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Friday, October 22, 1971

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Weather FORECAST

WASHINGTON: Heavy overcast over White House as presidential advisors seek shelter for a briefing with Nixon. Huey Newton's visit to Peking signals a heavy down pour across China to the U.S.

NEW YORK: Rain drops in form of blood keep falling over Governor Rockefeller's home as sympathizers of dead inmates at Attica let off steam 106% high, enough to evaporate any cover for facts.

CALIFORNIA: Hurricane Jackson sweeps over San Quentin, hard enough to topple prison guards off their feet.

WISCONSIN: Fair weather, good enough for sailing in Lake Mendota, but rough enough for Brothers and Sisters to go into the Memorial Union, UW, Madison, an "Uncle-Negrophobist" pesters the lives of Blacks who do not carry student fee cards around with them.

Commentary

staff

Kenny Ferrin
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The Elite and African Unity

by Kenny Ferrin
Black Voice Writer

There has been many hours of discussion over the last decade about the middle class of economic dependent countries. There has been critical thought whether the oppressed people are Black Americans, Latin Americans, Asians or Africans. Ronald Segel, Naipul, E. Franklin Frazier, Nirad Chaudhury and Harrison have written many books about the middle classes in general even as Rene Dumont and Frantz Fanon have painted the picture of the African.

The outstanding criticism is mainly focused at the disillusionment of political independent economic dependent countries. The position that disillusion exists by the unleashing of plain selfish practices in political independence. These selfish self-centered practices are corruption, nepotism and powerlust to name three.

When one speaks of Africa, one must be very clear as to define what one is talking about. The parts of Africa which this work is addressing itself to is Anglophone and Frangophone Africa. The critics are Frantz Fanon, Rene Dumont and Arrighi. Arrighi and Dumont are mainly economic, while Fanon is more morally impassioned in his all out criticism.

It appears that both Arrighi and Dumont agree rather strongly on the underlying sin of the middle class, which is out right economic consumption. At this level one finds it easy to rehash the international demonstration effect, but for those not aware consult “*Revolution in the Social Sciences*” and in “*False Start in Africa*.”

Frantz Fanon adds fire to change the existing outright consumption on the parasitic level. He states that there exists a mild state of regionalism and pure uselessness. He further states that the cause is the naked fact that the national bourgeoisie of the economic dependent countries is not at least bit declining in production, on the inventive or the labor level.

This bourgeoisie appears to work on one level, the level in which he deals on is small business and will kill to secure mere drops in the bucket commissions. He makes the transition from trained Dog to bourgeoisie that replaces the newly departed oppressor. Fanon in “*The Wretched of the Earth*”, to them, nationalization quite simply means the transfer into native ideas those unfair advantages which are a legacy of the colonial period.

The pathology of American, French and Swiss banks accounts force the middle class to become drunk with power and this starts one form, stealing of funds.

The mass petit-bourgeois student movement on US campuses has peaked and declined. The mass actions of May 1970 have not been paralleled or even approached since then. The mood on the elite campuses we are considering here in particular has been de-politicized, and ranges towards being anti-political for many people. This is not just a fleeting moment, it is a turning point; despite important exceptions it has held and deepened for over a year.

How did a mass movement disappear overnight? A movement strong in numbers but weak ideologically is always subject to wild fluctuations. When conditions become difficult for political organizing (ie., repression or political failures) it is those who rely upon the proletarian world outlook, dialectical materialism, who will have the ability to analyze errors and develop new strategy and tactics. What has been the philosophical foundation of the student movement? Overwhelmingly, it was idealism.

The material basis for organizing petit-bourgeois students, especially white students, was never examined. On the contrary, we appealed primarily to that which is “noble” in man, to an innate sense of justice, to people’s good “human nature”, which was never defined in a class analysis. We asked white students to become revolutionaries on the basis of doing something for “them”, usually the Black Panther Party (even more than black people in general) or the Vietnamese, or The Working Class, described with spiritual fervor in the manner of the proletariat of about 1885.

No one ever became a professional revolutionary out of guilt over a petit-bourgeois or bourgeois background or out of idealistic concern for the “underdog”; that may make liberals or radicals, but nothing more. We have seen the bankruptcy of organizing on this basis very clearly in the last year. In the face of new seriousness in theoretical struggle, in the face of repression, and in the face of developments in previously unquestioned (and misunderstood) organizations like the Black Panther Party, the attitude of many former radicals has been to say the hell with the whole thing; time to “mellow out”, time to search for a new icon, more pure than the last.

