military seized the state power has been rallying for the establishment of a popular provisional government with mass participation, agitate for a peaceful solution to the lingering but bloody war in Eritrea, and advocate for the reorganization of the resources of the country to combat the widespread famine and poverty.

As a result of this tide of terror and total indifference to the widespread famine, many workers, peasants, students and other sector of the population were forced to go underground and abandon their homes and live in refugee camps in neighboring countries. Hundreds of thousands of Ethiopian and Eritreans live in destitution in the has been in the fore front in exposing this most despicable genocide and violation of human rights. Forums, teachings, fund raising evenings, demonstrations, etc. were conducted throughout the country in an attempt to expose

Sudan and many more in Kenya and Djibouti (French Afar and Issa).

The Ethiopian Students Association in North America and the Ethiopian Women Study Group in North America as part and parcel of the World Wide Federation of Ethiopian Students and put pressure on the fascist junta and its major arms and economic supporter, the United States Imperialism.

As part of this nation wide campaign, the Connecticut-Amherst chapter of Ethiopian Students Union in North America is planning to organize a political fund raising night in May 7, 1977. We appreciate all progressive and humanitarian organizations of the Valley area to help us in making this evening of just cause a success. We will particularly appreciate cooperation in areas of;

- i - contribution of cash or in kind for the preparation of the fund raising night or to be directed to the victims through our World Wide Federation Human Rights Commission. This contribution could take the form of money for making fliers, posters, renting films, inviting speaker, buying food for the fund raising dinner, etc.
- ii - Help organizing, advertising and selling tickets for the evening.
- iii - Give solidarity messages and express your detest for the military government's reign of terror.
- iv - Organize group discussion on this area in particular and Africa and the Third World in general.

We look forward to your success and confirmation of your solidarity to the just causes of the Ethiopian People.

By the Sunday News Collective

Last week an incident of violence and racism occurred in Northampton. The case involves the stabbing of a Puerto Rican outside of Sheehan's Bar. The police have denied that there was any such stabbing. Earlier in the evening there had been a fight at Sheehan's between the same white person who did the stabbing and another Puerto Rican who was a friend of the one who got stabbed. The

Puerto Rican is being charged with assault and battery with a dangerous weapon. The white person is only charged with assault and battery. The hearing on the whole case takes place at the County District Courthouse on Friday, April 1st at 9:00 a.m. As of now there has been a problem with witnesses coming forward. Last week there were two responses to the report who said they had seen what had happened in the bar. And

if necessary would come forward and act as witnesses. Therefore the Puerto Rican Committee for Human Rights is urging that all witnesses either call the lawyer, Bill Neuman at 584-7331, or the Committee at 586-5537. Please help. In addition we are asking that all people come to the hearing on April 1st and demonstrate that there are still plenty of folks who are concerned about, ready to defend and struggle for people's rights.

Community Notes



OPEN GET-TOGETHER - BENEFIT MARCH 26, 7:30 PM

New Unity Workers Alliance will sponsor a benefit for the Fountain Plain strikers on Saturday, March 26, at 7:30 p.m. at the Holyoke Hill Community Building, 350% Tokeneke Road, Holyoke, (see map below). There will be a film, "Union Maids", about organizing in the 1930's, speakers from Local 1536, reports from other ongoing local labor struggles, beer, refreshments, merrill No admission; the hat will be passed for the strike fund.

The New Unity Workers' Alliance was recently formed together with the New Unity newspaper and Western Massachusetts Strike Support Committee and intends to focus on activities such as strike support work, health and safety work, the movement for union democracy, and organizing the unorganized. More information on the work of the Alliance will be available at the benefit.

SUPPORT FOUNTAIN STRIKERS

UAW Local 1536 has been on strike since October at Fountain Plain, West Springfield for salary, better health coverage, better working conditions, and other issues. The strike has been marred by police harassment, scabs crossing the picket line, and a Union Committee that refused to negotiate in good faith. The workers are prepared to continue the strike and need wide labor and community support. Everyone is welcome at the meeting!

POSITION AVAILABLE (UMASS STUDENT FEDERAL CREDIT UNION)

Job Description: Manager, 40 hour/week - Internship - 15 credits
Supervisors: Assistant Manager, Supervisors, tellers and all other operational personnel
AN INTERVIEW IS REQUIRED
Deadline for applications is April 8, 1977
CONTACT: Linda Cote, or Anne Smith at 545-2800.

The Vencemeros Brigade is sponsoring a cultural-educational three-day program on "The Elimination of Racism in Cuba and its Significance For Peoples Living in the United States" which will take place on the evenings of March 30-April 1st at the Hampden Student Center, in the South West Residential College at the University of Mass. On Wed. night there will be workshops on Poetry and Cuban music. Both workshops are designed to encourage active and creative participation.

Issues in Human Oppression And Social Injustice

MacKimmie Humanity House has been for several years concerned and committed to bringing about an awareness and solutions for combating human oppression and social injustice, i.e.: racism, sexism, gay oppression, etc.

This year, MacKimmie Humanity House is sponsoring an academic symposium projected for mid-April. The conference is entitled, "Issues in Human Oppression and Social Injustice: 1977 - A Symposium".

The following topics will be included in the symposium:

- 1. International Women's Movements; Liberation Movements; Third World Current Status; Anti-Imperialist Movements; Education in a Socialist Country; Economics and Politics of Racism; Prisons and Big Business; Marxism and Humanism; Future of Puerto Ricans; Chicanos Update; Issues in Bilingual Education (politics of...)

The symposium will consist of three consecutive days for panel presentations and discussions. We will have at least eight presentations spanned over the two days.

All papers or documents will be collected at the end of the symposium and compiled into a journal format.

Panel Content:
We intend to develop a professional type academic effort revolving around the general themes of human oppression and social injustice.

Guidelines for documents:
1. Combating human oppression and social injustice.
2. No more than ten pages, double spaced.
3. Provide list of resources.

Symposium Goals:
1. To establish a forum to "update" and document issues in human oppression and social injustice.
2. To generate proposals, directions, and solutions....

For more information:
Call "symposium headquarters" (617) 546-9776 or write: 214 MacKimmie Southwest Residential College, University of Mass., Amherst 01003.

Student Activities and the PROGRAM Co

Student Activities and the Student Council Music Committee is proud to present the 5th Annual Black Musicians concert. This year on Friday, April 1, Charles Tolliver, Music Inc. and Strata East All Stars, will present an extended performance from their repertoire of Strata East recordings at 8 p.m. in the Student Union Ballroom.

On Saturday, April 1, Charles Tolliver, Music Inc. and Strata East All Stars, will present an extended performance from their repertoire of Strata East recordings at 8 p.m. in the Student Union Ballroom.

On Saturday, April 2, there will be workshops all day at Hampshire College featuring some of the most noted and best musicians in the field of Black music.

Saturday night, Frank Foster and the Lous Minority, a 23 piece band will present an extended concert. Andy Bey will take place in the Student Union Ballroom at 8 p.m. on the campus of the University. All events will be free and open to the public. For further information, contact Bill Hasson in the Student Activities Office, 545-3600.

The Center for Racial Understanding cordially invites the Five-College Community and general public to a SPECIAL TOPICS WORKSHOP.

Speakers and topics for the event include, from Communication Studies, JON S. CRANE "Ethnic Images and Television", Afro-American Studies Professors JULIUS LESTER "Mechanics of Racism" and ARCHIE SHEPP "Black Music", and Professor RALPH WHITEHEAD of the Journalistic Studies Program.

The two hour workshop will begin at 7:30, March 30th and be conducted in the Center's office located in Moore House, South West Residential College-UMASS. An informal session, with refreshments, will follow.

Information may be obtained from Peler at 253-2858.

Research Of Nerve Gas Resumed

WASHINGTON, March 20 (UPI) — The Pentagon is working to improve its ability to wage war with nerve gas.

The Navy is spending \$1.5 million this year to resume research on a bomb with the code name "Big Eye" that would spread the gas over a square mile. The Army is spending \$2.7 million to continue research on an artillery shell that would mix two harmless chemicals in flight to form nerve gas.

Work on the bomb was canceled in 1969, the year the United States ended its germ warfare program and one year after an incident in which nerve gas drifted 30 miles from a test site and killed 6,000 sheep in Utah. The Army later decided to phase out its Chemical Corps, which, in addition to developing weapons, studied defenses against them.

The Army now has reversed that decision. The reason it cites is a growth in the Soviet Union's chemical warfare capability,

although both nations have signed a treaty renouncing its initial use. "We underestimated the threat and it got us in trouble," a chemical warfare expert said. "We woke up and decided it was a bad story. The Soviets were pushing their capability. Our training wasn't being done and our soldiers weren't capable of surviving in chemical warfare."

The major thrust of this year's program, accounting for \$147 million out of a total of \$186 million, is defensive. Priority has been given to the development of clothing that would protect American troops from Soviet nerve gas. American units do not now have such equipment.

Officials say that production of a "binary" shell that would mix chemicals to produce nerve gas would increase the safety of the nation's stockpile of chemical weapons, which is stored at depots in the United States.

Assata Shakur

ASSATA SHAKUR

On Friday, March 25, black activist Assata Shakur was convicted of murdering a New Jersey State Trooper by an all-white jury. New Jersey superior court judge Theodore Appalyth then sentenced Shakur to life imprisonment.

Assata Shakur had long been the subject of FBI counter-intelligence harassment and had been charged and acquitted on several counts before the state obtained conviction this week.

On May 2, 1973, Shakur and two companions were stopped by state trooper James Harper on the N.J. Turnpike. It is well known that police frequently stop and harass black people on the turnpike, but Harper's testimony was that he stopped Shakur's vehicle for faulty tail lights. The state's case charged that Shakur proved a shootout in which one of her companions and a state trooper were killed.

Harper contended that Shakur started the shooting and that he shot her as she was firing at him from a crouching position outside of the vehicle.

But Shakur testified that she had been shot once as she was in the passenger seat of the vehicle and once again as she attempted to get

out of the vehicle. Two doctors supported her testimony, saying that the location of the bullet wounds were totally unexplainable from Harper's testimony.

Defense attorneys steted during the trial "We don't deny that Shakur was in that car, but she did not participate in any shooting and she did not provoke the incident." Defense attorneys noted that after the killings "the state police fingerprinted every weapon and did not find any of Shakur's fingerprints. Nor could the state police after dusting her fingers, find any evidence that she had fired any weapon.

Despite the conflicting testimony by Harper and the clearly racist jury selection procedure and conduct of the trial, Shakur now faces life imprisonment for a crime that in all likelihood she did not commit. Shakur has already been imprisoned for four years awaiting this trial. Most of that time in solitary confinement. The first three trials on these charges ended in hung juries.

For more information on the case of Assata Shakur, and her continued demands: Contact: Assata Shakur Defense Committee; 339 Lafayette Street; New York, New York 10012.
1-212-673-4177.

America's Secret Police Network

Some might say that such attitudes are typical of the point of view of the police, but there is little about police intelligence officers that is typical of most policemen. Within a police department, the intelligence squad is often as alien as it is within society as a whole. In Baltimore many veteran officers were completely unaware of the existence of the Inspectional Services Division. Fewer still had any idea of the unit's function, and only a small percentage of those who had been fully briefed on its operation. In fact, the Baltimore cops were the only targets of the ISD spying when they went out on strike in 1974; undercover officers from the unit photographed policemen as they walked picket lines outside their station houses.

In Chicago, too, the Red Squad's activities were shrouded from the rest of the police department. Recruits selected to serve in the unit bypassed training in the police academy so that former classmates couldn't identify them later. Senior Chicago police officials claimed to a grand jury that they were ignorant of the Red Squad's activities. But the most bizarre incident occurred in Chicago when Red Squad officers and the cop on the beat in the case of one undercover officer who infiltrated a Chicago group and eventually became its president. He admitted to the Cook County Grand Jury probing police-spying activities that he had specifically urged other members of the most strategic way to place snipers in downtown Chicago was to "keep the blow as low as the greatest number of his fellow officers.

Conspiracy to commit first-degree murder is the worst, but by no means the only, cause of racketeering by police intelligence squads perpetrated by the LEIU. The Chicago Red Squad, for example, carried out a six-year program of burglary, vandalism, and assault in collaboration with a hoodlum gang masquerading as a patriotic group and calling itself the "Legion of Justice." The legion was the brainchild of the late right-wing Chicago attorney S. Thomas Saxon, who in 1967 organized an assortment of local thugs with patriotic pretensions to harass peace groups and serve as the unofficial shock troops of the Chicago Red Squad. From 1967 to 1971 the Legion of Justice carried out a series of break-ins, trashings, and assaults on antiwar groups, often under the approving gaze of Chicago police officers parked nearby in their patrol cars. Members of the break-ins, especially those in which illegal bugging devices were planted, members of the Red Squad served as lookouts while the legion hoods did the actual bugging.

The most common type of criminality among LEIU intelligence squads is illegal wiretapping, which is almost always done with some degree of cooperation from the local telephone company. A former Baltimore vice-squad officer told the Maryland Senate investigating committee that the intelligence squad routinely installed illegal telephone taps with the aid of an ex-cop who worked for the Chesapeake and Potomac Telephone Company. A phone company spokesman denied the charge. In Houston, some police officers who admitted taking part in illegal wiretapping said that the taps had been placed with the full cooperation of the Southwestern Bell Telephone Company and that some 200 phone-company employees as having helped in the illicit eavesdropping. Southwestern Bell denied the charge, although a Bell spokesman said that he should not rule out the possibility that some of the company's 14,000 employees might have violated company policy and taken part in the wiretapping.

This between Southwestern Bell and the Houston law-enforcement establishment are very close. The phone company employs about seventy Houston policemen to moonlight as security guards. Eight phone company officers have commissions as Special Texas Rangers with the full arrest and weapons

powers of state police officers. And fourteen or fifteen of the company's forty-four-man security force are former special agents of the FBI. The lines separating Southwestern Bell from the state police and law enforcement have become extremely thin.

Where phone-company cooperation cannot be obtained through the police old-boy network, the FBI has often stepped in. Chicago Red Squad officers reportedly obtained the help of four Illinois Bell linemen in placing illegal taps after the men were caught by the police in "compromising positions." The "compromising positions" included drunkenness and sexual misconduct, and the linemen were threatened with arrest and exposure if they refused to cooperate.

Telephone companies are by no means the only part of the private sector that aids LEIU intelligence squads. A police textbook on the subject advises intelligence officers to contact in utility companies, airlines, banks, newspapers, bonding companies, private detective agencies, and credit bureaus. The federal Privacy Protection Study Commission recently heard testimony from such companies as American Express and Sheraton Hotels, in which they admitted that they routinely surreptitiously monitor their clients and guests. Police law enforcement officers on a simple oral request, without requiring a court order. However, passage of the 1970 Fair Credit Reporting Act severely restricts the information that a credit agency can release without a subpoena.

Until the April 1971 effectiveness of the Fair Credit Reporting Act, the Baltimore intelligence squad had received the most cooperation of the Credit Bureau of Baltimore, Inc., a local consumer credit agency, in obtaining full access to the personal information in its files. Shortly after passage of the act, however, the Baltimore cops found that an important source of information had suddenly dried up. Several months after the law had gone into effect, Officer Terry Josephson, on the intelligence squad left his \$9,000-a-year job with the police department and became vice-president of United Credit Bureau of America, Inc., one of the largest independent consumer credit agencies in the country, which more than doubled his old salary.

United Credit Bureau of America has files on most citizens nationwide, and Josephson had unlimited access to this information. An intelligence-squad officer told the Maryland Senate investigating committee that Josephson supplied some of this access to the Baltimore police, denied of court order. Josephson benefited that he was serving as an undercover informant for the Baltimore intelligence squad; but shortly after his role was publicized, he resigned his \$20,000-plus-a-year job with United Credit Bureau of America and returned to the police department at his old salary.

In fairness to the LEIU, it should be pointed out that the number of member intelligence squads that recently have actually been caught breaking the law or spying on noncriminal citizens represents less than 5 percent of its membership. Nevertheless, the number of Houston police official, such practices are much more widespread and the recent revelations are only the tip of the iceberg. In one of the more remarkable that any of the intelligence squads at all were caught, given the inherent difficulty of investigating the police, who are also in a unique position to cover up their transgressions. In fact, the probes of the intelligence squads in Houston, Baltimore, and Chicago all encountered the same pattern of police resistance and obstruction.

For example, Prof. Commissioner Pomerleau tried unsuccessfully to halt a State Senate investigation of his department by slapping every member of the investigating committee with a lawsuit. Through the help of a deputy clerk, former Chicago Police Supt. James B.

Conlisk hamstringing a Cook County Special Grand Jury investigating his department. Conlisk insisted on consulting with his lawyer in an adjoining room whenever the grand jury asked for a question, including queries as, "When did you become superintendent of the Chicago Police Department?" and "Did you take an oath to serve and protect the interest of all citizens of Cook County, Chicago?" During the tiresome three-hour grand jury session, Conlisk made thirty-one trips between the hearing room and the anteroom, where his lawyer waited. The grand jury recommended that Conlisk be cited for contempt.

In Houston the Police Officers' Association ran a full-page newspaper advertisement to complain about their new chief, Carroll M. Lynn, who had made the initial probe into the intelligence squad's illegal wiretapping. Enough pressure was brought to bear upon Chief Lynn for his resignation, however, although the investigation, which had been taken over by a federal grand jury, continued.

Police resistance to the probes also went beyond such legal and political maneuvers. In Chicago a state's attorney investigating the police received a report that his own phone had been tapped. A Baltimore newspaper reporter who had been conducting a series of surveillance and other harassment, on three occasions when he returned to his car parked in the police department's parking lot, he found that the tire tugs had been loosened. Police officers called to testify by the State Senate committee investigating the Baltimore intelligence squad said they feared that they had cooperated with the committee. In Chicago some officers who were called in the grand-jury investigation of the Red Squad received the same anonymous telephone message: "We know you have seen the state's attorney, if you don't stay healthy, you'd better not talk before the grand jury."

During the probe a mysterious fire broke out on the eighth floor of the police department headquarters. It seems to have started in one of the filing cabinets containing the Red Squad's files. Other records subpoenaed by the grand jury, such as the Red Squad's intelligence files, had been "routinely destroyed." The Baltimore intelligence squad "routinely destroyed" many of its files on political dissidents since 1964. According to Houston police intelligence officer Lt. J.O. Brannon, other LEIU members destroyed their files when it seemed as though their political-surveillance activities might be investigated.

"After the government seized our files," he said, "Guess what Los Angeles did? They burned almost every goddamn thing they had. Some of the other cities did the same thing. They called it 'purging the files.' We should have done the same thing, but we didn't know that's what you're supposed to call it."

You might also call it destroying evidence of a felony, unless you were merely grateful that such a collection of scurrilous gossip had been consigned once and for all to the flames. But such a celebration of the destruction of the files could be premature. An intelligence officer might be able to state under oath to a grand jury or senate committee that the police department no longer has a dossier on John Doe, but such testimony is no insurance that a copy of John Doe's dossier isn't locked away in the file cabinet of another LEIU-member intelligence squad in a city 3,000 miles away, or, for that matter, that some copies of the dossier haven't been distributed to every LEIU member agency. And there is also no guarantee that, after the investigators have completed their probe of the intelligence squad and have turned their attention elsewhere, the squad will not reconstruct its destroyed files from duplicate copies stored elsewhere in the LEIU network. Investigators who look at police

intelligence-squad lawlessness as a local problem are victims of a shell game. They have never heard of the LEIU, or, if they have, they don't understand it.

America's Secret Police Network This clandestine web of police spies links almost every major city in the United States and Canada. But it is so secret that few people even know it exists and so powerful that it does as it pleases while answering to no one.

In today's society blackmail has replaced physical force as the currency of political power brokerage. J. Edgar Hoover knew the power lies between the men's covers of a personal dossier, and he used that knowledge to build and maintain his empire for almost half a century. The FBI, the CIA, and virtually every other agency given the authority to spy to defend us from foreign or domestic enemies have sooner or later gone off the reservation and used their power to steal our liberties.

As well as the CIA and the FBI, the Law Enforcement Intelligence Unit is a little-known organization; in fact, almost no one has ever heard of it. But its power is incalculable, and its potential threat to our freedom is enormous.

The LEIU links the intelligence squads of almost every major police force in the United States and Canada. Although its members are not sworn in, they work for state and city governments, it is a private club, not answerable to voters, taxpayers, or elected officials. It cuts across the vertical lines of authority of local government, for its members hold certain allegiances to the group that cannot be countermanded by a mayor, a county manager, or even a state governor.

The LEIU organization forms a vast network of intelligence units that exchange dossiers and conduct investigations on a reciprocal basis. Several of the police departments belonging to the group have recently been indicted for illegal wiretapping, burglary, and spying on the private lives of ordinary citizens. The LEIU is, in effect, a huge, private domestic-intelligence agency.

The LEIU is not a secret organization," says Lt. Ray Henry, chief of intelligence for the Long Beach, Calif., Police Department and the organization's national chairman. "The LEIU is so secret that until recently, even its existence was usually denied," says Douglas Durham, a former Des Moines police officer who claims to have worked as an undercover LEIU member for the group. If the LEIU is not a secret society, it may as well be. Several Washington, D.C., lawyers who specialize in personal privacy and civil-liberties cases told me that they had never heard of the organization, even among many police officers, the LEIU is something of a mystery. One former California cop thought the name referred to the Los Angeles Police Department's intelligence squad. And an investigator for a California district attorney's office described the LEIU as "extremely hush-hush, extremely low-profile."

The LEIU's low profile has succeeded in keeping the organization out of public view for twenty years. The group was founded in March 1956 at a secret meeting called by Capt. James E. Hamilton, then commander of the Los Angeles Police Department's intelligence squad, and by several other senior California police officials. Representatives from the state's police and sheriff's departments were invited, but only states attended the meeting and became charter members. By 1967 the organization had grown to include seventy police forces across the United States, and by 1975 more than 225 law-enforcement agencies were involved, including six in Chicago.

"The thing is a monster network," says Lake Headley, a former Los Angeles police officer who belonged to the LEIU in the late 1950s. "It was Captain Hamilton's brain-child. He wanted to take police intelligence away from the FBI. Police departments do the

street-level work to collect information, and Hamilton didn't like the idea of turning it over to the FBI and making them the masters; so he formed the LEIU to circumvent the FBI's network. It was established to form an intelligence network independent of any federal agency. The LEIU is a combination of intelligence and law-enforcement intelligence agency."

The LEIU is divided into four geographic zones: eastern, central, northwestern, and southwestern. Each zone is governed by a chairman and a vice-chairman. Nationally, there are also a general chairman, a general vice-chairman, a secretary, and a treasurer. The national and zone officers comprise a twelve-member executive board, which governs the organization. The LEIU holds national and regional conventions every year. Lake Headley describes the conventions as "big club meetings." They're not very formal, and the LEIU. When applying for membership, a police force must be sponsored by another agency already in the LEIU and must be endorsed by three others. All members are ex-officio members of the LEIU. The LEIU carries out a thorough investigation of the applicant agency and the officers who work for it and will take part in LEIU activities. Finally, the executive board votes on the applicant's admission.

"It's a very selective, very elitist sort of thing," says former member Lake Headley. "In a local intelligence squad you kind of look to the LEIU men to jump into a phone booth and come dashing out in a Superman suit."

The protective cloak of obscurity shielding the LEIU from public view was first lifted last year when the Houston, Tex., Police Department left the organization. Houston police officials announced that their department was resigning from the LEIU after it had received requests from other member agencies for information on the private lives of people with absolutely no criminal connections. In one instance cited by the Houston officials, a California police department asked for a full-scale investigation of a highly respected Houston businessman who had requested a liquor license to sell beer in a chain of grocery stores in California. The inquiry resulted in a phone request for information about the man's investments, business associates, family life, and even his sex habits.

LEIU national chairman Ray Hamilton denied the allegation, describing it as "a bunch of sour grapes." The Houston Police Department didn't quit the LEIU, according to Lieutenant Henry. "They were kicked out of me because they had something like 200 officers indicted for illegal wiretapping. We're not going to put up with that kind of crap." Lieutenant Henry said that he had a postal-registration receipt to prove the Houston Police Department was expelled from the LEIU prior to its announced resignation, and he added that the present Houston chief of police had denied the charges by his subordinates that the LEIU spied on noncriminal subjects.

The self-proclaimed sensitivity of the Houston cops to the privacy of ordinary citizens does seem a bit implausible in view of the department's own record, which has recently come to light. Houston has been the scene of one of the major police-spying scandals of recent years, involving the department's Criminal Intelligence Division, the FBI, and the Southwestern Bell Telephone Company. The affair probably was the cause of Houston's expulsion from the LEIU, although Lieutenant Henry's pious condemnation of the police's illegal wiretapping seems to me what is probably the LEIU's true reason for expelling the Texas cops.

In 1973 Houston elected liberal Democrat Fred Hofheinz as mayor. Hofheinz promptly fired police his campaign promise to replace Houston's hard-line, law-and-order police chief.

CON'T. NEXT WEEK

Admission Standards Proposal Sparks Controversy

By SALIM MUWAKKIL
There is a battle developing here that may decide the future direction of university education in this country.

The University of Illinois-Chicago Circle is proposing to raise academic admission standards — by a Selected Index process — for incoming students. The proposal has unleashed a torrent of criticism.

Those who oppose the proposal contend it is part of a long-suppressed plan to transform the university into an "elitist" institution. Such a controversy has already polarized advocates for both sides in cities such as New York, N.Y., Newark, N.J.; Wilmington, Del.; Philadelphia, Penn.; San Jose and Oakland, Calif.

The Pandulum Swings
In the view of many Bilateral educators the movement toward stricter admission standards indicates the social pandulum is swinging back to the notion that a university should, in fact, be an elitist institution.

"It represents the fact that white people are beginning to 'reclaim' their institutions from what they perceived were the hostile forces that were insidiously lowering the standards of the institutions," explained Professor Anderson Thompson of Northeastern University. "It's racist, plain and simple."

"The university is attempting to break the commitment it made to serve the inner-city. It kicked many residents out of their homes on that commitment it allegedly made to serve them educationally. Now it wants to renege," said Roy Walker, an official of the school's educational assistance program.

Walker said his involvement was as a "concerned community member" rather than as an official on the assistance program. He also said that a rise in standards would disproportionately affect the "minority populations."

The plan's supporters contend it will upgrade the quality of the school.

The school presently accepts any student who has graduated in the top half of any Chicago high school, or who has attained a satisfactory score on ACT college entrance examinations.

Chicago's high school, however, are notorious for the ill-prepared students they produce, and university officials at Circle claim many of these students drop out; but, not before the university has paid enormous costs.

Circle's Chancellor Donald H. Riddle said the drop-out rate has been steadily increasing despite a wide variety of remedial efforts.

"This school has become a 'revolving door' for many students," Riddle said.

He noted that these students find admission easy, but once inside the institution, they find the work too difficult.

"About one in every three students actually gets a degree at Circle," Vice-Chancellor Michael B. Goldstein, told *Blackline News*.

College "Non-Readers"
"Sometimes students sit down and a professor writes something on the board and the student can't even read it," Goldstein noted. "Now, you tell me, what good is it doing that kind of student to be here? What's more, the other students in the class, who may be

seeking university level instruction are slowed up because some students may not be able to read."

He said under the new selected index the school would make an expanded effort to attract students to campus who have a better chance of getting a degree.

Goldstein explained that the University of Illinois' system does not receive state funds in sufficient amounts to allow it to develop an adequate remedial program for ill-prepared students, so the less prepared students are, the more money is extracted from the school's total budget.

In the first quarter of 1976, Circle's student body was 16.1 per cent Bilateral, 6.2 per cent Latino and 62.2 per cent Caucasian. "We have far and away the highest proportion of minority enrollment of any 'Big 10' institution," Goldstein reminded *B.N.*

For Their Own Good
The new standards would require students to attain a certain score on the ACT college entrance examination as well as maintain a certain standing in their high school class.

The national mean for ACT tests is 11.7 and the mean of Circle's 1976 entering students was 16.2. The mean at the University of Illinois' main campus in downstate Illinois was 25.5 in 1976 freshmen.

According to Riddle, "294 of 717 blacks, 93 of 202 Latinos and 187 of 1,931 whites" admitted under present admission criteria would not have been admitted under the proposed standards. That means, non-Caucasian admissions would have been cut by 40 per cent he said. The selected index had been in effect.

"What happens to those students the university kicks out?" asked Steve Jackson, a leader in the Student Suff Association.

"They'll have nowhere to go but out into the streets corners. They have no marketable skills, so they'll most likely be unemployable. It'll be a situation where a whole lot of young people will be out on the streets with no jobs and no place to go."

"But," according to Rebecca Larsen, vice-president of the campus senate, "the city has YMCA Community College and the City Colleges of Chicago to meet the needs of those students who aren't prepared for university education."

Jackson contends, however, that the City college system is already overcrowded.

"The City Colleges can hardly accommodate the students they now have," he declared.

Room For 100,000 More
"The City Colleges of Chicago spokesman Sy Friedman told *B.N.* "We have about 100,000 students currently attending our school and we can use 100,000 more."

The students who claimed we were overcrowded simply didn't know what they were talking about," Friedman said. "We have a competent two-year college system here, and after students graduate they are accepted at any four-year school in the state."

Goldstein noted that Circle and the City Colleges were "developing a closer relationship." He said that relationship would allow the City Colleges to prepare properly prepared students, and that after they graduated from the two-year institution those students would

then get preferred admissions at Circle.

"The City Colleges receive millions of dollars for remedial education. They boast they can deliver a high school education in one year, and they have proven that they can," Goldstein said.

Julio Cortez, a Latino recruiter-adviser, emphasized that the protests against the new standards are a "total community effort — a coalition of Latinos, blacks and poor whites."

Cortez revealed that "the selected index proposal was first submitted in 1969, but at that time, student activism was so high they couldn't get anywhere with it."

He hinted that the proposal may be linked to the elaborate "Chicago 21" plan, which, in essence, proposes to bring Caucasians back into a rejuvenated inner-city.

con't from page 6

Such bold examples pave the way for others to do likewise.

Today, in solidarity, we give tribute to Brother Rema and all freedom fighters like him who waged fierce struggle against great odds. They have proven time and again that nothing can stop a prairie fire that has been ignited for a purpose. Despite the number of warriors killed, wounded, maimed, captured, and brutalized, the Black Liberation Army continues as a mobile, invisible, growing threat to the racist imperialist power structure, its apparatus, and its lackeys. Revolutionaries may die, but the seeds of revolution multiply in the wake of their passing.

The Carter Devolution On The C. I. A.

A CHRONLOGY

Prepared by the American Civil Liberties Union and the Center for National

Prepared by the American Civil Liberties Union and the Center for National Security Studies, March 4, 1977

"We must never again keep secret the evolution of our foreign policy from the Congress and the American people. They should never again be misled about our options, commitments, our progress or our failures."

"We will not," he said in his inaugural Address,

"behave in foreign places so as to violate our rules and standards here at home, for we know that this trust which our nation earns is essential to our strength."

On Candor: If these standards were violated or the laws broken, Jimmy Carter promised to bring the matter before the American public:

"...the CIA ever makes a mistake, I'll be the one, as President, to call a press conference, and I'll tell you and the American people, this is what happened, these are the people who violated the law, this is the punishment I recommend, this is the corrective action that needs to be taken, and I promise you it won't happen again."

On Accountability: Carter promised that he would accept "personal responsibility" for CIA operations to insure that the agency "obeyed the law." His running mate stated that the Administration would:

"press for a specific legislative charter to spell out the powers of the FBI, CIA and other intelligence agencies, and the precise limitations on those powers."

Here, by comparison, is how Jimmy Carter, the President, has dealt with the revelation of the secret payments to King Hussein.

February 16: Carter summons *Washington Post* Executive Editor, Ben Bradlee and reporter Bob Woodward to the White House.

While not stating that the revelation of the Hussein payments would affect "national security," Carter minced no words that he is "distressed" about the impact of the story on on-going Middle East negotiations and that he prefers that the story be delayed or not published. He also indicates that the payments have been stopped. The President wants to be notified prior to publication. Several hours after the meeting, the *Post* informs the President that the story will appear on Friday.

February 18: The *Post* prints the story. White House Press Secretary Judy Powell states that it is Administration policy not to confirm or deny the story but that an intensive review is underway.

"It is the Administration's policy not to comment on — either to confirm or deny — any stories concerning alleged covert activities. By definition any comment would be a contradiction in terms since the operation in question would no longer be covert or secret."

"You should know, however, that almost from the first day of the Administration, senior officials... have been engaged through the National Security Council in an intensive and comprehensive review of all sensitive foreign intelligence activities."

"This review is nearly completed, and on the basis of its findings, the President will make basic decisions concerning the future of such activities, the purpose of which is to protect the security of our country and its people. The object of the review is to make certain that activities are proper, to insure full compliance with oversight procedures by law, and that whatization, done openly is not done secretly."

The Press Secretary sees no inconsistency between this policy

and the Administration promise to reveal "mistakes" to the public. Privately Administration sources indicate that the payments have been stopped.

February 22: President Carter meets with Congressional leaders over the Hussein matter. Reportedly, he tells them that the action by the *Washington Post* was "irresponsible." He voices grave concern over the number of persons in the Administration and in Congress with access to intelligence secrets. He reveals that he has cut the number of White House officials with access from 40 to 5 and requests the leadership to work with him to cut down the number of congressional committees with access to sensitive information from 7 to 1. Senator Daniel Inouye, Chairman of the Senate Intelligence Committee, tries to assuage the President's fear of "leaks" by indicating that members of his Committee are being monitored by the FBI.

On this same day, Admiral Stansfield Turner, Carter's designate for Director of the Central Intelligence Agency, testifies at this confirmation hearing. While assuring the Senate Intelligence Committee that the CIA would conduct operations within the law and conformity with American values, Turner stresses the need for a lighter reign on security. "Cover operations must be handled discreetly," he warns, "people's lives are at stake." He states that he favors one committee in each house to have access to intelligence secrets. Turning to the issue of reform, he indicates that President Carter is satisfied that no laws are necessary to govern the CIA. "The President," says Turner,

February 24: Appearing at the State Department, Carter returns to the subject of access to secret information:

"I was shocked when I took office to learn about the number of different people who had access to highly secret, sensitive information on which the security of the nation depends. There are 75 people on Capitol Hill who have access to this very sensitive material."

Newly the President favors the creation of a joint committee in the Congress.

"I have hopes... that we can get one joint congressional committee with a limited membership to whom we can reveal what is going on in its entirety.... So, we will have test cases in Congress — very small in itself, the Intelligence Oversight Board, III The Attorney General, and let that be it.... We are now in the position that we need to see that our intelligence are becoming reluctant to continue their relationship with us because of the danger of their being exposed in the future."

Asked to comment on the Freedom of Information Act, Carter says that while he favors such laws, he admits that the volume of requests by citizens for information has "a problem" and "the President hopes that citizens can be persuaded to keep their requests to a minimum; that supporters of the legislation will not bring frivolous requests in order to see the act works; and that fewer requests will be made if people trust the government again."

February 27: Secretary of State Cyrus Vance appears on Face the Nation and defends the secret payments as "appropriate."

"The purposes are common purposes. The actions taken are in the interests of the country as well as the interests of the United States. In these cases that have been referred to the best of my knowledge, there was nothing improper or illegal, as the President has pointed out. These kinds of things can not be done in the glare of public publicity and therefore my answer to your question is yes, I do believe it appropriate."

The Seeds Of Revolution Multiply

By National Committee for the Defense of Political Prisoners
Historical Analysis

The purpose of European imperialist invasions into Africa during the 15th, 16th, 17, 18th, 19th and 20th centuries was to colonize African people and to remove valuable natural resources — gold, diamonds, ivory, oil, timber, etc.; and of course Africa's most valuable natural resources — living human beings, African people, for enslavement in other parts of the world.

Everywhere and in every way, we Black people resisted the encroachment of the enemy. We used spears, rocks and captured weapons. Trudging, chained end barefoot to waiting coastal ships, we took our chains and axes, then used them as weapons against our enemy. We fought for and seized slave ships. We continued to resist after we landed on alien shores. We fought in union with Native Americans such as the Seminole Nation, and resisted. We rebelled with Denmark Vessey, Nat Turner and Sojourner Truth. We organized and conducted escapes with Harriet Tubman.

Back home on the continent, Tchaka Zulu and the Zulu warriors resisted the Dutch invasion of South Africa, the Ashanti fought the British in West Africa, the Ethiopians fought the Italians, and the Mau Mau's fought the British in East Africa. Always Black resistance continued against European imperialist aggression. In amerikkka, resistance continued for oppression and violent brutal repression continued. Blacks formed the Oecons for Justice to resist lynchings in the South. The hundreds of murdered and missing remainings of Black people in the sixties saw the advent of revolutionary organizations such as the Black Panther Party that were geared to organizing Black people to defend themselves against the violence of their oppressors.

We restate these clear facts to show the historical and centuries-old resistance of Black people to the violence and oppression perpetrated by amerikkkan fascists. The state has always been, since 1776, a tool for carrying out the orders of the amerikkkan ruling class. In this way, the institutions of the state have always been used to maintain maximum security on all those who have resisted their oppression. These maximum security flash pits are in fact according to amerikkkan constituted law, legal slavery.

Article 13, Section I of the 13th amendment of the constitution states: "Neither slavery nor involuntary servitude, except as a punishment for crime, whereof the party shall have been duly convicted, shall exist within the United States or in any place subject to their jurisdiction." Maximum security penitentiaries are therefore clearly slave institutions that had been tried and tested in 300 years of Black chattel slavery. It is no wonder 75 per cent to 85 per cent of inmates in prisons are Black. For us, slavery is still a very cold reality of our oppression.

A modern slave system has built roads and railroads throughout this country. Industries in prisons make uniforms, clothing, shoes, furniture and fixtures of all sorts. There are large farms cared for totally by convicts. There is not a major forest fire in California that convicts do not fight, at the prison where they are. New drugs are experimented on and the countless victims barely make it outside the walls. Slaves — inmates are expendable. Convict labor-slave labor, has been a major work force in amerikkka and must be emphatically noted that private companies put their labels on goods produced by convicts and then sell them to the public.

Slavery in prisons has been brought to public attention by a long line of brave and courageous warriors from Nat Turner, Denmark Vessey, Cabriel Prosser to George Jackson, Ruchie Magee, Martin Sostre and countless others, events at Attikrikka (just one example out of

many) has shown the world how cruel and inhuman the overseas are and throughout the country. In fact, the world's people are struggling to alleviate these intolerable conditions by whatever means that will be successful. In the 35 year history of the U.S. federal prison system, they have grossed in excess of 896 million dollars in profits from these multi-million dollar slave industries of exploitation, oppression and genocide. In the state of Michigan accrued 14 million in profits from their slave plantations.

We recognize for these reasons and others that all Black and Third World people who are incarcerated are Political Prisoners — victims who have responded to the racist dehumanization and political and economic oppression of their daily lives. Any time a people move to destroy this reality of their daily lives, the fascist state defines it as "crime." We must see that any act against an oppressor can never be a crime but is a clearly legal act in essence they are political acts. They are political acts because they are diametrically opposed to the interest of the racist amerikkkan ruling class (fords, meadows, Rockefeller, Morgans, Hughes, etc.) Based on this understanding we estimate there are at least one to one and a half million political prisoners in amerikkka.

Prisoners of war we see them in this country are revolutionaries who have taken direct action against the monopoly capitalist ruling class and all their lackeys and running dogs (fords, meadows, democratic) state. Prisoners of War are genuine freedom fighters who pose a direct and clear and present danger to ruling class interests; and their incarceration in amerikkka is a necessary step by the fascist to snuff this danger out.

The number of Prisoners of War is a direct correlation to the increase in the form of armed struggle in amerikkka. We have stated that violent repression of Black and Third World people has been a historical reality. Too many of our people here and abroad think that the violence of repression involved in armed struggle is non-existent or either "isolated acts by frustrated, misguided adventurists." Their position is that armed struggle on the part of the oppressed is premature and thus has no legitimacy. We clearly disagree with this position for many reasons. As our late revolutionary comrade, Amilcar Cabral once said: "We believe that each people and leadership should be able to choose the road of struggle that best suits it, but we also expect each people and each leadership to know how to recognize when the road of struggle has arrived because the enemy always fights with every means at its disposal. There will be disputes over whether or not to carry our armed struggle. Within the framework of the national liberation of the peoples, there is no problem of armed or unarmed struggle. There are two kinds of armed struggle; the armed struggle in which the people fight unarmed, unarmed, while the imperialists or colonialists are armed and kill our people; and the armed struggle in which we prove we are not crazy by taking up arms to fight against the criminal arms of the imperialists."

From this concrete statement on armed struggle we look at our own situation and see that those conditions for armed struggle have always been present in the Black community, contrary to the belief our brothers and sisters here and abroad who say these conditions are not present. To our comrades abroad we believe that those of us who do not outwardly support our struggle, we feel it may be because of pressure forced on you by amerikkkan imperialism or your incorrect analysis of the conditions. To our comrades we say that the ability for monopoly capitalism to pollute revolutionary ideas has been its most potent weapon. We are all affected by this cancer although many of us refuse to admit it. Usually it is manifested as social

passivism. This passivism has 2 aspects; one that is totally non-violent and the other that says any form of armed struggle is premature. They say urban guerilla activities will bring overt repression down on the people; as if the 50-75 million Africans who were murdered during the slave trade and the tens of thousands murdered, lynched and raped during the last 80 and 200 centuries in amerikkka, and the thousands of us who are being murdered, brutalized and harassed in our communities and in maximum security prisons 24 hours a day, as if this isn't overt repression! Clearly you would have to be politically unconscious or someone who is using their political rhetoric to mask their cowardice, to say we should not be about inflicting a military consequence on our oppressors. We believe sincerely that our brothers and sisters around the world who have fought revolutionary war against imperialism, fascist dictatorship and who are fighting revolutionary war against neo-colonialism and neo-fascism are deserving of our support and comradeship. Clearly they, like all political prisoners in the universe, have a strategy for self-preservation, a strategy that must entail the physical elimination of those forces opposing their survival. We ask ourselves can we as a people expect that we can be irrevocably respected and support us if we do not have a similar strategy, a strategy of building a Black Peoples' Army through a protracted people's war that is a long hard road to liberation, a road that must surely end in the destruction of our enemy.

This brings us to the question of why we support the B.L.A., but more importantly, why they represent. As we have said, we do not believe that the phenomena of a Black Liberation Army is without historical justification and necessity. We do not believe that revolutionary action as long as it takes a military form has the quasi-miraculous capacity of unleashing a great revolutionary process. But in capital letters: WE ADHERE TO THIS PRINCIPLE THAT REVOLUTIONARY WAR IS THE CONTINUATION OF POLITICS BY VIOLENT MEANS. THAT STRATEGY MUST BE SUBORDINATED TO POLITICS, OR BETTER SAID, THAT POLITICS AND STRATEGY ARE CONJOINED IN REVOLUTIONARY AND GUERRILLA WARFARE.

As another revolutionary comrade, Che Guevara once wrote: "Strategy is not created by geniuses or by generals, but by the development of the productive forces, the logic of events and the weight of history. If the urban masses find themselves without work and are discontent, it is not a question of encouraging them to demonstrate in the streets just to be trampled on by the horses of the police. They should be placed in guerilla units which unexpectedly, here armed or unarmed struggle. There are two kinds of armed struggle; the armed struggle in which the people fight empty handed, unarmed, while the imperialists or colonialists are armed and kill our people; and the armed struggle in which we prove we are not crazy by taking up arms to fight against the criminal arms of the imperialists."

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Our freedom fighters who are incarcerated in maximum security must have our support. Comrades like Sundiata Acoli, Assata Shakur, Timothy Adams, Herman Bell, Albert Washington, Gabriel Torres, Francisco Torres, Anthony Bottom, Pedro Monge, Melvin Kearney, Henry Murray, Sha Brown, Viet Cumberbatch, Robert Hayes, Richard Dhoruba Moore, Robert Vickers, John Thomas, Michael Ashanti Alston, Harold Hodari Simpson, James Guinness, Fred Kamau Hilton, Elmer Geromino Pratt, and all other Prisoners of War who have shown their examples — their dedication and deep love for Black, Third World, and all oppressed peoples.

These comrades must be supported continually, overtly, on the streets, on our jobs, and in our homes. Without the support of Black People, a Black Liberation Army, no matter how many tactical victories it achieves, will not be able to prevent the enemy from defeating it strategically. It must be clear that the Black Liberation Army must enjoy the support of the people! Political organizing in work places, schools, and communities must also have the support of the people.

To our brothers and sisters in the international community; to our revolutionary comrades who represent their nations; we say that you will continue to receive our wholehearted support, but clearly this support must be reciprocal. If you do not take the struggle of Black, Third World and oppressed people in amerikkka as if this is an internal affair of this government. The B.L.A. a late continued reaction end neo-colonialism, and comrades who have fought and won national liberation in Indochina, your struggle has given us tremendous belief that we will be victorious in our struggle against the racist amerikkkan ruling class. We say, comrades, that you have a duty to uphold all the points of the Universal Declaration of Human Rights and the Geneva Accords on the treatment of Prisoners of War.

Some of these rights are: (From the Declaration of Human Rights) — Article 4 — No one shall be held in slavery or servitude; Article 5 — No one shall be subjected to torture or to cruel, inhuman, or degrading treatment or punishment; Article 9 — No one shall be subjected to arbitrary arrest, detention or exile; Article 10 — Everyone charged with a penal offense has the right to be presumed innocent until proven guilty according to law in a public trial at which he has had all the guarantees necessary for his defense; Article 14 — Everyone has the right to seek and to enjoy in other countries asylum from persecution; Article 15 — Everyone has a right to a nationality. No one shall be arbitrarily deprived of his nationality, nor denied the right to change his nationality.

It also can be done by our comrades in Africa, Asia, and Latin America? 1. Political asylum to our imprisoned freedom fighters who wish this nationality is asked. We understand fully that since oppression is a worldwide phenomena that any freedom fighters who are granted asylum have the obligation to work for the nation who is offering this asylum.

2. U.N. Committee to bring to General Assembly the question of oppressed Black people in amerikkka.

3. Exchange of information on the plight of revolutionary Black P.O.W.s wherever they are struggling against oppression.

4. Bring up to the floor of the General Assembly by Ad Hoc Committee of revolutionary and progressive nations, the condition of B.L.A. P.O.W.s and all political prisoners — especially the murders, brutality, and "behavior control" experiments on our comrades.

In the spirit of: Ronell Carter; William Christmas; Mark Clark; Mark Essex; Frank Fields; Woodie Chango Olugbala Green; Fred Hampton; Bobby Hutton; George Jackson; Jonathan Jackson; Melvin Kearney; James McClain; Twyman Myers; Harold Russell; Zayd Malik Shakur; Anthony King White; Al Komboi Butler. Long live the B.L.A. A late continued reaction end neo-colonialism, and comrades who have fought and won national liberation in Indochina, your struggle has given us tremendous belief that we will be victorious in our struggle against the racist amerikkkan ruling class. We say, comrades, that you have a duty to uphold all the points of the Universal Declaration of Human Rights and the Geneva Accords on the treatment of Prisoners of War.

