

BLACK PERSPECTIVE



DEPARTMENTAL RAP

By HADHARI/COLE

Tuesday, December 12, at 2:00 the Black Studies Department held an informal rap session with black seniors of Walton and DeWitt Clinton High Schools. The session took place in the Thomas Hunter Lounge.

The session was called to "order" by Ray Leite, who acted as coordinator for the afternoon. Ray proceeded to provide a welcome for the guests, and an introduction to the afternoon's activities.

The idea of a Black Studies Department was a major topic for the afternoon. Walton professed to having one course in what could be called "Black Studies." Their course is sur-named "Black Problems." Cliton confessed to one course in African history, which is presently taught by a white instructor.

Of the Lehman students dealing with Black Studies, Jennie Doster stressed the importance of correcting the miseducation being rendered in the school system at the present time. After this "introduction" of sorts, Jocelyn Mattox related the importance of African studies and Afro-American history to our present struggle in the field of Urban studies (Community Or-

ganization). She pointed out that "Black studies hopes to initiate a change in ourselves to better ourselves." Jocelyn was followed by Jennine Dominique, who spoke of Black studies as it relates to concepts of nationhood. She stressed the idea of Black Studies as an "applied subject," rather than something to simply be read about. There was talk of methods of teaching Black studies and of various other job opportunities in the Bis field by Carol Hickman and Kartina Cookley.

Barbara Brown and John Pyatt (acting director of SEEK), spoke of the SEEK program. Steve Fowle (president of Ujamaa Weusi) and Cornelius Stephens (vice-president of the Black Student Union), spoke of their respective organizations. Fowle also told of the origin of the Black Studies Department, ending with the Department's statement of purpose.

The afternoon ended with a question and answer period.

Campus and Community

Black actors and actresses are needed for plays in Black theatre workshop. Black writers are also decidedly welcome to participate. There will be a meeting of interested students, Dec. 18, at 3:00 in the Little Theatre in Student Hall. This workshop is under the direction of Darnell Turner, and boasts April Adams as writer in residence.

Education 369 is billed as Media Product Techniques in the catalogue of classes. It is also listed under Economics rather than Education. The course, in fact, is entitled "Teaching Black and Puerto Rican Literature in the Secondary School." It is a 2-credit course, desperately in need of interested students. There is no prerequisite. The instructor is Mrs. Paterno.

In our 11/20/72 issue, we ran an article entitled "Sickle Cell and the Pill," by Gale Farrar. One sentence in the article gave the impression that 90% of the Black population carry the sickle cell trait. In truth only about 1.5 million Blacks carry the trait, be it recessive or dominant. 1.5
(Continued on Page 8)

Christmas Happening



Ralph and Vincent

By HELENA FULLER

December 11 officially marked the beginning of a Christmas Toy Drive sponsored by Frente Unido Latino and the Black Student Union. Toys and articles for adults (for example: cigarettes, cigars, books, candy, handkerchiefs and fresh fruits for baskets) are being collected in Commons in Student Hall between the hours of 11 a.m. and 2 p.m., Monday thru Friday. Monetary donations will also be accepted in order to buy gifts. The drive will continue until December 22, the last day of classes.

A food sale was given on December 7, featuring typical Puerto Rican dishes and cakes donated by the B.S.U. There was a profit of \$46.00 which will be used for expenses such as snacks for the patients, wrapping paper for the gifts, a Christmas Tree, and toys (if an adequate amount are not obtained.)

Another food sale will be given on Thursday, December 21, in the Thomas Hunter Lounge (second floor, Student Hall) from 12 noon on. All proceeds will go toward expenses.

As of this writing, very few

toys have been donated. Most of the money donated has been from the two organizations themselves.

The toys and other gifts will be taken to Lincoln Hospital (which serves predominately Blacks and Puerto Ricans) in the Bronx, on December 23. There will be a Santa Claus and the Three Kings to give out the gifts. Carols will be sung, and a skit will be put on.

All, I repeat, all donations and volunteers are greatly needed. Gifts do not have to be expensive. A used toy in good condition is es highly prized as a new one. Everything will be greatly appreciated.