In students who can vacillate so quickly and so thoroughly, where is the understanding of dialectical and historical materialism? Where is the understanding of the history of the world communist movement? Where is the understanding of protracted struggle, of the need for proletarianizing our world outlook? Clearly it does not exist. The reaction among politicized students to the decaying bourgeois universities often manifested itself in an anti-intellectual and anti-theoretical approach to study and to politics in general.

If the mass student movement in the past has been based on idealism, what is the *material* basis for revolutionizing and proletarianizing students; that is, how are the contradictions in a declining imperialist society felt by the youth of the petit-bourgeoisie?

In every school, even the most elite, the economic squeeze of the recession is being felt by some students. At UW 160 work-study jobs have been eliminated in the stream-lining of the school budget by the state. Many students cannot afford to return to school at all, loans are drying up along with scholarships, and the competition for part-time jobs is very fierce, even down to the lousiest dish-washing job paying \$1.50 an hour.

But for most students at the large elite universities which once formed the base of the mass student movement, the higher tuitions can still be paid, if a job doesn’t turn up it can be done without, and things aren’t too rough yet, and won’t be in the immediate future.

It is important to note here that the masses of students have not turned from radical political action to reformist political action. This is the course taken by only a very few. Instead they have turned to other non-political expressions of alienation from bourgeois society. They have turned to every kind of religion, from the Jesus freaks to the Society for Krishna Consciousness to black magic, they have turned to utopian communalism (turning US history back several epochs to subsistence farming), they have turned to floundering attempts at urban communes or model “youth communities”, and they have turned to hard drugs. Others seek to carve out a space as “anti-establishment” intellectuals or professionals, and seek to establish an enclave in those left-liberal semi-alienated fringe groupings that exist in all intellectual centers in the US, and which have been left to their inward-looking impotence by the ruling class. But very, very few have gone into liberal or conservative bourgeois politics.

Last year two friends of mine were sitting in a class of fifteen people, fourteen of them Seniors. The TA asked what people were going to do when they graduated. In the entire class, *not one person knew*. There was simply no option before them which seemed at all interesting or fulfilling. Marx’s analysis of alienation applies particularly to the industrial proletariat as wage-slaves and social producers, and produces in the proletariat crude class-consciousness; the control of the ruling class over all work situations and its attitudes towards work pervades the entire society, and is at the present time breaking down in the entire society, including among students. Among youth at the elite universities, as we have seen, it has tended to produce various reactionary idealistic philosophies, rather than class-consciousness. The realization that all activities open to college graduates in the United States are degrading and meaningless cogs in a seemingly out of control machine at best, and supportive to a dying imperialism at worst, is a profoundly alienating conception for college students.

As this alienation deepens, other aspects of bourgeois ideology come under attack, particularly the racism of the schools and capitalism generally. And mass consciousness in the schools is growing that personal relationships based on bourgeois notions of ‘romantic love’ and male supremacy are oppressive to women and empty for both men and women. Our job is to make it clear to the masses of students that the roots of their alienation is bourgeois ideology and the capitalist system, and that the only fulfilling work in the American Empire is the job of overthrowing that Empire, and that the method of overthrowing the Empire is proletarian revolution, the creative application of Marxism-Leninism Mao Tse-Tung Thought.

I have discussed here the fundamental weakness and failing of the mass student movement at elite schools over the last 10 years, and have ignored its accomplishments and triumphs, which have been many. It produced the temporary political retreat from Cambodia (the military retreat was produced by the guns of the Vietnamese and Cambodian peoples), it produced major contributions to the rebirth of the women’s liberation movement, and it at least in name adopted the open espousal of communism and Marxism-Leninism, and much more. These struggles must continue and remain the major focus of the student movement. But to build a movement that can sustain itself and contribute significantly to proletarian revolution, the ideological basis of these struggles must be reversed.

Who Succeeds Kenyatta?

Kenyatta is the leader of Kenya’s only political party. The problem of who will take Kenyatta’s place is a very heated question in Kenya today.

This dilemma even has number Ten Downing Street worried. There appears to be only one answer, that is—amending the constitution for the second time to create an office of Prime Minister.