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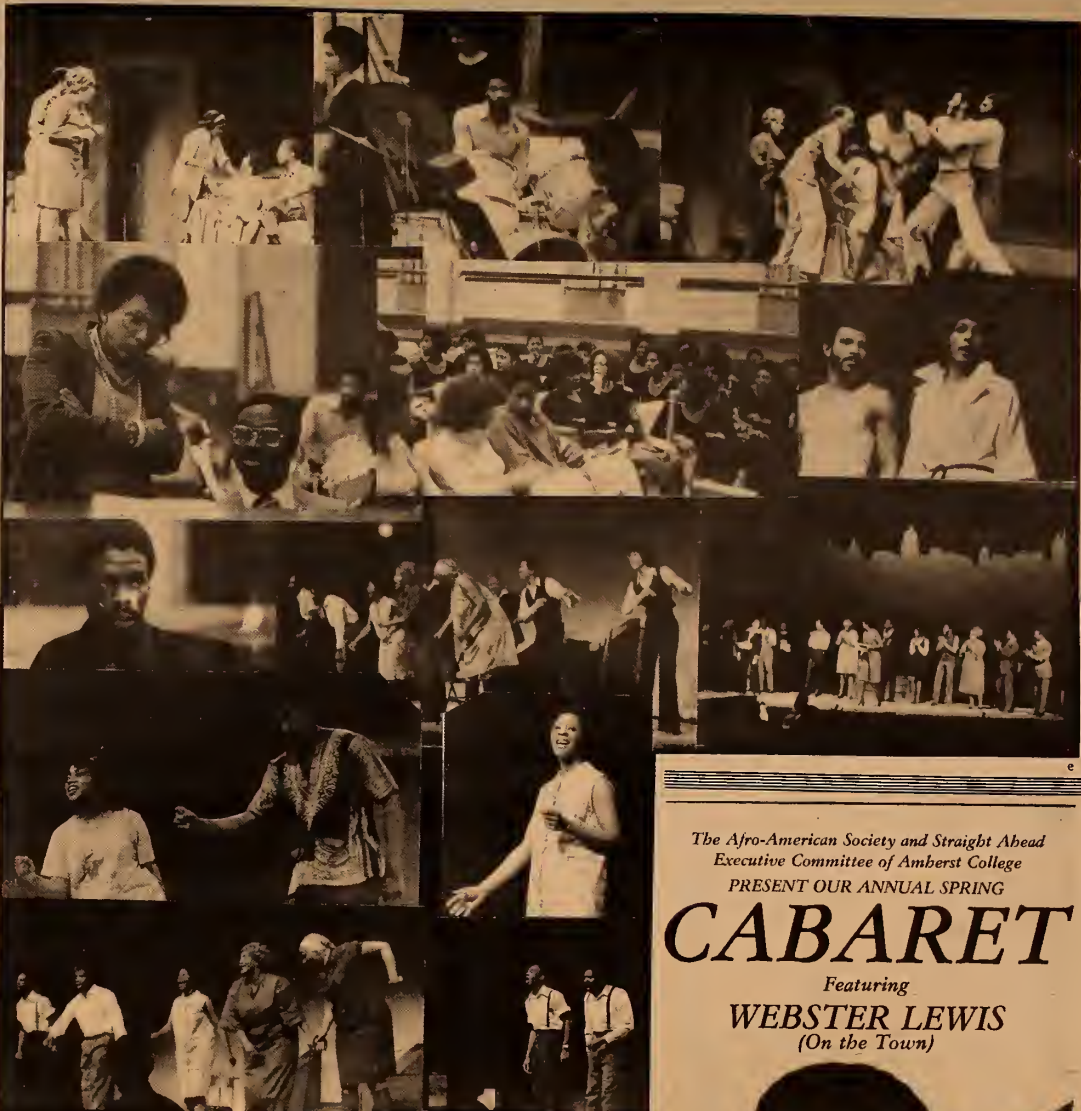
<p>FREE DACAJEWELAH</p>  <p>LIBERTAD PARA DACAJEWELAH</p>	<p>FREE ALL OPRESSED PEOPLE</p> <p>LIBERTAD PARA TODOS LOS PUEBLOS OPRIMIDOS</p>
<p>FREE THE ATTICA BROTHERS AND ALL POLITICAL PRISONERS</p> 	
<p>LIBERTAD PARA LOS ATTICA BROTHERS Y TODOS LOS PRESOS POLITICOS</p> 	

DEMONSTRATE APRIL 2nd 1:00 P.M.
Meet at U.N. Dag Hammersjold Plaza.
March to Governor Carey's office.

MANIFIESTE EL 2 DE ABRIL 1:00 P.M.
U.N. Dag Hammersjold Plaza.
Marche a la oficina de Governor Carey.

Scenes From

TOMORROW HAS BEEN HERE AND GONE



The Afro-American Society and Straight Ahead
 Executive Committee of Amberst College
 PRESENT OUR ANNUAL SPRING
CABARET
 Featuring
WEBSTER LEWIS
 (On the Town)



10 until

Saturday
April 2

Valentine Hall
Amberst College
admission \$3

CENTER FOR RACIAL UNDERSTANDING SPECIAL TOPIC WORKSHOP

- Jon S. Crane Communication Studies
"Ethnic Images and Television"
- Julius Lester Afro-American Studies
"Mechanics of Racism"
- Archie Shepp Afro-American Studies
"Black Music"
- Ralph Whitehead Journalistic Studies
"Media Power and Political Power"

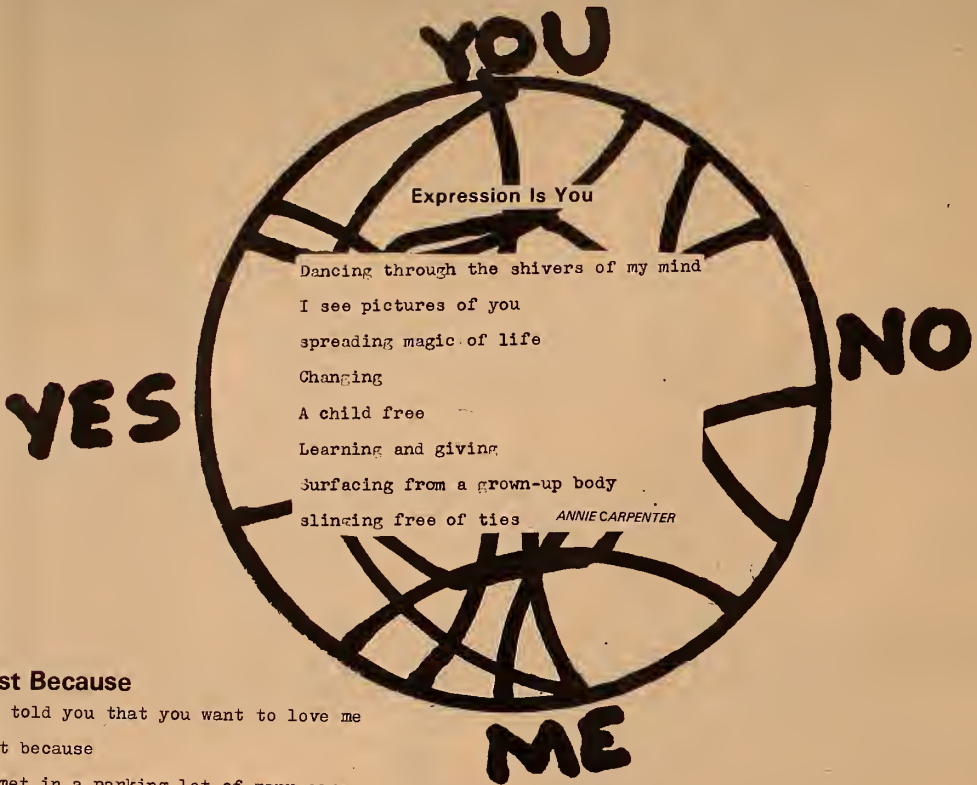
MARCH 30, 1977 7:30
 UNIVERSITY OF MASSACHUSETTS
 THE CENTER FOR RACIAL UNDERSTANDING
 MOORE HOUSE/SOUTHWEST

ATTICA IS FASCISMO

Press Release
 Demonstration in New York City

On Saturday, April 2, a demonstration to call for amnesty for Dacus Jewelash, who is the last remaining Attica brother to be behind bars for an Attica related indictment.
 Earlier this spring, Gov. Gary of New York gave an across the board pardon to all persons currently under indictment for issues stemming from the Attica rebellion in 1971. However, this pardon did not include Dacus Jewelash, whose case was turned over to parole commissioner Edward Hammock and consequently Dacus Jewelash was denied parole for another two years. Buses will be leaving at 7:30AM- 8:00AM from the Campus Center Circle on the morning of April 2nd. Bus tickets, which are still available, are five dollars. For more information, stop by the Veto Coalition office, All Student Union, or call 545-0712.

Where Are You In The Circle?



Just Because

Who told you that you want to love me

Just because

we met in a parking lot of many cars

Just because

we ran through the empty spaces where cars were absent

Just because

I fantasized you as a God and me as a Goddess

running from world to world

Just because

at the break of day

I found my yesterday sitting on a shelf in the back of my mind

and can't tell if we were a dream

Just because

I have shouted my love for you

to every heavenly star

and they shouted love back to me

Just because

I wished you to be a star

so I could then shout my love for you

Just because

Just because

You have told yourself



Zimbabwe

Rivers and lakes,
Large and small
Abound deep and wide;
Distant mountains stretching
Far and high, embrace
Lofty, drifting
Heavenly clouds,
With faithful and fervid
Affection. Minerals
And substances embedded
In affluent, fathomless
Depths, in arable,
Fertile soil, the
Effusive growth of
Abundant yields
Vary with alternating
Seasons. Of various
Sizes and kinds,
Fauna rambles in
Untamed forests: the
Song of countless birds
Breaks the intangible
Silence in delightful,
Melodious tunes.
Zimbabwe, land of hot
Summers and snowless
Winters: its sons and

Episodic, marvelous and

Annie Carpenter



Black News



Black News Service Publication

U.S. CORPORATIONS

IN SOUTH AFRICA

Mobil



VOLUME 11 ISS E 7

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KING SIZE MORE
Coca Cola for you

White Label

The Politicalization Of African Culture

In this new era (70's) of a rising tide of Pan Africanism among the African working class, it is important that the African artists, wherever they may reside, understand the importance of African culture to the Pan African Revolution.

Our culture is rich and can become very revolutionary if properly politicalized. Culture provides the people with continuity. It is part of the super-structure, an institution within itself or any society. Culture is the mass transmitter of ideas and provides the people with the "esprit de corps" necessary to wage a protracted struggle for national liberation.

The cultural revolution that is taking place in all African communities around the world then, is very important. Our cultural revolution must be political and in being political, it must be geared to the complete uncompromising world liberation of all African and all peoples of the world.

So the question is, will African culture be bourgeois or revolutionary?

Being subjugated and oppressed by neo-colonialism, we as a people suffer cultural imperialism, the systematic crushing, manipulating, deluding and controlling our culture to the benefit of the western capitalist world.

Culture projected by the western capitalists world is exported to propagate the cultural ideas of capitalist mentality-life style.

Observing the rising tide of African Nationalist consciousness of the African masses, the imperialists are moving day and night to capitalize and subvert the Pan African Revolution through the manipulation and control of our culture.

Therefore, it's important that African Nationalist revolutionaries everywhere gain control of our culture and interject clear African nationalist viewpoint in it before our culture is turned into a force for counter-revolution under the guise of Pan Africanism.

El Hajj Malik El Shabazz (Malcolm X) said, when the oppressor sees the Black revolution developing, he creates a counter-revolution, the negro revolution, to fight the real revolution. But this is a very subtle move. The oppressor is presently busy creating a false bourgeois "Pan African Movement", of petty bourgeois middle class intellectuals and c.i.a. agents to fight the real African working class-street force revolution that is brewing in the Harlems, Watts and Detroit's of the world.

Real Pan African revolutionaries shouldn't withdraw into a hole, just because you see how the "live" people have the power in the Pan African movement.

We should realize that when the oppressor encourages the middle class to assume the leadership of the Pan African movement, it is because it is weakening and because it is stalling for time.

But this is a good thing as well. We must realize that every thing has it's duality in the historical dialectical sense.

While presently the oppressor is creating a bourgeois cultural revolution in our community, which does not encourage resistance to his power structure, based on a racial and class analysis, it does raise the national pride and self-confidence of our people and helps in the future development of a African Nationalist mass consciousness.

So its important that we understand the relation of present day African culture to our revolution, what happened to it and it's future role.

African culture was suppressed by many slave-colonial regimes in the last 500 years of our enslavement. It was only allowed to flourish when contact reinforced the psychological conditioning of our enslavement. This meant that content was turned inward, playing to the negative aspects of our destructive mentality and social disillusionment with one another

through of course, explaining the root cause — capitalist-colonialist exploitation by a racist state.

Whenever message culture developed, it was suppressed, so message culture had to be well covered which at times, became lost over a period of years.

In the west, this resulted in the formation of a "Blues culture" which has grown into a new Rhythm & Blues (R&B) culture.

For the most part, our culture is still bourgeois, even though there is a conscious movement among African artists to transform it.

To understand the importance of culture in our revolution, we must understand certain things. One is while the former cultural institutions were for the most part destroyed among "New World" Africans, our culture, in essence, was not totally destroyed, it was suppressed.

So, the re-Africanization of African peoples can be explained in dialectical sense. This is important if we are to understand the "New African Cultural Revolution."

The impact of invasion by Europeans upon Africa in the late 15th and early 16th centuries, led to the most traumatic era our planet has ever known. We are still in the traumatic era and will not be over it for some time to come, even long after world liberation.

It is becoming obvious to many third world revolutionaries that when we analyze historical development in a race and class analysis, we see there is a cultural contradiction in the world. That cultural contradiction, historically, has been between European and third world peoples and continues, even today.

So in our case, cultural genocide-imperialism, was the thesis that the European colonialists presented to African peoples particularly those prisoners of war taken to foreign lands.

Resistance; the maintaining of the basic African psych way of life in African communities, was the anti-thesis to cultural genocide.

The westernization of African peoples had in colonial bondage become inevitable, as much as we don't like to admit it. The synthesis is the combination of our traditional resistance to the "European exchange of concepts" and to the positive aspects of our learned experience while under domination of Europeans. This is the essence of the African cultural revolution. To purge ourselves of the negative aspects of our European, capitalist, bourgeoisization but to deal with objective reality that there are positive aspects of our learned experience which can be used to benefit the building of a Socialist New World.

The role of Black artists in the politicalization of the Pan African Nation: For us to understand the role of African artists, in the Pan African revolution, we must understand the role they play socially-culturally and also historically.

Sometimes this is hard to see because our historical continuity (consciousness, psyche), has been tampered with. African peoples, like most Third World peoples, live in the dual reality of having a colonized consciousness (mind) and native indigenous mind at the same time.

This dual reality becomes less confusing as the Third World Revolution comes closer to victory.

The African artists is the traditional African priest-priestess, whose role has been transformed in the contemporary situation. The African artist in the African context, is political, social, economic, religious, spiritual leader or spokesman for the nation at the same time. This is because he "feels", "sees", or "hears", the cultural psyche of our people and is able to transmit (reflect) it back to the people through African content which is Nommo or the word; vibration of the mind, that is in the collective unconscious of African peoples. The African artist times the rhythm within the space (of the people's minds, the tempo of the cultural heartbeat) which produces

the synopation (charismatic connection, interaction) between artist and audience. He, thus, fulfills the role of African priest, his performance being an African experience of call and response from audience. The African artist is the natural charismatic spokesman of our people. He is the symbol of the folk hero and is our cultural nation's representative. But in order to keep from co-opted, the African artist must be a Revolutionary African Nationalist and must reflect the ideology of Revolutionary Africanism, Nationalism-Scientific Socialism thru this media at all times. This is important because being that our people, as most African-Asian peoples, have an oral tradition, ideology or the new way of life will be popularized thru Nommo, the oral word.

Being that the vast majority of our people do not master the foreign languages of English, French, Spanish, etc., because these languages are foreign to our experience and have only been imposed on us in the last 500 years, we as a people, have not developed the written or reading tradition. So, the African artist plays a great role in popularizing the ideology of the All-African People's Party.

The African Artist in this light, is the mass transmitter of the African culture revolution. In order to foster a revolution among African people, the African artist must revolutionize himself, his life style, so that he lives his ideology. Then, and only then, can he be considered revolutionary. This means the new political African culture must start within the ranks of African artists themselves.

African artists are known for stirring fads and dances. The fads and dances started must be highly political. Dances and songs like "Do the Panther" must be created.

Dances that incorporated martial art moves that encourage the development of a new martial African culture must be started. African artists themselves, must return to a revolutionary way of life and repudiate the decadence of western bourgeois culture in their day to day styles.

This is very important because African artists are folk heroes and millions upon millions of African youth world wide, want to be just like them, so what they do end say is very important. Therefore, they must begin to gravitate to the real African revolutionaries, who at this point in history, may not have the popularity of a bourgeois mass media society, because they have engaged in "real" resistance, against the capitalist system. African artists must leave the bourgeois syndrome of middle class Pan Africanists and unite with the coming African working class, street force revolution.

AKBAR MUHAMMAD AHMAD

Idi Amin: Creation Of Western Imperialism

By Chake Amin

The Western press has been presenting a very sinister campaign to ridicule Black Africa while building consensus for the Apartheid regimes in Southern Africa.

The media has been portraying Idi Amin Dada, a man whom they have labelled "The Hitler of Africa" as a Typical African ruler democratically elected by the people of Uganda. To understand the saga of Idi Amin Dada, one has to examine Western Imperialist intrigues in Africa since the launching of the Euro-African slave trade in the 14th century.

To accomplish this despicable crime against humanity, European slavers set up a network of puppet chiefs in the various lands to assure the viability and smooth operation of the supply of slaves.

These puppet chiefs were armed and advised by Europeans. They even gave them religious advice. The Pope sent priests and missionaries. The major part of the history of Euro-African connection is the establishment of puppet chiefs or governments to ensure the exploitation and oppression of Africa and its peoples.

How does Idi Amin Dada come into the picture? In 1971 the president of Uganda, Milton Obote, was overthrown in a coup d'etat led by Idi Amin Dada, a general in the Ugandan Army who was trained by both the British and Israel governments. At the time of the coup d'etat in Uganda. There was an Israeli military mission in Uganda training various sectors of the (Ugandan Armed Forces). The

head of the Israeli military mission was one Colonel Bar-Lew; a close friend and advisor to general Idi Amin Dada "Hitler of Africa."

Colonel Bar-Lew bragged about his role in the 1971 Coup d'etat at the time of the Israeli terrorists raid on Uganda. He claims he supported their interest. They acted before Obote by supporting a Coup d'etat led by their friend, and puppet, General Idi Amin.

There were no denunciation in the Western Press even though some of the present accusations against Amin supposedly occurred during that time.

Why didn't the people in the press echo their cry? The answer is quite simple. A leftist leaving the president was overthrown and a puppet of British and Israel interest was instituted. This was the intent, some kind of action carried out in Chile, in Brazil, in Iran, in Zaire, in South Korea and in Indonesia. Now that their creation has been turned, and his strings are being pulled by other masters the western press begins its lamentations propaganda.

If Idi Amin Dada is the "Black Hitler of Africa" He is the creation of Western Imperialist intrigues in Africa. General Amin is against President Obote because the latter was hostile to Israel and was going to expel the Israelis from his country.

Milton Obote had finally decided that the path to true development for Uganda was socialism. He observed that development in the 20th century only comes through the collective effort of the people. And this can only come about

through the social and economic transformation of the society, from one that catered to the will of Western imperialists to one that served the indigenous needs of the people first, and the international community secondly. The decision by Obote to transform the economy necessitated the establishment of new priorities and new objectives: New friends and new alliances. The Israeli and British interest probably felt that such an overall reexamination of the goals of the

country would be detrimental to isn't brought out in the various reports leave the impression that Idi Amin Dada is a true product of Africa. That he is the natural choice of Ugandans. This the counter insurgency role that the western press play in advancing the objectives of Western Imperialism. While they cement Idi Amin they remain relatively silent on the "White Hitlers of Africa" Jon Voster and Ian Smith. Turn to Page 4.

Univ. Asked To Sell South African Investments

The University of Massachusetts owns stocks and bonds in a number of corporations with major investments in South Africa. These corporations are General Motors, Johnson and Johnson, General Electric, Motorola, Nebisco, Lily Pli, Pfizer, SmithKline Minnesota Mining and Manufacturing, PMC, Newmont Mining, Honeywell, IBM, Exxon, Eastman Kodak, and Goodyear. The University is also considering purchases of Ingersoll Rand and Caterpillar Tractor. The University has spent a total of \$540,558.43 on these investments. We arrived at these figures by comparing the accounts of the University endowment fund of February 18, 1977 with the latest report of the American Consulate General in Johannesburg, Republic of South Africa (Commercial Section).

The South African holdings of these corporations provide material support and legitimacy to a white supremacist regime. The facts of life for black South Africans —

such as 53 per cent of all black children dying by the age of five — can be altered by these corporations. To the contrary, they are bound by the laws of the land and can only strengthen the apartheid system. In fact, the legalized exploitation of black labor helps these corporations make a 17-19 per cent return as opposed to a world average of 11 per cent. Their material interests makes them resist any real reforms.

We must do more than simply hope for change. Points 3 and 4 of the University's "Guidelines for the Investment of the Endowment Fund" state that: "The University will endeavor to take informed and ethical positions whenever it exercises its voting rights as a stockholder and may communicate directly with management when there is evidence that the corporation is not acting responsibly in the public interest" and "When

there is evidence that a corporation in which the University owns stock is persistently engaging in activities that are grossly contrary to these guidelines, the Treasurer, after consultation with investment council, will recommend the sale of that stock." Point 2 states "The University will seek to invest in corporations that have a responsible posture in matters relating to...public health...employment opportunities..." The University's own criteria make these investments unacceptable from a moral and legal point of view.

We therefore request that the University immediately sell its holdings in the above corporations and publicize its reasons for doing so.

For more information call 545-0794 or 584-3862.

The University of Massachusetts South African Support Committee

Fifth Annual Black Musicians Conference

By JON FRANCIS (Bro. Malik)



Frank Foster



MUSIC INC.

Photo by Jon Francis



Charles Tolliver



Loud Minority

Once again Black Musicians converged on the campus of UMass. A star studded weekend of creative music took place this past weekend. Thanks to Bill Hasson of the Arts Council. The Streta East All Stars featuring Charles Tolliver and Music Inc. Performers before a packed house this past Friday Eve at the Student Union Ballroom, around 8:10 p.m. the musical expedition started. From Cancellation

to Impact the high level of energy was felt throughout the entire evening. Such giant as James Spaulding, displaying complete control of the alto sax and flute, a thing he has done for quite a few years. And then there was Omar Clay congas, his driving African rhythms kept wil up with the up tempo trademark of Music Inc. The melodic string section was the icing on the cake and Charles Tolliver took and kept complete control the entire evening. On Sat. aft. workshops featuring some of the most noted scholars and musicians in the field of music took place at Hampshire College. Only to be followed the same evening with a visit by Frank Foster and Loud Minority a 23 piece band with vocalist Andy Bey.

After an almost 1 1/2 hour delay due to a traffic accident. A Loud



Ms. Robinson



Andy Bey



Photo by Jon Francis



Dr. Hellen Armstead Johnson.

Minority finally came and from then on the performance became history. Mr. "Fearless" Frank Foster brought with him such veterans as Bassist Early May, trumpeter Roy Borrows, drummer Charles Prisp and percussionist Roger Blank were just a few. Charles "Mageed" Greenly guest e member of the early Frank Foster sound, being no stranger to the group he made it quite clear when the groove went into e 12 bar blues. The Loud Minority is by far one of the tightest big bands since Fletcher Henderson. The Fifth Annual Black Musicians Conference was a huge success. Charles Tolliver Music Inc., Frank Foster and The Loud Minority will go down in history, this is a fact and Black Classical Music will strive on as long as people like these giants continue to explore and create.



James Spaulding



Minority Horn Section

Progressive Film Series

The Progressive Film Series is sponsored by the Commuter Collective, the commuters' area government at UMass. The Collective asks for \$1.00 donation for each film. The donation covers the cost of the film. The proceeds go to Program Support which we then allocate to various programs who come to us seeking funds. A season's ticket will also be available for \$7.00.

March 31, 1977 - *Angola: The Second War* - 50 minutes. In order to weep through the confusion around what has taken place in Africa, this film is a must. After 400 years of Portuguese colonialism and a struggle of over 14 years, the people of Angola were liberated from the grips of imperialism. In November, 1975, with the withdrawal of the last Portuguese troops, a co-alition government was established. The government consisted of the MPLA (Popular Movement for the Liberation of Angola); the FNLA (National Front for the Liberation of Angola); and UNITA (National Union for the Total Independence of Angola).

The MPLA, the longest standing liberation movement, soon found out that the forces of Portugal and other colonialist regimes (U.S. and South Africa) were still in the country; they were now represented by the FNLA and UNITA who were receiving direct aid from the C.I.A. The declaration of war against MPLA by FNLA in June of 1976 (followed shortly by UNITA) only assured MPLA of the reality that there was still a struggle to be waged for the complete liberation of Angola.

The film presents to us the Angolan people; speaking not only of why they fight, but also of their determination to build a free and independent Angola.

Last Grave at Dlimbaza - 59 minutes. Produced by Nana Mahome, an exiled leader of the South African liberation movement.

At Dlimbaza, a resettlement camp in South Africa, children die so quickly and in such great numbers that graves are dug in *ADVANCE*, so that burial grounds will always be ready to inter their bodies. The film's title refers to those children.

The movie also shows how whites in South Africa and some of the largest American firms make huge profits by exploiting Africans as a source of cheap labor, under what the whites call their "civilized labor policy", which forbids a Black from holding a position higher than a white.

April 7, 1977 - *Attica* - 80 minutes. Written, produced and directed by Cinda Firestone. *Attica* is a highly dramatic documentary account of the September 1971 Attica Prison rebellion which ended in a massacre. In protest over the conditions in the New York state prison over 1500 inmates (maximum capacity: 800) rebelled, took control of prison, held 35 hostages and set up and governed their own democratically run community. A "Declaration to the People of America" was issued and proclaimed in part: "The entire prison populace, that means each and every one of us here, have set forth to change forever the ruthless brutalization and disregard for the lives of the prisoners here and throughout the U.S. What has happened here is but the sound before the fury of those who are oppressed."

The first part of the film shows the conditions inside Attica and explores the grievances and demands of the mostly Black and Puerto Rican prisoners. The armed assault on the prison is then recreated through the use of footage shot by the State themselves including aerial views from helicopters and special footage photographed through the cross-haired sights of firing rifles.

The second part of the film contains highlights of the hearings and offers compelling evidence of the reprisal beatings, torture and killings that occurred after authorities had retaken the prison.

April 28, 1977 - *City at Dawn: Saigon After Liberation* - 60 minutes. One of the most beautiful films on Vietnam ever made. City at Dawn opens with a group of artists creating a statue of Ho Chi Minh the day after the fall of Saigon. Already the people are beginning to call this Ho Chi Minh City in honor of the fallen leader. This change in name symbolizes the hope, longing, and aspirations of the people who have kept their hearts set on liberation through the past thirty years of occupation.

In a remarkable transformation from the fighting of the previous day, the organization of the puppet forces is complete. We are shown the remains of the main air base of the fallen leader. What has happened to these puppet troops? Will they be allowed to return to normal life? Contrary to the "bloodbath" stories of the western media, there were no reprisals on the remaining troops. They were

rounded up, registered, and released to the custody of their families to return to normal life. The war is over, the country liberated, and their job, although it was on the other side, is over. However, generals are held for ideological orientation as we see it at one of the centers. The extreme poverty and the utter destruction of the country-side are the main problems that face the revolutionary government of the country. The country returning to normal, a normal that is now based on the people's control over their own destinies. The closing scenes of the students directing traffic and singing patriotic songs are examples of the fire of life that sparked the struggle of the Vietnamese. This will be to free will ensure their success in the future. The entire spirit of the film is summed up by one of those who Uncle Ho himself, when he said that, "Nothing is more precious than freedom and independence." A remarkable achievement, *City at Dawn* will be a memorable experience for us all. We should not hide from the realities of Vietnam, but view it objectively and learn our lessons.

May 5, 1977 - *Puerto Rico* - 90 minutes. Produced by Cuban Film Institute in cooperation with the Puerto Rican cinema group, Tirabuzon Rojo.

The film is a feature length documentary on that island officially designated as a United States "commonwealth" but which the film contends is actually a colony. The film reveals that almost half of all Puerto Ricans live in New York City, where they serve as a cheap manual force. It also shows Puerto Rico's unique situation as a Third World country with heavy industry, with the proposed "Superport" refinery used as an example of how this industrial development primarily benefits the U.S., with Puerto Rico absorbing the resulting chemical pollution. Structurally the movie is divided into two parts. The first part is a socio-economic analysis of the different classes, social groups and political parties; the second part deals with the island's anti-colonial struggle.

All films will be shown at 8:00 p.m. and 10:00 p.m., Herter Auditorium 231 unless otherwise specified.

For further information call 545-2145, or drop by the Commuter Collective Office, 404 Student Union.

Black Organizers Conference

The Amherst Chapter of the NSBA (National Black Student Association) and the African American Student Society at the University of Mass. is sponsoring a Black Organizers Conference, April 15, 16 and 17th, 1977.

The purpose of the conference is to draw together some of the most active organizers who have survived the 1960's and early 1970's to make an analysis of what is the present condition of black people today and what should be the future directions of the black liberation struggle. Invited guests participants are:

Miss Ella Baker, co-worker of the late Dr. Martin Luther King, Jr. and SNCC (Student Non-violent Coordinating Committee) adviser. Joe Walker, Chairman of the African People's Socialist Party based in Florida and Virginia. Rev. Charles Koen, Chairman of the National United Front of Cairo, Ill., and SNCC activist.

Walter Collins, anti-war-prison activist representative of the National Garry Taylor Defense Committee, New Orleans, Louisiana.

General Gordon Baker, Founder of DRUM and League of Revolutionary Black Workers (LRBW).

Robert Williams, ex-president of the RNA Republic of New Africa.

PROPOSED SCHEDULE FOR THE CONFERENCE

Friday, April 15: Registration 7 p.m. - 9 p.m. Welcoming Remarks. Opening Address: "The Present Condition of Black People in the United States." - Bill Strickland, Prof. UMass. Question and Answer Period.

Saturday, April 16 - 10 p.m. Orientation: Brief Remarks. Workshops: 1. The International

Aspects of Third World Struggles in U.S. - Tran VanDinh-Workshop leader. 2. Strategy & Tactics of Mass Mobilization - Walter Collins-Charles Koen. 3. Political Economy and Black Liberation - Bill Strickland-Lloyd Hogan. 4. The Role of Black Workers in the Liberation Struggle - Gen. Gordon Baker. 12 noon - Lunch. 2 p.m. to 5 p.m. Workshops continue.

5 p.m. to 7 p.m. Workshops, 1. Movement Building - Charles Koen-Walter Collins. 2. The Role of Black Workers in the Liberation Struggle - Gen. Baker-Lloyd Hogan. 3. Students and the Politics of Liberation - Joe Walker-Akbar Muhammad Ahmad-Rob Williams. 9 p.m. Presentations - The Significance of SCLC and SNCC to the Black Liberation Struggle - Miss Ella Baker. Mass Organizing - Walter Collins. New Direction of the Black Liberation Struggle - Robert F. Williams.

Saturday Evening: Workshop reports and collective discussion with Conference Panel.

Sunday, April 17th - 11 a.m. Workshops continue. Those workshops conference participants want continued.

1 p.m. Collective Discussion on Conference Objectives and follow-up. Summation.

The purpose of this conference is to draw together some of the most active organizers to make an analysis of what is the present condition of black people today and what should be the future direction of the black liberation struggle.

For information call (413) 545-2145, University of Mass., Amherst, April 15, 16, 17, 1977.

Jimmy Carter's Daddy

There is a certain prominent person missing from the realm of prominent people. His wife, sons, daughter-in-law, and granddaughters are very much talked about. I haven't ready any magazine, newspaper articles or heard of him on television or radio. I don't know if he is dead or alive, in an insane asylum or what.

Spread the news folks Jimmy Carter's father is missing! Lillian Carter, his wife gets enormous air time, his son Jimmy is president of these here United States. Billy Carter, another son, is famous for refusing to live up to the societal expectations of a man whose brother is president.

Roslyn, the missing man's daughter-in-law is the first lady. His granddaughter, Amy is the first daughter of a president to go to public school. With all this attention focused on Jimmy Carter's family, how could they possibly ignore Jimmy Carter's father. Where is the man?

Do you think it's possible ... Could it be that ... You don't suppose ... Be very quiet ... Come a little closer, let me whisper in your ear. Take a good look at Pres. Carter's facial features, his big lips, his nose. Do you think it's possible ... Could Jimmy Carter's father be BLACK!!

Continued From Pg 2

The African Woman



During the week of April 19 - 25, the Third World Women's Center located at Baker Oorimory will be presenting a series of programs in honor of "The African Woman". They will begin Tuesday night with a poetry reading at the opening of art show displaying works by Black women in the area. On Wednesday night, Or. Frances Welsing, a Black psychiatrist, will speak on "The Conspiracy to Make Blacks Feel Inferior". Earlier in the afternoon, she will hold a workshop for Black men and women on campus on "Strengthening the Relationship Between Black Men and Women".

On Thursday, there will be a poetry reading held by local poets. Friday night, Melba Moore will entertain us with her singing. Moving on to Saturday, you will be fortunate to view an original play written by Diane Hale and performed by UMass sisters entitled, "Distant Voices". Don't miss it! But that isn't all! On Sunday, you will experience a completely unique fashion show entitled "360 Degrees of Fashion". This will feature fashions sewn by local seamstresses in a contest of Black history. Bet you've never seen anything like it! While watching this show, you will be eating from a buffet prepared by - none other than you and the rest of the community. Yes, there will be a real multi-cultural community pot-luck dinner held on this day. Last, but not least, Vinne Burrows will give a presentation on Black history on Monday night.

Please plan to join in on the activities. Look for further details about times and locations of these events.

Workshops On Southern Africa

The U. of Mass Committee for the Liberation of Southern Africa presents two (2) days of events on South Africa (Zania).

April 4th:
All day workshops.
Evening - Teach-in: c.c. Aud. Speakers: David Sebeko-Pan Africanist, Congress of Azania; Themba Vilekazi-African National Congress; Paul Irish-American Comm Party activist on Africa; Nana Seshibe-Pan Africanist Congress; Plathell Benjamin Former U. Mass Prof.; Bheki Langa-Moderator from Committee of Southern Africa.

April 5th:
March & Rally: 12 noon. (Assemble from New Africa House) - march to whitmore to demand...

Workshops on Southern Africa
10 a.m. - Veterans Coalition, Southern Africa, another Vietnam, rm. 168 c.c.
Noon - International Socialists, permanent resolution in Southern Africa, rm. 172 c.c.
12:30 - David Sibeko Plathell Benjamin, U.N. Representative to Azania Human Rights Activist, Lumumba Hut, New Africa House. 1 p.m. - Nana Seshibe, Women in Southern Africa, rm. 168 c.c.
2 p.m. - Bheki Longa, Is peaceful change possible, rm. 170 c.c.

3 p.m. - Themba Vilekazi, History of the African National Congress, rm. 172 c.c.
4 p.m. - National Student Coalition Against Racism, A National Strategy to Get the U.S. Out of Southern Africa, rm. 168 c.c.
The Committee for the Liberation of Southern Africa will have a table set up all day in the campus center for more information on what we are and how people can become more active.

What about the thousands of Africans killed by John Voster and Ian Smith in South Africa, Namibia and Zimbabwe? What about the thousands held in their concentration camps, being subjected to the most savage cruelties developed by man? What about the millions rendered practically dead, though alive, because they are being subjected to a system of racial and economic oppression, calculated to trample and exterminate Black people.

Where is the constant cry of Humanism? Where is the lamentations from the press? Relatively absent. Instead we hear about the dangers in the U.S. supporting army and economic embargo against the apartheid regime in South Africa. The Western press seems to find excerpts from crims. ... hum mitted by whites o ... ucks, provided that they are carried out in the name of Western imperialism.

When The "Hiders of the World" align themselves with Western imperialism, all is well; but when they are on the other side: Perdition.

U.S. OFFICE
SO. AFRICA
BLACK MAJORITY
RULE
SELL RACIST UMASS

Voices Of Disengagement

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Voices of Disengagement

Recent years have seen growing pressure on U.S. Corporations involved in Southern Africa, generated by public exposure of their complicity with the white minority, apartheid and colonial systems of South Africa, Rhodesia, and Portuguese-ruled Africa. Many companies have responded by developing a rationale which seeks to justify their initial investment, continued presence and ongoing expansion in these racially oppressive countries.

The most universal corporate defense raised is the argument that U.S. companies act as catalysts for peaceful and constructive change of the racist systems by investing inside Southern Africa.

There is nothing in the history of South Africa's economic development to bear out these arguments that increasing industrialization must inevitably lead to improvement in the quality of life for everyone. For the black people of South Africa the last 20 years of intensive economic development have also been years of intensifying oppression and exploitation. White-bite wage-gaps widened, pass laws were tightened and extended to cover African women as well as the men and the Bantustan design was used to transform the whole African population into a rightsless "temporary work force" in the "white" areas. The 10 years between 1961 and 1971 set a record for the number of new discriminatory laws passed - 98 of them all based on the intention to perpetuate racial differences.

South Africa now has all the apparatus of a police state...and that framework was being built at the same time as were the great new factories and roads and bridges that heralded economic prosperity.

Despite well-financed attempts by the South African Government and many major corporations to sell the image of the U.S. Corporation as a force for good in Southern Africa the chorus of African and other voices raised to contradict this argument continues to grow. The statements we have quoted below come from people representing a great diversity of background and experience. They have one important common theme - the rejection of the delusion that corporate expansion will lead to significant change in the oppression of the peoples of Southern Africa, and the conviction that the logical response in support of the struggle for self-determination should be immediate disengagement by U.S. business from South Africa.

RESOLUTION:
1) To reject the involvement of foreign investors in this exploitative economic system..."

Black People's Convention Statement, South Africa, December, 1972.

"There has been great publicity given recently to moves by South African business circles and foreign investors in South Africa, ostensibly designed to bring about changes within the existing order. It must be pointed out from the outset that these changes which would consist in the improvement of the social policies of the firms, increment in Black wages and vocational training, in no way affect the basic tenets of apartheid. They are but a devious attempt at perpetuating white domination and maintaining one of the highest rates of exploitation in the world...the disguise of welfare politics...the dubious premise that economic progress and accrued investment will gradually transform and corrode the apartheid system from within...is upheld neither by history nor statistics. Recent

statistics show a widening gap between white and black wages. The earning gap between white and black mine-workers rose from 15.2 to 1 in May 1966 to 17.9 to 1 in 1970. Black wages in the mines did not go up once in real terms between 1911 and 1970.

Ambassador E. D. Ogbu, Chairman, U.N. Special Committee on Apartheid, 1973.

"Dural call for disengagement of foreign investment is supported by a large number of organizations and movements who are against those who advocate violence as the only solution to gain political and social freedom for the millions of oppressed and underprivileged people in South Africa."
Sonny Leon, Leader of the Coloured Labor Party, 1972.

The ANC has long called for the ending of all foreign capital investment in South Africa. We see the economy as essentially structured by a colonial-type relationship between the white minority and foreign capital interests on the one hand, and the African people on the other.

South Africa is an attractive center for profitable foreign investment, precisely because migrant labor in abundance is organized and made easily available to business by the regime as a conscious act of policy...companies are not motivated by the desire to bring employment to the African people or to improve the economic conditions of African workers (but...largely by considerations of profit, their share of the market and the sources of the raw material supplies they require.)
Diver Tembo, Acting President-General of the African National Congress, South Africa.

"The economic boycott of South Africa will entail undoubted hardship for Africans. We do not doubt that if it is a method which shortens the day of blood, the suffering to us will be a price we are willing to pay. In any case, we suffer already, our children are often undernourished, and, on a small scale (so far), we die at the whim of a policeman."
The late Chief Albert J. Lutuli, Nobel Prize winner and President of the African National Congress.

All investments are a direct contribution to the colonial war. But if it is a method which shortens the day of blood, the suffering to us will be a price we are willing to pay. In any case, we suffer already, our children are often undernourished, and, on a small scale (so far), we die at the whim of a policeman."

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At the United Nations we stated that we will consider any agreement between Portugal and these companies invalid. These investments are immoral acts against our people."
Marcelino Dos Santos, Vice President of FRELIMD, New York, October, 1972.

"The apartheid government grows stronger by the day because of its solvency, which it gets from foreign investors. If the government had an economic shock, things might begin to change..."
Mrs. Fatime Meer, Indian Congress of South Africa, January, 1973.

"SASD sees foreign investments as giving stability to South Africa's exploitative regime and committing South Africa's trading partners to supporting this regime. For this reason SASD rejects foreign investments."
Further SASD sees the ameliorative experiments like those of Poloroid as at worst, conscience saving and at best, resultant in the creation of a change-resistant

middle class amongst the few blacks employed by foreign firms."
Statement of Policy of the South African Student Organization (the national Black student organization) 1972.

"The Africans accept sanctions as a price for their freedom and declare as our enemy any person who claims on our behalf that sanctions should be withdrawn to alleviate African suffering through lack of employment. The African National Council calls upon the Security Council and all States which support the cause of human freedom to intensify sanctions."
Methodist Bishop Abel Muzorewa, President of the African National Council of Zimbabwe (Rhodesia) before the UN Security Council, January, 1972.

"Disengagement from these territories (Angola and Mozambique) will no doubt mean financial loss to Gulf, but it will at least provide it with moral leadership and set a valuable precedent for social responsibility among other corporations. This leadership will put Gulf in a position of strength especially at this time when African States are beginning to pose in-



compatible alternatives either investment in Southern Africa or in independent Africa or in other progressive States, NDT IN 8DTH."

Executive Secretariat of the Organization of African Unity at the United Nations, 1970.

"The basic fallacy in the argument of those who hold out any hope of political change through economic expansionism is that they fail to understand a single fact of history: in authoritarian societies economic forces are controlled by political forces, not the other way about.

It is naive to suppose that South Africa's white society would give up its power, its privileges and its present system for a more rapid economic expansion. The change through expansion argument should be seen for what it is - a rationalization to justify what is in the best economic interests of those who employ it. Hard-headed political analysis shows that it is almost certain to be a dangerous delusion."
Colin Legum, born and raised in South Africa and respected author and journalist on African affairs.

"...Reaffirming the inalienable right of the people of South Africa to self-determination and freedom...Condemns the continued and increasing cooperation of certain States and foreign economic interests with South Africa in the military, economic, political and other fields, as such cooperation encourages the South African regime in the pursuit of apartheid in the defiance of the United Nations...Requests States members of international agencies and organizations, particularly the members of the European Economic Community, the General Agreement on Tariffs and Trade and the International Monetary Fund, to take the necessary steps to deny all assistance and commercial or other facilities to the Government of South Africa so long as it pursues its policies of apartheid and racial discrimination and continues to defy the resolutions of the General Assembly and of the Security Council...Invites all organizations, institutions and information media to organize...Intensified and coordinated campaigns in 1973

following goals:
a) Discontinuation of all military, economic and political collaboration with South Africa;
b) Cessation of all activities by foreign economic interests which encourage the South African regime in its imposition of apartheid;
c) United Nations General Assembly Resolution 2025 E (XXVII) 1972

"I believe that apartheid has to come to an end. I believe that America itself, with its industries and business can no longer underwrite apartheid, whether it be General Motors, Chrysler, Ford, 300 other companies that are there. The tide is moving in the direction of freedom and opportunity in the world, not in the direction of apartheid, and I am saying that the United States government ought to declare an economic embargo against the Union of South Africa..."
Rev. Dr. Leon Sullivan, Director of General Motors Corporation "Meet the Press", March 7, 1971.

"To the extent that U.S. corporations are agents which support and strengthen the South African economy they are also responsible for the strength of apartheid. A healthy economy strengthens white control, while imperviousness to economic sanctions, white ability to keep blacks oppressed...If indeed U.S. investment in South Africa assists in maintaining the overall system of white control then the only legitimate demand possible by those wishing to challenge that system is that U.S. companies must withdraw from South Africa."
Timothy H. Smith, Executive Secretary, the Interfaith Committee on Social Responsibility in Investments.

"American business as it increases its economic involvement in South Africa becomes a partner of the South African state as it maintains its control over the great mass of non-white people living within its boundaries. This economic aid has helped South Africa on its way to a self-sufficient economy, has and continues to provide important political and psychological support to the racist system, and now helps the South African economy in its process of

economic, military and political expansion into the rest of Africa....To think that a few remedial changes made by U.S. corporations allowing a few more Africans to get skilled positions and to allow some increase in wages (even as the cost of living goes up) will challenge the pattern of apartheid and minority control is naive of the worst order....Some of us oppose this....Thus we take the view that all sorts of pressure must be brought to bear on U.S. companies to get out of South Africa, and urge truly concerned people to look toward the struggle of the liberation movements and the mass of oppressed peoples for fundamental change in South Africa."

George M. Houser, Executive Director of the American Committee on Africa "An Open Letter to Ulrich Haynes, Jr.", April 18, 1971.
"...I must report that the idea of doing business in South Africa is totally unacceptable; we could not be true to the basic principles on which we run our business and we should lose our integrity in the process. We should have to operate within a social climate where the colour of a man's skin is his most important attribute and where there is virtually no communication between the races; we should be locked into this system. We should have to operate within an economic climate which is deliberately designed to de-racialize and to maintain an industrial hierarchy we should in turn profit from such exploitation and ultimately end up with a vested interest in its maintenance."

Mr. Neil Wales, Managing Director of Wates, Ltd. after visiting South Africa in 1970 and rejecting an invitation to invest in that country.

"Most of us believe that American corporations should totally disengage from southern Africa; that the presence of American corporations in which we are shareholders undergirds the system of racism, colonialism and apartheid which prevails in southern Africa...even progressive employment on the part of American companies will not bring the basic changes in society that we support because of our Christian commitment to freedom, justice and self-determination."
from the report by an ecumenical church team of 14 persons who visited South Africa in October-November.

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Upcoming Events

Coming Up TONIGHT

Lecture in commemoration of Dr. King: "Afro-Aim Religion: Its Political Struggles" Dr. Vincent Harding - Smith College Wright Hall at 8 p.m. Reception will follow.