If anyone wants to volunteer his or her services in any way, or who wants any more information on the Toy Drive, you can contact Ralph Torres of F.U.L., or Vincent Simons, president of the B.S.U

Behind "The Little Junkie"

Monday, December 11, at one o'clock, the Little Theatre was jammed with students waiting for the premiere performance of O'sai Belaka's (a.k.a. Charles Bell), rock opera, "The Little Junkie."

Those that squeezed into the small space were treated to a multi-media expression of drama. Music, slides, acting, audience participation all combined to make up "The Little Junkie." April Adams in the lead role of Lucky, along with the rest of the cast, won the thunderous applause of the audience. But note, this applause was for O'sai, too.

In an interview, O'sai spoke of making an impression upon an audience that could not be made with speech, referring to regular dramatic form. "The Little Junkie as a rock opera is geared to children, as O'sai feels strongly about the large number of children hooked on or susceptible to the drug epidemic in the communities. Noting that children are impressed in part by multi-media, he has experimented in putting this knowledge to use for educational purposes. Hence, the next four performances (taking place on December 18, 20, 21 and 22) are mainly directed towards elementary school classes that will be brought to Lehman from schools in the South Bronx.

Of course, this drama has benefits for the older set also. Besides the obvious of learning something about drugs or being influenced about drugs, it is to be noted that this play grew out of a class project. The actors for the most part are from O'sai's



April Adams

class in the Education Department; "Teaching Music in the Secondary School." O'sai expressed the thought that his students might learn of ways to deal with their future students in a positive relationship. The "Junkie" rock opera is one type of experiment relevant to all children, but especially those of the black and Puerto Rican communities where the flow of drugs in the schools and on the streets seem unstoppable. The majority of teaching opportunities at this time are in South Bronx schools. If O'sai students learn anything at all it will be a basic experimental procedure on

which they may expend, and a new way of interaction with their future students.

O'sai runs other musical experiments. He had created two rock operas previous to "Junkie," ("Big-time Selfish;" in the style of a musical morality play, and "The Zoo;" in which a hunter for a zoo becomes an attraction for the animals he is trying to catch). He is working on a method that may musically teach children to read. He believes that with 12 songs he could teach a 1st grade text to a student. This is also of special relevance to the black and Puerto Rican communities, where the child is inadequately prepared from grade to grade and is shoved along anyway, only to meet with trouble in later life.

In referring once again to "Little Junkie," it seems fitting to mention that the debut of April Adams went over with the audience quite well. April heard about the play and joined of her own will. O'sai mentioned that she hesitated to sing because she said she had never done anything like a rock opera before. "I played her a few notes and . . . wow!" Which was also the general reaction of the audience. April and the rest of the cast are catalysts in a successful experiment. They enjoy what they are doing, hence, they work at it and do it well.

The next four performances of "The Little Junkie" may well be "standing room only" affairs.



R.D.S.

BLACK PERSPECTIVE



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Salute

Black Perspective would like to take the time to hold two of the black faculty up to the limelight for the credit we feel they deserve.

O'sai Belaka of the Education Department for his "Little Junkie." His being able to reach out of the school with the opera and into the South Bronx community where a fresh approach to drug education is sorely needed is something to his credit that should be realized by the students and faculty.

Further; Barbatunde Tarikh (a.k.a. Bert Green) of the Black Studies Department. Brother Tarikh was instrumental in organizing the afternoon for the seniors of Clinton and Walton. Though visibly sick from the "bog" that has been going around, Tarikh got on the case and made it to that meeting to lend his moral support.

Let us be thankful that the apathy existent among many black students has yet to reach these two members of the faculty.

Sickle Cell Telethon

The Sickle Cell Telethon held on Dec. 9th was in both instances a success and a disaster. Money was raised, but not nearly enough. A little over one half million dollars was pledged. There should have been much more money given to this beautiful Black cause. This was ours, and it was not supported. Why?

It is not too late to send a contribution. For every Black student who has ideas of educating the young, please give something. Give also because you and your family are healthy and aren't suffering from this terrible disease. Please give, giving to a Black cause is giving to yourself.

Holiday Thought

Black Perspective wants to wish all her readers the most pleasant of vacations. Let's all take this time to enhance our understanding of Blackness, study for exams and be good to one another. Don't waste your existence by simply laying around, get out and interact and know yourself better.