Kenyatta’s political party has effectively crushed the LUO opposition by placing Oginda Odinga in detention, banning the Kenya People’s Union, and placing Moi as vice-president which makes Moi a place holder and does not allow him the right of succession. Tom Mboya, after the detention of Oginga, would have been the next in line but he was assassinated in the downtown streets of Naibori in 1969. With Moi as a place holder, political power rests in the hands of the Kikuyu’s. Kenyatta’s advisors who are in positions of real power in Kenya are only Kibubi and Mungai, both Kikuyus.

It appears that Mungai will be the next leader of Kenya because of many different factors in his favor. Mungai is from the same subroup—Kiambu Kikuyu as Kenyatta. Secondly, Mungai is extremely close to Kenyatta and third, Kibubi is also a Kikuyu but from the wrong area, Nyeriseation, which is not the base of political power in Kenya. Finally, it would appear that there is a very strong association between Mungai and certain groups in the British cabinet.

FOR SISTERS IN THE NEWS

by
Charlene Harris
Black Voice Writer

Black Voice 1971-72 hopes to have a women’s page and an opinion column for and about the black woman, specifically the progressive black woman.

Who is the progressive black woman? She is the woman who questions where she is going, by what means and why. She is not content to accept things on face value alone or just because they are traditional.

The progressive black woman wants to be her own person and therefore must relate and adapt to her chosen life style.

As a black woman do you have a need to be progressive? I think every black woman has an obligation to choose a life style that is progressive for her. The choice of a life style should be based on her needs and expectations as an individual, even if she does admire the junior in her black lit course or that bad black professor that she knows.

Initially being progressive involves the ability to think for yourself. A goal or at least a direction should be chosen and then the means for arriving at the destination followed.

Blacks as a whole have to remember that the name of the game is survival, whether you are dealing with your man, job, education, home life or the man.

If you decide that being progressive is your bag you have to be willing to stretch out, opening yourself up to new experiences and questioning what happens in your everyday life.

If you have a story suggestion or are interested in being interviewed let me know. Until Then Peace.

WHAT IS BLACK?

by Kwame Salter

Ever since Stokely Carmichael blurted “black power” on a dusty Mississippi road and left it dangling without adequate definition, we, the perpetrators of this aggressive new blackness, have labored under extremely vague circumstances. We have never really defined, in operational language, what blackness is and what it is not. We have been content to deal in vague generalities concerning blackness. And, although we have developed and perfected an enviable list of ‘black is’ raps; we, nonetheless, have fallen inexcusably short of defining blackness so as to avoid unwanted co-optation. Subsequently, we have found ourselves being bombarded with all kinds of black things, e.g. black art, poetry, literature, law, studies, and even black capitalism. The word “black” became an all-purpose adjective able to change the very essence of any noun following it. Somehow, we understood the nouns (e.g. art, literature, etc.) but the super-adjective, “black”, we never quite comprehended. In other words, questions like, “What should or should not happen to the concept of art when preceded by black? Are the concepts, “black” and “capitalism” diametrically opposed to each other?, were never really answered. In summary, blackness had (has) yet to be defined.

THE NEED TO DEFINE

In order to determine whether or not something is worth retaining or not, we must first understand that particular concept or thing “blackness”. So, now let us attempt to establish the framework for a functional definition of blackness. First, such a definition must reflect the principle contradiction of being black in a white racist America. We should avoid concentrating on just a particular institution in America without drawing the real and necessary connections between societal racism and institutional racism. Historically, the word “black” has not had positive connotations in the white western experience. Being black in America is not a very rewarding experience—it has never been. Very few black people actually drew strength from the wretched conditions that their color gave them in society. Blackness represented (and still does) social discrimination, political expropriation, and economic exploitation for us here in America. There was very little talk about retaining one’s blackness. Instead, the major concern was how to become less black, physically at least. Blackness was (is) considered an unwelcome stigma of seemingly perpetual degradation and exploitation.

Recently, blackness, ie. pride in one’s color, ancestry, and cultural heritage has experienced a welcome surge (or resurgence). Consciousness swept black america like a tempest in the middle and late sixties. Young and old alike immersed themselves in the baptismal fires of black awareness. And while, Black America’s life style changed radically. Her politics

unfortunately changed little. Instead, the teeming ghetto streets became the boardwalk for the latest culture fashion shows. Street corners and bus stops were now occupied by “brothers and sisters” draped down in colorful dashikis, enormously carved wooden fists painted black and magnificent afro-hair styles. Unfortunately, some begin to define black in only these limited terms—a costume and a rap. The socio-cultural aspects of Black awareness were divorced from the political reality of being black in America.