Post and philosopher Dr. Wilfred Carney will speak on "Education and Race" for Racial Understanding-Moorehouse Faculty Apartment Reception Series: Dr. John Bracey will review Oliver Cox's "Racial Auditorium

Speakers: David Sebeko - Pan Africanist Congress
Thembu Viakazi - African National Congress
Playthell Benjamin - Black Historian
Bhekhi Langa - Committee on Southern Africa
TMDRRDDV April 5
Noon rally at New Africa House. March to Whitmore to demand Jewish self investments in South Africa. Free Earl Brown and Craeman gather.

"Is Black Still Beautiful" Lecture by Dr. Wilfred Carney-Butterfield Lounge - 7:30 p.m.

Martin Luther King Jr. Memorial Week: Rev. Hosea Williams, Dr. Randolph Blackwell, Mrs. Marion Williams - Vocals 8 p.m. S.U.B.

WEDNESDAY April 7
Book review Series: Dr. John Bracey will review Oliver Cox's "Racial Relations: Elements in Social Dynamics" Smith College-Mwangi Center, Lilly Hall - 2 p.m.

Martin Luther King Jr. Memorial Week: A Freedom Seder - 6 p.m.
S.U.B. Film-Let the Church Say Amen - 8 p.m. S.U.B.

MLK Memorial Week-Gospel Night Vernard Johnson, Jessy Dixon and the Jessy Dixon Singers, 8 p.m. S.U.B.

See the magic of Diana Ramos Third World Theatre Image Ensemble performing Here Now, Great God Almighty and Community Poem. Monday, April 11 - 7:30, Buckley Auditorium-Amherst College.

Martin Luther King Jr. Memorial Week!

The Martin Luther King, Jr. Memorial Lecture Series will be presented by the Distinguished Visitor's Program (D.V.P.) on April 5, 6, and 7, 1977 in the Student Union Ballroom, University of Massachusetts. This is the tenth annual series sponsored by OVP. This lecture series commemorates the life and works of Dr. King (January 15, 1929-April 4, 1968) and is scheduled each year during the anniversary of his death. These events remind us of the goals Dr. King possessed: peace, equality, justice and freedom for all.

Dr. King was no dreamer, but he had a dream. He lived in no ivory tower, but he said he had been to the mountaintop. History marks him as the prime minister of a social movement that shook the conscience of the world. He asked to be remembered only as a drum major. From the Montgomery bus boycott to the assassin's bullet, this national hero showed us what man can be, what men should be, and what man must be.

This lecture series begins on April 5 at 8:00 p.m. in the Student Union Ballroom with a lecture presentation by Rev. Hosea Williams and Dr. Randolph Blackwell and a vocalist presentation by Ms. Marion Williams.

Rev. Hosea Williams has traveled extensively in all parts of the nation as a speaker, lecturer, and civil rights leader. In October 1971, he represented the Southern Christian Leadership Conference on a worldwide Brotherhood Tour visiting Senegal, Liberia, Ivory Coast, Ghana, Nigeria, Democratic Republic of the Congo, Zambia, Tanzania, Kenya and Ethiopia, Africa; New Delhi, India; Saigon and Channon Bay, South Vietnam; Hong Kong; and the People's Republic of China. Rev. Williams was invested as the minister of The Martin Luther King, Jr.'s People's Church of Love in 1972. In 1974, he was elected as the Georgia State Representative — 54th District. Rev. Williams worked, marched and suffered with Dr. King during the most difficult days of the 1950's and the 1960's. He is a leader in the struggle for the humanity of all people.

Dr. Randolph Blackwell is the Executive Director of Southern Rural Action, Inc., an organization that helps poverty areas develop a secure economy, focusing on a reliable source of income, through the establishment of small industries owned by the employees. He has been an associate professor of Sociology at the University of Georgia and is currently the Program Director of the Southern Christian Leadership Conference. Dr. Blackwell is the co-author of *THE POLITICS OF ECONOMICS AND COLLEGE BUSINESS LAW* and is

widely published in the fields of civil rights, voter registration, economics and law. He is a board member of the MLK Center for Social Change in Atlanta, Georgia.

Ms. Marion Williams has been described by the *Washington Post* as the reigning queen of gospel singers. She has a staggering gift of improvising melody and is also a very visual performer. This genuine African artist is scheduled to do a segment before the lecturers and to close the lecture presentation with a gospel presentation.

On April 6, the evening begins with a Freedom Seder in the Student Union Ballroom at 6:00 p.m. The Seder is a symbolic meal in which the Jewish people have for

four thousand years celebrated their deliverance from the political oppression of the Egyptian Pharaoh; it is also the origin of the Christian Communion or Eucharist. The story will be retold with songs and readings that the struggle for freedom is never-ending, that the

greatest gospel saxophonist who has ever lived. He has played with the Edwin Hawkins Singers, Professor James Cleveland, Shirley Caesar and many others. He is the first black student to receive a Master of Church Music and Doctor of Musical Arts Degree from Southwestern, the world's largest seminary. "His witness by voice and instrument has been a blessing to our fellowship," said the President of Southwestern, Robert E. Naylor.

will recite excerpts from several famous speeches by Martin Luther King, Jr. These excerpts will be taken from such speeches as the Birmingham Jail Speech, the Memphis Garbage Worker's Speech, and the I Have a Dream Speech.

At 8:00 p.m. also in the Student Union Ballroom, a film will be shown sponsored by the Campus Center Program Council. LET THE CHURCH SAY AMEN - a film by St. Claire Bouma. This film is the story of a Southern boy who goes to the seminary in Atlanta. This boy grows up and accepts an appointment in the racist North. It is a story of the dilemma a young black man goes through in the divinity.

The final day of this tenth annual series is Thursday, April 7, GOSPEL NIGHT, also in the Student Union Ballroom at 8:00 p.m. Vemarr Johnson will open the evening with his "Saxophone for Christ". Mr. Johnson has been hailed as the

greatest gospel saxophonist who has ever lived. He has played with the Edwin Hawkins Singers, Professor James Cleveland, Shirley Caesar and many others. He is the first black student to receive a Master of Church Music and Doctor of Musical Arts Degree from Southwestern, the world's largest seminary. "His witness by voice and instrument has been a blessing to our fellowship," said the President of Southwestern, Robert E. Naylor.

Jessy Dixon and the Jessy Dixon Singers will also be an integral part of this Gospel evening. The *Chicago Sun-Times* has described this group as "a tambourine shaking, hand-clapping, roof-raising outfit, who shout for joy." The group consists of Jessy Dixon, Eliza Harris, Ethel Halczway, and Aldrea Lenox who provide variations on the call-response of this song. This group reaches out into your heart and soul and touch the very essence of your being with their infectious rhythm and absolutely exuberant singing.

The Distinguished Visitor's Program is very excited about this tenth annual Martin Luther King, Jr. Memorial Lecture Series and hope you will come and be part of this celebration. That's April 5, 1977, 8:00 p.m., April 6, 1977, 8:00 p.m., and April 7, 1977, 8:00 p.m. in the Student Union Ballroom in the University of Massachusetts. All the events will be free and open to the University and community at large. We plan to have a "real good time".

The NE Sylvan Cooperative Racism Program presents *South Africa*, a panel discussion. Panelists — Andrew Lukele, South African Refugee Lawyer, Political Economy Professor, Activist. Rhodas Qoqvety, South African Refugee, Activist. Themba Vilakazi, Member of African National Congress of South Africa. Film: There Is No Crisis Here, 7:30 Tues., Dwight Lounge, April.

Mobutu's Racist Regime

By SALVADOR GRAU

The manipulation of the racial issue by the so-called "industrialized" nations of the west is brought into focus by the recent developments in Zaire, a black ruled African nation. Here, since 1965 Mobutu Sese Seko has ruled with the greed and blessing of the United States, Belgium, and France, among others.

Mobutu, as he is internationally known, started in the 1960's as a colonel in the Zairian army and fought for the independence of the country. He met then the man whose country was known as the Belgian Congo. As a result of that struggle, a progressive government was formed, lead by Patricio Lumumba, who, on an operative set up by the CIA, it was later demonstrated was assassinated and substituted with a regime friendly to the previous ruler's interests. Which by the way, whose interests were the United States (happy coincidences).

The situation which evolved from, this peculiar political arrangement did little to correct the ills which under the previous colonial rule prevailed. The new situation is considered in modern day politics as neo-colonialism.

Today, when belligerence sprouts in two important Zairian provinces, the economic investment of the three countries mentioned above (France, Belgium and the U.S.) amounts to over two billion dollars. Small wonder, these three governments were the first to supply the decaying Mobutu regime an injection of arms and money. Not an extraordinary measure in itself, these "industrialized" nations have been materially sustaining the regime since it was put in power, as additional support to prolong its life.

The inherent nature of Mobutu's rule can be best appreciated when one takes into consideration his government although black on the surface it collaborates with the racist South African armies against the Movement for the Liberation of Angola. The struggle was waged to rid (Angola) of Portuguese colonial rule.

The military organization utilized by the Zairian puppet regime to perpetrate the aggression against the Angolan Liberation Movement was a so called National Front for the Liberation of Angola (FNLA). This movement was also lead by a black, but financed by the CIA by way of the Mobutu regime.

Mobutu also included troops in the deal, as a progressive regime in the neighboring country would considerably jeopardize the precarious situation of his home rule.

The "industrialized" countries are conscious of the economic importance of the emerging free nations in the African continent and are in a disposition to do all that is in their power to impede the establishment of governments that respond to other forces than their economic interests. They are willing to allow Mobutus to rein throughout, but are committed to using all the tricks in the book (and on the CIA's repertoire), including mass murder and genocide to Amadeo the Aquino Neto and Patricio Lumumbes from coming into power for the well being of their people.

If black "rule" is required, do it. But take your time about it, as in South Africa and Rhodesia to rein a close a resemblance to Mobutu as possible.

In the local scene the same principle is used.

The main opposing forces are comprised by a progressive movement led by two ex-collaborators of Patrice Lumumba; Antoine Gizenga and Laurent Kabila. The former ex-vice premier during the Lumumba government, and the latter, former leader of the youth of the Congolese movement, also an ex-Lumumba leadeed organization. This armed organization, known as the Lumunbaist movement, operates in the province of Kivu. The political organization operating parallel to this armed movement is the Peoples Revolutionary Party.

During the armed struggle, FNLA struck up an alliance with an organization, receiving South African and CIA support, called UNITA (Unity for the Total Liberation of Angola), which was based in South Africa. The Movement for the Liberation of Angola (MPLA), however, with the support of the masses and foreign allies came out triumphant.

The triumph of this neighboring country, along with international economic troubles and the growth of the opposition forces within, brought to the kneeling position the racist regime of Mobutu.

In the Katanga province, which is the one to have received the most press coverage for two reasons to be brought up shortly, the uprisings have been apparently strict nationalist basis; mainly by the Katangese who were ousted from the province for political reasons after the Mobutu took over. They are apparently returning from their forced exile in Angola to claim their political rights through armed struggle.

Here the Mobutu army has refused on occasions to confront the insurgents. Morale in the military is reported by the western press as "deteriorating" due to the countries economic woes. The real reason is probably the futility that is observed by the Mobutu troops in clashing with the ascending popular forces.

The reasons we would venture to assume are behind the belittlement of the Lumunbaist movement in Kivu, as opposed to the Katangese are an intermediate range publicity strategy delineated by the real governing powers; in case Mobutu is deposed as the government figurehead, the Lumunbaist will not

have been projected as the main force for the forming of a government; and the proximity with Angola, that could well be used to promote the impression that Angola is interfering in the internal affairs of Zaire and there by justifying foreign intervention there.

NEED A JOB?

The Student Activities Office needs a keypunch operator to work 20 hours per week to help out in our office. Typing speed of 60 w.p.m or better required —

If you are interested please come to the Student Activities Office, Room 416 Student Union between 9:00 a.m. and 5:00 p.m. Monday through Friday, except Wednesday when we are open 12:30 p.m.-5:00 p.m.

To: Black Affairs
From: Afro-American Student Society
Topic: On Wednesday, April 6, 1977

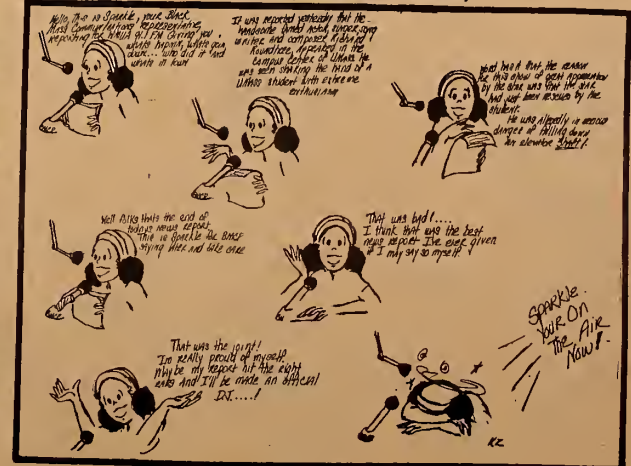
There will be a film-lecture and demonstration on acupuncture, the Chinese method of healing and health care. How end why it is significantly different from western methods? These and other questions will be answered.

The presentation will be given by Brother Akrom Muhammed of the New England school of acupuncture located in Boston.

The film will be acupuncture anesthesia, a very good documentary on the scientific effectiveness of acupuncture over drugs in both minor and major operations.

The second film is on China's Barefoot doctors local medically trained persons, one experienced in China's traditional forms of medicine and in western methods and how they help to provide health care for 80 per cent of China's population.
Time: 7:30 p.m. to 9:30 p.m.

The Chadbourinites by: By: Karien Zachery



There Cannot Be A Change Within A Nation

MAYBE TOMORROW
 This system is against us.
 Racism's might-aged jaws clamp
 down
 on our flight. The caged bird sings
 because it is out of tears.
 Blinded fools stifle and blind
 those who would be free.
 How can we see the light if as
 ascending
 we catch their shit full face?

I am made of blood, bone, flesh,
 and soul.
 All of which I must fight to
 maintain.
 What can They be made of to
 perceive my existence as being
 insignificant?
 My defiance will never turn to
 compliance.
 I will fight
 and answer the systems enigmas
 The heat of anxiety will not wilt my
 soul

Gradualism is climbing on a greased
 perch slowly —
 the longer we take the harder the
 climb.
 We must make an all out powerful
 thrust to reach the top.
 For only from this vantage point
 can we see, understand, and fly.
 We will be free when we have
 collectively
 become tired of catching hell for
 being black.

I sit and think about our lives,
 lives so full of work and strife.
 I ponder immedicable woes,
 Wonder, O wonder why life burns!
 Knowledge pains, innocence pains,
 Life is pain, Life is woe.
 But one day soon my soul will soar
 and I will be free!
 Anthony McAdoo

As the cool majestic wind blows
 evenly over our ebony faces,
 our thoughts begin to flow rhyth-
 matically
 one to another, carrying the same
 refreshing
 substance as the breeze en-
 compassing us.
 I become elevated with the
 smoothness
 of your being,
 and your face beams in the
 presents
 of my life.
 A fire rages within us
 with flames of the purest colors;
 knowledge, truth and un-
 derstanding.
 The constant wind maintains its
 persisting
 breeze, causing our spirits to rage
 and we quickly set a blaze those
 around us,
 bringing our ebony smiles that
 reflect the
 beauty of e rich earth.
 Allah grows and flows and we
 become
 wholesoma.



Letter from a *Companere Cousin* in *Guenebecoa, Le Habena*, to her *Woman Cousin* in *Morent Bay, St. Thomas*, just across the water, in *Jamaica*.

to be cousins
 and all that, Sylvia love,
 but the distance far, nuh,
 and e whole haep o' water
 under bridge, as them say.

Things, here, not the same as
 when I lef' you, back there
 and come to Guenebecoa,
 as a l'i gal, long time, nov.
 No, cousin! Tha trut' is
 things change e lot.
 Everything change e lot,
 since then, you see.

You wouldn't able imagine
 just how much.
 You would have to be here,
 from long time
 to know how much.

That long-foot horse not
 no ordinary horse, you know!
 A real chance-taker from way back.
 Whan him say a thing,
 him mean it.
 Plenty times, him do it,
 long before head or body say it.
 And you know, that confuse
 enemy ridar and triand, same time.

I used to say him mad, bad, bad.
 Now, I know better.
 Is so him mind stey, free-up.
 I know that is the others
 who really lost if them own,
 those who standing up
 same plect, not moving
 go anywhere, same so,
 morning, noon and night.
 This place is one horse,
 I tall you, pura, tough,
 so-so horse, all the way.
 Selamandar country, too.

So, as I was telling you:
 things change a lot.
 Everything change a lot,
 since than, you see.

You wouldn't able imagine
 just how much.
 You would have to be here,
 from long time
 to know how much.

Anyway, I can tall you
 one thing: I feel more
 lika ma natural self, now.

How you, these days?
 Anything really new,
 back thera so?
 You menaging, ell right?

Them still advertising
 the Island, as if it was
 free plecta o' pussy?
 You own schooner,
 live shipmate,
 crew,
 grand grab,
 grog,
 port o' call,
 crebs that don't walk
 backweys or sideways,
 skin-diving,
 rapids f'negate,
 exploring, at ell hours,
 limbo right step into down,
 and book in Miami
 whera you money safe
 and don't never reach
 the l'i exotic dirt
 in the tropical sun.

Honest, Sylvia,
 I don't know how things stay
 with you, right now,
 but I can imagine
 it must be the same,
 like how I don't hear
 say that the tuna change.

Things tough hara, too, yes,
 but I can tall you ona thing
 f'sure: all the lend belong
 to we, and, on top o' thet,
 I feel more lika me natural.
 Andrew Salkey
 How you, these days?

To my brothers and sisters
 By Chaka Zulu
 Those of you who say that other
 black people are stuck-up
 because, they see you every-
 day, or walk by you without
 speaking, I have a question
 for you: Have you ever considered
 speaking first?

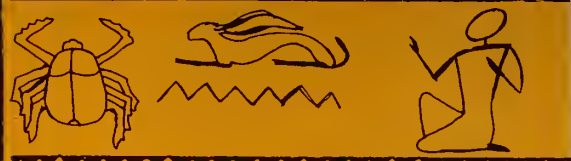
They Wanted It All
They Wanted Our Minds
They Played With Our Spirit
They Tried To Copy Our Arts
They Wanted To Be Black
When They Died They Died White
And Wanting
Annie Carpenter
 © 1977

**Give
 the
 world
 a little
 gift
 today.**

Without A Change Within Awareness



Summit NEWS



Dr. Shirley Graham DuBois



Lummo Pays Tribute To

Eulogizing Mrs. DuBois Chancellor Bromery - on Mrs. DuBois

by Casey Thelwell

by NUMMO NEWS SERVICE



by Michael Thelwell

"Some few women are born free, and some amid insults and scarlet letters achieve freedom; but our women in black had freedom contemptuously thrust on them. With that freedom they are buying an untrammelled independence, and dear as is the price they pay for it, it will in the end be worth every taunt and groan."

"Today the dreams of mothers are coming true. We still have our poverty and deprivation, our lewdness and our cruelties but we have too a vast number of women of Negro blood who for strength of character, cleanliness of soul and unselfish devotion of purpose is today easily the peer of any group of women in the civilized world. And more than that, in the great rank and file of our women we have the upworking of new revolutionary ideals which must in time have vast influence on the thought and action of the land."

W.E.B. DuBois

Seventy years ago when Dr. DuBois made this moving tribute to the black women of America, at that time just one scant generation removed from slavery, he could not have had in mind the woman who was to be his second wife, lover, friend, political ally, loyal companion, the woman who would share with him his sorrest trials and greatest triumphs.

Surely those words had prophetic power lingering in his consciousness for the years finding fulfillment and redemption in the diminutive frame and indomitable will of Shirley Graham DuBois who died of cancer in Peking some three weeks ago.

Like her husband, Mrs. DuBois will be a continuing presence in the world since there is no way that physical death can obliterate the ongoing and tangible effects of a long life of service, sacrifice and splendid accomplishment in service to humanity in general and more specifically to the advancement and liberation of the colored races of the world.

Some of those accomplishments may well be remembered here, though the mere listing of accomplishments will not come close to evoking anything of the giant spirit, the great discipline and the abounding compassion, wisdom and youthful energy which we came to know during the year she spent with us.

In her varied and distinguished career Mrs. DuBois has served many years as an educator. She has been the head of the Fine Arts Department at Tennessee State College and a professor of music at Morgan State College; in 1936-38 she was director of the Negro Repertory of the Chicago Federal Theatre and was the author of five plays for the American theatre; she has worked as a field secretary for the NAACP and has served as the founding editor of *Freedomways* magazine, 1960-1963, and as English editor of the *Afro-Asian Writers Journal* of Peking in 1968. Prior to moving to Cairo, Mrs. DuBois and Dr. DuBois lived in Ghana, West Africa, where she was founder and first director of the national television agency of that country. Her books have been

translated in over forty languages and have won numerous awards. They include works on the lives of Paul Robeson, George Washington Carver, Phyllis Wheatley for young readers. Her biography of Frederick Douglass — *There Once Was A Slave* — took the Messner-Lionel Judin Tachna award for the best book combatting intolerance in America in 1947. It was translated and published in Moscow and Peking in 1959 and a pocketbook edition was put out by the United States Navy; in 1950 the work was set in braille by the United States Army. Her other books include works on Benjamin Banneker, Pocahontas, Booker T. Washington, a memoir of W.E.B. DuBois — *His Day Is Marching On* — and on Gamal Abdel Nasser and Julius Nereyev. Her novel *Zulu Heart*, was published in 1975.

With her husband, and afterwards by herself, she visited much of the Third World. In the countries where people were rebuilding their nations there was always something that she could contribute to the building; some way in which she could participate. She was a friend of Kwame N'Krumah and supported his work in Ghana. She wrote biographies of her friends — Gamal Abdel Nasser and Mwamliu Julius Nereyev. She knew the leadership of China, a country for which she had a profound respect, and the year before her death was working on a book on the accomplishments of China's women.

The year she spent among us as a distinguished visiting lecturer in the Department of Afro-American Studies was almost her last year. We did not know that she was sick, but it was clear that she was no longer a young woman. We thought we would have to help Mrs. DuBois to adjust and to cope. Nothing could have been simpler. Here in Amherst, as anywhere else, Mrs. DuBois contributed much more than she accepted.

A woman advanced in age, and as we know now stricken by cancer, she maintained a furious pace. She spoke around the schedule that no one ever had to take a class for her. She asked for no favors, none. She was the first person at faculty meetings and always kept her office hours. She worked on two books while she was here, the book on women of China and a collection of photographs and biography of W.E.B. DuBois which is being brought out by Johnson Publications. She found the time and energy to act in the Black Repertory Theatre's production of *God's Trombones*. Everything interested her — her students, the future of the college and of the nation, Nothing was too great or too small for her serious attention.

Many of us were shamed by her energy and discipline even as were inspired by her example. In seeing her we saw something of Dr. DuBois. They must have been much alike in their ageless vitality, unflagging interests and the disciplined commitment to work, to service and to excellence, in the hatred of injustice and faith in the ultimate liberation of people. But most of all in their determination to serve rather than to be served, to contribute rather than to take, this is an example we shall not forget.

One thing which a lot of people don't recognize is that, in addition to being the wife of Dr. DuBois, Shirley Graham was herself a great person. She would have been a famous individual whether or not she was married to Dr. DuBois. To fully appreciate her work one has to detach her career from that of Dr. DuBois. Her career as a prominent Black scholar and political activist not only complements that of Dr. DuBois but also enables her to stand on her own merit.

One very significant concept which she advocated and which compliments her husband's ideology is the reaffirmation of the concept of the "talented tenth" — "every nation every race, every class of people have always been measured by the "talented tenth", that is the affirmation of the necessity for the leadership role of the intellectual class, detached from the negative aspects which

are usually associated with intellectualism. As a race we, as Black people, need to encourage self expression in the written word since it lasts forever. People of African ancestry the world over are naturally very creative in the art forms however, we also need to encourage creative writing so that people outside of our societies can understand our way of life.

In closing, Dr. Bromery commented on his personal, interesting relationship with Shirley Graham DuBois. In addition to respecting her as a fantastic writer and prominent Black activist, the chancellor said that, "I understood her and loved her. She was the only person I knew outside of my family who I could relate to as my mother. In light of her fantastic ability to communicate I don't think that the five college community was fully aware of this fantastic woman when she was among us."

Mother DuBois We Love You

By MICHAEL JACKSDN

The Committee for the Collegiate Education of Black Students would like to express its deepest regrets for our community because we have lost one of our most knowledgeable and inspiring elders. Dr. Shirley Graham DuBois was very special to us and we are going to miss her. We only hope that time that she spent here as a distinguished visiting professor in the W.E.B. DuBois Department of Afro-American Studies will be remembered by us all as a very special period in our lives. We were able to be a small part of the history of one of the most talented black women of all time. She was an author who explored thoughts and concepts and then related them to her readers in a manner that made you envious of her perceptiveness. She was a teacher who challenged her students and made them yearn for the ability to conceptualize and formulate ideas as clearly, and with as much conviction as she could. Dr. DuBois was also an historian, a social activist, and political organizer who was respected throughout the world by progressive people. This is why our program loves her and has dedicated its community service award to her. To us, her life has symbolized what one has to do to prove that she is more concerned about helping others than in



reaping accolades and monetary rewards. This is also why we asked Dr. DuBois to be the keynote speaker at our first CCEBS Family Day, and why we will be dedicating our new study lounge in her behalf. These acts help to represent not only our immense respect for Dr. DuBois, but also our close relationship with the Afro-

American Studies department which was named in honor of her husband. The CCEBS program wishes you a restful sleep Mother DuBois and we hope that we will all be able to live our lives as honestly and fully as you lived yours. We also hope that others will be inspired by the great service you performed while you shared yourself with us.

SUCH A WOMAN DOES NOT DIE



Shirley Graham DuBois was a woman of total political commitment, of soft-spoken eloquence, and disarming simplicity. Though she had been the wife of the greatest black intellectual in American history, and had known every important black personage of her lifetime, she had no pretensions. Instead she had somehow managed to retain a child-like openness and vulnerability to the world, which never allowed her to think or feel that she had done it all or seen it all.

During her two years at this University, she and I somehow developed the pattern of talking in my office two mornings a week before going to our respective classes. I looked forward to these times, to hearing her reminisce about Dr. DuBois, James Weldon Johnson, Julius and Ethel Rosenberg, Countee Cullen and other figures she'd known. But more than her conversation, I looked forward to being in her presence, because it was unlike any

other I've known. I would look at her, marveling at her inner strength and courage, her unwavering faith that the world could be transformed, and most of all, her sheer aliveness.

When I learned that she was dead, I felt no sorrow. She had lived a full and passionate life, because all of us who had the

When I learned that she was dead, I felt no sorrow. She had lived a full and passionate life, and what was her dying compared to her living? Nothing, really. There is no end to such a life, because all of us who had the opportunity to know her briefly carry some part of her within us now. Such was the power of the woman that her very presence made an impression on one's soul. Such a woman does not die. Only her body does, receiving the rest that has come. Any sorrow might feel is simply overwhelmed by the sheer joy that such a woman lived and worked among us.

Julius Lester

Dr. Shirley Graham DuBois

His Day is Marching On:

Together We Struggle, Together We Win

Memoirs of W.E.B. Dubois

So it was that when, in the fall of 1935, I went to teach at A. and I. State College in Nashville, Du Bois was at Atlanta University in Georgia.

In the spring of 1936 I received a letter from him telling me that on a date about ten days hence he was speaking at a teacher's convention in Lexington, Kentucky; that he was driving from Atlanta to Nashville and would be glad if I could go on with him to Lexington, and assuring me that the convention would be of importance to me.

A few days later I received a note from the wife of a professor at Fish University, informing me that Dr. Du Bois would be their overnight guest during his short stay in Nashville and inviting me to have dinner with them that evening.

Upon receiving my immediate affirmative reply, she telephoned me saying that Dr. Du Bois would like to leave early the following morning for the drive to Lexington and that, since I was to accompany him, why did I not bring along my overnight bag and spend the night with him in the city? Dr. Du Bois would be spending the long drive out to the A. and I. campus to pick me up.

In those days there was little fraternizing between the faculties of Fish University and A. and I. State College. Fisk definitely was the aristocrat of Negro colleges. State College faculty members did not move on the same plane.

I had never met the Fisk professor or his wife, but I consoled myself, I had one stute advantage: I was an Oberlin graduate, and Oberlin College was the traditional "mother" of Fisk. So it was not without confidence that, clutching a neat little borrowed overnight bag, I rang the doorbell on Fisk's campus that evening. This marked the beginning.

The professor and his wife were old friends of Dr. Du Bois and they welcomed me most cordially. He was exactly as I remembered him: trim, precise, quietly elegant and twinkling. I was older now and had a better grasp of the place this man occupied, not only as a national figure but in the national arena of the affairs of men.

And I was quite ready to stand in awe of him. But he would have none of this. He greeted me as a long-time friend whom he was delighted to see. He did not embarrass me by extolling "accomplishments"; no one seemed to see anything extraordinary in the fact that this great man had invited me to accompany him to a teachers' convention. I was simply accepted into the little circle as someone who belonged. There were no other guests.

Once more, at the table, I found myself seated opposite the guest of honor, and I could watch the play of expressions on his face as he talked. But as Du Bois never allowed serious discussion to interfere with the enjoyment of good food, conversation throughout the dinner was interesting but easy for me to share.

It was after the dessert, when we were sipping coffee from small eggshell-lin cups, that he turned to his hostess and said earnestly, "You see, I hope you will make the coffee tomorrow morning."

"Why, Octor? Is something wrong with this coffee?" She was alarmed, but her husband laughed. "Nertis, have you forgotten that coffee making is the Octor's hobby? He considers it his *chef d'oeuvre!*"

Ignoring the husband's remark, Du Bois explained, "It is not that this is poor coffee — only that I make so much better. I want to give you a treat."

We were smiling but he continued gravely, saying that he had brought his own blend with him, freshly ground. Then he and the lady considered the type of coffee-pot necessary. When that was satisfactorily settled, he turned to me.

"You've never tasted my coffee, have you, Shirley? Well, you're young yet — and we'll remedy that in short order."

Early the next morning, before we set out, I drank my first cup of that coffee which in ever-widening circles became known as "the Dubois coffee." Later he taught me to make it, and friends gathered in our home drank and praised it. This was the beverage he drank every morning until the day he left me — usually two cups, to each cup two heaping teaspoons of sugar and a quantity of rich cream.

I am certain I should have enjoyed every hour of that trip no matter what the weather. It was, however, one of those perfect days in May, bringing out all the best of the Southland. As we left the city behind us, I commented on the flowered landscape and said how pleasant it was to be riding in an open car. But, I asked, would not all-day driving tire him for the lecture that night?

He laughed. "I love to drive; I enjoy nothing better than getting out on the road — alone."

He was looking straight ahead, and the slight pause before that last word made it emphatic. Slightly nettled, I asked, "Then why are you taking me on this trip?"

He chuckled and turned to me, his eyes laughing. "You know, that's something I haven't stopped to ask myself. But tell me — are you glad you're here?"

"I assured him I was, and that seemed to settle the matter. "I bought my first car in 1920 chiefly for travel in the South. You haven't experienced Jim Crow cars yet, have you? When I shook my head, he continued, "Avoid them if you can. Train travel throughout the South is uncomfortable and uncertain at its best; the cars in which we are forced to ride are intolerable. In addition to the fact that they are always dirty, and poor white — drunk, filthy and obnoxious — may ride in the Jim Crow car, while no Negro — no matter how respectable he or she may be — can ride anywhere else."

He was silent a few moments. Then he shrugged away unpleasant thoughts and began telling me about the Atlanta University Conferences and the study centers he was setting up in each Southern State.

After a bit about what they were doing, he continued, "You see, my work demands that I travel a great deal. I frequently have to get into very remote places."

"You mean," I asked, "that you drive yourself all over the South traveling alone? Isn't that dangerous?"

"He laughed. "Well," he admitted, "I have been in a number of tight places, but, as you see, I managed to extricate myself. I thought about those possible 'tight places,' but he was continuing. "You must understand that I try to avoid trouble. For instance, I never approach either a garage or an eating place on the road. Therefore, I never ask for any kind of service. Before leaving Atlanta my excellent mechanic checks every part of the

car; I always carry spare parts, and I have been taught the fundamentals of minor repairs."

"You can't repair your car?" I asked in amazement.

"My dear young lady, in the trunk is a pair of overalls and heavy gloves. I can get out and get under this car whenever the necessity arises. I have done so more than once."

I was speechless, vainly trying to conjure up the picture of Dr. Du Bois, in overalls, crawling under his

The expression on my face amused him, and he continued to reassure me. "I keep off the roads at night, always managing to reach a friend's house in time for dinner. And the next morning I take along a lunch; when hunger assails me I pull off to the side of the road and eat — which is exactly what we're going to do before long."

An hour or so later we were sitting under a big tree in the curve of the road, consuming sandwiches, boiled eggs and apple pie. This was washed down with more of his hot coffee poured from a thermos bottle. The coffee was already sweetened and creamed and ordinarily would have been too rich for my taste, but it was just right for my picnic. When he had finished off everything he leaned against the trunk of the tree, smoked a cigarette and told me something of the struggle for bare existence waged by the blacks and whites whose shacks we could see as we drove along the road.



"Some of those people do own a plot of poor land, but they do not have the means or knowledge to improve and cultivate it. Most of them are sharecroppers who will never have anything or get ahead. In the land of plenty, their children die of malnutrition." He sighed. "The South needs a total economic reshaping, an economic revolution." He crushed out the stub of his cigarette and stood up. "Everybody knows this — but if you say it you are called a Bolshevik!"

We cleared away all traces of our lunch and climbed into the car. As it rolled at a leisurely pace through the afternoon, he latched on to many topics which I knew would interest me. He knew that my father, after retiring, was pastor of a small church in Indiana, and he asked about his health.

"He's not so well," I said, "but he wanted to continue working in the field."

"He's a vigilant soldier," was Du Bois' comment.

He did not probe, but I found myself giving him my confidence. Concerning my little sons, I told him, "I have them both in the town of Oberlin, boarding with a good woman who sees that they get all of the advantages of Oberlin's

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By SHIRLEY GRAHAM DUBOIS

Once more I have returned from the vast, bountiful cradle of black peoples; from the land of our forefathers; the land of sunshine and wide, deep rivers, a land of fertile plains and rich mineral deposits — a land of peoples in gladiol.

I am glad glad I can be here this evening attending this beautiful birthday party — an evening when we come together to extend Happy Birthday Greetings to THE BLACK SCHOLAR, to its founding Publisher, its editor and all those members of the staff which for five years have labored so valiantly, so unselfishly, so tirelessly to produce this excellent magazine.

I am moved that you have commemorated my husband by naming THE BLACK SCHOLAR Essay Awards after him and I do sincerely congratulate the three young scholars who are the award winners this year.

Five years ago I welcomed THE BLACK SCHOLAR from Egypt, as did Presidents Sekou Toure from Guinea, Julius Nyerere from Tanzania and black scholars, activists, politicians, religious leaders and teachers in the Americas.

For, however far apart we were geographically, however widely divergent might have been our political or economic views, our ideologies, methods or beliefs — we all had one common goal: the liberation of black folk in a world free from aggression, exploitation, neo-colonialism, injustice and fear.

THE BLACK SCHOLAR invited all of us with this common goal to contribute to its pages — to assist in building a forum of discussion, to debate issues and present ways of solving problems to present results of our research. To push back narrow and crippling boundaries of ignorance, to broaden and make supple our minds.

For those who conceived THE BLACK SCHOLAR sought Truth — and they knew that Knowledge is Power. An American economist whose job it is to scan all English-language publications in America and in Europe told me last fall in the Black Scholar on the economic dilemma facing the West are the best in the lot."

THE BLACK SCHOLAR is welcomed in universities because students see it as "on the mark"; it furnishes pithy material for debates and opens up perspectives for the future. In 1970, on my return to the United States after ten years absence, I was surprised by the packed auditorium at one of the country's largest universities who so many students turned out to hear me speak. At a social gathering afterwards I commented on this and was told:

"Your Black Scholar articles on Egypt being Africa" caused quite a

stir on this campus. Students and faculty argued and wrote on it offering evidence for and against that thesis. When it was announced that the author of those articles was going to speak here all of us wanted to hear how you would answer questions on that controversial issue.

Actually, five years is a very short time. But the past five years have been an exceedingly important period in the struggle. The 1960's had seen much movement in the United States: Civil Rights campaigns were vigorously, often dramatically carried on; peace demonstrators marched on Washington by the thousands; demonstrating students, black and white, were clubbed and kicked by police from Columbia University in New York, University of Massachusetts in New England, across the country to the university campuses in California; students were killed at Kent College in Ohio and police in New York City, Chicago, San Francisco and Los Angeles went on a rampage of killing blacks!

Then came the 1970's and Richard Nixon was reelected to the White House by the biggest majority ever seen in this country. Only one, small state — Massachusetts — did not give him its votes! The then Governor of New York, Nelson Rockefeller was absolved from all blame for the Attica Massacre and Henry Kissinger accepted the Nobel Peace Prize for having brought peace in Vietnam!

By this time folks in Europe, Africa, the Middle East and Asia were asking "What in God's name has happened to the people of the United States?" Then came Watergate — and to my dismay, Watergate answered and explained everything that did or did not happen here.

But readers of THE BLACK SCHOLAR know that Watergate does not explain everything — explanations are not that simple. Times have changed — the sun is setting on economic empires; world imperialism is threatened because the balance of power is shifting and those who for so long have dominated the world are fighting back — subtly, shrewdly — using old and well-tried methods — and using them in new ways. For now they know that if they do not "divide," they are lost!

When I spoke to you several years ago I pointed out a monumental mistake we had made in Africa: our best leaders had talked too much. I referred to the Founding Convention of the Organization of African Unity, held in Addis Ababa in May, 1963, of the introduction there of President Kwame Nkrumah's book *Africa Must Unite*; I told how the Heads of State announced from their nostrum

CONT. ON PAGE 6

Zaire and the West

Rudolph Jones
(Chaka Amin)

Zaire, located in the Center of Africa, is bubbling with political activity, reminiscent of the 1960's when Patrice Lumumba was overthrown by Western Imperialist Interests.

At the time of the Coup d'etat the name of the country was the Congo. The country was just emerging from the yoke of colonial domination and exploitation enforced on the people of the Congo by the Belgians. The name of the country has since been changed from the African name Congo, to the Portuguese name Zaire, by the country's present President, who also changed his name to Mobutu Sese Seko.

In 1966 President Mobutu came to power, in a Coup d'etat. Moise Tshombe and his Katangans forces were defeated in their attempts to secede the mineral rich Katanga province from Zaire proper. The 6,000 Katangans escaped the angola hunting to return to topple the Mobutu regime.

Mr. Mobutu has reigned over Zaire for twelve years, and has managed to survive various attempts calculated to topple his government. Various sources however have maintained that this is the most serious of the threats.

One of the critical factors in this present threat is that the country is in a very serious economical crisis and that the Katangans who Mobutu's forces defeated and that in 1966 has since been bent in battle are well armed and well developed: The estimation is that the Katangans can easily defeat the Zairians army who are ill fed, ill equipped and ill developed. During his years in office, Mobutu has been on a reckless spending and borrowing spate. He has plunged the country into a staggering 3 billion foreign debt. Reliable sources maintain that

most of the muneys was spent on building state mansions and opening Swiss accounts for Mobutu and his cohorts, instead of plugging the money into industry projects that are necessary if Zaire is to develop its vast mineral deposits and extricate its people out of the misery of poverty.

The economy of Zaire is in such bad state that in January 1976 an international consortium of banks suspended work on the Tenke-Fungurume copper project in Katanga province where the estimated cost has risen from an initial \$600 million when work began in 1974 to about \$950 million.

The investors - American, British, French and Japanese - froze the project when Banks refused loans as a result of Zaires economic crisis and proven inability to repay loans.

The outcome of the Angolan civil war brought Zaire even closer to the brink of disaster. Mobutu supported CIA trained the equipped National Front Holden Roberto and found himself strangled by the outcome of the war.

The flow of Zaires export and imports through Angolan territory was restricted. This aggravated the already serious economic crisis.

In March of 1976 Mobutu met with Angola's President Agostino, Neto in Brazzaville to reconcile their differences. Mobutu wanted Neto to help restrain the Katangans from invading Zaire and also to ease the country's restricted access to the oceans. Mobutu on his part would banish Roberto's National Front from operating in Zaire. After the meeting the two leaders "clasped hands, smiled and signed a declaration affirming their desire for normal relations". One of Mobutu's aides remarked at the end of the meeting that "Westerners have a

lot to learn from us about reconciliation". He stated that Mobutu's minister of Information for Antoine Gizenga, Mobutu's worst enemy. The head of the police once led a rebellion against Mobutu.

The reconciliation between Mobutu and Neto initially appeared to be working until late February when tensions again began to rise. Angola increased its attack on Zaire for aiding a reassembled National Front in attacking Angolan villages along the Zairian border.

On March 8th a well trained, well developed and well armed force of former Katagan soldiers invaded Zaire's Katagan's province from Angola. Since then they have captured 1/2 of the province and including the Zairians command town of Mutshatsha and are advancing to the copper center of Kolwezi.

The United States, Belgium and France have been rushing in military aid to the Mobutu regime. Some analysts have observed that this aid probably will be to no avail because the Zairian army has been retreating and the people are welcoming the Katangans with open arms.

The present conflict in Zaire is causing headaches for the U.S. and Western Europe reminiscent of Vietnam. U.S. interest in Zaire is extensive, American investments and loans have exceeded \$2 billion. The most important of these are investments by big U.S. banks and industrial corporations. The U.S. bank with interest in Zaire are Citibank of New York, Morgan Guaranty, Manufacturers Hanover trust, The Bank of America, EOUIBANK of Pittsburgh and Continental Illinois Bank of Chicago. Among the Industrial Corporations are General Motors, Goodyear Tire and Rubber,

Continental Hotels, and three big oil companies - Standard Oil of Indiana, Mobil and Texaco.

There is no question that these banks and industrial corporations are interested in securing their investments. This might call for a clandestine "rule" operations. Some political analysts of the United States Foreign policy argued that the U.S. capital flow is always followed by the U.S. military to protect these investments. In other words wherever there is a sizable amount of U.S. capital in a particular country, there is either an American military base in the country or there is a sizable military assistance program.

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In June 1976 former Sec. of Defense Brumfield journeyed to Kenya and Zaire. The aim of the visit was discussion of military aid to the two pro-western African nations. Bernard Weinraub writing in the New York Times on June 19, 1976, states that prior to the Brumfield visit, U.S. military assistance to Zaire was in the form of Communication and Transportation equipment, small arms and artillery. New assistance post - Brumfield's visit will enclose more "sophisticated weapons to meet what diplomats and Zairians

term the psychological uncertainty and potential threat of border instability along the Angolan Frontier."

President Carter has described Mobutu as a close friend of the United States. Implying that the United States will defend her friends when they are being attacked. America's friends in Africa

are dwindling because of this country's support of Portuguese colonialism in Angola, Mozambique and her support of apartheid regimes in South Africa, Namibia and Zimbabwe.

DuBois

Community Award

Nominations forms may be picked up at the CCEBS office. The last day for nominations will be Friday, April 15, 1977. Voting will be held in the lobby of New Africa House on Tuesday, April 19, 1977.

This will be awarded to the CCEBS student who has made the greatest community service contribution to the University of Massachusetts Third World Community.

a. *Persons Eligible* - All CCEBS students

b. *Form of Award* - Engraved trophy plaque; and the recipients name engraved on a perpetual plaque to be kept in the main CCEBS office

c. *Number of Recipients* - One

Education And Race



By Dr. Wilfred Carrey

Education and Race is a big topic it is very important in this country in that it can account for the election of Presidents or the Non-election of Presidents.

Some years ago I remember George Wallace standing in front of the door of a University trying to keep out a Black Student from entering. If we think of that it is a very odd thing to do, to stand and say you give your life to prevent a man from going into a room to hear words that he should be hearing all the time.

I think that this is a model that Race and Education are linked together in that if you Educate a man then you cannot enslave him, and if slavery means that Race is Enslaved. To educate a race means that you cannot enslave it and cannot continue to think that a race is inferior and you are superior.

Education in this country has been used to deny Blacks entry into the basic environment in this country I am not saying that the environment is good for Blacks or bad but any education is meant to feed a person and give him or her the necessary tools to enter into

that environment to live with it and benefit from it's growth, adding to it and receiving from it and any education that does not do that is a waste of time. The only reason which anyone should get an education is to live to create to help to add to the environment and to support it. But Blacks have been left out of the environment, that interaction that intersecting of living in that environment of just breathing lifes vibrations Blacks

have been excluded from that or if they have not been excluded they have been included only when violent actions have taken place, court cases. The process is a to and fro movement all the time of exclusion and inclusion, inclusion at the price of violence.

The period in which we are in now is again a period of exclusion which is now called reverse discrimination following a period of inverse inclusion.

Africans were snatched out of their environment and placed into a different environment and no

education was replaced no education meaning none, except to try to christianize, was to deny the basic human rights. Clearly then

that has been the pattern of the relationship between Education and Race the denial of basic rights to Blacks in this country and in Africa and in other countries during colonial times again an attempt to deny the basic rights of people in their own country. So the play between Race and Education is a very intrinsic play. The movement of Blacks in This Country towards education has been a movement to reach back to Africa to the tradition sense of things either well or badly not having known these traditions very well and at the same time to attempt to integrate into the society, a word which we know so well.

The Christianization of Blacks in this Country was not by accident The Christianization was a way to educate into acceptance of an animal status. The Christianization of Blacks was to martyr them without giving them the validity of being martyred and the process away from that has been a process of Education and Race. To integrate into the society is to lose oneself, as you go into something else you become no one and you will become integral by going into another process which is not of yours. The shutting out of Blacks from the societal and environmental and the attempt of Blacks to enter into Life here even while trying to reach back to Africa has become that Ambiguous Ambivalence search for many Blacks the basic search for ones self and the basic holding on of oneself.

Rally on S. Africa



By MIGUEL RIVERA

For as long as I can remember, the student leadership and the student body have always tried hard to relate the struggle in the universities with world issues. There is no way to make sure that there is a commonality of interests in everyday praxis; but, international issues make us feel that we belong to the big family of human beings.

International issues make us exercise the principle of international proletarianism. After all, the struggle, as well as the enemy, is one and the same. We also realize that we are not alone when our actions respond to some sort of world issue. World solidarity is heartfelt!

And, if international issues are taken down to communities then the struggle gets to many more hearts and minds. The more people there are alerted to what is going on, the better. The revolution is a matter of quantity and quality, together in a dialectical unity that leaves no space for separation. The revolution is impossible if the masses are not into it.