READER'S RAP

Readers Rap:

Ed. Note: In our previous issue, we printed an article on El Faro Latino as written by a staff member, Harry Cooper. There was some dissent over the feeling that certain things printed may or may not have been taken out of context. Brother Raymond Martinez, of whom most of the dissent seems to have fallen, has written a clarification of his position.

The reason for my writing this is to ease the minds of my brothers and sisters? Everyone's main gripe and surprise stems from the following: "Faro intends to be a more political organization." At no time did I say this. What you, "brothers and sisters?" fail to recognize is that this is an interpretation made by the reporter of our interview.

El Faro Latino will not be a more political organization, but an organization which will deal with the cultural and educational aspects of the struggle. Another statement attributed to me was; "Faro believes that they, Puerto Ricans in the U.S., are the vanguard for the revolution in Puerto Rico." This was said by Prof. Ceda-Bonilla, who was the guest speaker at a reception given by El Faro; and he referred specifically to "Puerto Rican students" not Puerto Ricans as a whole. One final thing must be understood. This is not an apology, there is nothing in the article to be sorry about. If interviewed again, nothing would differ from this interviewer. I am not in the habit of speaking without knowing what I say. Maybe we should all be this way!

Exploitation of the Virgin Islands

By BOLANLE ROBINSON

From the beginning, when the white men started to sail to continents and islands which white people did not inhabit, exploitation began to flourish. The Virgin Islands are victims of such a deadly mechanism. White Americans and Europeans have been profiting off the wealth of these islands while the natives are subjected to a double standard of living as well as a double standard of justice.

What do I mean by double standard of living? In some areas around St. Thomas, the whites own the whole territory and Blacks, if they value their lives, better not step foot on white owned property. The only Blacks that are allowed in these areas are the hired help, the domestic worker. Meanwhile the Black Is-

landers (not all, but the majority), dwell in insufficient, poorly built houses and obtain a poor education. The majority of businesses are not owned by Black Islanders, but are in fact owned by white Americans.

The other exploitive factor mentioned earlier was the double standard of justice. It is the same in this country when a white is murdered by a Black, the Black murderer is tarred and feathered, but in the islands, it is not the other way around. To be more specific, certain crimes were committed by whites against Blacks that went unpunished by the so called "law enforcers."

A white man raped and murdered a seventeen year old Black girl by the name of Martha Blyden. This happened a few years ago, but the man went

unpunished. Some of you readers may feel "well, it happened a few years ago — things have changed." I hate to tell you this but things haven't changed and you really shouldn't think such nonsense. Gwenette Webster, a ten year old Black girl was murdered by a white man. A thirteen year old Black girl was murdered by a white hatched murderer. Neither of these murderers were caught and neither will ever be caught.

In recently passed law it is clearly stated that Nixon now has the "right" to send National Guardsmen to the Islands. This added oppressive makes certain that there is no hope for the Virgin Islanders to get rid of their exploiters by the old saying: "ANY MEANS NECESSARY."

Looking For A Spirit

By ABEKE

The holiday season is closing in on us, and unless we avoid it, this holiday will end up as the same old waste of time — without anything accomplished on a spiritual, materialistic or academic level. Since black people cannot afford a waste of time, and since Christmas is a supposed signal for "spiritual awakening," we should use this opportunity to examine ourselves as a spiritual force (our everyday life serves to illuminate our political force).

I feel that the best way to build this self-evaluation is to try and realize a spiritual base upon which black people can stand. After realizing this spiritual base, we should expand our spiritual consciousness throughout the black community. In this way, we can instigate positive vibrations throughout the community, and by our collective concern for our family, strengthen the umoja force within the community. The only problem is the direction which our spiritual force should take.

Should the black family accept the traditional Christian attitude and value system, or use it as a base for a black oriented "spiritualism"? Should we re-adopt a traditional ethic from our heart/homeland, by redirecting it to the needs of the Westernized black community? Or should we abandon the spiritual foundations of our people and concentrate on other means to obtain a lasting freedom, justice and equality for ourselves?

The black community as a unit has tried to find a spiritual base within the framework of traditional Christianity. History will confirm that the black man in America (as well as black men the world over who have been swallowed by the Christian value system), has succeeded in best following the tenets of Christianity.

These tenets have also succeeded in forcing the black man into a state of submission, without providing him with an immediate avenue of escape. Caught between the promise of eternity and the reality of life, many black people have embraced a Christian ideology that does provide the hope for a better life, somewhere and sometime. This Christmas holiday is a reaffirmation of that hope.