WHAT IT IS

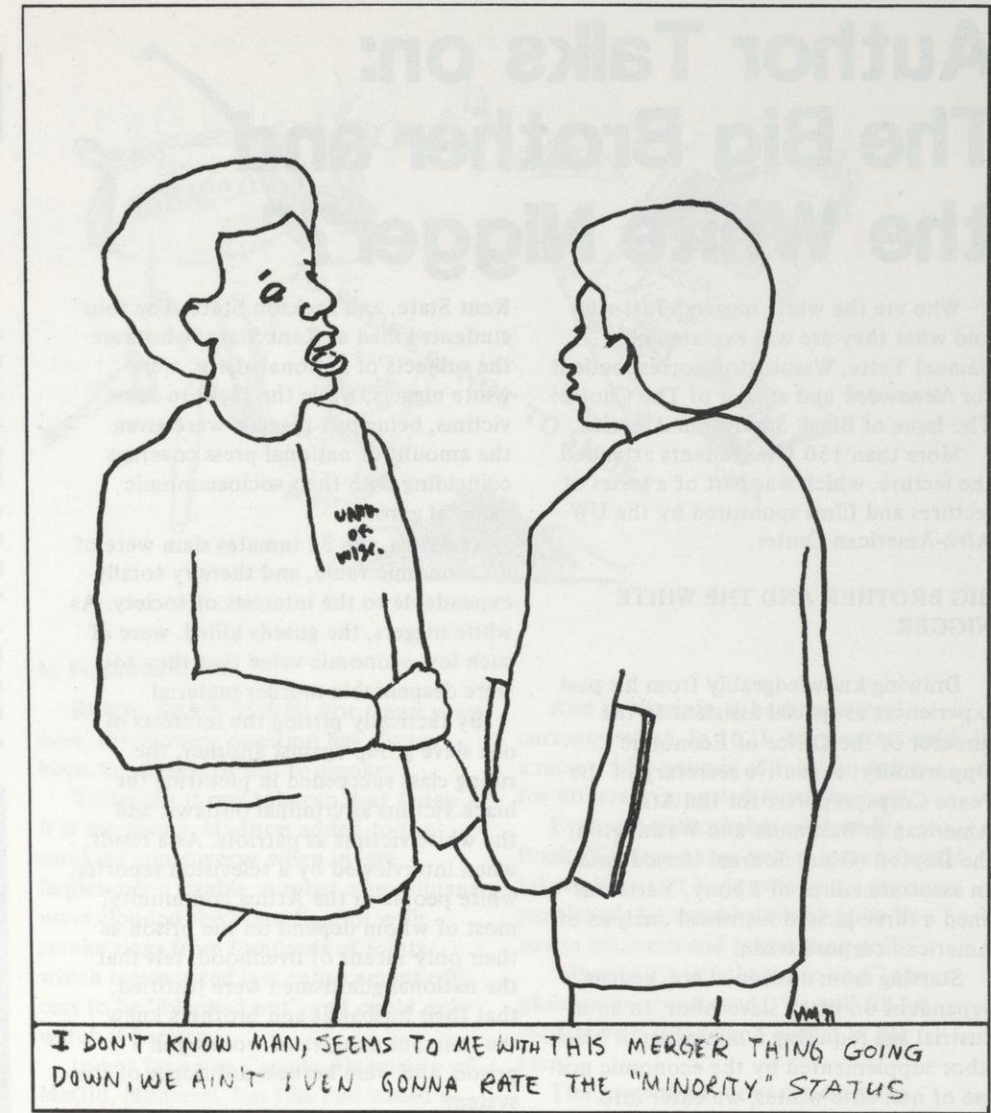
The political reality of being black in America or in one of its institutions demands that we define blackness, i.e. ourselves in clear revolutionary terms that reflect our continuous struggle to be free. Blackness, then, should serve as a political philosophy and guide to action that will enable us to deal with racial and socio-economic oppression. Blackness, if it is to aid us in our struggle and not work against us must evolve into an action (planned and thought out) philosophy. In other words, a way of looking at and confronting the world. It must be based on objective reality; it must be dynamic and fluid—able to keep up with the many technological and political changes that occur daily; it must be partisan, i.e. by, for, and of the black masses. Until every black woman, man and child (born or unborn) is free, blackness must be equated with revolution.