In taking the struggle to communities, individuals grow. They

learn from the people. They also get a chance to go over an educational process which determines their effectiveness as agents of change as well as changing agents.

It is within this context that the protest we held some days ago needs to be analyzed. There is no doubt as to the validity of the issue: U-Mass should get out of South Africa. U-Mass is already indirectly responsible for the sad incidents that occur there.

We have spoken to a small number of students about the issue. They do not see the relationship between the University and the racist regime of South Africa. Therefore, a little more information concerning the whole issue should be disseminated.

We also believe the call for the protest must be taken to individuals on a more personal level. The value of talking to as many people as possible on a one-to-one basis is incredible. But, it takes time. An evaluation is needed concerning what is the top priority now. If it is time, then there is no sense in trying to reach as many people as we can in a more personal way.

On the other hand if the priority is to press the University to get out of South Africa, then it seems

Fashion Extravaganza at the S.U.B.

by: Yukani Hagubare

On Saturday night, the UMass community was treated to a unique fashion show, disco and cabaret. With disco sounds providing the background music, the models did their "thing" while wearing some of the latest fashions from the Weatherave Beau Boutiques. On Stage and the Wearhouse. The show featured the latest in women and men's wear.

The show was of Mac-Roc Oise & Company production. The music was produced by Kirk A. Williams, Joseph Andrews, and Isiah P. Bradshaw. The fashion coordinators for the show were Brenda Bellizeare and Kim Hill. For the audience, not only were the clothes breath-taking but the music allowed them to get involved with finger snapping and hand clapping.

The evening was divided into two parts. The first half of the evening featured the latest in sportswear and daytime fashions. The models "strutted" down the runway in swim-wear, gaucho suits, 3 piece pants suits and other clothes worn by the man or woman who take

pride in their appearance. The second half of the show was devoted to the evening look. Clothes for that "special" evening when you want to look your very best.

To top the evening off, everyone participated in an informal dinner and disco dancing. The whole event was a community event enabling everyone to get together for a good time.



Some of the models featured were, from top left, Patrice, Tuffie, Kelly, Ike, Valorie and Stacey.

Professor Hattie Fox

On Tuesday, April 12, the Comparative Racism Program of Northeast-Sylvan and Orchard Hill-Central areas will host Professor Hattie Fox who will give a lecture: "Racism in History", and a percussion and audiovisual workshop at Van Meter, at 7:30 p.m.

Professor Fox, who is a psychologist and historian, among other things, was educated at San Diego and UCLA. She is founder of the Neo Research Energy Foundation based in the South Bronx whose projects include a multidisciplinary, multi-aesthetic

approach to education; a presearch of the old assumptions about education and history; a search for an alternative approach to the mobilization of energy resources; introducing to neo-education, traditional ways of body and mind healing, such as African medicine.

Professor Fox is a brilliant percussionist and has the unusual ability to play six or more timbals together. She has performed with Don Cherry and Ornette Coleman. She has recorded with Archie Shepp. She has her own female jazz group.

To meet Hattie Fox or Bunchy, her sobriquet, is to come face to face with genius, with a nonlinear human being who has integrated the arts into a composite view of life, into a composite person who is an inseparable part of the socio-political economy.

Aspiring To Liberate

The Asian American Conference sponsored by the Asian American Student Association was April 8 and 9. It was entitled, "Aspiring to Liberate, the Engagement of Personal Action to Collective Struggle." As the title suggests, we are still struggling against an oppressive society to redefine our identity, to fight racism and sexism, and to get in touch with the unity and bond between Asian Americans and the rest of the third world.



Bob Suzuki

(Photo by Terrell Evans)

Professor Bob Suzuki, the only individual to teach an Asian American course in five college areas in the last 150 years, was the first speaker. He explained the distortion of truth in history because of an imperialistic western perspective on the part of the United States. Relating the history of oppression and racism that has plagued the Asian American, he states, "The struggle started when the first Asian stepped foot on this land".

The next event was the coffeehouse. The arts are important avenues for creative cultural expression. During the coffeehouse poetry was read, skits portraying how Asian Americans are stereotyped were performed, and music was created by "The Warriors of the Rainbow" (Nobuko Miyamoto and Bennie Yee). Their songs were lyrics of love; love for all

oppressed people and appreciation for our struggle. Nobuko's passion inspired the audience to believe in our cause and hope for unity and strength in our struggle.

The Japanese-Americans who were forced into concentration camps during World War II, the importing of Chinese workers as scabs in the late 1800's, and the lynching of Asians without provocation by racist whites were examples of the oppressive racist atmosphere prevalent in the United States historically.

An important question he raised was that since this country was built on the backs of it's immigrant workers and our forefathers sweated as hard as anyone else, why are we the oppressed ones?

This historical exploitation was well documented in a film entitled, "From Spikes to Spindles" directed by Christine Choy. It presented the unification of the Chinese people in New York Chinatown over discrimination in job hiring, the beating of a brother, Peter Yew, by a policeman, and many other issues. I think the point of the film was that Asian Americans will not take this shit anymore, they are getting mad and they will fight and win.

After years of socialization and indoctrination to assimilate to the melting pot, we think of the situation as our problem rather than one of society. Warren Furutani, a community worker from Los Angeles was the second speaker, states "that we are continually having to go through changes because society has not been accepting of who we are and our different ways." Instead we must start making those changes to have a truthful representation of the Asian American experience and to be the makers of our destiny.

Following his speech, the workshops were held. It was divided into two sections. In the first one, "The Politics of Interpersonal Relations", we tried to analyze how being an Asian American influence our interpersonal relations, and how to strengthen the Asian American movement by improving our relations among ourselves and other third world members.

The second set of workshops were entitled, "The Politics of Community Involvement", in which we asked ourselves how we can move from rhetoric to action in the community. We felt those community responsibilities can be fulfilled in community organizing, community service, professionalism, University action, and in research.

The male-female workshop drew the largest crowd. It dealt with breaking out of stereotypes of being Asian American male or female (Hop Sing or Suzie Wong). In order to reach "human liberation", we should not only criticize others who only see us through to stereotypes, but also create support groups.

For many of us, it touched the innermost part of our being. It really linked strangers and made them friends. Paul Ng said, "The workshop forced me to reflect upon how my attitudes were developed and investigate how they were reinforced by society".



Bennie Yee and Joanne Miyamoto.

For this writer, it was two days I will never forget. The high I feel is indescribable; it created support for me as a person, support for what I believe in, and support that the problems can be overcome when we unite. The third world will no longer be the oppressed minority, no longer will we be fighting with each other for the same health care, the same housing, or the same human services. We must unite to demand what is ours and instead of being a minority, we collectively will be the majority.

JOHN S. YONG
SPOK W. CHOO

Education cont.

If you follow me then you see that from slavery to freedom there is a movement of Blacks into selfhood and into their own education, so that when we look at people like Booker T. Washington and Dr. W.E.B. DuBois we see a confrontation of integrate

nonintegrate except reject various searches into possibilities of the technical nontechnical approach into the society. The validation process in terms of Education and Race has effected Blacks and that comes back from that whole enslavement self and that whole integrating into something.

Built into the Educational process of this country still is that process that started with Slavery that of negating the traditions and negating the presence and negating

the human qualities of Blacks. This meant turning Blacks heads around to value themselves as trying to be white. So linked to Education and Race is a whole psychological transformation.

Education has been made into a dislocated process in the last five hundred years, and in this country here the same process took place.

Education can only come to Blacks when they know themselves when they believe in themselves when they don't have to grasp outside to try to validate ourselves when we

can work with out hands if we have to when we can work with our heads if we have to, that combinations of essences we have to bring together. Education is the

most important thing for Blacks we have to know technology we have to know chemistry, biology and we must retain soul, the humanistic and technological ends.



Six members of the Asian Americans for Equal Employment organization located in New York, sing at the conference. (Photo by Terrell Evans)

Egypt Is Africa Con't.



"Bread Basket of the Roman Empire." Suddenly, I saw a winding ribbon of gold! It was the Nile reflecting the last rays of Egypt's powerful sun. We followed the golden ribbon and gradually the green stretches on either side narrowed. I was straining to see into the gathering gloom beyond the sill shining river when we landed at Cairo. I came out of the plane and stood motionless before a black sky dripping with crimson and gold — fading off into rose and green and purple. Never had I seen such a spectacular sunset.

I was one of a group taken to the Continental Hotel in the heart of the city. Everything about the place was big: wide corridors, big rooms with high ceilings, and big bathrooms. (This hotel has since been remodeled along more modern lines.) I awoke next morning to a sound I recognized as the call to prayer from some nearby minaret. When I threw back that shutters I found that my room overlooked an inner courtyard where vivid flowers and dwarf trees in large tubs were drenched with sunshine. Surrounding walls and irregular blocks of buildings seemed etched against a blue sky. I could not see the street, though I could hear the rumble of traffic. A telephone cord brought a treble, white-robed waiter with orange juice (fresh), coffee and hot croissants. His round, brown face was wreathed in smiles of welcome.

I had just left the ice and winter blasts of Russia, so I hurried to get out into the warm, bright sunshine. In a short time I was down on the portico of the hotel. The street before me was wide, divided into two lanes by a strip of green shrubs and flowers. Across the way that what appeared to be a park rising in terraces, where winding walks disappeared among towering, old trees. Along the two lanes, lined the street, automobiles, trucks and buses crowded bicycles, small carts — heaped with farm products and pedestrians — darting in and out. I joined the throng on the sidewalk going towards the corner. There, miraculously, it seemed to me, one small, very straight, white-cled, belted traffic cop channeled the jumble of traffic safely on its way.

As I stood there waiting for the students to cross, my face just as well reflected by delight. For I found myself being greeted with smiles and nods and soft words from these perfect strangers. And I responded cordially in kind because they did not seem like strangers. For these people on the Cairo street were colored. Not all blacks — though there were plenty of blacks among them — but so far as complected persons I might just as well have been walking along a street in the South Side, Chicago. Later in the day I would have seen some whites. But at this early hour, Europeans, Americans and remnants of past nobilities and feudalisms, were not yet visible about. I was seeing a representative portion of the masses of Cairo, old and young, men and women, shopkeepers, clerks, market folks, students — all going about the business of the day, as if on an instant kinship with the issue.

We do not here raise the issue as to where, on earth, Man, as we know him, first existed. After seeing the skull of the Peking Man, who the Chinese declare was the

"first man" after visiting excavations in Central China which uncovered human habitations built in some dim long ago age, being shown the weapons, tools and utensils these inhabitants used — I am convinced that claims for the "first man," as well as for the "first civilization" may always be clouded with uncertainty. But, because the advanced stages of civilization in Africa or even in Mesopotamia, had to effect on the dawn of civilization in Europe — we must trace Western civilization and learning from the Valley of the Nile, through Greece and Rome to Europe and to America.

Of what "stock" then were the ancient peoples who made the first contributions to Western civilization? We are aware of how ridiculous, how unscientific, how unsocial it is to separate mankind categorically into blocks and to put racial tags on each grouping. The discovery of indigenous peoples with very dark skins near the North Pole and of indolent peoples with very white skins on the equator upset many calculations of the anthropologists. But, since we live in a world where peoples of white skins insist on their superiority over peoples of dark skins, since these whites unite in aggression and attempts to dominate the world;

— where after annihilating Indian nations of North America, they now seem bent on wiping out the dark-skinned nations of Southeast Asia;

— where Great Britain explains her failure to prevent 220,000 of her colonists in East Africa from taking over the lands and lives of four million blacks by saying the blacks "cannot fight their 'kith and kin'";

— when only empty gestures are made against a handful of whites seizing and appropriating to themselves the rich lands and boundless wealth of the southern portion of Africa, while its millions of blacks remain little more than slaves;

— in a world which today activates the pronouncements of Adolf Hitler far more effectively than he ever did; in this world it is expedient to take the classifications which the "master people" themselves have made and to employ their own theories to ex-plain the actions and lives even as the guerrilla fighter takes up the weapon dropped from the hands of the enemy end plunges it into his back!

Let us then examine the "race" of those peoples who first came into the Valley of the Nile: (a) the smaller numbers coming from the Arabian peninsula; (b) others coming from northern Africa; (c) the larger and apparently earliest, coming from the interior of the continent by way of the Nile.

(a) This group may be designated as "Semites" — defined in the Oxford Dictionary as: members of any race supposed to be descendants from Shem, son of Noah, including Hebrews, Arameans, Phoenicians, Arabs and Assyrians. It must be remembered that the people of whom we speak here came long before the establishment of any of those empires.

Before naming the peoples from the interior and northern Africa as "Hamites," I checked three dic-

Oxford's and Cassell's agree that a Hamite is a descendent of Ham,

son of Noah; one belonging to the Hamitic stock, comprising the Egyptians and other African races. But Webster's Dictionary defines a "Hamite" as being a descendent of Noah's second son, a Caucasian of the native stock of North Africa. Astonished, I then looked up "Semite" in Webster's Dictionary and read: Semite — a member of the Caucasian race, now chiefly represented by the Jews, and the Arabs, but in ancient times including the Babylonians, Assyrians, Phoenicians, etc."

Thus — according to Webster — Caucasians comprised the bulk of the people who first came into the Valley of the Nile. And all peoples who produced any ancient civilization or built empires anywhere — were Caucasians! (Of course, the Chinese do not exist.)

However, may I say that when, in the context of this paper I use the term "Hamite," I am not referring to Caucasians from North Africa or from anywhere else. I am referring to blacks.

Thousands of time the Nile River rose and fell and the settlers on its banks merged and multiplied. Additional people came, following old trails, and were absorbed into the settlements. And, as men achieved mastery over their environment, they struggled for dominance over each other — and the stronger became masters. With the first great Pharaonic period, seven thousands years ago, the sons of Ham had gained ascendancy. They built the first capital, calling it Thebes, whose ruins may be visited today in Upper Egypt. And this dominance of Hamites is recorded, for all to see, in the mighty monuments of Egypt.

A visit to the Valley of the Kings near that ancient capital, a tour of the museums of Cairo, five



Angela Davis, Master of Ceremonies Carlton Goodlett and Mrs. Don Bonnell, Regency

minutes' scrutiny of the face of the Sphinx and you will know what Pharaonic Egyptians looked like. Their sculptors, engravers, goldsmiths, painters and makers of pottery, were masters of the art of realism. And, in the larger than life stone portraits of the brilliant period when Egypt laid the cornerstones for science, art, engineering and architecture — in those portraits you will see, almost without exception, the features of men and women, who in our world today, are designated as Negroes or blacks.

In Western art, a statue always has a certain narrative element, telling or depicting a definite moment in the life of the model as the sculptor conceives it. The statue fixes an attitude in passing, a gesture, or a state in facial expression. For the ancient Egyptians, a statue had quite a different meaning; it was a fulfillment of an attempt to find for the perishable body an imperishable presentment wherein the soul could be reincarnated — it was the material hieroglyphic symbol of the dead person. The most ancient statues were, therefore, images — as exact as could be made.

Look up at the mammoth statue of Ramesses II, which stands in the center of Cairo, a square which bears his name, and in the bright sunlight you will easily recognize his features as belonging to a kinsman! Among the finest pieces of Old Kingdom sculpture found in the Cairo Museum is a superb statue of a seated scribe. Now, the calling of a scribe was regarded as the noblest of all callings and in this broad, lifted face with its large eyes and flaring nostrils one senses a

pride, almost arrogance, softened by the full, slightly curved lips. Nearby is the best preserved wooden statue from the 4th Dynasty. It is the famous "Sheikh el Balad" (the mayor of the village). This man is standing, one foot advanced, holding a long staff in his hand. The features are unmistakable.

Man's religion is the core of his being. And the religious beliefs and observances of Egypt reveal in form and expression the early religions of deepest Africa. All were based on man's dependence on and, therefore, his submission to, nature. Just as the Congo, Niger and Volta rivers and their creatures were venerated and placated in West Africa, so in Egypt the Nile was worshipped and, in times of distress, human sacrifices were made to its crocodiles. Throughout Africa, certain animals were worshipped either as gods, or as being the abode or reincarnation of a god. Throughout the continent, life after death was a fundamental concept. In very different forms, it is true — but nowhere was a man's death looked upon as his final end. And everywhere, powerful cults of priesthood developed. In Egypt, it was frequently the priests who addressed the people, and the Pharaohs.

In the ancient kingdom of Ghene, in West Africa, the king was revealed as an incarnation of the god of his clan, worshipped in the Falcon. In ancient Egypt the Falcon was worshipped as Osiris, the god of resurrection — and sometimes as Horus, the Protector. Today in West Africa the royal symbols of the Aken peoples are: a crocodile, representing the Mother Goddess, and the full upright Falcon, representing the Sun God.

One of the most delightful pieces in the Cairo Museum is that of the Pharaohs, was a land of agricultural production, as well as the seat of arts, sciences and manufacturing. The existence of the canal connecting the Nile River with the Red Sea shows the importance attached to trade with the Indian seas. Ancient authorities testify to trade with the Indian peninsula and with China. There existed no openings toward the Mediterranean. The shores of that sea were, for the most part, inhabited by barbaric or semi-barbaric nations — end the peoples of Europe were still living in caves.

Today, whenever President Gamal Abdul Nasser appears before the National Assembly to address it and the nation, as he stands on the rostrum facing the assemblage and the battery of television cameras and radios which carry his words throughout the land and to the outside world immediately behind and above him, on the wall, looms a messive Falcon, with outstretched wings. This is his symbol.

Egypt, during the age of the Pharaohs, was a land of agricultural production, as well as the seat of arts, sciences and manufacturing. The existence of the canal connecting the Nile River with the Red Sea shows the importance attached to trade with the Indian seas. Ancient authorities testify to trade with the Indian peninsula and with China. There existed no openings toward the Mediterranean. The shores of that sea were, for the most part, inhabited by barbaric or semi-barbaric nations — end the peoples of Europe were still living in caves.

It was Alexander the Great who brought Egypt to the Mediterranean, though Egypt for him was only a step in his campaign against Persia. The Persians had defeated the Egyptian armies and, though they were unable to occupy

any part of the land, they continually invaded and harassed it. When, therefore, Alexander put the Persians to flight, he was welcomed at Memphis by the second Ptolemy. There he made thank offerings to the gods of Egypt and the small part in the date where his forces had landed was named in his honor.

The death of Alexander was the starting point of a contest between his generals over the division of his empire. General Ptolemy besed himself at Alexandria end, after a long and bitter struggle, drove all competitors away. In 305 B.C., Ptolemy proclaimed himself King of Egypt.

He absorbed, rather than conquered, the remaining Pharaonic dynasty, but although he called himself the successor of Ptolemy knew that neither Thebes nor Memphis, traditional capitals, were suitable for the responsibilities of his new epoch. It was necessary for his capital to be a link between the Mediterranean and the Nile. It had to be protected, end it was by way of the Mediterranean that new commercial ties would be established. It followed that the first Ptolemy made a Alexandria the most beautiful capital of the ancient world. No other city could compare with it in splendor, wealth and culture. The best of Greek learning and art could be found in its magnificent museum and library. Foremost Greek scholars, including Aristotle, came to Egypt, learned and taught. And through the port of Alexandria came peoples from all the known world, bringing new blood streams of every variety into Egypt. Alexandria became a cosmopolitan city in every sense of the word.

Yet must be emphasized that the wealth-seekers, pleasure-seekers, European and Eastern foreigners who poured into Alexandria were concerned only with the city and the productive arts of the delta. As Alexandria became richer, its population swelled and the Ptolemaic festivities more elaborate, Egypt all along the Nile was ignored, except when additional tribute or slaves were sent to the court of Alexandria. The last Ptolemaic rulers were symbols of excess, corruption and tyranny. Scipio the African visited Egypt in 100 B.C., and was shocked by the debauchery and degeneration he witnessed in Alexandria.

So, in 31 B.C., Egypt fell before the expanding power of Rome. Its final phase was marked by the bloody strife of the outskirts of Alexandria when Mark Anthony led the forces of Egypt's Cleopatra against the mighty Roman legions.

The last Ptolemaic rulers committed suicide. After the death of Cleopatra and Mark Anthony, the Emperor Augustus sent a prefect to rule from Alexandria. Egypt was considered the greatest prize of the new Roman Empire. And from the delta, food was sent out to feed the Roman legions as they continued their conquest of Africa and Asia Minor. But life for the Egyptians messes went on very much as it had been as long as a man remembered and the Nile continued to rise and fall in season. But the ancient glory of Egypt was gone; temples and places were left to the encroaching sands; the Sphinx and the smaller pyramids were buried in sand. Old Egypt was to slumber for a thousand years while its science, learning and art, taken by the Greeks, passed on to Rome and thence to the "barbarians" of Europe.

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Together We Struggle: Together We Win

Memoirs con't.

CONT. FROM PAGE 3

how they intended to unite Africa — and what it would mean to Africans when they took over their continent, with all its rich products.

These things were explicitly spelled out before the eyes and ears of everybody. Resentment of course, were catastrophic. Coup after coup swept over the continent removing those leaders who would unite end who insisted that Africans should enjoy the produce of their lands. Mao Tse-tung advised that we need not waste time grieving over mistakes made, but should strive to learn from them. And Africans have learned much since May, 1963. Tonight, therefore, we are here to certain developments worthy of note.

From the 16th century on, Portugal has been the most relentless, most audacious and unrepentant exploiter of Africa in the world. But within a few months Portugal has undergone changes in government and policies which increasingly alarm the West. Portugal is getting out of Africa, and former Portuguese colonies are becoming African nations under their own rule.

It is important to know that revolution in Portugal did not occur because oppressed and exploited workers in that country rose to throw off their oppressors and take over the means of production. Indeed Portugal changed its course because black men and women, black boys and girls kept coming on against them.

Many Africans died in the most brutal ways, but the guerrilla fighters continued their determined harassment. The courageous, continual struggle, embracing all native peoples in the colonies, went on until Portugal was forced by the fact of its imminent extinction unless the government stopped sending the country's young men to die in Africa and impoverishing the already poor country for weapons and ammunition, which was failing to stop the Freedom Fighters.

Guinea-Bissau, a small, largely jungle-clad, on the northwest coast, was first to throw off colonial rule. After nearly two decades of armed struggle, the people succeeded in driving the Portuguese colonial army of occupation into the few urban centers, there isolating them.

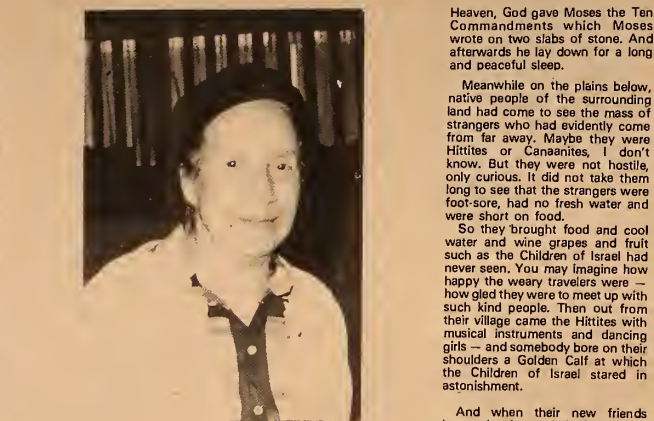
With most of the country under guerrilla control, they cleared land and planted crops; a government of the Liberated Area of Guinea-Bissau was set up. And while Third World countries were hesitating, recognizing this government as the legitimate government of Guinea-Bissau and presenting it to the United Nations, the Portuguese colonial armies, short of supplies — surrounded by hostility, water and food giving out — had no alternative but to surrender. And Lisbon did not consider it worthwhile to try to send additional troops which would have pelted their way through lines of determined insurgents.

For by this time, on the other side of the continent, the forces of FRELIMO, in the larger and more important colony of Mozambique, were seizing more and more territory and were demanding independence. FRELIMO had been set up by Eduardo Mondlane, a brilliant native of Mozambique.

After making a reputation for himself as a scholar, he resigned a lucrative post at the University of Syracuse and from various "advisory committees" at the United Nations, declaring that he must return to Mozambique where he began organizing his people for armed struggle against their oppressors.

For a while we heard nothing about him. I met him in the Sudan — clear eyes, resolute — an inspiring speaker. He was killed in East Africa in 1971, but FRELIMO kept "marching on."

When I was in the United States in 1972 some young brothers here told me that FRELIMO would not amount to much because it had whites in it. I had never heard this criticism in Africa. Later I visited a FRELIMO Camp. East Africa and



everything I saw indicated that

stupid than folks anywhere else! Shortly before I left Cairo last January the three heads of Angola's Liberation Movements met in Nairobi, Kenya. In a closed room, with several members of the Organization of African Unity, they sat down and talked together. They may have quarreled. But nobody outside was the wiser.

Not one word of that conference "leaked out." The press did not know such a meeting was to be held until it was in process. And so they hung around that closed door and finally saw Holden Roberto, Jonas Savimbi and Agostinho Neto come out arm in arm.

Then the world press was informed that the three had drawn up a plan for Angola's independence which together they would present to the Portuguese government in Lisbon. Together they flew to Lisbon; together they faced Portugal's ruling body; together they submitted their proposals.

And the new Portuguese Government accepted the Proposals and scheduled Independence Day in Angola for November 11, 1975.

We have seen the triumph of common sense, understanding and vision. There will be difficulties in Angola, but determined, fearless and honest people will overcome their difficulties.

Let us look at another aspect: Some in these three groups were undoubtedly wiser than others, some undoubtedly had more knowledge than others. And we have said that knowledge is power, but no one group here had all the knowledge, therefore no one group had all the power. Had the heads of these three liberation movements not realized this fact, they would not have united their efforts and faced the Portuguese together.

In the vital struggles which face us today we need each other. When an individual or a group considers that it has all the knowledge, mistakes are made which can be fateful. Let me tell you a story:

Now Moses had successfully led the Children of Israel across the Red Sea and out into the desert. He told them they were on the way to Canaan, but where that was or what it was they did not know. Day by day the desert sun seemed hotter, and hour by hour the thick sand seeped at their feet.

Food that had brought from Egypt became stale and hard; they could find no fresh water and were warned to conserve what water they had. Moses was an old man and the journey was hard enough without having to listen to complaints and grumbling. But he plodded on.

When they reached the foot of Mt. Sinai, God told Moses to let the people rest and for him to come up onto the mountain top. Moses climbed the heights — glad to get away. After he rested a while and perhaps ate some of the food of

Heaven, God gave Moses the Ten Commandments which Moses wrote on two slabs of stone. And afterwards he lay down for a long and peaceful sleep.

Meanwhile on the plains below, native people of the surrounding land had come to see the mass of strangers who had evidently come from far away. Maybe they were Hittites or Canaanites, I don't know. But they were not hostile, only curious. It did not take them long to see that the strangers were foot-sore, had no fresh water and were short on food.

So they brought food and cool water and wine grapes and fruit such as the Children of Israel had never seen. You may imagine how happy the weary travelers were — how glad they were to meet up with such kind people. Then out from their village came the Hittites with musical instruments and dancing girls — and somebody bore on their shoulders a Golden Calf at which the Children of Israel stared in astonishment.

And when their new friends began dancing and singing around the Golden Calf the Children of Israel joined right in and soon were all dancing and singing together. And just then Moses came down from the mountain.

He didn't come all the way down and he didn't ask any questions, he just blew up with rage. He hurled the golden tablets upon which he had written the Ten Commandments, breaking them into many pieces; he shouted and consigned all the people to perdition.

The Hittites were confounded to see and hear the Old Man. The Children of Israel, who had had their first good meal, with cool wine in many a day, were embarrassed before their new friends. And they were dumb before old Moses' wrath.

And then God spoke and he said: "Moses, how dare you break the tablets, those Commandments for my people? How dare you shout at them like this!"

"But God," said Moses, "don't you see what these wicked, ungrateful people are doing. They are all drunk with wine. They worship a Golden Calf. They have broken all the Commandments." "How can the people break Commandments before they have them," inquired God. "I can see the people and I will forgive them. I did not tell you to judge them. For this wrong thing that you do, you Moses shall never enter the Promised Land."

At that moment Moses was stricken with grief. And God spoke gently: "All right, Moses, you have been a faithful servant. Come back up to the mountain top and I will once more give you the Commandments. And you will teach them to my people. And finally you shall lead them to Canaan, and I shall take you to a high place, where you will be able to look into the Promised Land — but you may never enter it."

Poor Moses! A severe punishment for hasty judgment, arrogance and impatient anger. Let us ponder on his predicament. Our times are far more crucial. Our imperialism is employing every device to deceive, to trap, to divide us one from the other.

Imperialism, with its exploitation, oppression and aggression is a badly wounded Beast — while Humanity is rising in strength throughout the world. Open your eyes and see. Being ignorant will not save you, and standing alone leaves you naked and defenseless. That old Scripture... "Walk together, chillun. Don't you get weary

has more meaning now than ever before. Lift up your heads and look beyond narrow confines! We, the people, have much cause to rejoice. Black people have cause to celebrate the Third World, the World Color Conference. Everywhere there is movement, everywhere is the sound of marching feet — coming on — coming on!

CONT. FROM PAGE 3

excellent public schools — plus the additional opportunities offered by the College.

My eldest boy plays with the school band, while the younger is taking violin lessons every Saturday morning in the Children's Class at the Conservatory."

He nodded with approval. "You're giving them a fine start." "I've been a long time getting to the place where I could give them this kind of schooling," I explained, "but I'm not happy about being separated from them all the time. This is the best arrangement I can make now. I do want them to have a sound education."

He was quiet for a little while, then asked what my salary was at A. and L. When I told him, he said casually, "I should think that after the boys' expenses are subtracted you don't have much left for — shall we say — trimmings."

"Oh," I said cheerfully, "I can get along without fine trimmings. There's enough for essential coverings." I indicated my inexpensive but, I thought, rather smart sport suit. "And perhaps they're not entirely essential, either." I laughed lightly.

His eyes were on a rather bad stretch in the road and he did not turn his head as he spoke dryly. "That remark is either profound or shocking," he said.

I smiled complacently. He had made me feel rather clever, even witty.

Rally con't.

convenient to let the people understand, digest the problem. Time becomes secondary. The protest itself becomes secondary also. Awareness of the contradiction becomes primary. This is so because a merely rally will not make the rusties change their plans. Any more subsequent activities must be celebrated.

This pre-protest educational process could help many students, as well as other workers in U-Mass, realizing that they do not live in a vacuum. It will help all of us to find out that objects and phenomena are all interrelated; what is going on in South Africa is also an integral part of my life as a human individual. Not only do I have to do something about it, but I also have something to do about it too.

But, a good strategy with a faulty tactic is nothing. A faulty tactic may even ruin a good strategy. We must know what has happened in relation to the rally on South Africa. There should be no rush in celebrating rallies. These are public demonstrations. If they turn out to be a success, it will form the issue. There are some circumstances in which few people mean a triumph, a success. If there is an opportunity for a good turn out, though, and it did not happen because of uncontrollable forces, then the activity must be postponed. There is no need to see in a newspaper that gets everywhere in the vicinity a picture showing a couple hundred people protesting for an issue with thousands of people sympathize.

The weather in this environment could become an enemy. It could also be made into our ally. The rally in South Africa and to demand that no bonds be related to the racist regime in anyway was carried on under extremely negative conditions. This was not absolutely necessary.

We have to conclude that it is correct to try to relate the life of college students to international issues. We also think it is necessary to demand that U-Mass get out of South Africa and to demand that it be a part of this institution. A rally is a good idea. It will help to blend the strength of many individuals and groups in one effective punch against the racism. Finally, we must educate the masses and to demand that it be a part of the issue; and, when objective conditions are not on our side, activities should not be held. We do not strike for the sake of striking.



DRUMM! NEWS



A Black News Service Publication



VOLUME III ISSUE 9

On The Liberation Front

By AKBAR MUHAMMAD AHMED

While many historians negate the influence of black nationalism within the black community, black nationalism has been the underlying ideology within black America since the 1830's, emerging in different periods, the main period being the 1920's creating the only mass movement of black people in America, involving millions in the Garvey movement.

When the nationalist tide rises, the theory of the charismatic leader is produced and becomes the philosophy of the masses of our people during that time. But after the destruction of the movement, the nationalist philosophy becomes just a memory because the ideology of the nationalist leader is not theorized in a historical setting. The failure of black people in America to form a dynamic nationalist movement has been because nationalist discontinuity occurs as a result of the state's oppression of any mass nationalist movement. The nationalist discontinuity exists also because Negro intellectuals in the past shied away from revolutionary, nationalist ideology and movements. Thus, once a particular nationalist movement is crushed, discontinuity occurs in the black community's ranks, creating a nationalist vacuum waiting to be filled by the next charismatic leader that comes along.

Black nationalist circles remained dormant after the destruction of the Garvey movement. It resurged for a brief period in the 1940's. While the petty black bourgeoisie adopted the philosophy of integration, the masses had the ideology of black nationalism. Even the black bourgeoisie would admit that the philosophy of black nationalism had remained latent among our people. In the 1950's black nationalism began to recover under the leadership of the Honorable Elijah Muhammad and the Nation of

Islam. Mr. Muhammad introduced Islam into black nationalism and developed a religious consciousness for the ideology.

This religious consciousness had set to do with future development because it provided the black community with a clear historical and religious sense of destiny. It gave rise to the expectations of a mass nationalist consciousness and movement. The Nation of Islam kept the continuity of black nationalism going in the black community for a forty-year period. It soon was the best organized of black nationalist groups, being unique in its religious approach. Revolutionary black nationalism is not a new ideology for it has developed from the historical roots of Henry Highland Garnet, David Walker, Denmark Vesey, Martin Delany, the Garvey movement, DuBois' Pan African congresses and the Nation of Islam. Revolutionary black nationalism is a root ideology using the historical experiences and philosophies of black nationalist leaders of the past and present and combining them with the tactics and revolutionary ideology of other revolutionary movements.

Malcom X is the transitional figure in the development of revolutionary black nationalism. From his speeches and writings come the foundation of the ideology.

While this essay does not deal with much of Malcom's content, it does try to provide insight into some of Malcom's organizational plans. Through Malcom's organization, the D.A.U.I. (Organization of Afro-American Unity), never became an action center for the black revolution, part of its program was adopted by younger revolutionaries who are now making today's headlines. Revolutionary black nationalism still very much stands undefined. It is

the philosophy that is being produced by the black revolution in America. It becomes internationalism — or Pan-Africanism — when reflecting on the international aspects of the process of decolonization.

Today, African peoples in every country are witnessing a new racial awakening. Black consciousness is rising each day. Black nationalism, the ideology of Black Power and Pan Africanism and the international expression of black nationalism are developing mass followings.

The Black Power Movement in America is still relatively young. The white power structure, realizing what the Black Power philosophy would mean once our people digested it, moved to crush the movement. Black nationalists were soon hit with mass conspiracy cases. 1967 found H. Rap Brown, Huey Newton, Imamu Amiri Baraka (LeRoi Jones), myself and a number of other brothers in jail. These filings were part of a white power conspiracy to crush the emerging Black Power Movement. The power structure could not have assassinated Dr. Martin Luther King when they did if these brothers and others had been on the streets during '67 and '68 because the brothers would have had sizable followings (if not an army), and could have mobilized the millions of our people.

KING'S ASSASSINATION AND AFTERMATH

After King's assassination, the power structure moved through its fifth column — the Ford Foundation and the white American left. The Ford, other foundations, and local banks attempted to buy off the Black Power leadership. C.O.R.E. was almost completely usurped. In Philadelphia, the black national leadership split into factions; fighting over a measly million dollars during the black

coalition conspiracy. It was at that time that the movement suffered serious setbacks. Bourgeois "Black Power" spokesmen, all of a sudden, began to crop up with powerful white financial backings. They traveled under the garb of cultural nationalism. These new house niggers were sanctioned by the "man" to keep the masses confused through black cultural rhetoric.

Mysticism became a vey of life for many young brothers and sisters. This new form of escapism was propagated to keep black youth from becoming revolutionary black nationalists and forming a Black Revolutionary Party and Liberation Army (Black Guard). On the other hand, brothers who romanticized black revolution on the West Coast, made some serious mistakes. We must realize that revolutions are not made over television, radio, or through the enemies' press. A revolutionary never warns the enemy of what he is going to do, he does it.

The year 1970 opened up a new decade for the universal African. The question for the African captive in America is: How should we proceed to nation building? In order the answer that question we must first analyze the alternatives that are being presented to us.

THE DRIVE FOR LEGAL BLACK POLITICAL PDWER

The movement toward running black candidates for public office, utilizing the bloc vote, represents the last legal stage of the black middle-class interest in the capitalist political system. It is a continuation from post Civil War days; when the black middle-class obtained a degree of political power in the South. The attempt to achieve political equality has been the main emphasis of our national democratic revolution. While this drive doesn't totally serve the interests of the black working class

— the vast majority of our people — it will help to exhaust the legal means of protest, and eliminate the illusions that black people can achieve freedom in the capitalist system. At the same time, this drive helps weaken the political system by polarizing its inherent contradictions.

Full black political representation will throw American into political chaos. But it should be remembered that the enemy has plans of just changing faces with the game remaining the same. The enemy will let black people control the political machinery of the cities, while he still controls the industry. The enemy plans to establish neo-colonialism in America as he has done in many other places in Africa and Asia. Because we are in a national democratic revolution, black revolutionaries must support the drive of the black middle-class to get legal black political power. We must do this because the drive heightens the political and nationalist consciousness of the black working class, organizes them in political organization and poles its contradictions within the colonializer's system. At the same time that we organize to get black political representation within the system, we must constantly teach the people, that this will not get them liberation.

THE DRIVE FOR LEGAL BLACK ECONOMIC POWER

While most black revolutionaries criticize black capitalism as being a hoax — that it will not benefit most of our people — we must still support the black middle-class drive to become a capitalist class. We do this not because we feel black people can gain freedom under the capitalist system, or that black capitalists are any better than white capitalists. We are in a nationalist revolution of a colonized nation

CONT. ON PAGE 6

Jamaican Migrants: Victims of Capitalism

by NUMMO NEWS SERVICE

In order to understand why Jamaicans are hired to pick Tobacco in North Carolina and the state of Massachusetts one needs to know the advantages. They are hired for one sole reason which is cheap labor.

Farmers in the U.S.A. are in some what of a fix. The Government in 1943 started sending out small flyers and ads in Newspapers notifying Jamaicans that jobs were available for them.

The first group to come came voluntarily, the second group was recruited. The ads are fill in blanks, little information is necessary. The ads' only require that men be no older than twenty five. Once the men reach the labor camp they are given a complete army physical, if they are not physically fit they are sent back.

The Government pays for the passage of the workers but they must pay this back. In 1946 the average wage was 55 cents an hour. The workers are not citizens of the U.S. so they are not covered by the minimum wage law. Twenty five per cent of their pay is sent back to their families. In 1943 they paid \$6.00 to \$7.00 a week for room and board. Each farmer has his own camp, the building are like old army barracks, they contain an average of 48 beds depending upon the size of the camps.

The workers come by boat, most of them, approximately 3,000 people are aboard at a time. The first boat was called the starvation boat by the workers.

The ads are essentially contracts for one years work, if workers wish to renew their contract they must

do so at the end of that year or they are sent back. Some men do not renew because they miss their families, which in most cases is the reason most of them signed on to work, so that they could earn enough money to feed their families. The average family size is six to eight members.

They have to work 6 days a week in most camps, Sunday is a rest day, in most camps religious ceremonies are held on Sunday.

If someone wants to leave camp they must have a permit from the Camp Manager. They are required to be back in camp by 6 a.m. the following morning. If someone wants to visit a camp he/she must pick up a permit from the Manager. No ladies are allowed in the barracks they are only permitted in the visiting rooms.

The rules are not the same in all camps because they are subject to the approval or disapproval of camp Managers.

No camp permits gambling, fighting, or women. These can result in termination of contract.

If a worker is a trouble maker he is often times beaten up by his fellow workers for they know if they do not control him he can make things hard on them, all some farmers encourage them to do this.

If workers are caught fighting they can be either deported or fined or sent to another camp, in most cases they are either fined or sent to another camp that way the government doesn't lose a worker.

The Managers work for the Government, it is their job to pick the workers up and take them to the camps and regulate their

movement through regulations that he sees fit. He has Officers under him that regulate the work in the fields. It is their job to see that things run properly in the fields.

The workers do not get sick days, they can however work anytime that they please, but Managers do not tolerate any loafers. The camps are required to have a doctor and nurse present at all times, the government requires this. What goes on in most camps is that a doctor makes a visit to camps once or twice a month.

The camps have no education facilities on the grounds. The only way for workers to get schooling is through the mail. The farmers will now allow schooling on the property in most cases, the primary reason why they do this is to keep the Jamaican in the dark about what he can do to better himself.

Saleem comes to camps on weekends and payday, they have to have a permit from camp managers to sell their goods. Their goods are of high quality but are expensive. There are possibilities for workers to earn extra money by doing piece work.

Today the workers earn \$1.50 an hour tops but everything else has increased at a greater proportion. They have to pay more for rent the fare has increased, and if they get sick they have to pay their own medical bills.

Some workers have been in camps for long periods of time know how to become U.S. Citizen. Most of them do exactly that become American Citizens. It is not easy for them to do this, they must have at least \$500.00 saved to

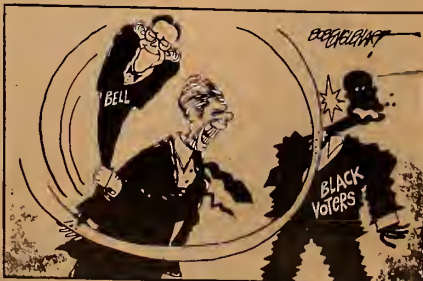
insure that the government will not be liable to support them, or they can get someone to sponsor them, or they can marry an American Citizen. This is the only way for

them to get out of the contract arrangement and demand higher wages and stop being exploited by the farmers.

CONGO WAY FOR ASSASSINATE PRESIDENT

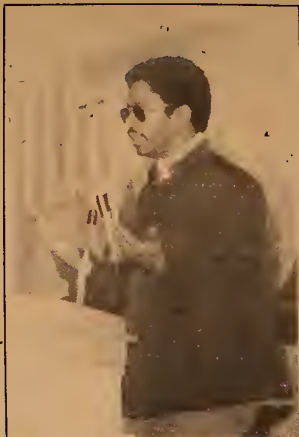
The slaying was reportedly part of an attempted coup to topple Nguabi's regime. However, the situation remains confused. The Congo has closed its borders, has introduced a curfew in the capital and has taken moves to forbid any meeting of more than five people. Meanwhile an 11-member committee has been formed to "prepare the funeral the safeguard the security of the people for which the president died."

While reports of the so-called invasion of Zaïre, formerly the Democratic Republic of Congo, continued to make front-page news last week, news of the slaying of Marlan Nguabi, President of the neighboring Congo Republic (Brazzaville) was reported from Kinshasa.



"THANKS FOR EVERYTHING!"

National Black Organizers' Conference



BRO. AKBAR MUHAMMED AHMED delivers opening address at conference last Friday night.

Friday April 15
Opening Remarks:

The political and economic rights gained in the 1960's have swindled, black people are slipping back into the conditions of the post reconstruction era. The rights attained because of the deaths of great men like Dr. Martin Luther King Jr. and Malcolm X were reforms of the document that is supposed to guarantee equal rights for all men were spiced out when the Nixon Administration came to power. No one's freedom is guaranteed in order for black people to have full economic and political rights we have to continue to fight those who would reduce the black race to a state of indentured servitude.

progressive white in the minds of those who voted him in. President Carter has not lived up to his promise. In fact, he is conservative on spending money to create jobs. Blacks in America today unemployed imprisoned. Black children are miseducated regardless if or not they go to an integrated or segregated schools must awaken to the harsh reality that nothing comes free if black people are to be free we must fight for it.

THE PURPOSE OF THE BLACK ORGANIZERS CONFERENCE
Black people in the 1970's are

axis with drug pushers, as they get kickbacks and are paid off through the drug culture. Black on black crime is reinforced, as a Negro mafia has willingly served the police as agents against social change and have become the C.I.A. connection in the black community. Black youth faced with unemployment turn more and more to crime as the only means of economic survival. As a result, jails and prisons across the country are now 80 per cent black.

Facist police frame black people by the hundreds every year to get them off the streets and have secretly entered into an alliance with right wing groups like the KKK and the minutemen in their over-kill plan to terrorize the young generation. This *plan operation* designed to immobilize black youth into fearing, fearing the power of the capitalist state, to instill an atmosphere of cynicism, defeat, despair, hopelessness, and fear to rebel or engage in revolution.

On top of all this, as economic conditions become worse for all poor people in America and reaches sectors of the middle class, black people, who are the largest oppressed nationality in the United States are beginning to realize that our leaders, the late Malcolm X and Dr. Martin Luther King, Jr. were both assassinated by the United States Government. Also, with the revelation of the Cointel pro documents it becomes very clear that an agency of the U.S. government, the FBI committed murder and other means of destruction against the Black Liberation movement. This is "Genocide", the scientific and systematic destruction of a people by a government.

Faced with these facts and the growing reality that the gains won for black people in the 1960's are rapidly being eliminated, we gather on April 15th-17th to analyze our past and present situation, to struggle against our past weakness as a social movement and to develop new strengths for the struggle ahead.

Our task before us is to unite as many in the black community as possible behind a scientific program, ideology, and organization for our common oppressor and enemy is increasing it's war of genocide and repression against us.

To all black people and allies, we call attention to this important weekend end say, the Struggle Continues.



PANEL DISCUSSION at the recent Black Organizers Conference. From left to right Rev. Charles Koen, Joe Waller, Bill Strickland, Ella Baker.



REV. CHARLES KOEN Chairman of the National United Front of Calro, Ill. and S.N.C.C. activist.



WORKSHOP DISCUSSION on the aspects of building a Mass Movement for Liberation.



Bro. BILL STRICKLAND speaks on the present condition of Black People.

The Present Condition of Black People in the United States: Prof. Bill Strickland
Unemployment is at a staggering 9 per cent what this means is 9 million people are unable to find work, the majority of which are black. The prison systems in America are loaded with black men who are the victims of the economic crises in America which politicians are trying to ignore away because there is nothing that they can do about it. Black people voted overwhelmingly for James Earl Carter. He represented the

face with severe contradictions. What are some of these contradictions? They are, mass unemployment. Some 25 per cent or more of the black community is unemployed. The great majority of black people forced to live in inner city ghettos, live in sub-standard high rent houses. Black school children, those not bused into white schools, have to attend schools with inadequate facilities and worst of all are forced to be miseducated. Our communities are flooded with drugs. Racist and politically reactionary police have made an



MRS. ELLA BAKER:

Co-worker of the late Dr. Martin Luther King Jr. and SNCC adviser. She has been active in the Black Liberation Struggle for over 30 years.