Whether or not black people can identify with the aforementioned ideology is a good question. However, there is an alternative within the boundaries of Christianity which can possibly provide black people with the active solution to our problems. Characterized by the movements of such persons as Albert Cleage, Jr., and his Shrine of the Black Madonna, Christianity has the potential to take on new dimensions for the black man. This Christianity expresses the need for a re-evaluation of the Bible, and a progressive nationalistic identity for the black masses. Since Cleage's Black nationalist Christianity is still in its theoretical stages, its success cannot be readily seen, but can only be studied.

By embracing a pan-africanist and culturally nationalistic view of our being, many of us have thought of retrieving our spiritual being through the traditional African religions and beliefs. This serves as a positive step in retracing our roots and also redeveloping a black consciousness. By rechanneling traditional African concepts to our problems as black people on white land (the Kwanza celebration is an example), black people can program their spiritual sense on a more universal black plane.

We must realize that an African spiritual value system is much more complex than a six day Kwanza celebration. We must realize that in order for our community to accept the traditional ethics of an African religious-spiritual life force, we must recognize the need for a collective desertion of the Christian values and mores of our society. Whether we can survive as a people without following the dictates of our white society is a question.

Black people also have the option of ignoring the need for a spiritual base for elevation of the community. By stressing the more material needs for survival in this society, some of us feel that the spiritual will follow in its own course, at its own time. Noting that "religion won't stop the bullet," many of us choose to concentrate our efforts to those courses of action which in fact, will stop the bullet. But in reality, the success of a movement depends upon its goal first, and then its actions towards that goal. Without that firmness of

purpose, and faith and belief in the possibility of attaining a goal, the actions towards that nebulous will be half-hearted and limited at best.

A spiritual base does provide the necessary conviction and motivation to attain a set goal, and to institute a set goal. If black people have the necessary time to obtain a "spiritualism" is another good question.

In short, the black community has a great deal of introspection needed in order to plot some successful and unified course of action. This holiday provides us with a little time to deal with the individual obstructions that prevent us from being effective in unified struggle against the oppressions which society affords us. This holiday also will give us time to organize some sort of spiritual consciousness to help enhance and strengthen our position.

Several questions have been raised here, and answers to these questions might somehow give us the direction which we need. One thing we cannot afford is to let this holiday pass without the constructive means to either deny its relevance to black people or to enforce the true meaning of Christmas.

Happy holidays, anyway.

S. H. A. C.

S.H.A.C. (Student Health and Consultation) is an organization run by students for all students. Its purpose is to provide academic and health information. Personal consultation is also available to help you with any hassles you might have. Everything is confidential.

The organization was started in 1971 by a group of students who were interested in helping other students on campus. As of now we are located in Student Hall, room 104. In order to be more effective we have a selection of outside referrals including I.R.M.A.; a file system which was donated by the city government. To continue the operation of S.H.A.C. we need volunteers to join us from all segments of the Lehman College Community. We are not a part of C.A.S.A.

Please drop in anytime and see how we operate and if you are interested pick up an application. We'd like to have you with us.

Barbara Shine

Scoping: Student Legislative Government

By JAMES BURTON

By JAMES BURTON



Senators Walter Roberts and Jimi Olu Kogbe are about to be removed as Senators for very poor legislative attendance. They will very shortly be getting letters from the College President asking them to resign. I feel this matter has gone way too far. From what I hear and personally

feel people want Sens. Roberts and Kogbe to remain on. At this point I think it is imperative that the two Senators come before the Student Conference with a written and oral defense of their reasons for poor attendance. I'm assuming Sens. Roberts and Kogbe have reasons. If they don't come forward the ballgame is over for them.

Sen. Silas Pawley, as a member of the Senate Academic Freedom Committee, wishes to inform the readers of a "open hearings forum" the Committee is setting up. The general topic will be "Academic Freedom on the Lehman Campus," and the hearing dates will be announced shortly. Sen. Pawley is also Vice-President of the Harlem N.A.A.C.P. Youth and College Division Council. In this capacity Mr. Pawley is avidly seeking new members for this Council. "Any Sister or Brother interested should contact Sen. Pawley at 427-2803 or Mrs. Walsh at 369-4069."