In essence, blackness demands a commitment to certain principles, actions, and goals. Specifically, the principle of self-determination; i.e. the right of a people to determine what is good for them, must be upheld; grass-root organizational efforts along with moral and/or physical struggle has to be included in the action phase of blackness; the goal of complete freedom—economic, political, social and racial must be realized and never abandoned. As such, blackness requires more than just an accidental skin color—it requires skin color and more; it requires a dialectical action-oriented philosophy, and a firm unyielding commitment to struggle on all fronts. As a result of such a demanding definition of blackness it is no longer enough to be just black and beautiful: nor is it sufficient to be just emotionally committed. Rather, one should be both black-skinned and totally committed to the struggle of oppressed black people while realizing the unglamorous existence and mundane skills needed to carry out a program of liberation. Fortunately or unfortunately (depending on one’s frame of reference) whites cannot assume a vanguard position in the struggle of blacks in america.

And, some black-skinned people trapped by their own limited perceptions of reality are unable or unwilling to answer some of the fundamental questions and take the needed actions to struggle when and wherever struggle is needed.

THE UNCLE NEGROPHOBIST

This paper’s attention has been called to investigate the flagrant misbehavior of an “Uncle-Negrophibist” who works at the Memorial Union. With his neck stuck in the clouds, this astray blood has been reported pestering the lives of fellow Brothers and Sisters. His bloody eyes just can’t see a Black in the Union, as he dashes out to ask for the person’s student fee card. Lately, his target has also been on our African student brothers. Over a week ago, he went over to a group of African students and asked: “Are you guys foreign students; if so can I see your fee cards?” It is our intention to tell this dude to come out of his shell and know when he is being used to victimize his race.



The University -State Merger

by Femi C. Taylor

The University of Wisconsin Merger has been the subject of bureaucratic controversy and alarm for the last few months. The mainstays of the debate have been professional politicians, official lobbyists, financial administrators, and deans, often in the proxy interest of press-vulnerable chancellors.

Final passage of the bill by the State Senate, Sept. 23, and approval from the State Assembly a week later, will combine approximately 130,000 students attending university systems in Madison, Milwaukee, Racine-Kenosha, Green Bay, and State University Systems in Eau Claire, La Crosse, Menomonie, Oshkosh, Platteville, River Falls, Stevens Point, Superior and Whitewater, into one educational complex by 1973.

The merger calls for a seven-year, 16-member board of directors who would be in charge of hiring university presidents. Lucey’s favorite candidate for heading the board is our own President John Weaver.

The new budget for 1971-73 includes 2 billion dollars in spending with 110.8 million dollars in additional money from Wisconsin taxpayers. Until the new tax distribution and merger are handled to the satisfaction of the governor, the budget will not be approved.

Most pro-merger officials have overlooked Lucey’s force tactics by citing similar merger systems in Maine, New York, and California, that have reportedly proven to be “financially beneficial in the long-run.” But for Wisconsin taxpayers and state-wide student body, what does this new centralization mean?

VESTED INTERESTS

Among the 200 million who are heirs to the dog-eat-dog, capitalistic methods of earning a “living” in this country, it goes without saying that somewhere, for at least one of its faithful adherents, the UW-Merger automatically means a sizeable profit.

A central bureau of administrative staff, with one president and 15 board members controlling the policy decisions for 13 campuses would serve to minimize a certain amount of administrative duplicating, and consolidate the divisive play for funds between two old rival systems into one corporate “hand-out.”

The centralized system of policy-makers will control an emerging complex of specialized educational divisions with enlarged posts, made-to-order for the highest-bidding banking, printing, industrial, and military firms, locked in financial battles to purchase the educational “slant rights” of their related departments, and its seasonal human products of fresh, dog-eating students.

Viewing the fascist east with which this control-mechanism has operated in pre-Merger days, it is possible to speculate that old procedures can only be maximized and expanded. Perhaps we are seeing the end to one or two-building research centers, and the beginning of entire campus research complexes.