ROBERT WILLIAMS:
Ex President of R.N.A. (Republic New Africa)

Tiny Pyramids



improvisation scenes in the girls bathroom. There were some quite funny parts. "He was just an old flame in my ragged book of matches he went out with the tide," was recited very rhythmically by Lauren Price in her nightclub scene.

Parts 2 and 4, "First Fears" and "Tiny Pyramids," were the conceptions of Freida Jones. The poem, "First Fears" recited in a way that was hysterically funny by Nikki Dees, who dealt with "swinging in first time on acid" into the Ivory Coast Discoteque, where, eventually, her "fears splintered, like glass"... this sequence ended up in a wild dance routine to Blixx's Disco Dazz where finally, a cyclone whips up and fences perley outside the theatre windows. On a more serious tone, the poet took you to the Harlem experience — to "409 Edgecombe Avenue", where slides dealing with historical Harlem were shown. Part 4 was highlighted by "The Music", a piece about an avant-garde jazz musician portrayed superbly by Chris Johnson, who also composed and performed a very fine saxophone solo between his lines. The show ended with a guitar composed end performed by Herman Hampton.

This past weekend there was a theatre experience at Hampshire College: a musical-dance-poetry production called *Tiny Pyramids*. This play was the result of a collaboration between a Hampshire Student, Melinda Goodman and UMass writer, Sister Freida Jones. The show was divided into 4 parts. Parts 1 and 3, High School end Love Poems were the conception of Melinda Goodman. These sections were quite exciting due to dynamic effects such as car pulling stage and kids piling out, running in to do a synchronized routine of the "bus stop". Poems about the high school experience were recited to the background of slides and

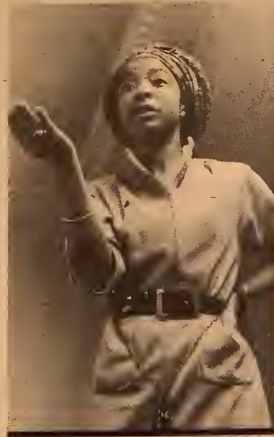
Fine Dance numbers were a plus to the show: choreographers were Nikki Dees and Pauline Bandana. Their talents were almost outshined by the dancers themselves: Anne Dudley, Sue Fizer, Carlton Wilson, Willis Lopez, Lauren Price, Irvine Goldson, Ada Griffin. Most dancers doubled as actors - along with Anthony Cruser and Freida Jones. Some fine singing on "Blue Moon," and "In a Sentimental Mood" etc. was done by Porky (Leroy Blein), Eshu Elegba, Anne Dudley and Ada Griffin... backed musically by this dynamic team... Jody Cahn - flute, Andy Strasmich - flute, Paul Hastil - piano, Richard Eisen - piano, David Katz - bass. David Katz was musical director. Watch out for all these Top Talents in the Valley again!



Tito Puente, Salsa Percussion Master, bringing the house down on Thursday at the Fine Arts Center.



History, Race and the Fox



If you missed Professor Hattie Fox last Tuesday, April 12, then you missed the most exciting, entertaining and interesting lecture imaginable.

Hattie Fox, teacher of public school children in the south Bronx, scholar, writer, artist, musician of six instruments and *Virgo*, among otherthings, talked for two and one half hours, (nobody moved), on history and racism.

A highly politically, culturally and spiritually aware being, Professor Fox's lecture encompassed everything under the stars and solar system as well.

Beginning with Egypt, "Land of Blackskinned people who founded the city of Heliopolis", she traced the emergence of racism; the way to today's technologically advanced world."

HATTIE FOX: Historian, Musician and Poet

"We've got to remember that we've forgotten the orbit of the sun, though Egypt knew it six thousand years ago.

According to Professor Fox, western civilization's distortion of history can be realized in the writings of J.A. Rogers ("Five Negro Presidents) and Famous men of Color.)

"Western education is based on the distortion of science and philosophy." She spoke of racism as a certain colors meant enslaving other colors. "If you dictate the control by a certain color then you automatically dictate what the release has got to be."

Later the versatile Professor Fox played drums, performed West African dances and melodies a nscontinued to thoroughly evoke the thought, beauty and evolution of her audience.



A DOCUMENTARY OF POETRY AND PROSE

CONCEIVED BY DAVID HALE

SOUTHWEST CENTER FOR THE PERFORMING ARTS

HAMPSHIRE COLLEGE CENTER

MADE IN MASSACHUSETTS

APR 21 1977

CONVERSION FILE

The Dwight Morrow High School Big Band and Jazz Ensemble from Newwood N.J. will be performing at Cavern at Hampshire College. The free concert will take place tomorrow, April 19. The band will perform pieces from famous artists like Frank Foster, Donalld Byrd and the "Lock Byrds". John Porcell is the director.



Melba FANG Fri. 22

Spotlight on Diana Ramos



"Here Now"



KS



Entire Ensemble in "Community Poem"



Halleluah! Great God Almighty

You don't always have to go to New York City to experience the most unique and innovative forms of modern ethnic dance. In some cases it's only a dorm or two away. Consider the basement of New Africa House, between 6-8pm, most any day of the week.

Here you can glimpse poetry in motion, the kind that is only produced by the electrifying genius of choreography and dance, Diane Ramos.

Her class of modern interpretive dancing is a fusion of Black, African and modern dance. Diana makes her students aware of themselves physically, while her vigorous exercises serve to strengthen their muscles.

Though loud grunts and groans can be heard occasionally from her studio class, most students enjoy the class and the structure immensely.

"Her warmth takes the pain from the hurt", says Bilal Abdul-Haqo who attends her intermediate class this semester, "Diana not only knows how to get down, but how to talk to people as well".

The vibrant constantly expanding and creative personality spills into the choreography of Diana Ramos. She combines her interpretations of Third World life and culture, revolution and the sixties to create such pieces as "Great God Almighty", "Here Now", and "Community Poem".

Diana's performing company, comprised of advanced students, Third World Image Theatre/Ensemble has

been performing these works all over the valley this spring.

Post and member of the ensemble, Annie Carpenter speaks of her teacher's ability to capture the essence of the African roots, through which she is able to teach, lead, guide enhance the minds and bodies of her students.

Annie, inspirator of "Community Poem", a ritual improvisational movement feels, "Diana Ramos is a unique ray of light which shines beyond the norm of an everyday people into the realms of masterhood.

With her five years of teaching at UMass, Diana brings years of teaching and dance experience.

The University of Massachusetts is fortunate to have an artist of Diana's caliber in their midst and should be wise enough to retain her presence.

It isn't often that a professor is so widely known and appreciated by students and faculty alike. Just talk to anyone who has taken Diana's class.



Robby's Martial Arts Demonstration



Diana talking with Patty O'Neal



Bilingual Conference on Education

The National Association of Bilingual Educators sponsored an international conference on bilingual education in New Orleans, Louisiana. The NABE conference brought together a broad spectrum of people involved with issues related to bilingual and multi-cultural education. During the week long conference, strongly supported by Federal Government Title VII monies and several regional southern organizations who worked with NABE, bilingual and multi-cultural educators and administrators had an opportunity to share information about the condition and developments in

the keynote speaker at the first general session. He warned the audience of several hundred not to become complacent because bilingual education involved complex social, political, pedagogical and economic issues which will demand many years of struggle to resolve. He noted the importance of the Title VII legislation at the federal level but noted that only substantial quality research and consistent struggle would insure the future of bilingual programs. He pointed out that many important sectors of the United States population see bilingual education in the same light

editorial which the Times had not yet published. "If Hispanic (or rather minority) 'divisiveness' increases in the USA," he said "it will be because of the long tradition of English dominated inequality... rather than because of bilingual education..." Fishman also warned those concerned with bilingual and multi-cultural education to beware of their own constraints, budgetary instability and political resistance. He discussed the importance of developing a knowledge base through research and told the group that monies will not be forthcoming because of the need of bilingual children but because of quality of their research and political strength.

Concern about the future of federal and state legislation and funding was a consistent theme throughout the week long conference. Symbolically the award for the most significant contribution to the struggle for bilingual education went to the Lau family, who had successfully won a case against the San Francisco Board of Education for failing to meet the educational needs of non-English speaking children. The Supreme Court decision in this case led to the creation of Lau Centers in regions of the country where there is significant need for assisting local school districts in preparing plans for bilingual education.

Workshops reflected the issues and concerns for Asian, Puerto Rican, Chicano, Native American, French, Italian and other linguistic minorities. Several presenters noted the importance of cross-cultural cooperation in local struggles for bilingual and multi-cultural education. In a workshop on "Bilingual Education and Desegregation" the speakers and Ricardo Fernandez pointed out that the court decisions were allowing people who were not Asian, Puerto Rican, Native American or Chicano to define linguistic and cultural needs. He noted that in most cases where the concern for multi-lingual and multi-cultural education had created conflicts in communities attempting to implement court ordered desegregation. They argued that the groups should develop an understanding of the racial as well as linguistic and cultural dynamics of their com-



munity as they plan for programs. The movement to incorporate bilingual and multi-cultural education as part of the national curriculum means many different things in different communities. Basically it reflects a concern for the delivery of quality education to children with linguistic and cultural needs beyond that of the standard English speaking population. The NABE conference demonstrated that there is a broad spectrum of social, political, economic and pedagogical concerns reflected by people attending the conference. The common denominator is stated as the future of the children. As the conference came to an end this reporter observed an interesting phenomena. The overwhelming issue in an increasing number of groupings became regional power in the election of officers for the NABE Board of Directors. Some of the politics were reminiscent of a Democratic or Republican Party

nominating convention, with all of its attendant effects. This is a reflection of the tendency of professional associations to imitate the stronger groups (i.e. national parties) in the society. This tendency of professional associations to behave very similarly to other sectors in the society has historically meant that they also did not stimulate significant changes in their area of concern. In order to develop effective learning environments for bilingual children in a multi-cultural society the educators and administrators who take time to attend professional gatherings such as the NABE conference will have to consider the substance and structure of the organization which their participation creates, and how that affects the ultimate goals of the movement for bilingual education. The parents and children will hold educators, administrators and teachers accountable.



bilingual education. Hundreds of pre-conference and conference presentations projected issues and reported on topics such as research, legal litigation, parent participation, cross-cultural community action, counseling, program and staff development, and concerns related to learning and teaching in a multi-lingual, multi-cultural society. On Wednesday, April 6, Stephen R. Hall, vice-president of the New York City Board of Education, was

as the communist menace. He said that a November 22, 1977 editorial in the New York Times titled, "Bilingual Danger," expressed a fear that bilingualism will support separatist movements.

In another presentation, where a panel of representatives from the National Institute of Education discussed the role of federal involvement in issues and research relevant to bilingual education, Joshua Fishman told of a response he had written to the Times

Liberation Front Continued

in which all classes must surge forth to obtain their national class interests as one class. Being suppressed, the black middle-class was not allowed to develop into a bourgeois class. Black capitalism is the last legalist drive by the black middle-class to obtain economic power within the system. It is important that we understand the dynamics of class, class structure, colonialism and national liberation movements. Our revolution is a national liberation revolution; it is one of a colonized nation seeking independence and self-determination from the colonizer.

We must realize that there are antagonistic contradictions between all classes of black America and the colonizer. The black bourgeoisie, because it lacks political and economic power, is more of a petty bourgeoisie than bourgeoisie and will have more of a tendency to support the revolution than a classical bourgeoisie. If we understand these contradictions, then we will understand why the black middle-class responds the way that it does. Black revolutionaries must criticize the black middle-class drive toward black capitalism, but, at the same time, support it because we must realize that it is a necessary historical stage before our nation can move to open revolution.

In other words, we must support the existence and expansion of black businesses and at the same time we must point out that profits from black businesses should go back to the community. Black economic development must be a collective effort. Our colonized nation needs an independent economic system. We need to be self-reliant. Black cooperatives must be encouraged. Black communalism, the joint ownership of the means of production and commerce by the

community, must become a way of life. This is black economic self-determination: economic development that benefits the people of our community. We must constantly teach our people that this is not totally possible without a complex social revolution. To develop a collective spirit and prepare our community for economic survival, we must develop economic cooperatives whenever we can.

CULTURAL REVOLUTION AND REVOLUTIONARY BLACK NATIONALISM

Since 1966, African people have been undergoing a cultural revolution. The cultural revolution has produced a pride in being of African stock. "Say it loud, I'm black and I'm proud" represents the present mood of thought. The honorable Elijah Muhammad, leader of the Nation of Islam is the spiritual father of the black cultural revolution in America. For some thirty years, the messenger has taught and propagandized our people with the importance of being self-reliant. The "Lamb" teaches us why we should separate and form an independent nation of our own. From the last messenger of Allah came a mass spokesman who has given this generation of youth a new direction. Malcolm X and Muhammad Ali are two brothers who were personally groomed by the Messenger.

Many groups have cropped up to bring about a "re-Africanization" of our people. As a result, some of these groups have formed the position that all things come from culture. While revolutionary black nationalists seek black culture as a stage of development in the nation, the consciousness of our people, they do not see it as an end in itself. We see that we are at present a cultural nation (a

colonized nation whose culture is suppressed and exploited) seeking to become an independent nation state. This means that we African people, who reside inside the United States, have a common culture, way of life and history, heritage and destiny. We also have a common economic existence, political posture, and we will recently have a common territory. Revolutionary black nationalists believe cultural nationalism is only beneficial when it leads to helping revolutionary political nationalism.

The two major supporters of cultural nationalism are Maulana Ron Karenga and Imamu Amin Baraka. While both Maulana and Imamu work together, there are major differences in their approach. Maulana, who believes strongly in one man leadership, has a dangerous tendency toward being very egotistical. Egotistical leadership is unproductive to the anti-people and only serves to further divide the community. The black nation needs a selfless collective leadership devoid of ego that is dedicated to saving our people. Egotistical leadership will only lead to endless internal war over who is greater than "me." It will lead to nationalist gang war. Egotistical, self-centered, self-styled leaders, who usually work secretly, will be isolated and, if necessary, driven out of the black community.

If black nationalists are going to build a new value system, it must be built on the basis that is beneficial to the unification and liberation of the black nation. A new black value system cannot be based on messianic (one man) egotistical leadership and fascist authority. The new value system must be based on collective leadership, socialism and democratic centralism.

THE SOUTHERN STRUGGLE FOR A REGIONAL INDEPENDENT NATION

As the black middle-class drives for political representation within the system, it will begin to realize that its class interests cannot be satisfied by reform of the political system of the United States. This, in return, will force the black middle-class and the black working class to become more nationalistic. The next logical historical step will be to raise the demand for an independent black republic. Black revolutionaries who call for open revolution (the overthrow of the entire enemy government) must realize that while this may have to be done, it is necessary to move our people to revolution, step by step. Our people have been mentally oppressed and do not as yet understand their power, so we must constantly move them to objectives which they understand they are capable of achieving.

The Republic of New Africa which is demanding the states of Mississippi, Georgia, Alabama, South Carolina and Louisiana call this "limited objective." The southern region is where 50 per cent of our people live. There are approximately 15 million black people living in the South. Many are becoming the majority of the major southern cities. Some southern states have a black majority population-wise. If the black population in the South is mobilized to demanding an independent nation, it will polarize the contradictions of the whole nation. Nationalism is usually an urban phenomenon.

The historical contradiction of black nationalism lies in the fact that in the past it was a northern urban based movement, while the

majority of our people were southern rural based. But the social stratification of black America has changed with many of our people in the South being displaced from the land. The majority of our people in the South are becoming urban black proletariat. Black nationalists must develop tactics of moving our people step by step to independent nationhood. If black nationalists organize our people in the South in the plants, then they will have a base among the people.

While the struggle for an independent black republic may not be the ultimate phase of the black nationalist revolution, it is a necessary historical stage.

THE AFRICAN AMERICAN AND PAN-AFRICANISM

The African captive in America (versus African) has always been active in the liberation of our motherland, Africa. Dr. W.E.B. DuBois as early as 1919 organized the first Pan-African Congress. From 1919 to 1945, the Pan-African congresses served as a forum for African intellectuals at home and abroad. The Pan-African Congress in 1945, developed the tactics of direct action for the liberation of the mainland. The Pan-African movement has advanced in gradual steps. Marcus Garvey, the father of nationalism, also had as an objective the liberation of a unified central African government.

Stokely Carmichael, the mass spokesman for Black Power, returned from Africa last year saying that Pan-Africanism must become the mass philosophy of the African-American. Stokely studied for some time under Nkrumah in Guinea. At that time, Brutus Carmichael's new strategy called for the African American to

23 Careers for the Future

Free Assata

Geologists — Increased demand for domestic natural resources will mean greater job opportunities for geology graduates. Average starting salaries in private industry for those with bachelor's, master's and Ph.D.'s were \$10,500, \$12,200 and \$16,000, respectively.

Geophysicists — Most positions will be available in petroleum and natural gas companies, exploration and consulting firms, and research institutes. Starting salaries varied from \$10,500 for holders of bachelor's degrees to more than \$16,000 for doctorates.

Meteorologists — A bachelor's degree is minimum requirement for entry level jobs, but advanced degrees are increasingly necessary for advancement. Entry level jobs with a bachelor's degree start at \$8,500, while those with master's and doctorates begin at \$10,520 and \$12,941. Airline meteorologists averaged \$14,400 to start and those with experience earned up to \$21,600 a year.

Oceanographers — Those with Ph.D.'s will have the best opportunities in oceanography. The federal government paid bachelor's degree holders starting salaries of \$8,500 to \$10,520 a year. Those with master's and doctorates could start as high as \$13,000 and \$18,500. Average salary for experienced oceanographers was \$21,800 a year.

Biochemists — Best job opportunities available for those with advanced degrees. Medical research and environmental protection will provide greatest number of openings. Average earnings for bachelor's degree holders was \$15,000.

Life Scientists — Best opportunities are for those with advanced degrees, especially a Ph.D. In private industry, salary offers for bachelor's candidates averaged about \$9,400; and in the federal government, master's and Ph.D.'s could begin at \$10,520 and \$18,500.

Soil Scientists — Excellent opportunities within the federal government, state experiment stations and colleges of agriculture. Earnings range from \$9,000 for a B.S. graduate with no experience to more than \$26,000.

Statisticians — Favorable opportunities for those with training combined with engineering and economics. Average salaries exceeded \$21,000 a year.

Chemists — Excellent prospects for graduates at all degree levels. Experienced chemists with a bachelor's degree averaged \$18,000, with masters, \$18,400, and with Ph.D.'s, \$21,700.

Food Scientists — Best opportunities will be for those with advanced degrees, but openings will be available at all degree levels. Average starting salaries for bachelor's degree holders was about \$10,000; master's \$12,000, doctorates, \$15,000.

Physicists — Graduate work in physics is almost essential for entry level jobs and advancement. In manufacturing industries, a bachelor's degree holder could earn close to \$11,000 to start, and for master's and Ph.D. holders, \$13,000 and \$18,000, respectively.

OFFICE OCCUPATIONS
Programmers — Employers who use computers for scientific or engineering applications prefer college graduates with degrees in physical sciences, mathematics, engineering or computer science. Earnings averaged from \$200 weekly for beginners to \$500 weekly for experienced programmers.

Systems Analysts — Most employers prefer applicants with backgrounds in accounting, mathematics, business, economics, computer science, engineering and physical sciences. Beginning analysts can expect to earn \$250 weekly or more.

Bank Officers — Many opportunities will become available in such positions as bank presidents, vice presidents, controllers, cashiers, junior and senior officers. College graduates may start at about \$800 or more a month; senior bank officials often earn several times the salaries of beginning officials.

Insurance Actuaries — Most companies require a major in mathematics or statistics. Applicants who have passed actuarial exams averaged \$11,100. Top executives may earn in excess of \$35,000.

Claim Representatives — College degree is not always required, but usually preferred. Claim adjusters averaged close to \$12,000 a year, with supervisors earning \$14,000 or more than \$20,000.

Underwriters — Many employers prefer degrees in liberal arts or business administration. Average salary for underwriters was \$12,500

annually; many supervisors earned in excess of \$17,000.

Accountants — Training in computer technology and part-time experience are becoming increasingly important. Salaries for beginning accountants averaged \$9,700 a year, while earnings of experienced accountants ranged from \$13,300 to nearly \$20,000. Accountants in the federal government averaged about \$23,000 a year.

Advertising Workers — Many openings projected for managers, account executives, research directors, copywriters, media directors, production managers, and artists and layout workers. Beginning advertising workers can expect to earn at least \$10,000. Experienced advertising workers often earn more than \$25,000 a year, some as much as \$50,000 or more.

Buyers — Most firms prefer college graduates in any field of study and train them on the job. Newly hired buyers started at \$8,300 to \$9,000, though some begin as high as \$12,000. Mass merchandising firms pay considerably higher salaries.

City Managers — A master's degree is increasingly important. Annual salaries ranged from \$12,000 in cities of 5,000 or more to more than \$40,000 in cities of over 250,000.

Credit Managers — Employers usually seek business administration, economics or accounting majors. Beginning salaries ranged from \$7,000 to \$10,000, with earning potential for experienced managers well over \$40,000 annually.

Hotel Managers and Assistants — Best preparation is a four-year curriculum in hotel and restaurant management. Salaries vary widely, but a newly hired manager may earn from \$8,000 to \$12,000. Top earnings are in excess of \$50,000.

Marketing Research Workers — Graduate training is important for specialized positions and advancement. Starting salaries for research trainees begin at about \$10,000, and persons with master's degrees began at higher salary levels. Experienced workers averaged more than \$16,000 a year.

Liberation Front Continued

concentrate his efforts on possibly bringing Nkrumah back into power in Ghana. The land base that would be liberated would become a Pan-African state on which the Pan-African revolution would be based. Brothers and sisters in the states are told that struggling for revolution in the United States will be a protected affair and not possible at this time. Many call his position a "cop-out." We must realize that all people must make their own indigenous revolution led by people from their own country. This doesn't mean we shouldn't help the brothers and sisters on the mainland. We should help where we can, but we must concentrate our efforts where we are. And if understand the nature of imperialism and neo-colonialism, we will realize that if we did create a Pan-African socialist state, it would be faced with encirclement and intervention from the United States government. Africans in America and the Caribbean are actually Africa's military rear.

In order for Africa to be truly liberated, a world war of liberation must be fought between Africa, Europe and America. We are engaged in a world black revolution. It is then necessary to develop tactics for all Africans world wide. Being in a protracted international war of national

liberation, it is necessary for Africans to wage struggle in the country where they are colonized. We are up against an imperialist and capitalist-international system. This means we must organize national Pan-African movements that can move to seize state power in their region.

At the same time, we must develop an international African consciousness among our people so that when the enemy moves to encircle and crush a national African revolution, we can come to its aid by creating a crisis somewhere else, forcing the enemy to overextend himself. While this may be our war strategy, we must encourage Africans in America and the Caribbean with skills to go to progressive African states and build those states into strong Pan-African bases.

REPRESSION AND BLACK REVOLUTION

As the black revolution intensifies, it will become more threatening to the white power structure. The urban insurrections of the 1960's showed the revolutionary potential of the black national liberation movement. The federal government, through its intelligence apparatus, has analyzed the black liberation movement to be a potential national democratic revolution. In

order to prevent the black revolution from reaching its objectives, certain forces within the power structure are moving to crush our struggle before it reaches the stage where it cannot be stopped. As a result, a conspiracy has been brewing and widening over the last 10 years. Groups such as the John Birch Society, Minutemen, Ku Klux Klan, American Independent Party, White Peoples Party, Rengars, White Christian Movement, have consolidated as the "radical right." These groups are intertwined and connected with big business, Pentagon, Government Intelligence (CIA, DIA) IRS, Secret Service, Army Intelligence, FBI, House Internal Security Committee, National Guard and southern racist and northern conservative liberals who constitute the "legalistic right."

These forces are moving as fast as they can to create a political atmosphere of hysteria; in order to make conditions such that the President would appear justified in declaring a national emergency. The "right" is preparing to make America an open fascist state. Under the provisions of the McCarran Act, the President of the U.S. can declare a national emergency on grounds of insurrection or attack from an foreign

Assata Shekuru was convicted by an all white jury on March 28, 1977, New Jersey on New Brunswick. New Jersey on March 28, 1977. The jury deliberated for a total of 22 hours, and returned guilty verdicts on all eight counts. Judge Theodore Appley immediately sentenced Assata to life in prison on the first charge — murder of Trooper Werner Forster. Sentencing on the other charges will come within the next few weeks. Assata has been transferred twice during the last two weeks, first to Clinton Woman's Prison, then to Herdville Man's Prison. She is awaiting pre-trial hearings on a separate case in Brooklyn Supreme Court although the March 25 conviction sentenced her to life imprisonment. What Assata is facing can be anticipated by looking at the sentence imposed on Sundiata Kelechi (Clerk Squire) whose trial was severed from Assata's in 1974 — he was given life plus 30 years.

When Judge Theodore Appley sentenced Assata to life imprisonment, she made a statement to the jury saying that she regretted in a trial that was set up to convict her from the outset, and she called the jury "racist." She told that group of jurors that they had convicted "a woman who was shot in the back with her arms in the air." At a press conference after the verdict, chief counsel William Kunstler said that the jury had been uneducated, untrained, and unprepared to handle the case. He said he was ashamed of having believed it was possible for a Black woman to be judged on the facts of the case under the present system.

Prosecutor Edward Barone told the press the only racism in the case was that introduced by the defense. This was the man who earlier in the week had participated in a conversation with the court clerk which was designed to provoke Assata's lawyers. The clerk stated that all Assata needed "was a big black dick up her ass." Barone made a statement about "Jews and Niggers" and informed his audience that he will have a chance to be "governor after this case."

Assata's conviction brought out supporters who stated that her conviction is symbolic of the United States government's hypocrisy on the issues of human rights. At a demonstration on March 26 outside the New Brunswick jail Al-Jundi of the Attica Committee to Free Decapitated said that this has been another case of a jury being used to suppress Black people. He said the state's legal apparatus had clearly been used to convict Assata in what was definitely a political case. He has been portrayed in the media as a terrorist, he said, while in reality she was a fighter for her community.

enemy. At present, through the files and dossiers of the government intelligence agency, all black groups and leftist political groups are under 24 hour surveillance. Approximately one million people can be picked up and put in concentration camps within 24 hours.

Much of the intelligence information gets to government intelligence sources by way of local police who have a system of surveillance on all known black and leftist groups, who constantly send in agent provocateurs to destroy these groups. This is the climate, in reality, that black people must face

in the 1970's. As white police become more politically racist, repression will become more intense for black America. As a result, all black people will soon be lumped together to be referred to as Black Panthers or Black Panther sympathizers. Black people must understand the historical condition that they are in: either *live or perish* under a fascist America. There are several forms of struggle and organization that we must move to if we are to achieve self-determination.

What Assata's conviction represents is a symbolic lynching. Her conviction, like that of Earl Brown and Cramen Gathers, is meant to demonstrate to Blacks that they should understand their relationship to the rest of society



has not changed in the last 100 years. Her conviction is a warning. For whites who accept their privileged position it represents an affirmation of white power.

Assata's conviction will be appealed. The most immediate factor in overturning the verdict is to seek a mistrial based on the report that one of the jurors broke out of sequestration twice to go out and buy liquor. The prosecutor himself admitted that if these allegations can be proved, they would be sufficient grounds for declaring a mistrial. A notice of appeal will be filed within 45 days after sentencing. It is clear from records of the entire trial proceedings that there are many grounds on which to base the appeal, including the racism of the jury selection process and the bias of the judge, to mention only two of the most obvious. On April 20 the National Black Lawyers Association will present their concerns at a hearing in Trenton, New Jersey.

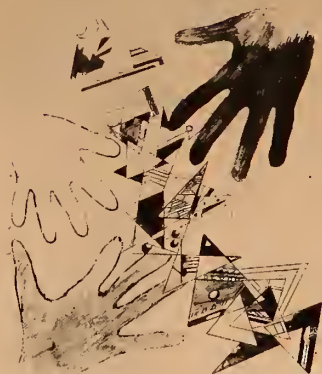
The Assata Shakur Defense Committee has asked that anyone who wants to support Assata's defense in any way should write to them at 339 Lafayette Street, New York, N.Y. 10012 or call (212) 673-4177.



Within our community, we must build a disciplined black revolutionary party that is capable of destroying the oppressors' means of oppression. This black revolutionary party must be highly

sophisticated in the art of deception. It must form an infrastructure within the black community. This party must constantly move in unison across of black America. The present period raises the need for a National Black Liberation Front.

Seeds Of Soul



GOO QIOIT — WHY CAN'T WE

Almost all men
 have hidden desires to be Gods
 in the beginning
 men was given a Soul
 and nothing else
 This Soul was a projection of atoms
 from the Creators image
 Man having no mind
 Wandered about absent of direction
 Not knowing his purpose was to grow
 and aid you,ger Souls in the knowledge of the Creators workmanship
 With the ultimate growth
 being the realization that the soul is perfect
 and to return the soul home
 to absolute God awareness
 so man, was given a tool in which to reason and understand
 This tool was called the mind
 Man still was not complete
 so men was given a heart in which to feel
 At which point man
 began to think feel and understand
 the lower worlds
 Never advancing himself to the upper levels of the Universe
 which are higher levels of God awareness
 Man heving no knowledge of feminine traits
 had no warmth for women
 So God gave him a separate feminine soul
 which was called women
 This separate soul was to aid men
 and moving to the upper levels of the Universe
 Men however stride to move and control woman
 because of man's action woman rebelled and became man's opposite
 Man attempted to find God awareness
 through his ability to reason
 Woman on the other side attempted to find God awareness
 through her ability of perception
 Both working in opposite directions
 and in opposite souls
 Therefore man and women must merge
 and become one willing soul
 to find the balance point of their nature
 As we are living in the soul of God
 everything of God must have a complete balance
 in order to move upward obtaining the knowledge of his light mind
 At which point one will experience
 the divine absolute truth
 that man being of God are Gods
 It is also important to realize
 that true knowing lies within the soul of man
 which is the soul of God
 In order to obtain such knowing
 one must divorce himself from the outer world
 Obtaining the path of the divine
 which is the path of the soul
 Absolute God Awareness
 is absolute self or soul Awareness
 The simplicity of an open heart
 and mind will breed love
 There is nothing that love cannot over rule
 and its balance state of Man and Woman

Annie Carpenter
 Copyright 1973

A POEM FOR MY SISTER

This is not a poem of emotions
 yet to you my heart, like days into years,
 races towards an eternal goal.
 This is not a poem of romance, of sweet
 nothings which pollutes the air,
 yet it is your beauty, your growth, you,
 which makes me care.
 This is not a poem of adjectives illuminating
 a colorful scene of warmth and passions
 as to elude the realms of naturalness
 yet it is a cry for the bright living, life giving
 substances of your inner must being. A cry which
 from me to you reality is within.
 This is not a poem of hunger which burns deep within,
 a hunger to grasp and hold, and to taste and waste
 the physical wonder that you are
 This is a poem to call, to summons the women
 in you, which from me is too far.
 This is not a poem of pretty sayings,
 of weakness and fatigue,

Distant Voices

On Saturday, April 23 at 8:00 p.m. in Hampden, D.C. there will be the Play Distant Voices. The conception of the play is by Olane Thomas Hale and is based on the premise that too few of us are familiar with the works of African American women playwrights. The play is an enactment of several scenes from major plays by African-American women. The thematic design of Distant Voices is as varied as the playwrights represented, injustice; revolution; murder; divorce; abortion; religion; and poverty, represent separate issues effectively dealt with by the individual playwrights which are collaged with an overview on the works of more than one hundred African-American women playwrights to emphasize a common thread of social consciousness. The objective surrounding the production of Oistant Voices is three-fold. To place in vivid per-

spective through analytical research and study the dynamics of African-American Theater as it reflects and projects the works of African-American women playwrights; to provide practical and theoretical experience for community theatre artists seeking a basic grounding in the above; to provide the University community with an informative historical perspective on the works of African-American women playwrights. On Sunday April 24 at New Africa House there will be 360 degrees of Fashion. The fashion show will provide a showcase for creative talents of local Third World Women. It will demonstrate how fashion affects our looks and personal image. After the show there will be a community pot luck dinner. Everyone is welcome and urged to bring a favorite dish of theirs.



ohn O. Killens at CG on Thursday. Black Roots of Russian Literature

The Student Activities-RSO Office currently has three (3) openings for Computer Programmer-Analysts.

One position will be involved with the conversion and installation of a major accounting package for an office client. The other two positions will be responsible for maintenance and systems development programming for the many software packages maintained by the office.

Qualifications: Undergraduate Student; Ability to Program in COBOL; Knowledge of CYBER 74 and the NOS Operating System; Familiarity with RECORO MANAGER on the CYBER system. The following skills are helpful but not essential: Ability to program in FORTRAN; Tepe Handling experience; ISAM and QA file processing background.

Applications: Applications are available in the Student Activities-RSO Student Union, from 9:00 - 5:00 p.m., Monday thru Friday except Wednesday, when they are available from 12:30 p.m. to 5:00 p.m.

Deadline: Deadline for applications is Friday, April 22, 1977 at 5:00 p.m.

The Student Activities-RSO

A DOCUMENTARY OF POETRY AND PROSE
 CONCEIVED by DIANE HALE
 SOUTHWEST CENTER FOR THE PERFORMING ARTS
 HAMPDEN STUDENT CENTER
 UMass / AmHERST
 APRIL 23, 1977 8:15 PM
 ADMISSION FREE

rather a poem of beauty and strength
 a poem of the noblest of seeds.
 This poem was written with designs
 which colors accents only you,
 This poem was written with meaning
 which simply was meant to be true.
 Words are agents of growth, the only liable way,
 words making people and people making words,
 and thus the beginnings of a new day.
 This is not an attempt to disguise those things
 which are real,
 rather an attempt to expose lies, and the zeals
 of their falsified appeals.
 This is not a poem of nonsense
 covered and made opaque by a cloudy
 misunderstanding of me,
 This is a poem that comes on the clearest day
 which for miles and miles you can see
 the deep majestic sea.
 This is a poem of Love
 Love for yesterday, today and tomorrow.
 A love Supreme which shall shine its light bright,
 everyday everynight.
 A light to which everybody will be intune,
 a light which shall always be at high noon.
 Sister, This is a poem of You and Me,
 This is a poem of us three.

— Jewwaad Abdur Rasheed



THE BLACK MASS COMMUNICATIONS PROJECT
 is organizing to serve you
 get involved
 with mass media
 radio
 video
 third class license classes
 audio production
 public relations
 news broadcasting
 Come to this week's

meeting
 Thursday, April 21
 4 p.m., New Africa House
 Nominations for six paid
 positions for the fall will be
 taken during this week at
 the BMCP office, 415 SUB
 and during the BMCP
 meeting.

Get Well Earl Brown

DRUMM! NEWS &



BREAK THE CHAIN OF OPPRESSION THROUGH UNITY



A Black News Service Publication



THE UNITED STATES OF AMERICA

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WASHINGTON, D.C.

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VOLUME 3 ISSUE 10

ONE DOLLAR

National Black Organizers' Conference Orientation

by NUMMO NEWS SERVICE

Our orientation is based on a race and class analysis outlook. What do we mean by race and class analysis? It means we see that African people in the United States are oppressed in two forms of oppression at the same time. One is that we are oppressed, & discriminated against because we are African (Black). This form of oppression all Africans face in the United States. This is racial oppression which many of us are familiar with. But also, the great majority, 90 per cent, of our people are of the working class. That is, they work for wages when they can find a job. In a capitalist society where the means of production are controlled by the capitalist class, oppression occurs in the form of class oppression. The capitalist class, in order to make profits, does not pay the working class its true amount of worth in wages equal to it's labor power. The capitalist class extracts super profits by underpaying the working class for it's labor time. The nature of the capitalist system is based on super profits.

While we don't have time to go into great detail in this conference, it is important for students to know the economic political relation Africans have had to the development and functioning of the monopoly capitalist imperialist United States.

The selling of Africans in the slave trade and the free labor received from them, provided Europe, particularly England & America, with the necessary surplus capital that accelerated the economic transition from feudalism and slaveocracy to capitalist systems.

To understand the nature and general course revolution will take in this country, it is important for students to study the African slave trade (triangular), slavery and it's relationship to the world (western) market. It is also important to view history not from the eyes of Europeans, but rather from the viewpoint of oppressed people.

First and foremost, we must understand that America was a colony of Europe. Europe did not recognize the right of self determination of the native inhabitants of this continent. Their rights were seldom considered. Economic profit and expansion was the major motivating factor for colonizing America and the Caribbean. So, the

settlors were just that, colonial settlers. The prime motive of the settlers was to get rich from the land and as they became stronger in number they moved to expand further and control what was profitable. Slavery was established and was the center of trade and commerce for the 13 colonies. The so called American revolution was fought over greater control of the markets produced by the slave trade and slavery. It was a revolt of the colonial settler class; its bourgeoisie, against the colonial mother country.

Was the American revolution progressive? No! To the Native American and the African it was non progressive for all the purported ideals were based on capitalist materialism which owned property. So it's important that we see the United States as a colonial settler state. Presently it has evolved into a multi-national monopoly capitalist imperialist state.

Due to our forms of oppression several developments have occurred. Because of climate, the south became the largest area for the concentration of slavery in this country.

Racism or social slavery was established to create a class system between white indentured servants and African slaves. It provided a basis for creating division between the indentured servants and the African slave. It gave the white indentured servant a "white skin privilege", a false class consciousness and also provided an economy based on slavery.

As a result, over the past 400 years, African people have become a domestic colonized nation. For 350 years, we have had a common economic life basically underclass, that of a slave class or the most oppressed section of the working class. Even today half of our people are concentrated in the black belt south, traditionally having a common relationship to the land and mode of production. While we speak the same language of the oppressor, we have a dialect that is African. We definitely have the ingredients of a cultural nation having a distinct and profound culture. And most important we have a continuous history of struggling for national liberation. Why am I laying all this out?

Because we must have a historical materialistic understanding of the nature of our oppression. What do we mean by this? We mean we must understand the materialistic (basically economic, political and military) factors that lead to our oppression, the factors that kept us oppressed to fully understand how to struggle against the particular forms of oppression today and the correct path to take towards liberation.

Many who don't understand our history call us a national minority. It is more correct to view ourselves as an oppressed nationality or oppressed nation. Where is the common territory of our oppressed nation? The black belt area and surrounding areas of the deep south. Yet many will say that 50 per cent of our people are dispersed in urban centers in the north. It is true that during World War I and World War II masses of our people fled repression in the south and came north to work for jobs. As a result a self of our people became an urban proletariat (black working class). But what is the status of our condition in the north? That of a national or colonial subjects off a national territory. Again we are giving an overview in order to provide us with an outlook. You will have to research this further.

Are we the only oppressed nation in the colonial imperialist settler class state? No!

The native Americans and the Chicanos are also oppressed nations, while Asian-Americans, Arabs are national minorities and Puerto Ricans who stay here after the liberation of Puerto Rico will be a national minority.

What form and character will socialist revolution take in the United States?

If we understand that the Caucasian working class for the most part is a colonial settler proletariat we may be able to understand its political backwardness. The white proletariat settled here or immigrated here and received material benefits for supporting racism and imperialist expansion by the U.S. capitalist class. Receiving material benefits dulled their working class consciousness giving them a false "white skin" bourgeoisie class consciousness. We must understand the economic base to racism, then we can proceed to analyze our situation correctly.

Though we do not have time now, we need to have lectures at a later date on the development of American capitalism-imperialism.

Revolution will proceed from the demands of the domestic oppressed nations demanding self determination, political independence, political independence from the imperialist state.

It is the oppressed nations and national minorities which are the advanced class conscious section of the proletariat (working class). From the struggles of the oppressed nations and national minorities, sections of the white working class will be awakened and the white left to galvanize these sections and mobilize them to fight for the right of self-determination, political independence and socialism.

Malcolm said there can't be any worker's solidarity until there's first black unity. So today we are gathered here to deal with the question of how do we unite the black community and rebuild the movement. To do this, we must understand the masses are the makers of history. As organizers, we are servants of the people, working in the interests of the people.

Our objective should be to mobilize and organize the masses into a revolutionary mass movement. Cadres must be dedicated to our people's liberation and must be willing to sacrifice, personal rewards, prison if necessary, even life for the interests of the people. We must consider a future profession, secondary to the cause of liberation of our people. As we develop this commitment, we must realize that revolution is based on trial and error. Practice must be our highest level of judging one another; not what one says but what one does.

Revolution is a painful process. It means as we practice and work with the masses, we will grow in our thinking. Our thinking will change. Old romantic, bourgeoisie ideas will be fought against and eventually eliminated from our consciousness. Our class outlook will change. This is the first thing students have to work on, changing their class outlook. The next thing is the idea of self education. Most of us think that all learning comes from books. We must learn

the highest form of learning is actual practice, making theory a reality.

How do we make theory reality? First, we must mingle among the masses. What does this mean? Does this mean that we go to the people telling them what to do? No. The first thing cadres should do is an investigation of the people's living conditions. This means going into bars and pool rooms, eventually establishing contacts. Through those contacts gathering information. This is called "touching base". Then, cadres should scientifically analyze data they have gotten from different people of the community.

The cadre establishes a weekly system of evaluation this data utilizing the practice of criticism and self-criticism it will be able to guide itself correctly.

Malcolm said one of the first things we must do is to become politically educated. But what kind of political education do we need to organize the Black nation? We need an anti-capitalist, anti-racist, anti-imperialist education. The cadre must be trained in a historical analysis of our liberation struggle and the community which they intend to organize. This means cadres must be trained in the workings of the political system, who controls what, where and how.

In order for a Black organization to be effective, it must act as a rallying point for the Black community. It must give the average blood on the street the feeling of belonging. It must instill pride into our people. It must give them a knowledge of themselves and finally, it must not only inspire bloods to stand up and fight for liberation, but it must work on local day to day issues.

The cadre organization pulls together into one organization people who have struggled for welfare rights, unemployment compensation, better housing health care facilities, and low utility rates. Working with the people takes a higher level of discipline on the part of the cadre. . .

Accho, Tobacco and Pot

by Willie Wheeler
Nummo News Service

Marijuana has moved out of the inner cities and into the suburbs causing mass hysteria in the middle class community. It is the most widely used drug in this country today, pseudonyms (pot) (grass) (weed) (smoke). The reason there is panic in the middle class is because marijuana is a product of the present generation. The older generation specifically the generation which grew up in the thirties and forties has and tries to retain the values and attitudes they were taught by their parents. The present generation is doing its own thing, today teenagers are relaxed they are much more free to do what they want to do than their parents were allowed to do when they were growing up.

The middle class community is deciding on the issue of marijuana, they want to either decriminalize possession of marijuana (if the possession is less than an ounce) or criminalize possession of marijuana for now and all times to come. The state of California has decriminalized possession of marijuana and many states are following on their parents. In the older generation marijuana is a misdemeanor a crime less serious than a felony.

Marijuana did not just fall out of the sky and decent upon the middle class to destroy their morality. NO it sided with the peace movement

and the civil rights movement in this country in the 1960's. People wanted to escape from the conditions of this country but they couldn't, there was no place to run to, so they had to deal with it, so what did they do, they tried to put it out of their minds, this did not work, it only made the problem that more impending and urgent, but in that movement for tranquility and harmony with one conscious, developed reality: reality that there are some very basic contradictions in this society; in that we are not totally free to do what we please. Now that the middle class has realized this they are trying to change the laws so that they can be free to do what they please whenever and wherever they please.

There have been studies done on people to determine if marijuana is habit forming or if marijuana has any side effects, all the studies too date have proven that marijuana is less detrimental to the body than alcohol, and alcohol has picked up in this country. Children at the ages of 14, 15, 16, 17, 18, 19, 20 are alcoholics. Alcohol is cheaper than marijuana and it is easier to obtain now that 18 yr. olds are permitted to purchase it. The 18 yr. olds are now buying alcohol for younger teenagers so that the problem with alcohol is much more severe.

In the home teenagers see their parents drinking all the time and they leave alcohol around the home within the grasp of their children who do not realize that alcohol is dangerous to their system and could really harm them if they start indulging in what is a social custom in America. Despite all the media advertising that smoking causes cancer from smoking cigarettes, the sales of Phillip Morris Tobacco is steadily increasing year by year and despite all the television commercials about accidents by drunk drivers, the rate of homicide on the nation's highways are rising year by year, even so the government has decreased the National Speed Limit to 55 miles per hour, but this is not enough to curtail traffic fatalities on the roadways.

Some people believe that it is fine to occasionally have a drink of tonic but people do not just have a sip of the mouth, they drink until their lights go out and they reach a state of intoxication, now marijuana does not intoxicate it tranquilizes and it pacifies people so that they are at ease.

It's funny how people say how bad smoking cigarettes and drinking are a problem in the society but one tells the people who produce these things to stop because they are bad and are doing untold damage to the youth and adults of

the society, so the conclusion is that no one really cares enough to put a stop to these things. Hollywood is making a mint on the drug firms that they produce, films like the French Connection, Super Fly and French Connection II. The problem is that this society is a capitalist society, profit is the motive in driving this country, most people are not concerned with improvement of the quality of human beings, NO everyone is caught up in materialism, keeping up with the Jones, but the people must realize that you can never keep up with the technology in this country because things are constantly changing, so people will continue to buy, if people did not buy capitalism would crumble and eventually die.

No amount of rhetoric will blow away the problem of marijuana they must begin to take steps on their own, no one can any longer expect the government to solve their problem for them, they must organize themselves in Washington, D.C. and in their own communities where the power lies. If the legislators are not doing what you the mother people of this country, if they are not getting rid of them and put someone in office that will, or seek the position yourself because you know where the problem lies and will deal with them, because these problems are

not going to go away, further the people who are profiting from the sale of these things are not going to give in to you just like that, they are committed to the sale of these things, it is their livelihood, their way of life, they will not say to you, yes, you're right, I was only thinking of myself, I'm sorry, will you forgive me please. NO they are going to fight with everything at their disposal and this is what you have to do, because these things will continue to kill and destroy lives as long as no one cares enough to fight for what is right.



The People United Will Never Be Defeated



NOTICE:
 ALL THIRD WORLD STUDENTS ARE URGED TO
 ATTEND THE STUDENT SENATE MEETING ON
 WEDNESDAY NIGHT, 7:00, CAMPUS CENTER,
 TO SUPPORT BUDGET REQUESTS FOR THIRD
 WORLD ORGANIZATIONS

"People United, will never be defeated" was one of the chants heard at the rally to support Asian Studies on Wednesday. Members of the faculty, students from the Asian studies program, students from the Asian American student Association, and other concerned people rallied together in a show of unity and strength. As Bob Suzuki stated in his speech at the rally, "It's high time the Asians stood up and be counted on this campus." The significance of the rally was that people no matter what position they held at the campus, no matter if they were yellow, black, brown or white got together to fight for a common cause, to see the Asian Studies department not only stay as a viable program on this campus, but also to see the expansion of the program. There were a number of people who spoke to show their support: Bill Strickland from the Afro-Am dept., Bob Suzuki from the school of education, Lucien Miller from the Asian Studies dept., John Yono from the Asian American student Association, representatives from MSP, representatives from the Asian Studies students, and many others. The demonstration started at the Student Union and it continued to Whitmore, where the demonstrators marched into the building itself chanting, "Dare to struggle, Dare to win", "They say cut back, we say fight back". Asians on the campus made a step forward because we are showing everyone that we are not passive and acquiescent, that we will fight for the equality that has been denied us for so many years. This is only the beginning.