There was a Conference meeting Wednesday, December 13, at 3:00 p.m. Among the happenings was an announcement that the By-Laws Revision Committee will probably have its initiate organizational meeting before the term ends. The Conference also elected Sens. John Howbetta and Liz Vogel to fill vacancies on the Conference Steering Committee and Conference C.A.S.A. Representative respectively. With the support of Sen. James Burton, Sen. Don March suggested to the body that the Musical Theatre Society be out of our office by Human Rights Day, Jan. 15. The oppressed are many: "We must run while they walk."

The Black senators in attendance at this Conference meeting were Sens. James Burton, Greg Height, Reginald Jones, Silas Pawley and Paul Thompson.

I would like to remind Senators that Conference stationary can be picked up in our office.

Campus and Community...

(Continued from Page 1)

million is not 90% of the Black population. We thank Adreanne Cruz for pointing this interpretation out to us.

* * *

Kwanza is an African Holiday. Celebrated between Dec. 26-Jan. 1st, it is a time when Black people get together to give thanks and to enjoy the blessings of living and acting together. In Africa it is traditional to celebrate the harvesting of the first crops or first fruits. In America let us celebrate the harvesting of Blacks' minds into unified Blackness.

Come Celebrate Kwanza on Wed., December 20. The celebration will take place from 3:00 to 5:00 in Carman Hall, rm. 234. Admission is \$1.00. There will be music and food inside.

This is a B.S.U. sponsored activity.

* * *

Black Week, an event sponsored by the Black Students Union each year will be celebrated during the week of April 30 through May 4, 1973. As Black students here on campus we are asking for your full cooperation; therefore, if there are any poets, singers, or for that matter, anyone who has something relevant to contribute for that week please contact Beverly Morris in Student Hall, room 305 or call 866-5231. Also suggestions on the recruitment of speakers and entertainers are welcomed provided that their fee is within the limits of the B.S.U. budget.



Muslim's Corner

The Need For A Hospital Jeanette X Kirkpatrick

By JEANETTE X. KIRKPATRICK

Recently, over the news we heard that the administration of Lincoln Hospital in the Bronx were recalling to be checked, patients who included some mothers and their newly born babies. It was discovered that two obstetricians and other staff involved in obstetrics had cases of tuberculosis. This is tragic indeed.

It is not phenomenal with regard to Black people to conceive that such sub-standard conditions prevail in certain medical institutions throughout New York City. Black and Puerto Rican people, because of their socio-economic status in this society, are given inferior medical care. This, brothers and sisters, is one of the many reasons why we should not turn a deaf ear to Elijah Muhammad's plea with us to build hospitals for ourselves.

Imagine that, a man has to beg us to provide proper medical care for ourselves! Mr. Muhammad is certainly the leader that is concerned with the welfare of his beloved people. Unlike many Blackmen who have come before us professing to be leaders, Mr. Muhammad does not tell the people to go out and get involved in armed warfare when there are no medical facilities owned and operated by Black people to heal the would-be inflicted wounds. Surely the enemy would laugh in our faces if we

fight him, then go to him for him to patch us up so that we can fight him some more. This, brothers and sisters, would undoubtedly be the act of a foolish and ignorant people. I am sure that most of us can recite incidents where we (or our friends and family) have experienced treatment in hospitals that would stand hair straight up on one's head!

Well then, what are we waiting for, more statistics like the ones that were recently revealed to us? It is not enough to lip service our concern for our struggle for survival here in North America. It says very beautifully in the Qu-ran that mere belief accounts for naught, unless put into practice.

So let us, brothers and sisters, contribute to the building of hospitals for ourselves. Go and find out or call your nearest Muhammad's Temple to see how you can help yourself to better medical care.

As-Salaam-Alaikum.

Sister's Corner

Nation Time Habibah

By HABIBAH



The cry "its nation-time" has rung again and again throughout the black community in recent times. Angry young brothers and sisters are urging the people to pick up the gun and rain destruction on this messed-up society. But will this call to arms bring destruction to this society or to the black community?

We are a people who have built nations and empires, lost them to the pale-face conquerors and are now in the process of building them up again. What we have to realize is that the rebuilding of our nation is going to take time. We simply cannot pick up a weapon, go out into the street, blow away some white people and expect to have an instant black nation.