The position of the Asian American student Association on the Asian Studies issue is that we agree with John Brecey's letter that racism should not play a part in anyone's criticism of Puryear's plan. Not only do we believe that the Asian Studies department should stay but also we advocate an expansion of the program to meet the needs of the Asian immigrant and Asian American students. We suggest the addition of one faculty position to teach Asian American history. The one presently given through the school of education is just not sufficient. We must have more. How would you like United States, European, or Afro-American history to have just one course available to cover in depth all that has happened? Neither can one Asian American course do justice to our 150 years of history in the United States. Surely, in the name of diversity, we all students, would want a global view. We need the Eastern perspective, the perspective of half the world. To eliminate Asian Studies would be to deny the importance of half the world.

- John S. Yong

Melba Moore in Concert

By W.J. WHEELER

Melba is without a doubt one of the most talented performers in the industry. She captivates her audience with her tremendous range and showmanship. The Fine Arts Center will never be the same after those renditions performed by her at the F.A.C. last Fri. nite.

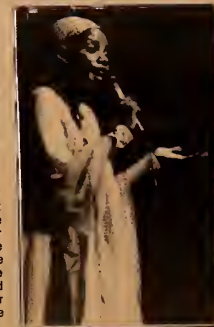
what happens to performers like myself, you hit a very high peak and then things begin to slack off, but I don't let it bother me because I feel that I am constantly trying to improve those talents that I may or may not have."



Melba has had an overnight success that had dissipated for some reason, but these ups and downs are common in her field, in an interview with her after the performance she calmly put it this way "everyone telling you how great you are, but a individual knows deep within themselves when they are doing a superb job, as for me I knew I had something going, all I needed was a break, I got my break in the off-broadway play nearby. I believe I always wanted to be a singer, my whole family is in the business, you see it was all around me, all I had to do was find out what I could do and perfect it, it was not easy, performers are in a competitive business, it is always a constant battle for the public's ear, this is

Melba is planning for the arrival of her child, she is expecting the baby to arrive in the latter part of May, but she says that she has planned around her pregnancy and will be making dates in the very near future.

Melba is a love goddess, she tried to share that love with us at the F.A.C., and she was quite successful, everyone was up on their feet when Melba hit Center Stage and again and again after she finished a tune, Melba loved the audience and the audience loved her, and I think I can speak for everyone, I hope she will come back real soon.



Free Frank Dotten

Since the days of slavery, Black men have been framed, imprisoned and often executed after being charged with rape of white women. Throughout the South, Blackmen were sometimes murdered for supposedly looking at a white woman. Today the rape frame-up charge is used against Third World men as a continuing process of oppression of our communities.

"My Name is Frank Dotten. I live in Jamaica, Queens. In 1974, I was busy doing odd jobs as a handyman."

"On May 13, 1974, after painting and repairing my wife's car, I decided to get some gas. My woman was in her ninth month of pregnancy and she could go into labor at any time. While on Jamaica line, two plain-clothes detectives in an unmarked car pulled our car over. They said the car I was driving resembled the description given to them by a complainant and that I should go to the precinct so that they could ask me some questions."

"While at the police station, I was questioned and viewed by at least seven different women, given two summons and photographed. I was threatened by Detective Beriolotte.

He said that he would get me one way or the other. The car was impounded and I was set free. "On Friday, May 17, 1974 four days after they had first stopped me, they came back this time to arrest me. I was charged with rape, robbery, sodomy and kidnapping. The kidnapping charge was dropped before I even went to court. The robbery trial was dismissed for lack of evidence. Justice Agresta was biased and prejudiced from the beginning.

Assistant D.A. Michael Swann insisted on convicting Frank Dotten to further his political career. The constitution guarantees a person

trial by jury of his peers. Frank Dotten was tried by an all white middle age jury and not by people from his community.

The alleged victim was not sure about anything from the beginning. She changed her story two or three times from the Grand Jury to the conclusion of the trial. The police claimed the car that Frank was

driving was used in the crime. No evidence was found in that vehicle. The police searched the house where Frank Dotten lived with wife and family. This is the same house where the woman claimed the incident occurred. However, there were no fingerprints, weapon, hair, clothes or anything else to substantiate the rape story.

Four witnesses testified and established where Frank Dotten was at the time and date of the alleged incident. Apparently, their testimony was disregarded by the

all-white jury. Even with the lack of evidence and his innocence testimony, he was tried and convicted to be imprisoned for a period of seven to twenty-one years.

Frank Dotten, like other Black and Third World men, are fighting for freedom and to prove his innocence. This could have happened to anyone in our community. It is all of our responsibility to unify and help to free Frank Dotten,

because in doing so we will prevent the same injustice from happening to anyone of us. For immediate action: 1) write the Governor demanding new trial or a full pardon for Frank Dotten 2) send contributions to Frank Dotten Defense Committee, P.O. Box 32244, Jamaica, New York 11431.

Political Aspects of Building a Mass Movement



by Joseph Waller, Chairman of the African People's Socialist Party (For presentation at the April 15-17, 1977 Black Organizers Conference at the University of Massachusetts at Amherst)

In dealing with this discussion, "Political Aspects of Building a Mass Movement," it may be useful, for purposes of the discussion, to begin with a working definition of a mass movement.

It seems to me that a mass movement is one that responds to the deep-seated, self-recognized needs and aspirations of the masses of our people, and which consequently, has the participation of a decisive sector of the African population.

A mass movement should be distinguished from a Party-type formation or organization which may be doing mass work for while a Party-type formation or organization, if it is principled, and true to its ideology and line, will always project a clear class position and project its ultimate aims in all its work, a mass movement will not necessarily consciously project its ultimate aims.

None of this is to say that a mass movement will not have a class character. Nothing could be further from the truth. All political and social formations in this real world will have and project a class character. But the difference is that a mass movement will not necessarily consciously do so. This is one of the factors which may distinguish a mass movement from a Party-type formation or organization, and as definitions do not only tell what a thing is, but what it is not as well, we must say that a mass movement is not a Party-type formation or organization.

Any discussion of the Political Aspects of Building a Mass Movement must continue to make the important distinction between Mass movements and Party-type formations. A lack of clarity on this question can seriously affect our political development and lead to unnecessary setbacks and political errors.

For example, I recently held a discussion with a comrade brother who is a member of a political party that is presently committed to politics of "non-confrontation." This political posture advocates no obvious leadership of the struggles of Black people around self-realized needs, and no obvious defense of the people against attacks by the U.S. North American colonialist state.

According to the comrade I talked to, this posture was born out of concern that we do not become victimized by the mistakes the Black Liberation Movement made around the period of 1967, when certain overt and sometimes ultra-leftist postures and utterances made it easier for the U.S. government to arrest and kill our advanced fighters and smash various of our militant organizations.

It is correct that our comrade should be concerned that we do not make the same mistakes we made in the last period, but his error, and in my opinion, the error of his party, is in confusing the last period with the present period, and mass movements with Party-type formations doing mass work.

During the last period, which was marked by mass upheavals of the 1960's, we were witnessing mass movements of the people:

appear contradictory I would like to make this point: for advanced fighters, socialist-revolutionaries, African Internationalists, etc., all mass movements are tactical vehicles, tied to long-range strategic aims beyond the objectives of a mass movement. Therefore when we talk about the spontaneous or tactical, or short-term character of "some" mass movements, we are speaking of their character as opposed to, or in comparison with, the character of other mass movements.)

Mass movements may be distinguished, one from the other, by the fact that some mass movements may project strategic objectives unto themselves; that is to say, objective which are realizable within the limited context and capabilities of mass movements, while others, which we define as spontaneous or short-term, may not do so, and may project only immediate objectives which show the symptoms of deep social maladies.)

As an example, we may imagine the potential for a mass movement developing around the integration of schools. Such a movement may be born out of the frustrations of our people in acquiring a decent education and in response to the slavish philosophy of integration which presently dominates our community.

Such a movement would approach the question of education superficially and based on a perceptual observation, one which shows the need for "Black" education as opposed to "white" education. Such a movement would not understand the relationship of the post World War II expanded productive capacity of our nation and the labor demand for new workers, and how this new demand gave an extraordinary impetus to the demand for "integration" as the best method for preparing Black workers for entry into the labor market. Such a movement would not understand that education in any society serves the dual purpose of providing the minimum necessary information and training prerequisite for efficient production, and as the ideological underpinning required by a society. Ignorance concerning the aims and purposes of education would result in the "Black" character of a mass movement promoting "integration" and would leave the movement struggling against the symptoms of colonial education: the high expulsion and suspension rates of African students; the humiliating treatment afforded to African students by North American professors; and the inferior education African students receive from schools which are located in our communities.

This kind of mass movement will be obviously guided by spontaneity, having no meaningful, or realistic strategic aims, and forever being victimized and run in circles by tactical moves of colonial administrators who are committed to maintaining the colonial relationship which exists between our people and the U.S. North American colonialist state.

To do work in such a mass movement, as we necessarily must, would require a different tactical approach than working in a mass movement with projected strategic aims. To work in such a mass movement would require that we unite with the movement in its aspirations to upgrade the education of African people, while at the same time, using massive propaganda, educate the people to the correct nature of the contradiction, and criticize the present incorrect course of the mass movement. From this vantage point, while working with the movement we would raise slogans, and project aims which capture the true contradictions, thereby, pushing the struggle forward.

When I say we must unite with the aspirations of such a mass movement, I mean exactly that. We cannot use the tactic of standing on the wayside and yelling from afar. It should be the most trusted fighters within the mass movement.

The masses must understand our fidelity to our people and our cause, and this can only be understood if we are side-by-side with the people, in the thick of any deep-struggle, being waged.

Principled unity with the movement would also generally require that our efforts be directed at winning the people rather than smashing the movement, since struggle, even spontaneous struggle, heightens the fighting capacity of the people. The great problem is not so much the spontaneity of the masses, but rather it is one to be determined by our ability to give leadership to the people should spontaneous mass struggle develop.

However, the type of mass movement we want to talk about is not a "spontaneous" mass movement. The type of mass movement we are concerned with at this time is a mass movement which does project long-term, strategic aims which are built from spontaneous mass activity, but which has its genesis in ideological presuppositions and political predeterminations.

The fact that we are concerned with "building" the mass movement is an indication of "intent." "Building" a mass movement, as opposed to simply working with a mass movement, is an indication of purpose and to the extent such an attempt to build a mass movement is wedded to long-term, strategic aims, has its basis in ideological clarity designed to realize political objectives, and is not a "spontaneous" fight. The movement will not be characterized by spontaneity and will be capable of advancing our general struggle for political independence through self-liberation.

Any movement that we attempt to build should have its basis in our attempt to realize our tactical and strategic objectives for liberation. In the last analysis it will be our attempts to realize these objectives which will determine the political aspects of building a mass movement.

Our tactical and strategic objectives for liberation will help us determine which forces contribute naturally, through their own self-motion, to the realization of political independence. They will help us to determine which forces, although incorrect in their direction, are not hostile toward or antagonistically contradictory to our ultimate aims and which may therefore be worked with. They will also help us to identify those forces which are hostile, and which constitute the worst forces of imperialism and African colonialization. In other words, in our efforts to build mass movements we must be guided by tactical and strategic objectives for liberation through self-liberation. We have completed our most serious task for determining the political aspects of all our work, including building a mass movement.

As I would like to discuss briefly and generally what our tactical and strategic objectives for liberation should include, as they relate to building a mass movement.

Our first and most important objective should be to win Black people to the position of political independence. If the masses of Black people are not won over to the position of independence, there will be no independence for Black people. It is as simple and clear as that.

If we can agree that the masses of our people must be won to the position of independence as a prerequisite for liberation, we have already seen that we automatically begin to give political definition to our work of building a mass movement. It is obviously, in our attempt to identify those forces within the dispersed African colony which are most sympathetic to the independence movement, and after so identifying them, we must win them, or a sizeable sector of them, over to the idea of building

a mass movement which meets our common strategic objective of winning our people to the position of independence.

When we talk here of the need to win our people to the position of independence it must not be assumed that the people are anti-independence or hostile to the position of independence. Nothing could be further from the truth! Our problem here is that the independence movement has done too little in the area of systematizing and spreading a philosophy of independence which would give us the kind of philosophical influence with our people that is presently wielded by the anti-independence philosophy of "integrationism." And even in those areas where we do put forward some philosophical clarity we have too often failed, or have been unwilling to provide consistent practical leadership for the day as we struggle to give the value of our philosophy in the real world.

Therefore, it seems clear to me that when we talk of realizing the strategic objective of winning our people to the position of independence we should be prepared to do so, through massive propaganda and agitational work, which in the heat of mass-felt and identified struggle.

When we talk about building a mass movement, then, we are talking about doing so with the predetermined idea of realizing the strategic objective of winning our people to the position of independence, while giving concrete and philosophical leadership to the self-felt and identified struggles of the people.

And when we are discussing a mass movement which must be built, and as the organized pro-independence forces are so few, we are also talking about uniting with the greatest possible sector of the pro-independence movement for the purpose of building a mass movement designed to promote the common strategic objective of political independence through self-liberation.

It is to realize that our work is directed toward our tactical and strategic objectives for liberation we are putting our politics in command and reducing the ability of the dominant forces to play the determining role. We don't walk out of meetings because our feelings are hurt, for that would be rank subjectivity; we don't attack and shoot up fraternal organizations based on ill-considered maneuvers, for that would be eliminating our objectively, scientifically-defined comrades. Our actions would be necessarily determined by a minimum of principled leadership, namely, the most fundamental political objective now is to serve the people through realizing to the best of our ability, the tactical and strategic objectives for liberation.

A second and related strategic objective for winning liberation is to establish the leadership of the pro-independence movement. In building our mass movement, then, we see that it must be designed to clearly demonstrate the leadership of our movement. We don't walk further in determining the political aspects of building our movement by taking upon ourselves the responsibility of realizing this strategic objective.

When we see the objective of uniting the pro-independence forces as a political necessity, and we have articulated the basis for minimum unity. Because this need unity is recognized as a strategic objective, we see that the business of building our mass movement, we are automatically aligned with the political patience to continue struggling for principled unity with even the most backward forces within the pro-independence movement. ("Backward forces" here are not the same as reactionary, comprador, traitor, forces, which might also call for independence, but which by virtue of their slavish relationship to imperialism, would sink the people deeper into colonial bondage.)

A mass movement, then, may be built through a coalition of united

Mass Movement

lion effort of the leading pro-independence forces, organized around general principles of minimum unity, with their basis in an attempt to realize a common strategic objective of establishing the leadership of a general independence movement.

A tactic for realizing the strategic objective of establishing the leadership of the Independence movement may also be the creation of a national Black Independence party.

This can mean several things depending on time and place, and the political conditions for and aspirations held by a particular political formation which will have to make the determination of what building a national Black Independence party means.

I say this can mean several things because it can be interpreted to mean that we need a political party which only has independence on its agenda. On the other hand, a political formation which feels it has overcome the amateurishness, lack of political clarity, and lack of leadership among the masses, with a cadre of advanced fighters, may conclude that it is a vanguard national independence party, already existing, and may therefore see the creation of a national independence party as building a mass movement to realize political independence.

Such an advanced political formation would see practical development as a political tactic for realizing socialism, and, depending on its world view, achieving a united, socialist Africa, necessary in the long run for independence to have meaningful consequences to provide the material basis for qualitatively changing the conditions of our life.

Then there will be some who will interpret the need to build a national Black Independence Party as meaning that all the present political formations which now call ourselves parties, are indeed too primitive to deserve the label, and that we are therefore, talking about finding the formula for bringing the progressive forces of the pro-independence formations together to struggle over the questions necessary to find unity in order to establish ourselves as one party.

For the purposes of this discussion on the political aspects of building a mass movement, it is not overly important at this juncture whether we see ourselves as "the" party or whether we see the need to set up a procedure for "the" party. The main thing here is that we understand the need for giving concrete, day-to-day leadership to the struggles of our people and see the potential for using a National Black Independence party for the vehicle.

However, if we are to continue talking about establishing the leadership of the independence movement as a strategic objective to guide our work in building a mass movement, we must clearly be prepared to take the offensive on mass issues. Therefore, for it to be viable, and a mass movement in fact, we cannot avoid the commitment of the "already-faithful" to guarantee that it is not, we must be prepared to assume the people's offensive on mass issues.

In the past this has been a grave area of the general problems of the movement. We have held our storefront rituals, dressed in our fashionable dashikis, practiced our most elaborate hand shakes, but failed to take the offensive on the most pressing problems confronting our people. Then we have been disappointed, disgusted, and amazed when our people followed the Integrationists or did not easily identify with our philosophical pronouncements.

On the other hand, when we have attempted to provide practical leadership we have often begun our work from the level of our own ideological development, based on our own organizational conclusions which do not necessarily correspond with the underdeveloped worldview held by the masses of our people. Conspicuous, rationalizing leadership for the people, we separate ourselves from the people

Clearly this is not assuming the offensive. It is ultra-leftist posturing and objectively speaking it is detrimental to our struggle and serves the forces of imperialism and continued African oppression.

Our politics is meaningless if it is not tied to a process to better the material life of our people, and what I am simply saying is that the process does not begin after liberation. It must begin now. If there is to be liberation, the people will not follow us simply because, like Ford, we have a better idea.

Amical Cabial was correct when he said: "Always bear in mind that the people are not fighting for ideas, for the things in anyone's head. They are fighting to win material benefits, to live better and in peace, to see their lives go forward, to guarantee the future for their children."

This should tell us, then, that there must be unity of theory and practice, and that the mass movement we are talking about building must be tied to the material needs and struggles of the masses in this world. Our theory should be capable of leading the day-to-day struggles, of being tested in the real world. If we are incapable of truly serving the people, if our theory prohibits, through its inadequacies, giving practical leadership, assuming the offensive around the life and death questions, then we are underserving of the people's confidence and the people will not follow us, and there will be no real independence within our lifetimes.

Taking the offensive on mass issues cannot be done in a one-sided way if we are serious about establishing the leadership of the independence movement as a strategic objective to guide our work in building a mass movement. When we talk about establishing the leadership of the independence movement, we must be talking about our leadership as opposed to all other leadership.

Therefore we must be capable of, and prepared to, wage continuous ideological struggle while taking the offensive on mass issues. This ideological struggle should presently identify as main targets the following forces in order of importance:

1. Our primary target for ideological struggle is the U.S. North American ruling class. As this is the enemy most responsible for the barbaric treatment for our people, and upon whose system colonialism depends, we must strike our main ideological blows here. Our ideological struggle against this main enemy should be anti-imperialist, and anti-colonialist, as imperialism and colonialism are responsible for our condition in life.

2. The second, related, most-important target for ideological struggle should be directed against the petty bourgeois collaborators. These collaborators represent colonialism's first line of defense within the dispersed U.S. North American colony. Although the petty bourgeois collaborators often give lip service to improving the lives of our people, their solutions are always those which would strengthen the present system, and guarantee our continued servitude. If we are to establish the leadership of the independence movement we must necessarily expose the bankruptcy of primitive petty-bourgeois collaboration.

3. The third target for ideological struggle is the Ideological Imperialists. These are the U.S. North Americans who call themselves socialists and communists, but who deny the rights African people to be led by our own advanced fighters, by liquidating the nationalist character of our movement; obscuring the colonial character, raising the issue of non-contradiction between African people and our relation to production to a primary contradiction, and seizing hegemony of our movement.

While imperialism has clearly been the biggest danger to our people, in the most recent period the Ideological Imperialists have represented the greatest danger to

our movement, and have smashed several Black militant organizations who incorrectly saw them as class allies.

Our ideological struggle against the Ideological Imperialists must be waged constantly, consciously, and conscientiously. While struggling to overcome the primitive petty bourgeois collaborators within our communities, we must erect an ideological barrier at the borders of our community. We will make it impossible for the Ideological Imperialists to penetrate.

The ideological struggle waged against the Ideological Imperialists must be characterized by its Revolutionary Nationalist content. It must sharply and unceasingly put forward the ideological basis for our Revolutionary Nationalist politics. It must do this scientifically and intelligently.

We must not have a mechanical approach to waging ideological struggle against these three main targets while struggling to establish the leadership of the independence movement as a strategic objective while building a mass movement. I am not suggesting that when we struggle against one of these forces we restrict our ideological combat to one aspect, or that we change when we combat another.

All our ideological struggle during the present period, which is characterized by the relative weakness of the independence movement, must be directed at each of the three elements I have mentioned. However, the determination of which of these forces at a particular time would demand the sharpest struggle will also determine the emphasis to be put on a particular element of our ideological struggle.

Another strategic objective for winning independence which should guide our work to win support for the Independence position within current U.S. borders.

Because we have bogged down in primitive "race" politics as opposed to national politics, some of us will reject the idea of winning support for the Independence position within current U.S. borders. Some will see winning support as meaning the same as winning "acceptance," which is the slavish philosophy put forth by the Integrationists.

However, I assure you there is a distinctive difference. To win acceptance, we must give up our political, and national self-determination. But winning support means political persuasion, ideological struggle, and principled political relations which respect to a convergence of interests and a commitment to socialist and internationalist morality. Struggling to win support for the Independence position, as a strategic objective for independence and high-liberation, will help to sharpen our ideological development, smash the narrowness of our worldview, and demand continuity in our principles of work.

The main targets for this effort to win support for the Independence position should be the general anti-imperialist forces within current U.S. borders, other oppressed, subjected, and colonized nationalities, and progressive U.S. North Americans.

I cannot overstate the importance of this as a strategic objective, for I believe that in the absence of such a clearly defined objective to guide our work, and because of the generally sloppy theoretical work of our movement which marked the recent past, we made many errors which could have been avoided.

We cannot control the U.S. North American "left" movement, and, therefore, we cannot assume responsibility for its errors, but we can and must control our own movement, and we must understand that its errors are our own.

I would like to share an example of what I believe to be an error generally promoted by the petty-bourgeois-dominated U.S. North American left, and often parroted by our movement, in the absence of having as a stated strategic objective the goal of winning support for the Independence



WORKSHOP DISCUSSION on the aspects of building a Mass Movement for Liberation.

position within current U.S. borders. It is in the first place a theoretical error which leads to incorrect practice.

This error consists of the premise that our is a struggle against "Racism" and imperialism.

Immediately it is sometimes difficult to see this error since we have for such a long time, under the philosophical dominance of the primitive petty bourgeois, been fighting against "racism."

But since we have advanced, and become materialists, we understand the primacy of matter over mind, and we should be able to understand that "racism," the attitude, or ideas, that the North American people have in their heads about African people cannot possibly be a principal cause of racism. Therefore, we should understand that the only reason the ideas and attitudes that we identify as "racism" have any significance at all is because of the relationship African people have to the U.S. North American state. This relationship is characterized by the absence of political power over, and self-determination, for our own lives and existence, such power and determination being in the hands of a foreign and alien state power.

In the real world this is called colonialism. It results in real human suffering for the colonial subject, and because it is the basis for the social, political, and economic development of the colonizing nation, it results in arguments, ideas and theories, which explain its (the colonizing nation) relationship to the rest of the world in a "racist" and fanciful nature, designed to justify the relative position of the colonizer to the colonized in the real world.

Generally speaking, the attitudes and ideas held by U.S. North Americans relative to African people could not be otherwise, given our colonial condition stemming from our relationship with the North American people. How else can we explain the attitudes held by the intellectual giant Frederick Engels concerning the Irish people colonized by England where Engel's family owned textile factories.

In his book, *The Condition of the Working-Class In England*, published in 1845, Engels stated of the Irish:

"With the Irish, feeling and passion predominate, reason must bow before them. Their sensuous, excitable nature prevents reflection and quiet, persevering activity from reaching development — such a nation is utterly unfit for manufacture as now conducted."

Such an unscientific statement from a man who made such gigantic contributions to the development of materialism is almost unbelievable. In one single statement, he has reduced the ability of an entire people to the condition of their "feelings" and "passions," separating the people from the material conditions of their life, and turning everything upside down by making their material being dependent upon their "passions" and "feelings" rather than the other way around.

We must remember here that the attitudes and ideas held by the U.S.

North American people, although constantly influenced by governmental policy and manipulated by ruling class opinion makers, have their basis in the historically evolved need of a society to explain its involvement on stolen land based on slave labor.

The premise that ours is a struggle against "racism" and imperialism is incorrect. Ours is a struggle against imperialism which employs colonialism as its form of oppressive exploitation. We can struggle against imperialism by struggling against colonialism which is a real condition in the real world. It has contradictions which often surface and which can be exploited politically.

On the other hand when we struggle against "racism" and imperialism, we should understand that the only reason the ideas and attitudes that we identify as "racism" have any significance at all is because of the relationship African people have to the U.S. North American state. This relationship is characterized by the absence of political power over, and self-determination, for our own lives and existence, such power and determination being in the hands of a foreign and alien state power.

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Continued Next Issue

Distant Voices

Distant Voices, a hard hitting drama of Black oppression in America was performed this past Saturday night in the Hampden Student Center in South-west. The plays in this drama were written by individual Black Women authors dating from the eighteen hundreds to the present day. The play was directed by Diane Hale; musical arrangement by Charles Majeed Greenlee; musical director - Alden Griggs; additional music by Semanya McCord.



FUND RAISING NITE TO HELP Political REFUGEES AND famine Victims in Ethiopia

EVENTS DINNER, SPEECH, FILM / SLIDE & DISCUSSION

DATE SATURDAY, MAY 7 1977, AT 8:00 PM.

PLACE STUDENT UNION BALL ROOM
UNIVERSITY OF MASS. AT AMHERST

★ LONG LIVE EPRP ★
LONG LIVE EPRA

ASIMBA !!

CONN / AMHERST
CHAPTER OF ESUNA

Free Lorraine Alexander

LORRAINE ALEXANDER was kidnapped off the streets on January 23, 1976 in Columbus, Ohio, along with her three comrade brothers - Eric "Stitch" Davis, Elisha "Wolf" Abrams and Jihad Dawud Abdul al Amin (David Bryan) - all of which were given semi-life sentences for alleged bank robbery.

After the unsuccessful attempt by Columbus, Ohio S.W.A.T. teams and local police to murder the sister on the street, the attempt to murder her continued when she was subjected to legal lynch proceedings in a court of law, where she put before an all but one white jury, denied legal counsel at key points in her trial, found guilty and railroaded off to 23 years in prison.

Sister Lorraine is a revolutionary sister who worked in the Rochester community on a grass roots level organizing black people, youth in particular, around our common problems and striving to raise the

level of consciousness of our folk. She was an active member of the Rochester Federation of Youth in 1975. It was because of her relentless efforts in fighting against political, economic and social repression that she was persecuted in the unjust manner that she was. The various extreme attempts to have the sister removed from the midst of the people are clearly indicative of this, despite the fact that she has no criminal record and three children all under eleven years of age.

She is now coming back on appeal. Only through the unified efforts of the people in supporting her will she have any chance of being free. The fight to free

Lorraine is the fight to free all political prisoners!! For more information please call or write: "Free Lorraine Alexander Fund Raising and Support Committee" c/o Theresa Harris, 157 Amett Blvd. Roch., N.Y. 14619 (716)436-9324.

I enclose a contribution of \$- (money order, cash, or check) to Theresa Harris, 157 Amett Blvd., Roch., N.Y. 14619 in support of Lorraine Alexander.

I enclose my name, address and ph. no. so that I will be contacted when it's time for Lorraine Alexander to stand trial, so that I may go with others to Columbus, Oh. to support her.

Free Lorraine Alexander
Fund Raising
and Support Committee
c/o 167 Amett Blvd.
Rochester, N.Y. 14619
Theresa Harris
Phone: 716-436-9324

We are launching a campaign to gain support - politically and economically - to FREE sister Lorraine Alexander from the claws of injustice in Amerikka's most repressive arenas - The Judicial System!!

Elia Enid Cadilla performing poetry

This past weekend, Elia Enid Cadilla was featured in a biographical play that depicted the life of Julia De Burgos, one of the greatest Puerto Rican poets. The play, called "Dadme Mi Numero" was presented in the S.U.H. on Saturday night and sponsored by the Latin American organization /A.H.O.R./.

Solo Concerts

Marion Brown and Amina Myers



SAXOPHONE COMPOSER Marion Brown, captured at a solo performance in ENVIRON, A NYC LOFT, December 31, 1976

SOLO CONCERT:
The Music of Marion Brown
Featuring Marion Brown-Solo Saxophone
And Amina Myers — Solo Piano
Friday & Saturday, April 29 & 30
At the Hampshire Collage Red Barn
Both nights: 8:30 p.m.
Contributions: \$3.00
All Donations go to the Musicians

Since his first concert performance in the Pioneer Valley back in November of 1972, saxophonist-composer Marion Brown has performed here in the Valley at least once each year. Each year, Marion returns to the Valley with a new sound, a new group or performing format, and new compositions to delight and challenge Valley listeners' ears, so that no matter how familiar Brown's music might be, it is never predictable — Marion Brown and his music are always on

the move, and always growing. This coming Friday and Saturday nights, at the Hampshire Collage Red Barn, Valley listeners will have a chance to check out the newest sounds and developments in Marion Brown's music, when Marion performs a program of solo saxophone pieces, and then presents pianist Amina Myers, who will perform solo interpretations of piano music he has recently composed. Both performances will begin at 8:30 p.m. and a contribution of \$3.00 is asked. All donations will go to the musicians.

Marion Brown should need little introduction. By now, most people are aware of Marion's associations with some of the masters of contemporary Black Classical Music: master musicians like John Coltrane, Archie Shepp, Pharoah Sanders, Stanley Cowell, Rashid Ali and Sun Ra, all whom Brown either recorded or performed with in New York City in the mid-1960s.

Since his departure from New York in 1968, Marion has lived, studied and toured throughout Europe, has

taught at several New England colleges and has earned his Master's Degree in Ethnomusicology. Brown's music reflects this experience and study; he employs sounds, patterns and techniques from all styles and eras of Afro-American music, and frequently utilizes elements from African, Eastern and Caribbean musics. For the past eight months, Marion has been working hard to develop his solo saxophone concept and repertoire. His solo program will blend the historical —

Ellington compositions, for example with original Brown compositions, both familiar and totally new. Marion has just recently returned from an eight-week tour of Europe, so he should be in fine shape to deliver a stunning performance. If you've never heard Marion Brown "live", make sure you check him out this time around. *New York Times* critic Robert Palmer has commented, "In person, Brown plays solos that are thoughtfully organized and reveal a stunningly rich saxophone sound, which has not been captured adequately on records."

Although Amina Myers may not be a familiar name to Valley listeners, this is due to the ignorance of the music business and print media, and has no reflection on Amina's artistic talent, experience and commitment. Ms. Myers' music has strong, firm roots in the music of the Church, and she has toured the United States and Europe extensively with legendary figures like Dexter Gordon, Gena Ammons and Sonny Stitt. She is a Chicago native, and is a member of Chicago's Association for the Advancement of Creative Music (A.A.C.M.). In recent years, she has recorded with Kalaparusha Maurice McIntyre, and has worked in New York with contemporary giants like Mulat Richard Abrams, Hamiet Bluiett and the ensemble AIR. Amina will be performing solo piano interpretations of a series of piano compositions written last year by Marion Brown as part of a project funded by the National Endowment for the Arts. Brown's

compositions were all inspired by the prosa poetry of Harlem Renaissance writer Jean Toomer, who was, like Marion, a transplanted Georgian. Ms. Myers' playing, which fuses the rumbling roll of the sanctified blues to the spacey, airy lyricism of contemporary expressions, evokes the sights, sounds, smells, landscapes, characters and stories of the South, which have made both Mr. Toomer's and Mr. Brown's art so poignant.

It's not often that listeners can get such a complete picture of what a musician is about as they'll be able to get next weekend, when they have a chance to taste both the solo saxophone and the composed piano music of Marion Brown. Don't pass up this rare opportunity; Support Live Music at the Hampshire Collage Red Barn this weekend, April 29-30, at 8:30 p.m.



PIANIST
Amina Myers, interpreting Marion Brown's composition "Sweet Earth Flying" during their joint solo recital, December 31, 1976, at ENVIRON
PHOTOS BY Ed Cohen

Lovell Dyett
DVP presents

Lovell Dyett, probably the most prominent black parson in mass communications in New England, will be a UMass Tuesday, April 26 for a program sponsored by DVP. Dyett has had a very active career in journalism. He is a reporter and anchurperson for WNAC-TV (Channel 7) in Boston. The Sunday evening program, Black News, which he produced for six years, was recently cancel and than reinstated.

Dyett also hosts a WBZ radio talk show, is a teacher and an intellectual. One of his roles is a frequent Pro-Con Debater on Channel 7 with Dr. David Brudnoy. Dyett will speak in the Campus Center Auditorium from 8-10 p.m. and will also be available to the Collegian and Nummo News in the afternoon and raise some of the problems that have plagued this University concerning so-called "traditional" and "advocacy" journalism.

Since Lovell Dyett is perhaps the most qualified person any of us will ever hear speak on a subject of extreme importance, I urge all of you to attend both the afternoon and evening sessions.

When: Tuesday, April 26.
Schedule: 2:00 p.m., Being picked up in Boston; 4:30, Seminar. Collegian-Nummo News, CC 162; 6:7, Dinner; 8-10, Lecture Campus Center Auditorium; 10-11, Coffee Hour, CC 162.

Will return to Boston either Tuesday night or Wednesday morning.



The Unity Ensemble featuring **SULAIMAN HAKIM** and **CHRIS HENDERSON** will be performing on the UMass campus on Sunday May 1. For further information about the place and time look in this weeks Black Affairs section of the Collegian.

She is a magnificent performer!

Vinie Burrows
ON STAGE IN HER ONE WOMAN SHOW
Walk Together Children
The Black journey from auction block to new nation time!

MONDAY, APRIL 25, 1977
CAMPUS CENTER AUDITORIUM
UNIV. OF MASS.
8:00 pm - FREE

Poems by Agostinho Neto

THE BLOOD AND THE SEED By AGOSTINHO NETO

We
from boundless Africa
And above the treachery of "crocodiles"
Span the majestic and invincible forests across the
flow of life
Anxious, seething, abundant our rivers' roar
Through the harmonious sounds of muted drums
Through the eyes of youth in multitudes
Multitudes of arms, of pain, of hope

From boundless Africa
beneath the claw
Bleeding from grief and hope, from sorrow and
strength
Bleeding on this earth torn by hoies
Bleeding with the sweat of forced labor in the cotton
fields
Bleeding hunger, ignorance, despair, death
From the wound on the black back of the child of the
mother
of honesty

The blood and the seed

From boundless Africa
Black
And bright like mornings of friendship
Des'trous and strong like the pace of freedom

C'ur cries
Are drums hearing desire
In the harmonious voices of nations
C'ur cries are humns of love from the heart
Flourishing on the earth like sun-lit seeds
Cries Africa
Cries of mornings that our seas cough up bodies
Chained by
The blood and the seed

Behold our hands
Open to friendship with the world
United in certainty
For the future of man
For right for friendship for Peace

From our foes grow roses
Perfumed with the perseverance of the river Zaire
And with the grandeur of the trees of Malombe
In our souls
The way of friendship through Africa
Through the world
In our eyes the blood of life
Turned towards hands beckoning love throughout the
world
Hands of the future-inspiring faith in the vitality
Of Africa-human land of Africa
From boundless Africa
Germinating under the sun of hope
Creating bonds of brotherhood in freedom from want
From anticipation for peace
The blood and the seed

For the future behold our eyes
For Peace hear out our voices
For peace here are our hands
from Africa united in love

"CHAS B"

By W.J. WHEELER

Chas B will chase your blues away, he tends bar at the Drake in Amherst on Amity St. He is the nucleus of that unsubdued atmosphere that emanates at the Drake, he will please you, sooth you, relax you, calm you, talk to you, explain what it is, and most important he will listen and respond.

There is no ideal setting in Amherst where brothers and sisters who are not from the area can go and feel at home, no, that's not exactly true. Chas has that charismatic ability to assimilate into a setting that is basically country and western and add a touch of class to it.

The Blue Wall is a student bar geared toward the mode of beer bash and continuous disco, if this is not of you, check out "Chas B" at the Drake Mon., Tues., Wed., Fri., 6 p.m. till 1 a.m. and Sat. and Sun. 11 a.m. till 6 p.m.

There is a place and someone that is of you at the Drake, none other than that charismatic brother "Chas B".



By Willie Wheeler
Nummo News Service

Agostinho Neto is the President of Angola and is the first Secretary of the MPLA. He was born in Angola about sixty KM. He went to Portugal to study medicina immediately upon arrival he started fighting racism in the distatorial regime. He was promptly put in jail by Pida the Secret Police, these were the roots of his earliest poetry. The reason why it is imprtant to understand the Neto writings is because the Western Press is a concerted effort to discredit the infant peoples Republic of Angola and its leaders.

They are trying to portray his government as not representing the people and that he is out for himself. But by reading his poems one can tell that his poems represent the highest aspirations of his people.

The poems are selections from his book "Sagrada Esperanca" which means "Sacred Hopes."

A.A.P.R.P.

By W.J. WHEELER
Nummo News Service

They are internationally based in Guinea and nationally based in Washington D.C.

They work through a mechanism of Nkrumahism-Dialectical Syntheses of 3 Afrkas, Traditional Afrika, after the Islamic Invasion, after European invasion.

Objectives: 1. Nationalism - National Liberation; 2. Pan-Africanism All Afrikans (working Afrikani) - the Total Liberation and Unification of Afrike under Scientific Socialism; 3. Scientific Socialism when the people own and control the means of production and the motivating force is service to humanity.

Program to build a mass political party. The purpose of all activities is to build a mass political party, 60 per cent an AAPRP are on college campuses because the party understands that according to history the students have always been the spear.

What AAPRP Does. Set up work studies, the work involves unifying the students, themselves as well as unifying us with the community. We have the speakers bureau which we are in constant contact with many progressive people. We try to unify the campus over issues involving students as well as things that are happening in the community.

GOODBYE TO THE HOUR OF LEAVING

By AGOSTINHO NETO

My mother
(all the black mothers
whose sons have left)
You had taught me to yearn
As you yearned in the difficult hours

Yet life
Killed in me that soul-sprung hope
I no longer hope
I am he from whom hope comes

I, my mother, am the hope
We are
Your sons
On our way for the faith that feeds the life

Today
We are the naked children of the sanzalas
The boys without training that play ball with knotted rags
In the mid-day sand
We are the same
Contracted to waste our lives in the coffee-fields
The ignorant black folks
Who must respect the white man
And dread the rich
We are your sons
Of the black bairros
Yonder where electric lights have not reached
Where the downtrodden fall
Abandoned to the rhythm of the dance of death
Your sons
With hunger
With thirst
With shame to call you Mother
With fear of crossing the street
With fear of men
Ourselves

Tomorrow
We will intone hymns of liberty
When we commemorate the day
Abolishing this slavery

We are going in search of light
Your sons Mother
(all the black mothers
whose sons have left)
They are going in search of life

translated by SHAIN

(c) all rights reserved

So Am I

So am I
as the water flows
into brooks, streams, and ponds
Always moving
Within and without
Seeking growth

So am I
The Child
Progressing through life
Flowing to a higher awareness of self-fulfillment

So am I
Beginning - ending
Again - anew
Look upon me
Look through me
Look beyond-me
and witness
exchanging
rebirth

Annie Carpenter
10-7-75

In the Community. We are trying to set up workstudies. We have African Liberation Day coming up on May 28 in Washington D.C. where we will try to mobilize 25,000 Afrikans to march and attend a rally talking about Afrika and building a mass political party. We have fund raising for A.P.R.P. as well as taking care expenses: mailing etc. We try

to work with different political organizations, try to clear up any differences. We also work with different community service organizations to try to redirect their program to be more revolutionary. For more information contact: AARRP on African Liberation Day, Box 2466, Boston, Ma. 02108.

NUMMO is the magic power of the spoken and written word. The Third World News Service strongly believes that the service we render will speak the truth of the protractive struggle of Third World Peoples wherever they might be.



NUMMO NEWS



The Savage of the Provost: Ritual Murder Among the Humanists



UMass Amherst Provost Paul L. Puryear

Mike Thelwell Afro-American Studies

It was indeed a very sorry exercise, as sorry as gully dirt and just about as worthless. The meeting at which members of the faculty of Arts and Sciences, of which I have great good fortune to be a member, voted "to express no confidence in Provost Paul Puryear and to ask for his removal from office forthwith", was a great deal less than has been reported in the press. And a great deal more. It was less than the significant political event suggested by headlines which read "Cas asks Puryear to quit" since the College of Arts Sciences (CAS) did no such thing. There are some 800 members

of the CAS faculty, only 224 of them voted for that motion. Which is not to suggest that had the full faculty been present the vote would necessarily have been different. Indeed, in the atmosphere that prevailed in Hasbrook 20 — converted for the evenings entertainment from a university classroom to a bull-ring, or more aptly a bear-baiting pit — a vote to draw and quarter the provost, burn the remains and scatter, the ashes on the wind would not have seemed excessive. It was a symbolic gesture, a minority vote of no binding effect which is real political terms was worth something less

than LBJ's proverbial "bucket of warm spit". But, this is not to suggest that there was no significance to what took place. No indeed, that would be to ignore the importance of primitive passions and the blood rituals through which they are expressed. What we witnessed was ritual murder, an exorcism in academic robes, as though by the sheer weight and volume of insult and abjection they would drive out the devil and purge the kingdom. And beneath the veneer of process, the ritual or Robert's Rules there throbbed a current of mindless frenzy like a gang of apes flailing

away with clubs at a snake. Being without the political power — and I would argue the legal or moral basis — for removing the provost from office — they apparently sought to insult him there from.

And in pursuit of this novel and brutal strategy they staged an ordeal by insult and public humiliation. This aspect was not at all symbolic. It was a real and as ugly as a mugging in a dark alley. A coldly deliberate, purposeful assault on a man's spirit. It was made no less shameful, no less vicious, by the earnest unctuousness of the oratory that accompanied much of it. But only the leaders bothered with the pretense, the pack velping in their wake was more direct. They made short shrift of any illusion of process or fairness by cutting off any discussion they didn't like and generally bogarting the proceedings with a most transparent and innocent haste.

Like so much else in the world of the bourgeois intellectual it was mostly playacting, language, form and style for its own sake. And even that was less than impressive. It was opened with a rhetoric that was as ponderous and mock-heroic as it was earnest. The speaker, visage at once stern and sad, voice grim and trembling with lofty purpose, was every inch the reluctant warrior driven once again to painful and unplea ant service, striding manfully once more into the breach with duty like a great vulture sitting heavily on his right shoulder and righteousness on his left. It was hard to say which both one was listening to, David of the faculty senate or William the Shakespearean.

It would all have been infinitely more moving had there really been barbarian hordes at the doors threatening to rape "the life of the mind", pillage "the spirit of a great university" and worse burn the articles of governance. Or if one did not know that the most self-righteous, smug and unctuous of the lot was himself a failed candidate for the position of provost. I am talking about Robert Paul Wolff of the philosophy department, lest there be any doubt.

What did it mean, this spiteful little paroxysm of petty sadism? For what fearsome specter was the provost made surrogate, the shadow of which summoned as though to holy war the ageing heroes wheezing and creaking under their rusty armor and ponderous rhetoric?

It was nothing as simple and domestic as racism. As an explanation that is much too facile and probably not accurate for most of them. Which is to their credit although there is no doubt good old-fashioned up-front, down-home racism, something that is in comparison almost refreshing. The pressures, which one fears were not dissipated by the little tantrum on Tuesday come from something more exotic, the curious world-view and more importantly the strange self image of a certain type of bourgeois intellectual. The provost was the representative in their

thinking, of forces which threaten certain deeply held, but fanciful and elitist notions of what constitutes a "distinguished" university, and particularly their place in it.

In their view they are an elect, "an aristocracy not of birth but of spirit," the brilliant and crowning product of centuries of western civilization and intellectual evolution. As the custodians of the sacred vaults in which repose the wonders of pure science; the mysteries of Art; the total creative achievement of the human spirit, they are the very soul of the university. Any "distinction" or "greatness" that accrue to the university is a function of their "presence here."

From this the professional schools are crude imposters reeking of base materialism and "vocationalism". They are necessary concessions to the vulgar spirit of the times which are at best to be tolerated and patronized like bumptious poor relations who invite themselves to dinner, one of life's little embarrassments to be endured with as good a grace as is possible.

Similarly, the administration is the class enemy, a collection of bureaucratic managers and technological zombies who see the world not as a lyric poem but a computer print out wrapped in red tape. They do not ponder eternal verities but think about cost effectiveness. The servants and agents of the technological juggernaut flattening everything in its path, the administration must be zealously watched lest they flatten the fragile edifices of reason and high culture under the leveling heel of mindless technology.

In this view they (the faculty) are nothing less than the very guardians of the cultural, esthetic and moral traditions of western civilization. A distinguished university is one in which this view of their role and worth predominates and is given the appropriate respect. I am not too sure that such a view is at the center of any serious modern institution of higher education, but to our colleagues Harvard is thought to represent such a presence in the world. If only the society were more civilized, that is to say more perfect in its values and priorities, (or if they were at Harvard) they would enjoy the wealth, prestige and proximity to power that is their due. It would be heresy to suggest, as I am here doing, that a major part of Harvard's lustre is its record as the most successful vocational training center in the country. In any event one speaker at the meeting was talking, and in dead earnest of "the Harvard" of Western Massachusetts, "as a legitimate identity to which the university should aspire. It is hardly necessary, nor do we have space, to explore the levels of confusion and naivete, not to say snobbery and false consciousness that they implicitly in that kind of statement.

Over the last six or so years this fatuous selfimage has been bat-

Organizing Mass Movement

CONTINUED FROM LAST ISSUE

"Black Community Control of Schools" as a realizable goal to begin rectifying the attacks against our people in the educational sphere and as necessary to upgrade our education.

Hopefully this slogan would be raised not simply because we do not like white people or an attitude which, for all its justification has never solved a problem. Hopefully this slogan would be in recognition of the real purpose of education, and the fact that, to the degree possible, Black education should serve our own purposes, the

in the country, including educational. As the government moves to assume more control of these institutions it causes for great alienation of the U.S. North American people from the institutions which used to serve them. More than anything, the anti-busing movement is an expression of that alienation.

Once we understand this it seems logical that we do not unite with our colonialist masters, either of the right or left, by striking out at the U.S. North American working people, whose actual power is

forces like Louise Day Hicks, who are also opposed to worker control of schools.

A struggle against "racism," or for integration is a struggle for admittance into the system, and therefore leaves the system generally unattacked as it must necessarily presuppose the system to be worthy of our desire for admittance. Such a struggle is actually a vindication, and therefore, an inherent perpetrator of the system, while a successful struggle against colonialism will mean the certain death of this system.

Having the strategic objective of winning support for the Independence position within current U.S. borders will help to make a distinction between the North American people and the ruling class in this state. It will obviously serve to place our politics in objective alignment with the situation as it is in the real world.

I believe we will have less difficulty in recognizing the advantages of including within this strategic objective the necessity of winning the support of other subject, oppressed, and colonized nationalities. For it is within this sector with current U.S. borders where the contradictions are always sharpest, and where the cutting edge of the internal struggle against U.S. imperialism lies.

But there are other strategic objectives our movement must keep in mind while doing political work, including building mass movements. One of these objectives must be the creation of dual or competing, governmental powers. That is to say, to the degree possible our movement must assume the real and actual responsibilities of government for our people. This cannot be done by proclamation, but must be done, over a period of time as the people gain confidence in us, through actual practice.

If we can do this in practice we will have plunged a wooden stake into the heart of the imperialist blood-sucking vampire of the world. For it is not only true that U.S. bourgeoisie democracy, which is capable of being so defined, because of its ability to obscure its class and colonial dictatorship, cannot exist in the face of such mass rejection, but to the degree we can effectively build competing state power, we actually negate the power of the U.S. North American state.

Such a strategy is not new. The power of the Soviets leading to the Russian revolution, and the creation of a parallel service in China, Cambodia, Viet Nam, and various places in Africa, served the same purpose I am now advocating as a strategic objective for our movement.

Another strategic objective

must be to expose the oppressive nature of the U.S. government, thereby constantly undermining it within and without the current U.S. borders. The U.S. government must be exposed as an imperialist danger to the entire world which practices colonialism within its own borders and Puerto Rico, and which is ever-engaged in unremitting, though generally unrecognized, class war against the U.S. North American people, and all workers.

We must also have as a strategic objective the winning of international support for the Independence position, thereby contributing to international diplomatic encirclement of the U.S. All the progressive peoples and countries of the world are in unity with the aspirations of colonized peoples to win our liberation. This fact makes it necessary for even the U.S., which is the chief prop for the reactionary and colonial powers in the world, to pay lip services to the aspirations of peoples for independence.

Today the forces of anti-colonialism and liberation are the true makers of history as we deliver the sharpest, most devastating blows to imperialism hourly, throughout Africa, in the Middle East, Asia and Latin America. Although the struggle for African liberation and political independence has always been an integral part of the worldwide anti-imperialist, anti-colonial struggle, it has often and especially most recently, not been recognized as such.

Therefore, in attempting to realize the strategic objective of winning international support for the Independence position we will meet many initial roadblocks. Some of these difficulties will result from genuine ideological differences within the international community with our Independence position. But many, and perhaps most, will

stem from an opportunistic interest by some international forces to establish and maintain hegemony over our movement through U.S.-based proxy organizations for their own narrow nationalist interests.

Whatever the reasons for the initial resistance of international support for our Independence position, it must be overcome, and it will be overcome to the extent we realize the strategic objective of winning our people here, in this country, to the position of independence. No matter how ideologically committed to another



Joe Waller, Organizing Mass Movement.

purposes of liberation, independence, and development but more importantly, we would also, hopefully, see such a slogan as being in correspondence with our colonial analysis and therefore contributing to the actual process of decolonization.

Therefore, we would never initiate a march against "racism" as we saw occur right here in Boston on several occasions, but we would march for control of our schools, a march which would be based on the same obvious contradictions which led to the march against "racism."

When we march against "racism" we inadvertently march against all the white people in Boston, thereby liquidating the primary role of the U.S. North American ruling class and state, and we also observe an important contradiction of imperialism, one which is at the heart of the antagonistic attitude held by North Americans against African people around the question of education.

That contradiction is the necessary concentration of capital and power with the increasing development of imperialism, with the power generally located in the executive branch of the government. This concentration of power moves to assume control of virtually every state-related institution

revealed by their inability to determine which schools their children will go to or whether they will go to school with African students.

For the North American Left this error has grave consequences for the development of the struggle for socialist revolution in this country. When they identify the hatred, anguish, and social upheaval of the North American people around the education question as simply "racism," they liquidate the contradictions of imperialism. When they then march against "racism," although they call themselves supporting Black people, they actually align themselves with a sector of the U.S. North American ruling class against the interests of North American workers.

Were they true socialists, they would unite with our call for Black Community Control of Schools, and raise the slogan themselves for worker-control of schools in the North American community.

The Black Community Control slogan would clearly show the North American workers that it is not African people who are taking their schools from them, thereby helping them to recognize their own class enemy, while the workers' control slogan would isolate the right-wing anti-busing

of civil necessities, in Rev. Albert Clemons' terms, a "strategy of chaos" involving more devastating civil disobedience than the kind undertaken by the established reformist groups.

The Participants supported Minister Malcolm (X) Shabazz's contention that it is erroneous to define Afro-American's fight as "civil rights" and protest exclusively in Congress; instead, we should utilize the UN Declaration on Human Rights and petition in the United Nations for "human rights."

"The young nationalist insisted that prerequisite to a genuine Black revolution is a fundamental 'Cultural Revolution.' 'Re-Africanization' repudiates decadent bourgeois, materialistic values and the 'Rat Race' or 'inhaling' egoism and individualism inherent in American society. It embraces a humanism derivative to the African heritage which exalts authentic, intellectual, and spiritual development and 'Amunization' or cooperation rather than exploitation. 'Re-Africanization' is preferable to American materialism as a source

Mississippi to work with SNCC and to begin to build self-defense units. Greenwood, Miss. became a base for revolutionary Black nationalist activity as the organizers worked with the Black field workers bringing them over to the cause of Black nationalism, rather than the goal of integration. A showdown occurred in Greenwood, Miss., in May at the Mississippi SNCC staff meeting. The brothers from the field staff revolted against the SNCC hierarchy then represented by Bbn Moses and the white radicals.

SNCC began to involve large numbers of white students in the movement in the summer of 1964. Their involvement led to their radicalization which later they developed into the anti-war student movement.

The crucial milestone of SNCC's road in radicalism was the Freedom Summer of 1964. Freedom Summer grew out of a remarkable muck election sponsored by SNCC in the autumn of 1963. Because the mass of Mississippi's black population could not legally participate in choosing

definition of our struggle, or how opportunistic some international forces may be, they will be unable to deny the obvious political conclusions demonstrated by the masses of U.S. domestically colonized Africans.

International support for our Independence position will provide other bonuses for us, not the least of them being world acceptance of our right and need to have an African People's Liberation Army. Today Assata Shakur and Sundiaia Acoli, two revolutionaries who represent the best of our movement, languish in North American prisons, serving life sentences. In all of the progressive news articles we have seen concerning their cases it has been necessary to write that Shekuru end Acoli are "allegedly" members of the Black Liberation Army.

It has been necessary to prove to have been necessary to attempt to prove them "not guilty" of killing North American policemen who act as a colonial army in our community. A victory in winning international support for our Independence movement will end this. A victory here will show why it may be sometimes, politically necessary and quite proper to shoot and kill policemen and others who stand in

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On the Black Student Movement

NUMMO NEWS SERVICE

Brother Don Freeman, in his article "Black Youth and Afro-American Liberation" in the fall, 1964 edition of *Black America* describes the conference: "May 1-3, 1964, the Afro-American Student Movement representing various Nationalist groups and tendencies throughout the North and South, convened in Nashville, Tennessee, to form a Black Nationalist Youth Movement. The importance of national or 'bourgeois' rationalism was examined. The delegates agreed that the traditional nationalist approach of rhetoric rather than action was ineffective because it posed no pragmatic alternative to 'bourgeois reforms' civil rights activities... Nationalist demands for an autonomous Black American economy were examined in regard to failure to differentiate such an economy from capitalism and unfeasible because of the white and Jewish capitalists' intention to perpetuate 'suburban colonialism' their exploitation of Black Citizens. The consensus was that Afro-Americans must control their neighborhoods, but the realization

of aim necessities, in Rev. Albert Clemons' terms, a "strategy of chaos" involving more devastating civil disobedience than the kind undertaken by the established reformist groups. The Participants supported Minister Malcolm (X) Shabazz's contention that it is erroneous to define Afro-American's fight as "civil rights" and protest exclusively in Congress; instead, we should utilize the UN Declaration on Human Rights and petition in the United Nations for "human rights." "The young nationalist insisted that prerequisite to a genuine Black revolution is a fundamental 'Cultural Revolution.' 'Re-Africanization' repudiates decadent bourgeois, materialistic values and the 'Rat Race' or 'inhaling' egoism and individualism inherent in American society. It embraces a humanism derivative to the African heritage which exalts authentic, intellectual, and spiritual development and 'Amunization' or cooperation rather than exploitation. 'Re-Africanization' is preferable to American materialism as a source

of civil values. Afro-Americans must honor their African history in Africa and America in order to demolish the "psychological rape" or inferiority instilled by American "indocination." The Afro-American's self-image and the conception of a revolution to foster a collective ethnic identity" as a unique Black People before Black Nationalism can emerge triumphant... The assembled nationalists asserted that young nationalists are the vanguard of a Black Revolution in America, but they must create 1) an organizational apparatus to "ranslate" Nationalist ideology into effective action; this requires Black financing to insure Black control; 2) dedicated, disciplined, and decisive youth cadres willing to make the supreme sacrifices to liberate and sustain a dynamic Nationalist movement. 5

The conference stimulated nationalist cells in the North and polarized the contradictions between white and Black field workers within SNCC. The conference sent organizers into

the state's governor that year. Robert Moses conceived a freedom election to protest mass disfranchisement and to educate Mississippi's blacks to the mechanics of the political process. COFO organized a new party called Freedom Democrats to nominate Freedom Democrats, printed its own ballots, and in October conducted its own poll. Overwhelming the regular party candidates, Aaron Henry, head of the state NAACP and Freedom Democrats, was elected as governor, received 70,000 votes, a tremendous protest against the denial of equal political rights. One reason for the success of the project was the presence in the state of 100 Yale summer Stanford students, who worked for two weeks with SNCC on the election. SNCC was sufficiently impressed by the student contribution to consider inviting hundreds more to spend an entire summer in Mississippi. Sponsors of this plan hoped not only for workers but for publicity that might at last focus national attention on Mississippi.

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Tenants' Power

by Queen Mother Moore

I am deeply honored to be extending this invitation to you on the occasion of this historic conference of the National Tenants Organization. It was here in the city of New Orleans where I spent my childhood and received my consciousness at an early age.

Many have asked me exactly how and when I started out in the struggle. At a very tender age, I was told by my grandmother how my grandfather was lynched in Jeanerette, La., leaving her with five little children who had to flee for their lives, leaving their farm with only the clothing they had on their backs, never to see their home again. Also, I can remember the terror which struck our neighborhood one night when I was around six years old. Looking through shutters, I saw a barbaric mob in New Iberia dragging the body of a black man behind a wagon, with his head bumping up and down on a crusty road.

Therefore, seeing you here at this Conference is heartwarming and gives us the assurance that our little children shall not be forced to endure such gruesome horrors!

As we are gathered here, we are meeting in one of the most critical periods in history both here and internationally. Throughout the world people are struggling to throw off the shackles of their oppression in Asia, Africa, Central and South America.

Freedom is to cry and the common denomination which is binding the people in a common cause and in sympathy with each other. It is that common bond among tenants that has brought this Conference together and which manifests itself into tenant power. The struggle is between the haves and have nots, the exploiters and exploited. Those who rule and those who are ruled, who are governed and those who are not governed. The landlords and the tenants!

As the economic crisis continues and the unemployed rolls increase, as recent U.S. census figures show an increase of 2.5 million since 1975. Add to that the eight or nine per cent who have been unemployed prior to 1975. However, all we realize that this does not include the chronic or hard core unemployed who are no longer able to look for work due to a lack of clothing and car fare.

We must decide on what side shall we stand, on justice or balance. While millions are jobless and those who are underprivileged are filling the prisons to the brim. Where schools, hospitals, and day care centers are closing as prices and taxes are fat as the pockets of the people. We must decide how long will we allow the destiny of our lives to be in the hands of corrupt politicians and greedy landlords who are fattening their bank accounts at the expense of the people.

Imagine if you please, a so called advanced country like the U.S.A., who claims it's mission on earth is to organize the rest of the world, cannot provide adequate housing and jobs for its own people. They have allowed the inner cities to become ravished and

in New York City, where they are taking over boarded up houses; repairing them for the people. That must become the new order of the day. Now that they have instituted their political genocidal plan, copied from South Africa's system of apartheid, we have no other choice. It's either us or them. You must stand up for your political potential political power as leaders in the tenants movement. The mantle of leadership falls heavily upon your shoulders. No longer can you remain simply a leader for tenants' problems alone, you must now give total political leadership in your communities. We must establish tenant training classes and send every potential leader to school for at least one month, for intensive study. We must be taught how to study, how to analyze, how to scrutinize, how to mobilize, how to develop strategy, the art and science of people's struggle, and how to organize the people, how to defeat their inept corrupt candidates and elect yourself to represent the people's interest.

The people are at the mercy of the lawless. As you stand between them and total annihilation, we repeat, you must become the community politicians and elected officials.

You must set up captains in every house and block. You must have meetings of captains on how to improve their work end to discuss problems and current events. Then every captain is duty bound to call tenant house meetings to report what the captains' directives are, and to discuss current events. Only by becoming knowledgeable and intelligent can we master our destiny. A true leader commands respect by the manner, integrity and dependability emanating from him or her. It is not enough to know every one in your house, but also every one in your block.

In your districts, you have also every political persuasion, every religion, union and fraternal order — your influence could be tremendous. The landlords know it; you know that you are a sleeping giant, and if awakened, the knowledge of your full potential, it would spell their doom. As leaders, you must also know how many are working or unemployed; who are the party's nominees. To most of us, it's happening to them, what is being taught in the schools to your children. What about the elderly? Who protects the women and elderly when they want to go out at night? Do we have committees interested in the plight of our youth who now suffer benign neglect. Who are those in prison in your district? What about their families? Make that your business.

Unr your districts, that we care about them. They must be organized and taught to lead struggles for their demands.

Although tenants have come a long way from the days when landlords could set the furniture in the street without due notice, we're still meeting in one of the most crucial periods of history for tenants. We've suspected all along that the hue and cry for urban renewal; now it has been made

abundantly clear: The Master Plan was revealed in Washington, as reported in the New York Times, September 28, 1976 which headlines "Shift of Power Urged by Center Cities." Paul R. Porter, a retired industrialist, proposed to transform the deceived and obsolete inner cities into attractive neighborhoods to attract the suburbanites back to their white flight and remove the blacks and poor. The New York Times — "The hearings on the future of the cities were convened by Representative Henry S. Reuss, Chairman of House Committee on Banking Currency and Housing."

"But what about the city political base built up by minorities, particularly Blacks?" asked Representative Farren G. Mitchell, of Maryland.

You, the delegates to this Tenants Conference, must supply the answer to that question. You who have built a power base in your communities. How to use political force that can repeal any effort to remove tenants away from their power base. We must not continue to allow the landlords to let the houses deteriorate while the people suffer for lack of housing. If the landlord refuses to fix them, follow the example of "Fightback" desolate. As I see it, only power in the hands of the people can help us now.

We have tried everything from sit-ins, pray-ins, talk-ins, and mass demonstrations that have fallen on deaf and insensitive ears. The powerful landlords know that their interests are not sustained as long as we can be pacified with their crumbs from their fancy tables. While we have tried all these other means of voicing our discontent, there is still another powerful weapon that we have not used: the is the power of the ballot. Tenants Power. With the power of the ballot property utilized in our hands, no longer could we be overworked into slums.

The time for rhetoric is over. We have spent ten years of rhetoricalizing and marching. It is time now to organize for action. Jobs and job training in skills; electronics; sanitation, renovation, and maintenance and production. With the ballot in our hands, we would no longer tolerate the likes of a Jerry Ford, the prodigy of Richard Nixon, who spent twenty seven years in Congress without initiating one bill in behalf of the people. And two years as President, where he not only pardoned the criminal Richard Nixon, but he used his veto power 58 times to stop the enactment of any social legislation.

Under Ford's administration, we have lost all the gains made during the Civil Rights struggle. Now he (Ford) is pleading for our votes unashamedly. Even crying crocodile tears and "I'm a man" so called reforms, while at the same time, introducing fraudulent section 8. Under the Ford-Nixon administration, the elderly and disabled face a rise of 19 per cent in the cost of their rent. The poor will have to pay \$124.00 before entering the hospital.

I have not yet talked to Mr. Carter, nor have I heard his

program to put power in the hands of the poor. Mrs. Carter asked me one day while campaigning in Harlem if, "I was supporting her (Rhodesia) I asked her, "If her husband was supporting us." We must know end not take anything for granted, ever.

The burdens of the rich belong on the shoulders of the rich. While they're complaining about the high cost of welfare for the poor spent in deprived communities, Ford's Henry has found 250,000 white exploiters in Zambique so called (Rhodesia) to add to the roll call. All the minority usurpers who have lived by sucking the blood of the Africans (as all vamps do) will now receive Reparations from this government just as they gave the slave holders Reparations in the South.

History repeats itself, and once again the brutal slaves will be paid to the tune of about twenty thousand dollars each, to allow the African six million majority to buy their own country. On the other hand, we have not heard of how much was offered the six million Africans in Reparations for their blood that we have received from the 250,000 scavenger blood sucking whites. And come to think about it, what about the free labor extracted from the 40 million blacks in the U.S.A.? The lives lost; the jobs that were meant to be, but were knocked out; limbs severed, men burned at the stake; women raped; families sold one from the other. What about us, Jerry Ford. And let us hear from your Jimmy Carter, who about Reparations. No longer do we intend to scramble like dogs over your crumbs. We went our just due. Upon our backs this economy was built. While no amount of money can ever adequately repay us, Reparations would bring the real crime before the people and place the guilt where it belongs. They know that Reparations is past due us. That is why they come up with their peace treaty schemes of feeding white superior ideology to the middle class and poor whites to cover their crime, and make them forget their plight.

The nerve of them executing black men for framed up charges of rape, while millions of our people carry their disease ridden, polluted blood as evidence of their rape upon our young girls and women. We must call on Jerry Ford at once, we must at the same time understand that only when political power is in the hands of the people will we be able to enjoy the fruits of our labor. Mr. Carter must be made to understand that tenants must run the Department of Housing. His pledge must be forthcoming now. Not only HUD, but every agency that concerns the people must be controlled by the representatives of the masses. This is their Bicentennial year. We must understand what they are supposed to be celebrating.

As the U.S.A. is celebrating a revolution (the overthrow of British Power) where they set themselves up in power, today we find the descendants of those revolutionist are the big banks such as Chase National, National City, Bank of America, Bell Telephone, General Motors, Exxon Oil, Gulf end Mobil to name a few. These are the present day Red Coats who are running the government and running rough shod over the lives of the people. These are the "Blood Suckers" and the present day Vampires, the True Villains.

The issue before us is clear. Who controls the power? We or they? They or we? It is time we had a government of the people, by the people and for the people.

Think about it! Power to the Tenants!

One of the most disheartening sights I've ever seen, was hundreds of youth turned away from a youth agency who advertised that they had jobs end filled the jobs the day before the publicized time. We must not allow them to demoralize our youth. Jerry Ford's declared position regarding the plight of our youth is bigger jails end tougher judges. According to the Wall Street Journal, October 5, 1976, "Federal taxes are taking a bigger bite from your pocketbook." The article goes on to say, "According to Labor Department figures, the average worker in private industry, supporting a family of four is currently paying 23.4 per cent more in Federal taxes than he paid a year ago."

It is known there's bound to be discontent among the white middle class. That is why he is whipping up his "black bogie man" to distract them away from the real cause of their problem.

It is time the racist attacks are emanating not only from Ford, but also his cabinet. The real issue was not only the racist slur from Butz, Dh no. The real assault before us is the whole racist Agricultural Policy, against poor farmers, especially black farmers. Butz gave millions to rich farmers in subsidies, while refusing assistance to poor farmers. You must call for an investigation of that whole department. It reeks with racism from top to bottom. They'd rather throw food away, than give it to the poor.

Too long have we tolerated their chicanery and fraud and misuse of public funds, and too long have we the people allowed this country to be run solely in the interest of big business at the expense of the

America, Bell Telephone, General Motors, Exxon Oil, Gulf end Mobil to name a few. These are the present day Red Coats who are running the government and running rough shod over the lives of the people. These are the "Blood Suckers" and the present day Vampires, the True Villains.

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Black Student Movement Coalt

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By the winter of 1963-64, however, the militancy in SNCC had begun to take on overtones of black nationalism, and some of the membership resisted the summer project on the grounds that most of the volunteers would be white. In the Freedom Summer sponsored by CDFO in Mississippi, six people were killed, eighty beaten, thirty-five churches burned and thirty other buildings bombed. Student volunteers taught in freedom schools where 3,000 children attended.

"They organized the disfranchised to march on county courthouses to face unyielding registrars. Most importantly, they walked the roads of Mississippi for

the Freedom Democratic Party (FDP). Denying the legitimacy of the segregated Democratic party, CDFD opened the FDP to members of all races and declared the party's loyalty to Lyndon Johnson. The goal of the FDP in the summer of 1964 was to send a delegation to the Democratic convention in Atlantic City to challenge the credentials of the regular Democrats end cast the state's vote in the party's nominees. To most of us, this challenge against the racist Democrats of Mississippi, enrolled 60,000 members in the FDP and then organized president, county, and state conventions to choose 68 delegators to go North.

The FDP, in which tens of thousands of black Mississippi citizens invested tremendous hopes, was a true grassroots political movement and the greatest achievement of Freedom Summer. "The FDP went to Atlantic City to challenge the Mississippi regulars. Northern liberals tried to work out a compromise that would appease the FDP and at the same time keep the bulk of the Southern delegations in the convention. President Johnson's proposal was to seal all the Mississippi regulars who pledged loyalty to the party and not to grant the FDP voting rights but to let them sit on the floor of the convention. The FDP refused this proposal

and Johnson sent Senator Hubert Humphrey to draw a compromise. Humphrey offered to permit two FDP delegates to sit in the convention with full voting rights if they could choose the delegates. The Mississippi white regulars walked out and the FDP led by Mrs. Fannie Lou Hamer decided not to accept the compromise.

The failure of the FDP to be seated led SNCC to attempt organizing an all black independent political party a year later. In the summer of 1964, members of the SNCC staff were invited to visit the Republic of Guinea by Sekou Toure. While travelling in Africa they met Malcolm X who had left the Nation of Islam and had

formed the DAAU (Organization of Afro American Unity). SNCC personnel were deeply impressed by Malcolm and SNCC soon became influenced by him. In the fall of 1964, SNCC under went internal debate over direction. 1965 began with Dr. King going to prison and holding demonstrations in Selma, Alabama. Malcolm X came to Selma while Dr. King was in jail, spoke and offered an alternative to non-violence.

Dr. King announced he would lead a march from Selma to Montgomery. His assistants convinced him not to lead the march in the beginning. Instead,

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Press Statement



Dr. Cheddi Jagan

In this era of the transition from capitalism to socialism, Guyana is in the grip of a grave crisis — fall in production, balance of payments and budgetary deficits, no foreign exchange, cuts in development expenditure, cuts in imports and subsidies.

This is a continuation of the crisis of 1974 when the economy was saved from collapse by the unprecedented increase in the world price of sugar.

In 1974, the blame was placed on the oil crisis. No, it is the weather (excessive rainfall in 1976), "destabilisation", economic recession and inflation in the capitalist world, rising prices for imports and fall in the world price of sugar.

Actually, long before the "oil crisis" of 1973-74, the economy was already showing signs of stagnation.

As early as 1971, Or. Wilfred Oavid, the then Economic Adviser to the PNC government, stated that "we had had growth without development. The problem has been exemplified by a high level of unemployment and foreign dependency."

Reports of the Central Bank of Guyana for 1971 to 1973 showed signs of stagnation in production. What was growing were services not industry and agriculture. Over the 1969-73 period of output, the Government services had risen from 13 per cent of the GDP to 20 per cent while that of Agriculture and Industry had together declined from 60 per cent to 53 per cent.

The crisis is largely structural. As in colonial times, the economy is still based on three primary commodities — bauxite, sugar and rice — which today account for 38 per cent of the total value of output and 87 per cent of the value of all exports.

At the financial level, a huge state apparatus and increasing debt payments swallow up a greater share of revenues, resulting in budgetary deficits, additional taxation and/or cuts in social services.

The cost for the administrative-bureaucratic police-military elite apparatus has jumped from G\$27 million in 1964 to nearly \$128 million at the end of 1976. And because foreign aid was tied to infrastructural, rather than to agricultural and industrial development, debt payments are not being financed from increased production but from increased taxation.

Income tax increased from G\$22 million in 1964 to G\$104 million in 1975, an increase by 366 per cent; import duty, excise duty and other forms of revenue jumped from G\$40 million in 1964 to \$352 million in 1975, an increase by 774 per cent. The allocation for social services, including contribution for economic development, declined from 45 per cent of current budget expenditure in 1964 to 35 per cent in 1974; in 1977, a sum of G\$25 million in subsidies to consumers was with-

drawn.

Reduction and stagnation in production have their roots in imperialist domestic and foreign policies. In the period of December 1964 to early 1971, both the economic base and the political, institutional, ideological and cultural super-structure were geared to serve imperialism and the ruling elite.

During the past five years, and more particularly in 1975-76, primarily as a result of intense political and ideological struggles, there have been positive changes in foreign policy and at the economic base through the nationalisation of the foreign-owned sugar and bauxite companies and some sectors of foreign trade. But at the super-structural level, there has been no corresponding positive change.

There is cultural suppression. And at the ideological level, there is still talk about cooperative socialism, despite the fact that the PNC sometimes claims that its ideas are based on Marx, Engels and Lenin.

At the political level, democracy and people's involvement do not prevail. There is a semi-dictatorship with minority rule and bureaucratic methods at the central and local government levels.

Senator Oaniel P. Moynihan is claimed, according to the *New York Times* (March 23, 1976), to have listed Guyana among six countries (India, Sri Lanka, Guyana, Barbados, Jamaica and Gambia), which have been able to change their governments through free elections.

What Senator Moynihan failed to observe was the so-called free election referred to in Guyana was that on 1964, when the electoral system was manipulated (what Harold Wilson in 1964 referred to as "a fiddled constitutional arrangement") by Anglo-American imperialism after the People's Progressive Party had won 3 out of 5 seats in the elections in 1963, 1967 and 1961.

Since 1964, when the ruling PNC came to power on a minority vote of 40 per cent (PPP had then secured 46 per cent) it has maintained power through fraud and force. Extensive rigging of elections documented by Granada Television films, "The Trail of the Vanishing Voters", "The Making of a Prime Minister" (1968) and "Burnham Has One Up Again" (1973) took place through padded voters lists, proxy and postal voting, overseas voting, and tampering of ballot boxes. In 1973, the army intervened and seized the ballot boxes, which were taken not to counting centers but first to army headquarters where they were tampered with. Local government elections were rigged in 1970. Since then they have been postponed successively in 1972, 1974 and 1976.

With nationalisation has not come workers' participation and control in management and decision-making. Many genuine

mass organizations are not recognized. Those which the regime cannot control, it tries to destroy by withholding recognition and creating parallel, bureaucratically-run bodies. For instance, the democratically-elected District Committees (13) and the Rice Producers Association (RPA) established by law, have not been accorded recognition and have been replaced by appointed Rice Action Committees which are bureaucratically managed.

Denial of democratic freedoms and human rights adversely affect production.

Discrimination
At the institutional level, state bodies like the police, army, judiciary and the Public Service Commission, Police Service Commission, Teachers Service Commission which are supposed to function independently under the Constitution have been subverted and controlled, and under the doctrine of "parity of the party" made to serve not national but narrow party interests. A PNC party card is necessary for jobs, promotion, training, scholarships, land, loans and houses.

As a result of policies of patronage and political and racial discrimination, there has been a high percentage of failures at examinations, and an exodus of skilled and semi-skilled personnel particularly to North America. Between 1968-1972, from 1,147 students admitted to be trained as nurses, only 267 graduated. Net migration increased from 3,198 persons in 1969 to 3,011 in 1970, and averaged 8,000 between 1970 and 1975. In 1970, 296 professional and technical, and 448 administrative, managerial and clerical emigrants left Guyana.

About 226 persons trained by Bookers Bros, McConnell & Co. under their apprentice training scheme at Pln. Pori Mount between 1957-64 (PPP 2nd term in government) have left the country.

Progress
For anti-imperialist unity and social progress, the PPP had proposed the following:

1. Abolition of the anti-imperialist process by the nationalization of foreign banks, insurance companies and other monopolies;

2. Ending semi-feudalism by a revolutionary land reform;

3. Centrally-controlled planned proportional development of the economy with emphasis on industry and agriculture;

4. Embarking on a non-capitalist road to socialism through the expansion of the state and cooperative sectors;

5. Massive education campaign at all levels for imbuing the people with revolutionary, scientific, socialist (Marxist-Leninist) ideological consciousness;

6. Training of administrative, scientific, technical and diplomatic personnel in the socialist states;

7. Respect for, and observance of, the Fundamental Rights laid down in the Constitution;

8. Substitution of peaceful, democratic methods in place of bureaucratic-administrative, police-military or coercive methods of political struggle;

9. Separation of party, state and mass organizations; maintenance of a multi-party system in place of a one-party end-or die-jure authoritarian one-party state;

10. Cessation of harassment and victimisation of members and supporters of the PPP, and the removal of all obstacles to its normal democratic functioning;

11. Recognition of truly representative mass organizations (workers, farmers, social, cultural, religious, professional, sports, etc.); industrial democracy; workers and farmers control;

12. Implementation of legal and institutional measures to provide for equality of opportunity for all Guyanese — enactment of equal opportunity legislation and establishment of a Commission to administer the Act; substantial representation for the Opposition in service commissions (Public Service Commission, Police Service Commissions, etc.) and Employment Exchanges;

13. Special treatment for Amerindians to permit accelerated development;

14. Democratisation of local governments; more power (devolution and decentralization) to district and regional councils;

15. The creation of a democratically-run and people-managed national People's Militia with branches in every city block, village and settlement;

16. Enactment of INTEGRITY LEGISLATION and a Commission with "Watchdog Committees" to probe corruption and theft of public property.

17. Development of the closest relations in all aspects with the world socialist community, headed by the Soviet Union.

With the sharpening of the national liberation and class struggles, certain positive developments have taken place. Workers, particularly sugar and bauxite, and peasants are forging closer links and becoming more militant. Four unions representing the urban and rural workers are collaborating in the Guyana Trades Union Congress in defense of the working class interests. And at the political level, there is increasing cooperation between the People's Progressive Party and the Working People's Alliance.

Because of the intensification of the political and ideological struggle, and the change from a pro-imperialist to anti-imperialist direction, Guyana needs solidarity. To the reactionary forces, the PPP says "lands off". At the same time, the Guyanese people, whose rights are denied, curtailed and threatened, need the support of free-loving peoples everywhere.

CIA INTERVENTION IN GUYANA
Documentation of news reports and official views concerning the activities of the CIA prior to and during the last term of office of the P.P.P. government.

Political Background to CIA's Intervention
On March 12, 1963, William R. Tyler, Assistant Secretary for European Affairs, gave evidence before a Sub-Committee of the Committee on Appropriations, House of Representatives. When asked whether the United States government favored Or. Jagan continuing as head of the Guyana (British Guiana) government, he replied, "No, the U.S. Government does not."

When pressed further that B.G. would soon achieve independence under the P.P.P. government, Mr. Tyler stated: "May I remind you, Congressman, that the United States is under control of the parent government."

Mr. Cederberg: "But they can let it go any time desired. Is that right?"
Mr. Tyler: "They can, but I may go off the record on that."

No doubt, Mr. Tyler was requesting permission to relate in private what was later disclosed during President John Kennedy's visit to London in May 1963. Oean Rusk, U.S. Secretary of State, as reported by the London Times on June 29, 1963, had urged Lord Home, the British Foreign Secretary, to suspend the Contention of referendum on a new system of voting.

Commenting of these matters, the Conservative M.P. and Colonial Secretary Iain Macleod said in a debate on British Guiana in June 1964 in the House of Commons that: "There is an irony we all recognize is the fact of America urging us all over the world towards colonial freedom except where it approaches their own doorstep. What was last in America... I discussed with many people, including President Kennedy, this particular question which weighs anxiously on their minds. I myself think their fears (about Dr. Jagan) are well placed. The American attitude seems dangerous because in my experience if you put off independence because you fear you may get left-wing government, it is really anything to happen is that you will get a government even further to the left."

On October 31, 1964, the *New*

York Times reported that the British Government, "bowing to United States wishes, had ruled out early independence for British Guiana," and was going ahead with the PR election fixed for December. "This development, reported by senior officials in London, was said in the newspaper, 'came after high-level British-American exchanges on how to check the spread of Castroism in the Western Hemisphere... Foreign Secretary Patrick Gordon Walker and Secretary of State Oean Rusk examined the situation in their talks in Washington this week. Informants said that Mr. Rusk had left Mr. Gordon Walker in no doubt that the United States would resist a rise of British Guiana as an independent Castro-type state."

The suggestion made by Mr. Dean Rusk in June, 1963 for a new system of voting bore fruit; the system of proportional representation (PR) was introduced in Guyana for the December, 1964 elections. The *New York Daily News* comment on this read:

"Britain's government eagerly fixed up a system of voting by proportional representation with a view of butchering the Jagan vote of power, and their pro-Western political opponents in Guyana. The *New York Daily News* comment on this read:

"Britain's government eagerly fixed up a system of voting by proportional representation with a view of butchering the Jagan vote of power, and their pro-Western political opponents in Guyana. The plan seems to have worked."

In a debate in the House of Commons (London) in June 1964, the Rt. Hon. Harold Wilson, then Leader of the Opposition, called the change of the electoral system from the conventional first-past-the-post, constituency system to the system of proportional representation "a fiddled constitutional arrangement" and urged a review by a Commonwealth team.

Arthur B. Bottomley, shadow Colonial Secretary, described the electoral formula as one "riddled with disadvantages and which is quite unknown in any other Commonwealth country... Those who support him (Jagan) have done so not because they think this will reduce racialism but because they think it will put someone in power whom they prefer to Or. Jagan."

This is the background against which CIA interventions in the internal affairs of Guyana must be viewed, bearing in mind also that it was the period of the aftermath of the McCarthy communist witch-hunting era. At the same time, it should be recorded that President John Kennedy had declared in late 1961 that:

"... the United States supports the idea that every people should have the right of making their own choice of the kind of government they want. Mr. Jagan who was recently elected Prime Minister in British Guiana is a Marxist, but the United States doesn't object because that choice was made by honest elections, which he won."

CIA Intervention in Guyana
Perhaps the first confirmation from overseas sources of CIA intervention in Guyana came in a notice, referring specifically to its efforts at removing the P.P.P. government from office, was contained in a syndicated article in the U.S. columnist, the late Drew Pearson, on March 22, 1964. The article was headed "CASTRO ANO JAGAN" and in a reference to an engineered 80-day strike against the government, Drew Pearson said:

"The strike was secretly inspired by a combination of U.S. Central Intelligence Agency money and British intelligence. It gave London the excuse it wanted. British Guiana has not yet received the attention of another Communist government at the bottom of the one-lime American lake has been temporarily stopped."

As Sheehan, writing in the *New York Times* on February 21, 1967, in a special article headed "CIA IS LINKED TO STRIKES THAT HELPED OUST JAGAN" said that "Operatives of the Central Intelligence Agency are working under cover of an American Labor Union,

Party Line Co't.

CONTINUED FROM PAGE 5

into a broad National United Front against domestic colonialism and repression.

So, the main objectives of the African People's Party must be to unite our nation around sound principles which will advance our struggle. But understanding that other forces in our community have less commitment for real unity, the party must build the front primarily from below. Organizing the front from below means that the party concentrates its efforts in organizing Black workers, unemployed, street forces, students, and youth. Only when the front is solidified a strong base among the people would the party actively push for the front. It realizes that unless "the people" are fully mobilized and organized, a national front will not be able to be strong and consistent. So, the party's tactics in organizing in the front would be the "broad front" of mass line. In applying these tactics to reality, party organizers would have to be flexible. At the same time of applying flexibility, the organizer never compromises principle. *The object is to mobilize as many people as possible.*

A revolution is not a coup d'etat; it is not the upshot of plots. It is the work of the masses. Hence, to mobilize and rally the forces of the masses, to set up and expand the political army of the revolution, is a fundamental, decisive problem. This task must be attended to in an unflagging and sustained way throughout all periods, both when no revolutionary situation has arisen and grown near. To this end, one must mingle with the masses in everyday life and be active wherever the masses are, even within enemy organizations: one must keep abreast of the situation both the enemy's camps and ours, correctly appraise all schemes, moves, and capabilities of the enemy, accurately assess all changes happening in his ranks, and, at the same time, be fully aware of the state of mind, wishes, and potential power of the masses." (1)

The Party must, therefore, have close relations with Black workers in their localities. The party has more than ever increase its activity among Black workers because the

Black workers movement has been seriously set back by the split within and between the League of Revolutionary Black Workers and the Black Workers Congress.

Revolution is creation; without imagination and inventiveness, a revolution cannot succeed. There has never been and will never be a unique formula, one that is suited to all circumstances and all times. Making a revolution. One given method, but would be adapted to a certain country, but unfit for another; a correct one in certain times and under certain circumstances. All depends on concrete historical conditions.

A method, a form of struggle, can only be considered the best and most judicious one when it fully satisfies the requirements of a given concrete situation; when it is wholly suited to the conditions in which it is applied; when it makes it possible to put on their mettle the revolutionary and progressive forces and rouse them to action. If one has mastered the concrete historical point of view and takes the peculiar traits of one's country into full account, then the more one knows about the revolutionary inventiveness in one's own country." (2)

So, in order that the majority of Black workers can function in a Black workers movement, Revolutionary Nationalists must develop a nationalist Black Workers Union that speaks to the basic needs of the Black workers in a way they can understand what we're talking about.

From our experiences in the 60's, we learned the need for a multi-level organization built on democratic centralism with a constitution and by-laws that every member understands. This way, every party member knows the party is just as much his as the leadership's and that he is just as important as the leadership. From the Black Guards organizing in Chicago, New York, Detroit and Philadelphia, where sections of the city became Black Guard areas, we learned the importance of developing community (area) cells, and from the November 17, 1967 mass demonstration in Philly, where 5,000 Black students demonstrated, led by the Black Guards, we learned

the importance of developing political cells. The policy of the party is to bore in or be well entrenched in the community. First, every party cadre must know who's in his immediate area. He must know who's the appointed leaders, by the power structure, the real grass roots local leaders, the street culture leaders, etc. The party cadre must make an in-depth study of his area, acquiring knowledge of its history and the people. The cadre must be good at making friends and making people answer questions for themselves in general conversation.

- 1) Create another party cell in the area.
- 2) Develop a party cell on his job.
- 3) Join a community organization and develop a party cell inside the organization.
- 4) Build a party cell among his friends (social).

Mass organizations of the people will depend upon how the party organizes parallel economic institutions, African people's cooperatives. This is very important because being in a protracted struggle and a nation building requires it and realize that it's independent institutions and not rhetoric that keeps continuity in the struggle.

Revolutionary Black Nationalism must unite Black people, must arouse the collective consciousness of the Black nation, and pose an alternative to the moribund, decadent culture of the oppressor, challenging every move it makes on Black terrain. And perhaps most important of all, repression must be brought to an end. Otherwise, the question would no longer remain one of culture, but of pure and simple mystification." (3)

This is very important because some cultural nationalists have really ripped out with the mystification bit. And what makes it so bad, some of our people believe it and need it.

As a developing cultural nation, our people are culturally messianic prone and will be so for some time, but it is important in our cultural praxis that we destroy the counter-revolutionary divine saviour

complex. This alone destroys the concept; the people make history. It is important for the party to always do investigation among the people. Sometimes, in order to do this, brothers and sisters must change their lifestyle, stop hanging out with one another (nationalist), take off that cultural garb, cut off that bush, and melt back into the people. This way, you can find out what all segments of the people are thinking about and what level of development they are, what's agitating their minds.

For years, the party leadership has circulated through different elements of the people to see how the majority of us are thinking. While many nationalists are talking pride in their new African suits and name and playing "Black" games of who's going to be the first to come to fame, to the vast majority of us people, the movement still seems unclear and confused. This means we have much work to do.

Brother Owusu Sadauki (Howard Fuller) recently said: "Too many of us who call ourselves revolutionaries are carbon copies of our oppressor. Those of us who are Black revolutionaries must repress ourselves and that does not only mean we should wear dashikis, but we must do whatever is necessary for revolution. It might mean that you will have to straighten your hair or dress like the man, but if you must straighten your hair so that you can eventually wear a natural, then you would straighten your hair."

Revolutionary struggle is designed to change the system and not just the clothes we are wearing. If we do not see this reality, we will change our clothes and still be oppressed. Without practice, revolutionary analysis is invalid." (4)

The healthiest development in this direction is the developments in Black or voter registration being led by Julian Bond and John Lewis Black workers, our call for an have tremendous potential for our national democratic revolution, and all party cadre should give them a helping hand in their drive. The running for Governor of Mississippi by Mayor Evers and the statewide campaign of the Mississippi Freedom Democratic Party showed

us the method of consolidating on the county level. The struggle in North Carolina has reached a new stage with the formation of the statewide Black Peoples Union Party. All these developments are dialectical struggles which inevitably from practice will lead to making the APD demand of reparations and independence a reality. All Revolutionary Nationalists must work in the order to show them the road to national independence and self reliance.

"... The possibility of reparations and lend are infinitely greater than the probability of white people ever fully accepting Black people. History offers not a single example of a people ever accepting another group that it regards as inferior. Many of us have yet to learn, despite so much rhetoric that you simply cannot educate a man to act in a manner that he believes would be contrary to his self-interest." (5)

It is important that the demand for reparations and national independence can, only become a mass demand by waging struggle around issues our people presently understand and linking reparations with it. The base of this will be an economic struggle as well as political. It is only by having a strong Black workers movement that is willing to call a national Black Strike for independence will our national democratic revolution be successful.

"We believe that the burning question confronting the 'African American people is whether or not we want to be integrated into the liberated States of America or liberated into a sovereign nation of our own, with full status and rights with other nations of the world, including United Nations membership and diplomatic recognition by the South. The struggle for mass Black or voter registration being led by Julian Bond and John Lewis Black workers, our call for an African Peoples Plebiscite will have a mass base. This will make the program of the late El Hajj Malik Shabazz a reality."

By correctly applying the mass line and heaving the support of the people of the world, we know, without a doubt, we will win.

Valery Maynard today,

Sam Gilliam May 10

You are cordially invited to attend a special exhibition on May 10, 1977, featuring the work of visual artist FITZ WALKER. Sunday, May 10, 1977, 4:00-7:00 p.m. at the NFAFA Gallery, 35 West Street Northampton Massachusetts.

NFAFA Gallery
35w Street Northampton Mass.

The Herter Gallery is pleased to announce the lectures of two black artists Valery Maynard and Sam Gilliam.

Valery Maynard will be speaking on Monday May 2nd at 3:00 p.m. in Herter Hall 227. She will be showing a film and slides of her work during the lecture. Ms. Maynard's work in graphics and sculpture address the African American experience. She combines political and cultural awareness with a moving aesthetic. Ms. Maynard is currently a professor of art at Wesley City State University. In the past month she has completed a successful exhibition at the Janet Carter Gallery and will be opening one in

May at the Just Above Midtown Gallery at 50 West 57th Street New York City.

Sam Gilliam, the well known Washington based artist will be speaking and showing slides on Tuesday May 10th at 8:00 p.m. in Herter Hall 227. Gilliam has shown all over the United States and in Europe. His Abstract Expressionist paintings and innovative use of the draped canvas have influenced many contemporary painters.

We invite and encourage a membership of the community to attend these lectures as they will provide enlightenment and inspiration for all. For further information contact the Herter Gallery 545-0976.

Savage of Provost

CONT. FROM PAGE 1

tered by reality. This is not Harvard, was never meant to be, and I for one prefer it that way. I want no association with that citadel of wealth, and privilege. The establishment of the central office made the illusion that the faculty really ran the University more difficult to sustain. The decline of the economy exploded their vision of perpetual growth, and eroded certain class privileges that they had come to expect as though by right. This was particularly traumatic since it came right after a period of growth when my people had worked very hard to build a first-rate institution here, and one that would serve the education needs to the people of the commonwealth. This has been done, and will continue, the only difference being that a certain grim economic reality had dissipated the illusions of antiquated grandeur held by some of my colleagues.

When the faculty voted to unionize that was the final ad-

mission that reality had really and finally shattered the illusion. The final trauma was the back admission represented by the union vote that whatever our intellectual, professional and class delusions, we basically were just a bunch of employees of the state like anyone else and not some kind of elite closed guild in which everyone was both management and labor at the same time. Though I did not vote for the union, for reasons not important here, I thought that it was a very poor move and a bad mistake for the administration to refuse to recognize it.

In any event the faculty's self-esteem was reeling from these accumulated slings and arrows when the Provost came with his suggestion that given the pattern of student enrollment and interest, some positions — between six and ten a year — over the next five years might have to be moved from the Arts and Sciences over to the professional schools. The fact is that CAS, being over two thirds of

the faculty, was the only place these positions could come from. This can hardly be called not honestly announced a proposal to dismantle CAS. The hysteria occasioned by it has to be understood in terms of the self-image and the general violence so it has to be understood in terms of the self-image and the general violence to it, that is represented by the developments just outlined. But now the vege threatening forces that had been building had a face and a presence. The Provost was it, and his ritual murder on Tuesday night was the pitiful response of my colleagues.

It was a shabby and pitiful performance being both cruel as well as futile. The irony is that it now left to the "peasants and rustics" from the professional schools to give the humanists instruction in restraint, civility and common decency, which I am sure will happen at the meeting of the general faculty tomorrow afternoon.

NUMMO is a Third World Weekly of the University of Massachusetts at Amherst. Our offices are located in 103 and 115 New Africa House. Telephone Numbers are (413) 545-0361 and 545-0062. Unsigned editorials represent the views of this paper, they do not necessarily reflect the views of the student body, faculty, or administration. Signed editorials, columns, reviews, cartoons, and letters represent the personal views of the authors.

From the Editors of NUMMO
Theory, practice and struggle has been the essence of this paper. We will be honored by the level of consciousness raised.

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EDITORS AT LARGE: PAOMORE OMARO (WAOAOA TZAKE) SURA LONG & RUOLPH JONES

Wilmington 10



to tell them exactly what I saw and heard at the church.