I once asked a young brother who had expressed the viewpoint that we must deal in armed struggle now; what are we going to do after the revolution? What type of government are we going to set up? How are we going to provide for the needs of the people? He told me that we should worry about that afterward; that that should not be our concern now.

What the brother failed to realize is that anytime you set out to deal in revolution, you must plan it from beginning to end. When Brother Mao Tse-tung began the revolution in China, he knew what he was going to do after the armed struggle was over. He had his program planned for the next fifty years. And this is why the Chinese people are a free people today. Black people must take the example of this beautiful brother. Armed

struggle is only a phase of revolution. There must be a constant innovation of programs in order to keep the freedom that the people struggled to obtain.

The first phase of revolution for the black man in America is not to pick up the gun but rather to pick up his mind from the cesspool of inferiority where the white man dropped it. We must "decrud" our thinking and gear it along lines of cultural and political nationalism.

We must realize that the armed phase of our struggle may not come for years. But we must not despair. We must educate the minds of our children so that they in turn will educate their children. And with each succeeding generation the black nation's foundation will grow stronger.

We must plan the phases of our revolution fifty years in advance if we have to. Nothing can be accomplished if done haphazardly. We must learn to think with our heads more than our hearts. Our anger and hatred of our oppressors, if not properly channeled into productive pursuits, can only end with senseless death in the streets.

Yes, it's nation-time, brothers and sisters. But remember one thing: a house is only as strong as its foundation!

To Teach of Revolution

By EUGENE JONES

This is a message to all black students.

All third world people should know by now of the barbaric actions that the power structure uses when its social order is threatened. I can give examples to show the U.S. treatment of colored people around the world when they conflict with the United States' economic interests and social order (which, of course, is interrelated to the wealth of the small elite which run this country).

In Vietnam, women and children are killed by napalm bombing and other destructive weapons because the Vietnamese people are fighting for the right to determine their own affairs economically, politically and culturally. The Attica rebellion is another example of the power structure's potential to kill. Nixon and Rockefeller sent 40 people to their deaths just to maintain their perverted sense of social order.

There are other examples, methods of terrorizing and controlling blacks, such as the urban rebellions in the 60's where racist mayors and governors had the National Guard and local police murder so-called "looters."

The murders of black students at Orangeburg, Jackson State and recently Southern University. Police brutality; raids without cause; quasi-legal lynching (this is usually reserved for the best of our kind the Soledad Brothers; Bobby Seale; Angela Davis; the Soledad Six; H. Rap Brown; they are a threat because they are politically dangerous). The rest of us are killed by the social institutions such as schools, welfare, courts, and government agencies, etc.

Finally let us never forget



Bro. Eugene Jones

what happened August 7, 1970 in the Marin County Courtroom in San Rafael, California, where Jonathan Jackson went into the courtroom and armed three in-

mates — Ruchell Magee, James McLain and William Christmas — and took a number of hostages including Judge Haley. Jonathan demanded that the Soledad Brothers (his brother George, Fleeta Drumgo and John Clutchette), be released by 12:30 p.m. Jonathan and the three inmates, with their hostages, were on their way to a rented van when shots rang out. The conclusion was that Jonathan Jackson, James McLain, William Christmas and Judge Haley were dead.

Let us learn from this courageous revolutionary act. It shows how the system has total disregard for human life. In California it is law that no prisoner is to escape even at the expense of human lives. This is the reason why the senseless guards shot into the van despite hostages. When Jonathan Jackson walked into the courtroom and armed the inmates he was relating to the system in the only kind of language it understands.

When we demonstrate let's be prepared in advance to take care of business. Let's not harbor any false notions about our enemy. Peaceful demonstrations are used only in civilized societies. When dealing with pigs we need sterner stuff.

All power to the people.

**Good
Luck
On Finals**

**Cocky Shall
Return
Next Term**

**VIBRATIONS
RETURNS
50¢ donations**

BLACK GOLD

I am the Black woman, the eminent mother of the elevated civilization and the reknowned queen of the celestial universe. Through my Being, the Black Man constitutes his militant and robust Nation.

I am as Black as I am beautiful; but, there are some among you who dare to question my estate. Observe; will your face redden?