"They would always ask me questions like, Did you see so and so at the church, and Did you hear Ben Chavis say 'Let's burn down Mike's Grocery and shoot at police and firemen,'" Junious continued, "This is the way all questions were asked and I knew what answers they wanted. I gave them the answers that they wanted when I testified because I knew that Stroud was going to give me a mini bike. He had already asked me before the trial what I wanted for Christmas and I told him a mini bike."

Junious indicated that Stroud and his assistant went over marked pictures of the defendants before the trial.

Stroud denies charges that he coerced either of the three key-witnesses.

Stroud, now assistant district attorney for Gaston County, said, "There was no threat of any kind. They were never encouraged to do anything but tell the truth."

Stroud indicated that a mini bike was first mentioned to Junious sometime in December 1972.

Stroud said that the bike was offered to ease the burden of testifying and contending with harassment and threats.

With the help of others Stroud was able to pull together the amount required to purchase a mini bike.

He said he gave Junious the mini bike because he realized that the young man's grandmother could not afford to get the bike for him and that he had a "strong feeling of affection" for him.

Dr. Cobb also has indicated that he is unhappy with the U.S. Justice Department's "soft stance" on the case.

Disappointment also was expressed over the fact that a federal habeas corpus petition filed by the defense has not been ruled on for 16 months.

Angela Davis and Rev. Ben Chavis march in protest of Wilmington 10.

"I am appalled that these young people are still languishing in the North Carolina jails, given the incontrovertible proof we now have of their innocence."

Allen Hall was the only witness to say that he actually saw Chavis and the others carrying out the firebombing and ambush.

Stroud based the prosecution heavily around his testimony.

In the same light, Mitchell's testimony evolved around Chavis ordering young people to make

firebombs.

Hall admitted that prosecutors promised him an early release for his testimony.

Promise of a reduced prison sentence for a murder conviction was Mitchell's indicated reason for lying.

Junious' statement, "I testified...

to these things because I knew what... Stroud wanted me to say by the way he and Wilmington police detective W.C. Brown asked me questions. They never asked me

FIVE COLLEGE BLACK STUDIES

FACULTY SEMINAR SERIES



ANDREA RUSHING

ON

"THE IMAGES OF BLACK WOMEN IN AFRICAN AND AFRO-AMERICAN POETRY: A COMPARATIVE VIEW"

WEDNESDAY, MAY 4, 1977

7:30 P.M.

FRANKLIN PATTERSON HALL LOUNGE
HAMPSHIRE COLLEGE

COMMENTATORS

JOHNELLA BUTLER SMITH
MICHAEL THEWELL UMASS

NO ADMISSION

MAY 6, 1977
ORQUESTA TAIBORI
STUDENT UNION BALLROOM
DANCING

ADM. \$1.50 9:00 pm 1:00 am

Scenes from Third World Picnic





NUMMO

NEWS

Craemen Gethers Still Incarcerated

Benefit Concert Held

A concert and fund raiser for the Craeman Gethers Defense Fund opened last Sunday evening with an address given by Earl Brown. Earl, who was recently released from the same charges confronting Craeman, recounted some of his experiences dealing with the situation and reminded us that "it could have been anybody." I personally hope efforts such as the concert continue to be held until the Brother is released from prison.

After Earl spoke, two musical groups were presented: Jede, a group from Brooklyn, and The United Ensemble, whose members include residents from the valley and Boston.

The Unity Ensemble plays Black Creative music with roots firmly stepped in the jazz tradition. The creative, experimental solos of Sulaiman Hekim on sax, Art Mathews, keyboards, the sensitive basslines of Avery Sherpe were solidly backed the rhythms of Chris Henderson, traps, Se Davis and Brandon Guillermo on congos and persuasion. Majid Greenlee sat in on trombone.

One of the first things that struck me is that this music was not intellectual, yet it was not 'mindless'. You don't have time to intellectualize, you just felt it; the mixture of earthy warmth and mystery. The opening piece really awed me: "Eternal" it was called. In the other works that followed there would showers of shimmering cymbals melodic rhythms from Chris' drums; then Sulaiman would step in and rip the tune with his sax. Art would rock us with his piano and Avery would cool us out with his bass.

As if that was not enough, the percussion ensemble had to take us to Africa. Chris played an African instrument called a Balophone which is like a wooden xylophone that issues beautiful hollow tones and rhythms like waterfall in a tropical forest. But then Brandon and Sa were communicating with each other in a whole other language; the language of the drums. It was a very intoxicating experience. I noticed that the audience seemed to rock in their seats, feeling the warmth of the music, united by the experience of being open to the collective energies emanating from the stage.

JADE presented another phase to Black music; their music was danceable funky stemming from classic rhythm and blues. The focus was on the vocals of Adrianne and Leah Ben Jihad. Behind him, playing piano was composer-arranger Shelman Johnson. Taking some pretty mean solos were Mike Thornfield on Guitar, Timmy Grant on Bass, Michael Thomas on drums. Prof. Playthell Benjamin, who played percussion with them, also manages the group. It was an enjoyable evening and if this group

returns here please be sure to catch them.

By FREIDA JONES

The Third World Organization's Position on the Hampshire College's Occupation

We the Third World students of Hampshire College unequivocally support the revolutionary struggles of the Black peoples of South Africa (Azania). We are also deeply committed to the domestic struggle for self-determination.

Our stand against the occupiers of the Cole Science Center in no way compromises our commitment to the liberation of Third World people. Their struggle is ours!

Our stand against joining the occupation was based on the following reasons:

- 1.) The racism of the predominately white occupiers made it difficult for us, victims of American racism, to join in the solidarity with the beneficiaries of white supremacy in opposing foreign racism. In meetings with the Hampshire College Committee For the Liberation of South Africa, we experienced a paternalistic and politically immature response to our autonomy and we were asked to compromise our stand for the media. We also felt that as a support committee for South Africa, the H.C.C.F.L.S.A. was disrespectful and negligent in the way that they organized the action, and tried to involve us. Our position has been misconstrued by the media in a typically racist reporting. The most slanderous statements have been written by scabs of the *Amherst Record*.

- 2.) We all support the Pan-Africanist struggles. We felt that the occupation was a symbolic act because Hampshire College has invest \$39,000.00 in the South Africa Regime. Because of the symbolic nature of the action, we believe that the H.C.C.F.L.S.A. should have addressed themselves to racist policies throughout the world. In not concerning themselves with the seriousness of their own racism, we could not support them.

- 3.) The Third World Community at Hampshire College is an outpost that has been isolated from the rest of the Third World population in the valley. We have been criticized by certain elements in the valley, but were not approached as a community. The media picked up on this discrepancy and has tried to exploit it divisively.

CONTINUED ON PAGE 3



Nummo News FY 1977-1978

CCEBS Graduates



(L-R) Sura Long, Annie Carpenter, Padmore O'Mard, Karlen Zachery, W.J. Wheeler, await decision on Nummo News budget request for FY 1977-78.

By W.J. WHEELER
Nummo News

On Wednesday April 20, 1977 the Student Senate assembled in the Campus Center to discuss general business and student organization (RSO) budget requests. The meeting was scheduled for 7:00 p.m. sharp but was not called to order until 7:25 p.m. by Co-Presidents of the senate Pinky Batiste and Jon Hite.

Before this meeting the Student Government Association (SGA) proposed a 6 per cent cut to RSO group allocations because of the \$63,500 deficit in the senate budget. All Recognized Student Organizations were cut across the board, except the RSO office and Area Governments. On May 2 a proposed 2 per cent increase over the existing 6 per cent to RSO group allocations was approved again because of the \$63,500 deficit in the senate budget.

In the April 20, meeting Nummo's budget request was not reached because of lengthy pro and con debate by the senate body on issue in budgets of other RSO groups. The meeting was adjourned at 2:35 a.m. April 21 when things

developed into a shouting match between the body and members of the Spanish Community over proposed cuts in their organization (D'HDRA). The senate meeting was pushed-up to Wednesday April 27, at which time the body would resume business on the budget requests.

On April 27, the meeting resumed and again there was lengthy discussion and pro and con debate but Co-President Pinky Batiste limited debate to 3 minutes per person this time in order to speed-up the meeting and get to the budgets. All RSO groups were cut in accordance with the now 8 per cent proposed to make-up the deficit of \$63,500 in the senate budget.

Members of the black senate caucus spoke in support of Third World student organizations to the senate body. All groups were funded for F Y 1977-78. Nummo News had its budget request excepted by the senate for F Y 1977-78 and plans to facilitate the budget in areas that will influence the newspaper and will better provide more informative service to the University of Massachusetts Amherst community.

Name, Kathleen R. Allen, Major, Sociology, Degree, B.A., Honors, CL; Glenn P. Cooper, Communication Studies, B.A.; Gregory Joel Derico Duarte, Food & Resource Economics, B.S.; Marc Foman, English Honors, B.A., MCL; Adrian C. Hunte, French, B.A., CL; Billy H. Jones, Afro-Am, B.A.; Georgia M. Kelly, Accounting, B.A.; Arthur Masmanian, Environmental Design, B.S.; Michele V. Reid, Education, B.A.; Reginald Alfred Wilson, History, B.A.; Gerarda M. Wiltz, Home Economics, B.S. Spring '77

Kenneth Adamson, Psychology, B.A.; Robert B. Adamson, P.E., B.A.; Frank D. Anderson, Studies, B.A.; Sharon E. Bolanger, Educ., B.A.; Frederick O. Brown, Mktg., B.A.; Jacqueline Brown, Social, B.A.; Daniel S. Cerro, Psych., B.A.; Russell Chin, Social, B.A.; Peter D. Cox, Bdic., B.A.; Lujane E. Crockett, Social, B.A.; Jose R. Darosa, Fer. Ec., B.A.; Larry G. Dunham, Pub. Hl., B.A.; Leroy Elleby, Pol. Sci., B.A.; Broderic A. Grant, Comstu., B.A.; John V. Green, Bdic., B.A.; Debra R. Harris, Psych., B.A.; John D. Jordan, Antu., B.A.; Doris L. Lynch, Mgt., B.A.; Gary M. Lewis, Afro-Am, B.A.; Deborah Lewis, Psych., B.A.; Anthony F. Loving, Gb. Fin., B.A.; Julita A. Millner, Mktg., B.A.; Timothy Moore, Legal, B.A.; David A. Moyné, Honors, B.A.; Toney C. Pendleton, Educ., B.A.; Dorothy E. Seymour, Educ., B.A.; Darlene M. Smith, Theat., B.A.; Glenn G. Stafford, M. Ce., B.A.; Glenn E. Taylor, Pol. Sci., B.A.; Judith Thomas, Gb. Fin., B.A.; James Walker, Social, B.A.; Melvin Walls, Educ., B.A.; Sandra Wasson, BA, B.A.; Ernest L. West, Comstu., B.A.; Wesaline Gadsden West, Hom. Ec., B.A.; Peggy A. White, Hom. Ec., B.A.; Lawrence R. Whitefield, P.E., B.A.; Judy Yee, Hom. Ec., B.A.

The CCEBS staff would like to congratulate these students on the fine academic records these graduating seniors earned while at the University of Massachusetts.

We also wish them the very best of luck in their future endeavors. Remember, CCEBS will be here when you leave and we'll always be glad to have you visit us and keep us informed of your post-graduation accomplishments. Good luck, we'll miss you!!

Dr. M.L. Jackson
Director CCEBS



Dr. Michael Jackson, contralulating Tim Moore, 1976 recipient of the Shirley Graham DuBois Award.

In September 1975 plans to move the Infant Care Experimental Center (I.C.E.C.) from its Southwest Abode to its new home in North Village were set into motion. "But", says Mrs. Terry Harris, the present director of the center, "there were many more problems that we encountered before the move was actually made." It began as a parents co-operative which provided day long care to the infants of mothers who either worked or attended school, for which 150 mothers promised in exchange their support of the school with their money and their time. The contribution made by the parents of ICEC was an important factor in the school's success. It was the seed of cohesiveness which would hold the school together while it grew. The parents shared responsibility for the maintenance of the school, raising funds through tag and bake sales, and building furniture by hand when the money for purchasing it was unavailable from other sources. These were people who meant business. They wanted a school for their kids which offered a warm and supportive Third World environment to encourage their first tottering steps.

They provided more than a diaper changing service too. The teaching of cognitive skills as Mrs. Harris pointed out, began whenever a child was ready. Many children experienced their first sense of mastery over the world in nursery school. And the staff has decided not to let an opportunity like that pass. Good teaching and supervision are provided along with daily hot lunches and toilet training.

The first group of kids were nine strong and their parents strongly believed that they could fashion the school of place where their children would find strong, positive role models. In the new school this is given by the thoroughly professional and talented teaching staff of Gloria Boyer and Deborah Brown, both of whom have bachelors degrees in education. That original group grew to 15 after the move to North Village. There seems to have been several problems complicating the life of that first school but it looks like two of them, lack of space and inadequate funding, have following it to North Village.

If you walk or drive into North Village and proceed to the back of the complex, where the traffic of 116 is visible you will either be in a swamp or very near the school. It is located in a section surrounded by open fields, which, unfortunately are overgrown with so much vegetation that they are unusable for play. There is a large yard in the front of the school and on any warm day the kids out and out irrespressible. But space is the problem nonetheless. The school occupies a two bedroom apartment which has been transformed by the removal of several walls and the addition of overhead fluorescent lighting. A two bedroom apartment is cramped for a family of four and many who live in North Village right now won't hesitate to tell you that. At nap time the school is a tangle of legs spread across the floor and during periods of activity it is impossible to carry on an exercise with a group of kids in one corner

of the room without it being overheard elsewhere.

"That's our biggest problem," said Mrs. Gloria Boyer, "the kids don't mind. They do just fine. But it does limit what you can do." She taught elementary school in Florida before coming here and she knows the difference that additional space could make.

The other problem which has traveled with them is money. The school's funding has always been a patchwork of aid from various sources. They have been forced to operate on a budget without any slack in it for emergencies which made the school dependent on the university for its ultimate support.

This aspect of the financial status of the school recently led to an effort to win financial independence by obtaining support from outside the university from various organizations and community groups.

Some of the mothers who received day care services were threatened with the loss of their funding through the welfare department when it stopped funding university day care centers. This was a blow to the school as well as the mothers and children. It didn't want to lose the children and couldn't afford to do without the money. Fortunately, the university came up with something called the Childhoodship to cover the expenses of those children who are eligible. Having been saved one time leaves many parents uneasy about where the money will come from the next time. One parent said that without financial solvency there is nothing to base any kind of

growth on. That leaves only a day to day level of planning and that's what we have to do.

This is a school that will survive. The staff is dedicated and the parents are committed to making it a success. Half way through one of the last parent meetings I attended, one of the mothers spoke about her reasons for putting her son in ICEC. "I don't care," she said, "what everyone else is doing. I just want to know that my son is going to get the kind of cultural setting that will help him. I could have put him in a lot of other places. Places that have new this and new that. But I wanted him to be here with other kids and parents that are culturally like us."

It was a deeply felt idea that she shared, and it seemed that other parents shared it with her. It is the deeply felt concerns of the people at ICEC that make the school as good as it is.

The school is open Monday-Friday for full day and half day sessions. It is still taking applications for the summer session.

CCEBS Pre-registration

Pre-registration for CCEBS Students ends Saturday. The CCEBS advisors' office will be open from 9 a.m. - 12 p.m. and 1 p.m. - 5 p.m. Monday through Friday. Contact your advisor to make an appointment to meet with him/her during this period. Your pre-registration forms are at the CCEBS offices and can only be obtained after seeing an advisor.

South Africa

Today

Is

Like

America

Was

100

Years Ago



THE WHITE SOUTH AFRICAN HAS ONE OF THE HIGHEST STANDARDS OF LIVING IN THE WORLD.

Infant Care Experimental Center

Anthony Davis Quartet

The Message of Fitz Walker



Anthony Davis

THE ANTHONY DAVIS QUARTET
Featuring Ed Blackwell
Anthony Davis — piano
Jay Hoggard — Vibes
Mark Helias — Bass
Ed Blackwell — Drums

Friday and Saturday, May 13 and 14 at the Hampshire College Red Barn at 8:30 p.m. Contribution 2.00.

Sponsored by Loft Jazz North, and funded by the New England Touring Program, MEET THE COMPOSER and the Hampshire College Committee on Speakers and Artists

The Creative Music Festival that has been presented over the past two months by LDFT JAZZ NDRTH will wind up its Spring program this coming weekend, May 13 and 14, when the Anthony Davis Quartet performs at the Hampshire College Red Barn on Friday and Saturday evenings at 8:30 p.m. The concert is being funded by The New England Touring Program, MEET THE COMPOSER (which has sponsored several previous performances), and the Hampshire College Committee on Speakers and Artists. A donation of \$2.00 will be asked, to defray production costs.

At age twenty-six, most young jazz musicians are just leaving music school. They're either hustling to scrape together enough gigs to survive, or working under an older, more experienced "leader", trying to learn enough about music and the music business so that eventually they'll be in a position to perform their own music. Such is not the case with pianist, composer Anthony Davis. At age twenty-six, Davis has already performed and recorded extensively with contemporary masters like Marion Brown, Leo Smith and Anthony Braxton; he is, along with Leo Smith and Oliver Lake, one of the core members of the critically-acclaimed experimental ensemble New Delta Ahkri, and is currently the ensemble's principal composer, and he has recorded an album, due to be released soon, on his own Mindspeech label. In short, he has been recognized all over North America and Europe as a piano virtuoso, an emphatic and accomplished sideman, and a prolific composer ascending. Critic Stanley Crouch recently hailed Anthony as "one of our four most important players

under thirty, he is busy absorbing Cecil Taylor, McCoy Tyner, Ellington and Monk, and is already working more on their conceptions than their licks." *Coda* editor Bill Smith calls Davis "a truly original piano improviser, in much the same way as Ellington, Monk, Randy Weston, Andrew Hill, Dollar Brand and Cecil Taylor are..."

With solid credentials like these behind him, Anthony Davis has formed his own Quartet, which in recent months has been gathering critical and popular success. The Quartet includes Jay Hoggard on vibes and bassist Mark Helias, and features the legendary Ed Blackwell on drums and percussion. Their repertoire, which consists mostly of Davis compositions, runs the gamut from vibrant, sparkling stop-time swingouts to delicate, lyrical ballads, from dancing "world music" anthems to sonic explorations of texture and harmony. All Quartet members are currently New Haven, Conn. residents, all are, or have been, associated with Wesleyan University's School of Ethnomusicology. So Pioneer Valley listeners can be assured that the Quartet's music will have that mixture of traditional and original, familiar and as-yet-unheard, that they have so appreciated in past concerts. And they'll have the chance again to hear virtuoso soloists who are given plenty of room to really stretch out and do it.

A special highlight of the Anthony Davis Quartet's performance at the Red Barn will be the appearance of one of the true giants of Black Classical Music, the legendary Ed Blackwell. Blackwell played in the first and most innovative of Ornette Coleman's Quartets in the late 1950s, and performed with Ornette off and on for over fifteen years. He also worked with the famous Eric Dolphy-Booker Little ensemble when they recorded their "Live at The Five Spot" masterpieces. Mel Waldron, Randy Weston, Don Cherry, Dewey Redman, the list of Ed Blackwell's associates and accomplishments is staggering. A New Orleans native, a world traveler and musical ambassador for over three decades, Ed Blackwell has seen and heard a lot of

By FITZ
May 8 thru May 22

Witness an unusual display of Black thought from the Fitz collection, never before seen. These "spiritual" drawings reflect the universal and protracted struggle of a black people, particularly West Indian and West



One of the drawings to be exhibited, "The Fighter".

African ancestry. Truly a magnificent and memorable visual experience.

The extraordinary feature of these drawings are exemplified by a technique referred to as chekism, and combined with the concept of positive vs negative space. Each piece individually captivates and powerful, hard edged and

graphically tight. Like a best selling novel they flow smoothly end to the point. Their message, simple and their affect immeasurable.

At a time when the world is in so much controversy in the world, particularly in the so called "developing countries", these Fitz originals are right on time.

Repression in Ethiopia

Ethiopia with a population of 28,000,000 people and located in the strategically important Great Horn of Africa, is a semi-feudal and semi-colonial country where the privileged few aristocrats, bureaucrats, feudalists, etc. have been for years living a life of luxury and affluence at the expense of the working masses. The result of this age-old rule of exploitation and subjugation, like also where in other parts of the world has led to a great mass resistance end uprisals. In February 1974, right in the middle of the great famine

holocaust (that wiped out more than 200,000 peasants) and a host of other urban crises whose root

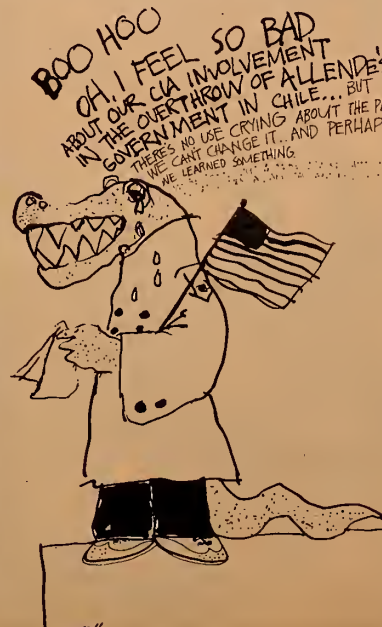
in the history of this country. Since then, despite some set backs and sacrifices the situation in Ethiopia has been excellent. The oppressed masses led by their party The Ethiopian Peoples' Revolutionary Party (EPRP) have been waging a relentless struggle to ones end for all destroy the rules of exploitation and repression end establish a

polity of the two super-powers, end the aggression of Western media has not entered the direction of the struggle of the masses.

In this attempt to expose the political reality, the Ethiopian students of the valley area conducted a week long campaign of radio talks, publication of articles on the local papers end finally a fund raising forum on Saturday, may 1977, at the Student Union Ball Room.

was in the fundamental socio-economic contradiction of the society, a new chapter was opened

democratic society of the broad masses. The intense repression by the "Marxist" military junta, the interventionist end hegemonist



Hampshire College

CONT. FROM PAGE 1

4.) The Third World Community, also feels that the total lack of respect that was shown to The White Roots of Peace, a contingent of indigenous peoples of North, Central, end South America, warrants criticism. Their struggles end perspectives as Third World peoples were not recognized during the planning and occupation of the Cole Science Center.

This statement was prepared to clarify these issues for the Third World Community in the valley and to keep open channels of communication. We hope that in the future the Hampshire College Third World Community will be recognized as a viable entity in the political educational development of the peoples in the valley. This statement is our attempt to initiate such communications.

DARE TO STRUGGLE
DARE TO WIN
Hampshire College
Third World Organization

CONTINUED ON PAGE 6

in Retrospect



U.S. Ambassador to the U.N. and the Media

By Nummo News Service

The United States Ambassador to the United Nations, Andrew Young has been attacked by the News Media for statements he has made regarding U.S. policy towards Africa.

On one occasion Mr. Young remarked that the U.S. should not get paranoid over the few communist in Africa. Mr. Young believes that when the fighting for power subsides and the process of rebuilding and development ensues, these countries will invariably turn to the West for the necessary technical and financial know-how they will need in order to extricate their peoples out of poverty.

On another occasion, Mr. Young replying to a question by a reporter

regarding the legality of the Apartheid, Nazi regime in South Africa he replied that he felt it is an illegal regime.

For these statements the press has unleashed a barrage of criticisms. One commentator on C.B.S. even questioned Mr. Young's ability to represent the United States.

Under careful analysis U.N. Ambassadors statements are very sound, and from one of the various statements issued by the White House and the State Department, his views seem to be in line with the evolving policy of the Carter administration on Africa.

What then can be said about the alarm that the press is raising over Mr. Young's statements? Tom

Wicker, writing in the New York Times remarked that people who speak out, break rules, shake things up, often are required to get things done in face of bureaucratic procedures and conventional wisdom. Mr. Wicker went on to compare the attitude of the press towards Daniel Patrick Moynihan when he was the Ambassador to the United Nations. He noted that the press then lauded Mr. Moynihan for speaking out candidly on the Anti-American attitudes of the Third World Countries.

The media seems to be upset with Mr. Young because he hasn't been uttering the usual Cold War

cry of the Imperialist interest in this country, which the media adequately represents.

The statements that got people in the press really upset with Mr. Young was his remarks that the South African regime is illegal. There seems to be an environment evolving in this country where criticism of the Apartheid, Nazi, regime is South Africa isn't tolerated. This is the height of hypocrisy at a time when this country is clamoring Russia over human rights violations, represents what people in the media want the people to believe. No government can be morally legal if it denies the majority of its people basic human rights. It is a known fact that the South African government is one of

the chief human rights violators in the world community. The South African government prevents by force and other institutional methods 20 million black people in the country basic human rights.

Mr. Young has stood up edvisably on the attempts by the media to assassinate him, referring to the constant criticism from the media the U.N. ambassador remarked that he prefers public criticism of what he does before its cost the tax payers money or cost precious American lives.

He prefers to have a full blown debate and decide what are the things for which Americans will fight and die.

Carters Black Vote

It is within the primary process that the black vote must be properly assessed. A close review of the primary results will clearly show how important the black vote was to the winning Carter coalition. In the early Massachusetts primary, where the Carter effort was not the best, we first learned that Jimmy Carter was acceptable to northern black voters. In the Massachusetts primary contest, where all the so-called liberals were competing, Jimmy Carter received nearly 40 percent of the black vote.

A crucial test for the Carter effort came in the much anticipated Florida primary, where we were pitted against George Wallace and Scoop Jackson.

The black vote responded fanatically to a well-organized effort, basically coordinated through the new State Action Council of Florida.

The 73 per cent black vote for Carter was critical to the Carter victory in the Florida primary. After Florida, the Carter train was moving rapidly.

The black voters were clearly the main stars of the Carter coalition, only to be shaken somewhat by the Rizzo machine in Philadelphia and a strong favorite son effort by Congressman Louis Stokes in

Cleveland. The bottom line of this discussion is that black Americans who chose to participate in the process of electing a President, played a major part in determining who the Democratic standard bearer would be and further went on to give that party nominee an overwhelming vote in the general election.

However, had not blacks so vigorously participated in Democratic primaries, in support of Jimmy Carter, we just might not be discussing a Democratic presidency.

For the first time in the history of American politics, the black voter stepped out front of the traditional forces that make up the old Democratic coalition — the black investment in their Democratic presidency was early and firm.

Consequently, the expectations are very high. Notwithstanding the role blacks played in the election of Jimmy Carter — there are still too many blacks who don't participate in the political process.

Practically speaking, the two-party system represents an avenue for the eradication of voter apathy, particularly for minorities.

The two-party system offers a system of organization to help voters select candidates who will represent their viewpoints and the two parties offer working teams that can win elections.

If minorities could organize effectively within parties, great influence can be gained — especially in the primary process.

To be on the "outside" of a political party and to grumble about the economy, inflation, unemployment, energy shortages, taxes and other problems that plague our society, only gives those persons "inside" more power to do whatever it is they would like to do. Sad reality, but true.

I may sound strange to many, but I want the reorganization of the Republican party to be successful and so does the Democratic party. We believe in a good, strong, two-party system.

We also believe in full and free participation by the electorate, which translates into universal registration.

There are many reasons why voter turnout is often pitifully low in the black community. But, restrictive and archaic registration laws and practices need to be among the reasons.

It is time both parties focus on an all-out effort on encouraging blacks, and Americans in general, to take part in our system of self-government. We must concentrate on removing all attitudinal and structural barriers, so black people will once again see the significance of their vote.

Opening even one citizen the right to vote because the registration books closed before the voter became interested.

This only adds one more weak link to the chain, and black Americans can not afford such weakness.

I know first-hand, that President Carter believes in, and wants, a strong and active Democratic party. A party is no better, or no worse, than the kinds of people in it and how actively they work to keep the party honest, effective, responsive and responsible.

The Democratic party has always been made up of individuals. Realistically speaking you can not put all these different people together and expect them to agree on everything. The arguments, or difference of opinions, have lost elections in the past, they probably will again in the future.

But, they have given us

ideas...made us grow...into a strong, healthy, political force, a force that blacks used to greatly impact Jimmy Carter, on the election of a President.

The future of both major political parties lies with the people. President Carter realized the significance of the black vote years ago; the Republicans are now becoming aware.

Political parties function year around...not just at election time. The Democratic party is preparing to undertake programs that will encourage participation in our political system.

We will seek new ways to be responsive to the people we represent...and we will continue to maintain a party open to all, with equal opportunity to participate. Jimmy Carter began giving the government back to the people the day he took office. The Democratic party is encouraging all people to have a voice in the future. The voice of black Americans should also be heard.

Reprinted from
The Afro-American

MONDAY, MAY 2, 1977

Sam Gilliam
May 10

Black Folk Survival at Salem State College

NUMMO NEWS SERVICE

A K.K.K. inspired incident two (2) weeks ago in the Oromitory prompted us to raise some serious questions about the institutions commitment to Black Folk. For the past two (2) years we have met with the College Administration in an effort to come up with some mutually acceptable solutions to our problems. But we met with roadblocks and callous insensitivity. Thus, we have no other choice but to go public and appeal to the Community for help.

We would appreciate that you write letters to the College Administration expressing your concerns for the safety, well being and the human rights of Black folk in this State system. We believe that Blacks have a right to a decent education in the Massachusetts State College System.

After many months of meetings and lying to be cool, the Black Community here at Salem State College, has met with the callous insensitivity of this administration. The atmosphere here is now so oppressive that Blacks feel unwanted and are afraid to stand up and fight for their BASIC HUMAN RIGHTS.

Every racist incident in the Dormitories and elsewhere on this

Campus is swept up under the rug by this administration. Racist attitudes and behaviors are encouraged, since the administration refuses to heed the long overdue needs of the Black Community.

The facts are overwhelming:

1. - Less than fifty (50) Black students out of more than 5,500.
2. - Two (2) Black full-time Faculty out of some 290.
3. - Five Black Administrators out of some 50.
4. - Four Black classified staff out of some 187 positions.
5. - The Afro-American Society's Advisorsip is a matter of litigation year after year.
6. - Financial Aid for Blacks is bleak.
7. - Academic Counseling and assistance for Black students are ineffective if not non-existent.
8. - Our Black Studies Program is inadequate. Fundamental courses in Black Studies do not exist and the staffing is embryonic.

9. - Blacks and First World people do not get hired at Salem State College because of an ineffective Affirmative Action Program. Affirmative Action office is not independent from the Administration and the Officer's role and power appear to be severely restricted.

10. - In spite of our protests events resembling the "Steve Adcock" are still being held on this Campus. This amounts to a mockery of a poignant episode of our cultural past. NOW WE HAVE TO DEAL WITH A "MOCK TRIAL" AND "K.K.K." INSPIRED BEHAVIORS.

The President's approach is to meet to schedule more meetings and then make a report. That is all. From meetings to meetings our words and intended actions are misrepresented. We are faced with roadblocks, devious tactics, callous insensitivity and blatant disregard. We have been obliterated from the Administration's list of priorities. We have exhausted all "appropriate" avenues to insure our survival and well being on this Campus.

We will wait no longer. We will meet no more just for the sake of meeting. We want action. We will stand no more VIOLATIONS OF OUR BASIC HUMAN RIGHTS! Our Black Mothers and Fathers build this country with their life blood, and sweat. No Neo Eugenist can scare us off. We have a right to a decent education in the Massachusetts State College System and any State College

System.
"NEEDS OF THE BLACK COMMUNITY AT SALEM STATE COLLEGE"

1. - More Black students at Salem State College.
2. - More Black Faculty at Salem State College. - No Cutbacks.
3. - More Black Administrators at Salem State College. - No Cutbacks.
4. - An Afro-American Studies Department at Salem State College.
5. - One (1) African Culture Course required for all Students at Salem State College.
6. - One Black Coach in the Men's Physical Education Department at Salem State College.
7. - Financial Aid for Black Students and First World Students.
8. - Black Professionals on the staff of the Oromitories at Salem State College.
9. - Permanent salaried position for the Afro-American Society Advisor.
10. - Afro-American orientation for Black and First World Students at Salem State College.

Our ten (10) stated needs must become policy of Salem State College.

Sam Gilliam the well known Washington based artist will be speaking and showing slides on Tuesday May 10th at 8:00 p.m. in Heter Hall 227. Gilliam has shown all over the United States and in Europe. His Abstract Expressionist paintings and innovative use of the draped canvas have influenced many contemporary painters.

We invite and encourage all members of the community to attend these lectures as they will provide enlightenment and inspiration for all. For further information contact the Heter Gallery 545-0976.

Anthony Davis,
cont.

CONT. FROM PAGE 3
music in a lot of places. His "live" appearances these days are infrequent, so don't pass up this rare opportunity to hear the music traditions of several continents speak through the genius of one man.

For those wondering, the Hampshire College Rock Band is just off Route 116, in back of the Admissions Office, just before the main entrance to Hampshire. It's also a two-minute walk from the Five College bus station there. The location is great, the music is great, and the price is reasonable, so get out and support Live Music!

ASK THE PALM TREES AND THE MONKEYS

Ask the palm trees if they saw
the squadron beat the convoy
and the moon court two stray lovers on the shore
after the monkeys went to sleep.
Ask them how old the ocean is.

You dartered on the beach
and marvelled at the waves and the shrubs
and felt with the slave, the chain that did not burst.
The trees, they were too glorious,
the monkeys mute whispering only derisions
in the lofty shelters of the palm trees' tower
and their own dumbness.

You speculated manacled, on the distance of the sky
and the stars and ephemeral wealth
which cast slaves to these forlorn shores,
while the monkeys on palm trees
in silent speech, revealed obscenities.
And you went home puzzled
why roaches survived on crumbs in the bedlams
through the glacier and the fire
and landed on the shore
and hardened on crusts
and outlived us all.

Ask the palm trees and the monkeys whenever they awake
if they ever crushed a roach
or saw the squadron beat the convoy
and the moon court stray lovers on the shore.
If they wept when they saw slaves in chains. Ask them and beg them to
talk for, they saw it all.

They saw the ant beat the elephant
and sharks dancing with mermaids. They saw
the slave learn his prayers by heart
and nibble on the crumbs.
They saw men die for gold
and whispered secrets
and revealed obscenities.
Bheki Lange

Black Studies and the Black Intelligentsia

by **Muhammad Ahmad**

The Battle for Black Studies is one that has deep psychological ramifications because it is a struggle for the redefinition of education in relation to African people in the western world. Black Studies leads to the questioning of legitimacy—relevancy of the entire western educational system, which is in essence a questioning of the whole European cultural frame of reference.

Black Studies, if correct, leads Africans into engaging in a Black Cultural Revolution.

"Black education must be education for liberation, or at least for change. In this respect, it was to prepare black students to become the catalysts for a Black cultural revolution. All courses whether history, literature, or mathematics would be taught from a revolutionary ideology or perspective. Black education would become the instrument for change." (1)

Because of the upsurge of the Black Studies Battle and the rise of the Black Panthers in the late 1960's programs such as Project Upward Bound, Project 500 and 300, which gave black working class youth a chance to enter white colleges, have been deluded and almost eliminated.

The power structure hoped to develop a "buffer" group or a petty bourgeoisie from urban black working class youth that would be trained in white universities as the new leaders who would "have it made." These new leaders would contain urban insurrection and would insure the black working class that the white capitalist system can work for them too. But when the San Francisco State rebellion began to spread to other campuses, the power structure realized these black working class students were becoming radicalized in their own campus struggles and had the potential of becoming a revolutionary intelligentsia. Even worse, they had the potential of becoming an intellectual proletariat intelligentsia. "The intellectual proletariat is the element of the mass that comes into con-

sciousness of itself using its intellect in relation to power for the people. The intellectual proletariat does not have to be a university student, but often is self educated writers, artists, musicians, poets, directly coming from the masses. When the intellectual proletariat enters into conscious opposition with the established order, it makes up the backbone of the social revolution and becomes the professional spokesman for the masses in the struggle." (2)

The greater the threat to the power structure was this potential black intellectual proletariat was radicalizing its future (white college) middle class leading it in mass campus activity helping to transform it into a revolutionary intelligentsia.

The basis of our problem is of socio-psychological nature. There is a class correlation between social psychology and revolution. Black revolutionaries should study social psychology. (3) To get off the point briefly, this is why Marcus Garvey, Nobel Drew Ali, Malcolm X and the Honorable Elijah Muhammad have been the ones who have come the closest to providing a solution to our plight and developed a mess following.

Coordinating this mass action movement must be connected with an intense struggle for autonomous Black Studies departments that teach the "history of Black political thought." All Black Studies programs must deal with the ideology of revolutionary Nationalism.

The new black college students are the children of the radicalized black bourgeoisie of the 1950's and early 1960's. (6) When we say the black bourgeoisie is radicalized, we mean they have been badly challenged in their Anglo-Saxon middle class orientation but the radicalization has not fully taken place. The new black college student is a transitional class within the radicalized black bourgeoisie. The late Dr. Martin Luther King and the rise of African independence movements along with the black liberation struggle did much to

challenge the Black bourgeoisie in the late 1950's and early '60's. The late E. Franklin Frazier predicted this radicalization or transformation of the Black bourgeoisie in some of his later writings.

The new black college students are living in an era of high inflation, external imperialist war, recession and critical lull in our national democratic revolution. These are some of the environmental factors which will affect his thinking.

With the talk of "Nation Times" coming from most liberation groups, such as the Congress of African People, Nelson of Islem, P.U.S.H. and the Black Political Convention, the grapevine has it, "You can have your pie and make it too." Or, in other words, there is a great drive to obtain skills (expertise) get a hog, and a \$25,000 crib and be called a nationalist at the same time. *Economicism* is prevailing everywhere.

So, more than likely the new black college student, being the radicalized sector of the black middle class, will support drives toward black mass voter registration; greater black representation within the Democratic Party and possibly forming a third Black Political Party that demands equality according to population numbers. If the present Pan-African Movement becomes more action prone, black college students may again explode into a mass black students movement. But for this to happen there will have to be a greater degree of clarity as to where our movement is going. The Black Political Convention and African Liberation Oev were two very important events in the destiny of African People. African Liberation Oev especially, when 66,000 Africans worldwide showed our support for the total liberation and unification of mother Africa.

The Battle for Black Studies must take a deeper dimension in the 1970's. It must attack the central factor of colonialization. Black students everywhere must "sue" against their campuses' investments in corporations that do business with or invest in Portugal, Union of South Africa, Rhodesia, and Israel.

AKBAR MUHAMMAD AHMED

What is Revolutionary Nationalism?

What is a Revolutionary Nationalist?

A. A revolutionary nationalist is a brother or sister who has dedicated his total self and life to the liberation of our people the Black Nation — New Africa.

B. A revolutionary nationalist is a person who has submitted his will to the will of the Black Nation — New Africa.

C. A revolutionary nationalist is one who understands that death is another state of existence and has lost fear of it for he knows he will never die because he has dedicated to the liberation of Black People.

O. A revolutionary nationalist is one who has dedicated himself to revolutionary nationalism using (any means necessary) to liberate the Black Nation.

Why Revolutionary Nationalist must undertake self discipline and self development.

An immature revolutionary nationalist has to go through a long process of revolutionary tempering and self-cultivation, a long process of remoulding (rebirth), before he can become a mature and seasoned revolutionary who can grasp and skillfully apply the laws (science) of the Aim of Political self-discipline and self-development.

The aim of political self discipline and self development by members of the Party is to tune themselves to become staunch and utterly devoted members and cadre of the Party to make consistent progress and serve as examples for others. What is required of us is the following:

1. To build up our internationalist world outlook and a revolutionary Black nationalist standpoint through the study of revolutionary nationalism and participation in revolutionary struggle.
2. To examine our own thinking and behavior, to correct erroneous ideas and at the same time to judge, question and judge other brothers and sisters on the basis of our internationalist world outlook and revolutionary nationalist standpoint.
3. Always adopt a correct attitude and appropriate methods in

struggle against erroneous political thought in the Party and especially against erroneous political thought which affects the current revolutionary struggle.

4. To keep a firm control over ourselves in thought, speech and action, and especially to take a firm standpoint and adhere to correct principles with regard to political ideas, statements and activities which are related to the current revolutionary struggle. In addition, it is well to be careful over "irifles" (in one's personal life, attitude, etc.) But as for making demands on other sisters, brothers, apart from matters of principle and major political questions we should not be too severe or fault-finding over "irifles".

PAST MISTAKES OF REVOLUTIONARY NATIONALIST LEADERSHIP

What have been the past mistakes of revolutionary nationalist leadership

1. Not having an alternate plan, organizational centralism, organizational leadership, organizational security, organizational theory and philosophy, organizational program.
 2. Trying to organize a mass movement before organizing a political cadre.
 3. Organizing a cadre for activism before testing and training it.
 4. To be led by reformist activism, activity that revolutionary nationalist did not plan nor control.
 5. Exposing cadre prior to the cadre's preparation. Falling for the power structure's "trickbag" of publicity.
- The Party or elements around the Party have learned from these mistakes in the past. We have learned through real hard experience the past mistakes of revolutionary nationalist leadership. Learning from these past mistakes, combining with our live links to the masses of our people, we know without a doubt, we will win!

NUMMO is a Third World Weekly of the University of Massachusetts at Amherst. Our offices are located in 103 and 115 New Africa House. Telephone Numbers are (413) 545-0061 and 545-0062. Unsigned editorials represent the views of this paper, they do not necessarily reflect the views of the student body, faculty, or administration. Signed editorials, column, reviews, cartoons, and letters represent the personal views of the authors.

From the Editors of NUMMO

Theory, practice and struggle has been the essence of this paper. We will be honored by the level of consciousness raised.

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End of the Semester Notes

The editors and staff of Nummo News wish to express sincerest thanks to all those people who have helped us throughout our first year of publication. Next semester, Nummo will have staff positions open to journalism majors and other students who would enjoy being involved in the production of the paper. The Fro-m dept. has a special problems course dealing with Nummo News, in which students can get three credits in one semester, or six credits in two semesters.

During the summer if you have a bit of free time, you might want to write to Cresean Oethers at Norfolk Prison. His address is: Cresean Oethers, Box 43, MCI Norfolk, Norfolk, VA 23065. Cresean also needs financial help; inquiries can be directed to either the Student Organizing Project at 5452415 or the Black Cultural Center at 545-0794. Have a good summer.

The Gerald Penny Memorial Block Cultural Center Committee and the Department of Dromic Arts present

"Ritual Masters" and "Harlem Theater"

Documentary Films of Block Dromo in the 60's

Discussion to follow with ED BULLINS

7:30 p.m. Monday, May 9th
Octagon, Amherst College

Assata Shakur Gets 33 Years Added to Life Sentence

ASSATA SHAKUR GETS 33 YEARS ADDED TO LIFE SENTENCE

NEW YORK (LNS)--Assata Shakur (Joanne Chesimard) was sentenced to thirty-three years in prison on assault and weapons convictions on April 25. This is to run consecutively to a life sentence imposed on Shakur for her March 25 murder conviction ending a trial that she characterized as "a lynching."

Reflecting the racist hysteria around the New Brunswick, N.J. trial, Middlesex County prosecutor Edward Barone called Shakur "an animal" at the sentencing. "Mrs. Chesimard is a black woman, not an animal," defense attorney Lewis Myers angrily replied.

After her sentencing in March, Shakur was moved from the basement of the men's Middlesex County Jail (where she had been in solitary confinement for over a year), to the Clinton Correctional Facility for women. From Clinton she wrote to her supporters: "Naturally I am disappointed that the jurors in New Brunswick could not overcome their essential racism, but I am far from downhearted. I am already helping to organize the women in my prison, and there are some here who are very political. While my appeal is pending, I expect to make my presence felt."

Shakur also wrote that her presence at Clinton was being used as an excuse to harass the other women prisoners. "Every time the women go out to school or the recreation room or outside, they are forced to strip and squat...The women are locked in every time the door to my cell is opened. The telephone has been cut off, and the women who could previously make as many phone calls as they wanted have no access to phones now.

"All visitors are now more thoroughly searched, and are no longer permitted to carry coats or handbags. There are a constant barrage of floodlights and state trooper cars around North Hall, and the woman have complained that they are having a hard time sleeping."

Then on April 7, totally without warning, Shakur was moved from Clinton to Yardville, a men's prison in Trenton, N.J. where she is again in solitary confinement. Prison officials have tried to defend their actions by claiming that they "feared for her safety" at Clinton.

Shakur is currently awaiting a ruling on a motion she has filed to be moved back to Clinton Prison.

Meanwhile the state of New York, not content with the murder conviction in New Jersey, has already begun extradition proceedings to bring Shakur back to face a murder charge in Brooklyn. Charges against Shakur's co-defendant were dismissed in the Brooklyn indictment were dismissed some time ago for lack of evidence.

Representations are needed for Shakur's appeal and continuing defense work. Send them to Assata Shakur Defense Committee, 339 Lafayette St, NY, NY 10012. --30--

Misrepresentation of Third World People

"And to the Republic for which it stands... one nation, under God, indivisible...with liberty and justice for all." This quote obviously taken from the "Pledge of Allegiance" to America, is perhaps better known as "the American dream", as we have so often heard of. For it has yet to even resemble a reality. The mere thought of America distributing true liberty and justice to all, is truly in itself a rather far fetched idea. Not only is it your dream that you would be liberal and just. America. All of us who are not native born Americans wish to God...that you were liberal and just.

Due to the injustice the American system is built on, over half of its population, who are not white and not of European heritage, are always either misrepresented or not represented at all.

To the Third World community...this is not your country. And the American system of government was not structured to protect and develop Third World people. If we do not represent ourselves within this country, we will continue to either be misrepresented or not represented as being a "living" body of people. "Living" in the sense that there is definite positive motion within our community. We cannot look to the media of this country to work in our favor, when the oppressed population is the strength of this country.

The media is the most vast and widespread means of communication available. It is America's vital source of control over the masses. In being so, it is crucial that we as Third World oppressed and misrepresented people organize and represent ourselves. If we fail to fulfill our own responsibilities we cannot blame America for our conditions.


The media of Third World people on the campus of UMass urge: the support of all Third World students. If we don't support ourselves, we will continue to be looked upon as a lifeless, leaderless, powerless, body of people...and we will be treated as such. Our immediate organization is crucial for our survival in this country. In hopes perhaps that we will "crowd their god with brotherhood, from sea to shining sea."

Karien Lechery

GRAND JURY REPRESSION

and the

PUERTO RICAN INDEPENDENCE MOVEMENT



RAISA



MARIA

THE CASE AGAINST MARIA CUETO and RAISA NEMIKIN

SPEAKERS FROM THE GRAND JURY PROTECT PUERTO RICO SOLIDARITY COMMITTEE.

FILM

MAY 16 WEDS 8PM-12:30 CAMPUS CENTER 805-809

MAY 19 THURSDAY NORTHAMPTON UNITARIAN CHURCH 7:30

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