I rejoice over the depth of my shaded, fluent, velvet-like Black skin. The elegant Blackness condemns chemical tanning lotions, artificial blushing powders, artless pastel lip glosses, and all the other "white-washed" beautifying notions. I pompously project my sculptured features; saturated lips that protrude perpetually, and a nose as wide as the stretch of the magnificent River Nile. Transcending the contrasting "hint" of a countenance the white people claim to enjoy and choose to interpret as beauty. I exult because of my soft, wool-like hair; my natural, gracefully frizzled crown that nature in her glory bore me. Waspish rollers, toxic dyes, and potent permanents will never yield an array as radiant and perfect as my innate bush.

I denounce all exhibition of weakness by the mere flex of my endowed muscles, the profound silhouette of my hips. Yes, hips that have reared many a man to a premature grave. I dance, and my body extols the seasoned rhythm and vigor of song with unperturbed movements.

I am the mother of Life's growth, that is, if you dare to venture back before the days of history's permutations. I am mother of the majority. I am the ultra-queen of the Africans, Afro-americans, Orientals, Indians, all humanity. I've joyously returned America's christian double cross and her self-made bible in barter for my empire; Africa, Africa. Yes, Africa, the orthodox cradle of all civilization. I've recaptured Her superior, intelligent, untainted Black past. A past, a heritage that was so shrewdly concealed, yet widely copied by "great white men" like Picasso.

I am alive. I am not a child of all you dead men. I love totally; emotionally and freely. My Black children relax in the abundance and depth of my understanding and warmth. I am neither bitter, weak, nor frustrated like you, my white counterpart. When I speak, I can exclude or include all non-Blacks at a moment's notice. I can prepare a sumptuous meal of peas and rice and fish for my man that would scorn your so-called "holy" thanksgiving dinner, making it appear to have been an impromptu barbecue.

For what??? I don't worship either your god or your dollar in whom you trust. I laugh at you. How cocky of you to attempt to preserve your already dead bodies measure arms length with Allah. You and your artificial attempts to preserve your already dead bodies entertain my sense of humor. I acknowledge and honor each one of my gods and goddesses: El Hajj Malik El Shabazz Malcolm X, Imamu Amiri Baraka Leroi Jones, Kenyatta, Garvey, Elijah Muhammad, the Black Panthers, John Carlos, Tommie Smith, the Mau Maus, Rev. Jessie Jackson, Billie Holiday, George Jackson, Angela Davis . . . My offspring, so beautifully talented; their wealth has made me intangibly rich.

I AM BLACK GOLD, the rarest, most valued treasure on this vast earth. The walls of my uterus are embroidered with life's signature. How ignorant, how assinine of you to refer to me as being "unfortunate," as if I am not as thankful to my maker for having created me Black.

Take your narrow-minded, dead, suppressive, demented, white on white society and be on your way, perhaps to the moon. Never shall I integrate or assimilate into your psychotic establishment that rests on Racism, Materialism, Imperialism and Capitalism.

Bismillah . . . Irrahman Irrahim . . .
All praise due to Allah
To be Black is to BE,
by Al Nisa Saidah Khadijah Abdullah
Nia Jenga Ife Fumi Ilorin.
copyright March 1, 1969.

UJAMAA
WEUSI

By TERRY COLE

In a previous issue of Black Perspective we printed an article detailing a "renaissance" taking place within the Black Studies Department. Part of this "re-birth" is the rekindling of Ujamaa Weusi, the organization of Black Studies Majors and Minors.

"Ujamaa Weusi" is Kiswahili for "Black Brotherhood." The organization functions in the realms of education and culture. It is presently headed by Steve Fowle, the President. Arthur J. Cox of the Black Studies Department acts as Faculty Advisor. Kola Height is the editor of the UW Newsletter. UW has approximately 75 members, made up of majors, minors and interested parties.

UW is 1½ years old to the Lehman Community. According to Steve Fowle, it has not functioned as the organization of Black Majors and Minors for the last six months, hence the reason for the organization being relatively unknown to the campus at the present time. According to Fowle, UW was incorporated into the Black Students Union during last year, when BSU was having its birth pangs. UW became what is presently known as the Education and Culture Committee, this step being taken in order to strengthen the new-born BSU. Now the officers of UW feel a need to re-establish their organization as an entity within itself.

Not to connote any type of total breaking of bonds, Fowle stated; "Being black students, we are all members of the BSU," but forwarded the notion that as BSU now contains new blood, UW can return to the expanding Black Studies Department and attempt to suffice the needs of the Black majors and minors. Fowle continued; "BSU is basically political. We cannot afford the luxury of not being basically political. As black people we are political, but we must deal with education and culture also."

Kola Height pointed out that "BSU had a youth movement, and we are not youthful any more. The Education and Culture Committee, and BSU in general have been replenished by the incoming freshmen. The majority of Ujamaa Weusi are juniors and seniors with their own set of needs." Fowle summed up the situation, saying; "We (BSU & UW) are better as two strong organizations instead of one."

UW deals with the introduction and implementation of courses to the Black Studies Department, as well as the introduction of capable black instructors. Besides these primary functions, UW has set up an agenda of plans for this year. The agenda includes bringing a number of speakers to the campus; possible implementation of a student restaurant; a black parents dinner in May; the institution of a newsletter; attempts to raise money for involvement in field trips to down South and to Africa.

Persons interested in more information about UW may contact the organization through rm 305, Student Hall.

Adoption Agencies: A Search For Legitimacy

By ARTHUR J. COX

As a result of changing views held by many Black social workers, other child care professionals, institutional workers and certain lay segments of the Black community across this country which were culminated in a position taken by the National Association of Black Social Workers at its annual conference earlier this year, established adoption agencies were thrown into turmoil to justify their current adoptive process. The position taken is one I certainly support. Basically, the organization called for an end to the current process which is allowing a significant number of Black (and those who look Black) babies to be adopted by white families. The reason they postulate is that there are not enough Black families who are either willing, financially or "socially" prepared to adopt these babies. This current process provides for psychological damage to the babies, and, in my own opinion, can be extremely detrimental to the entire Black community.

Since this position was made public at the Conference and many interested parties across the nation began to question the adoptive process, these agencies have responded with self-protec-

tiveness and defensiveness.

It should be noted that the adoption agencies, just as all agencies in the community supposedly serving it were not designed to meet the needs of Black people. If most other agencies are saturated with institutional racism which mainly serves to perpetuate itself, the adoption agencies can hardly be any different.

Traditionally, Black families have never had a need for such a service. In the areas in Western and Central Africa where the majority of Blacks were taken for slavery in the New World, the family system provided for all of its members. The kind of family structure within the Black family as we know it today evolved as a result of interaction with white peoples. Thus we have the two parent headed house and their children (which is the acceptable Anglo-Saxon view of marriage and family), and we have the diluted form, i.e. one parent and children. Both of these were created and given sanction by the slave owner, courts, churches and other white social systems. Even during slavery when one or both parents were sold or killed, other slave women provided for the needs of slave children whether

they were their natural children or not.

Up through the first 10 to 20 years of the 20th Century, the Black Community, especially the rural one, has always cared for those babies that were unfortunately without parents. It was not until the effects of urbanization which brought massive migration of Blacks to cities in America, did we begin to have a surplus number of Black babies who could not be adequately cared for by the Black Community. Understanding of course, the development of human resource agencies was designed to meet the needs of the Eastern European immigrants which would move them into the main stream of American life. As the immigrants were able to be helped; the agencies became basically the providers of the services for the Blacks moving into the "ghetto" created and let by the immigrants. The consequences of being Black in this country prevented Blacks from moving into the agencies to help determine how they would go about meeting the needs of the new urban Black Community.

Along with the effects of urbanization (segregated housings, unemployment and inadequate human resource services) was the stereotype view of illegitimacy,

which forced many Blacks into applying to white adoption agencies to care for or place their babies. This is how legitimacy from the Black Community was obtained.

As white folks have altered their views on illegitimacy and are no longer putting their children up for adoption at earlier frequency rates, white demand for adoptable white babies remained constant. Without any consent from the Black Community, adoption agencies began to encourage cross-cultural adoption, as the supply of Black babies remained constant.

There is no question in my mind that the recent airing in public among child care agencies is now directed at self-preservation and not legitimacy from the Black Community. At a recent meeting held in Nassau County around cross-cultural adoption, most of the representatives of adoption agencies responded defensively and some went to the point of calling those in the Black Community who are questioning their authority racists. They see this questioning as a thorn in their sides. It is and it should be. This kind of behavior is extremely necessary to make agencies respond to Black needs and respond in a way that Black people feel is best for them.