The decrease in extra-departmental commitments, extra-ethnic and racial conflicts would speed the development of new technological innovations, without “irrelevant” interruptions from Blacks, Puerto Ricans, Chicanos, and Native Americans. A highly specialized division of oppression-oriented labor in which physicist, chemists, or geneticists, could be isolated on campus havens of “purely scientific” reinforcements.

“Radical” professors and T.A.s could be dispersed among any number of available campuses, or concentrated in one “nigger institution”, where classroom rhetoric as revolutionary as say, early Marx, becomes staticized practice, while job-placement opportunities and financial allotments grow progressively smaller.

But whatever profit-motive tactics the central bureau embarks on in the years to come, students and faculty alike have the security of knowing that Wisconsin-wide intra-departmental and extra-curricular standards will be meted out with the ease of a new nationalism.

THE BLACK CONSUMER

Under existing HEW stipulations, the presence of Black people provides for a substantial part of a university’s federal funding. Every nigger being worth some well-protected monetary figure. For this reason, Blacks could be “financially” assigned in proportional ratios to every institution.

Black Students Increase in Michigan

The number of Black students at the University of Michigan has increased. Blacks now compromise 7.5 per cent of the student population.

As a result of the Black student strike in April 1970, the university must achieve a 10 percent quota of Black students by the fall of 1972.

This fall, there was an increase of 385 Black undergraduates. There are 1,350 Blacks out of 18,000 undergraduates on campus.

Author Talks on: “The Big Brother and the White Nigger?”

Who are the white niggers? Just who and what they are was explained by Samuel Yette, Washington correspondent for *Newsweek* and author of *The Choice: The Issue of Black Survival in America*. More than 150 UW students attended the lecture, which was part of a series of lectures and films sponsored by the UW Afro-American Center.

BIG BROTHER AND THE WHITE NIGGER

Drawing knowledgeably from his past experiences as special assistant to the director of the Office of Economic Opportunity, executive secretary of the Peace Corps, reporter for the Afro-American in Baltimore and Washington, the Dayton (Ohio) Journal Herald, and an associate editor of *Ebony*, Yette outlined a three-phased historical analysis of American corporativism. Starting from a colonial era, heavily dependent on black slave labor, to an industrial age requiring a minimum of black labor supplemented by the economic misuse of non-elite whites, we enter into today's post-industrial, legal police state, in which "human involution, the value of human beings, is read almost totally in socioeconomic terms."

Yette went on to explain the tactical significance of the white nigger—white specialist agents of imperialist aggression used by the ruling class to eliminate blacks, and contribute to their own oppression. In a legal police state, the white nigger must be able to see himself as white, as morally, and ethnically superior to black people. So we see a frantic propaganda campaign re-inforcing the human value of white people. He analyzed the different levels of violence occurring at Attica State Prison.

The Soulful Black Radio Show

by Lynnette Shanklin

"Wanted: Don The Soulful Juan" posters were found in various locations throughout Madison campus this past summer. The posters voiced the plea of many Black students requesting soul music to be heard in Madison. Don Williams, 23, a brother at The University of Wisconsin is majoring in communication arts, specifically radio, tv, and news. He gained practical experience in broadcasting in the past three years and became a licensed broadcaster in 1970. His late night radio show, (Friday, 10 p.m.-3 a.m.), on WMFM was first introduced in March 1970. Over that summer he became more familiar with the practical aspects of radio which inadvertently improved his appeal when the show resumed broadcasting in September 1970. From September through April 1971, Williams radio show popularity grew to overwhelming proportions. Jan Rothbart, manager of the late night programming segment of WMFM, was very aware of Williams' popularity. Due to the response from the public, Williams started his own promotional campaign from his own expenses since there were no available funds for the purpose, "to perpetuate appeal" for his show. "My show wasn't exclusive of Blacks but majority ethnic groups as well as minority Blacks. This was evident by phone calls received, people on the streets, and written letters." He stated this fact to reassert the fact that he had a large listening audience. Though Rothbart was satisfied with Williams work, Rothbart felt his position at the radio station was being threatened. He asked me "to play down my personality as a part of the show," "The people are not listening to the music but are diggin on you", Rothbart told me, "but

Kent State, and Jackson State. The four students killed at Kent State, who were the subjects of national alarm, were white niggers, while the Jackson State victims, being just niggers, were given the amount of national press coverage coinciding with their socioeconomic value of zero. At Attica, the 32 inmates slain were of no economic value, and thereby totally expendable to the interests of society. As white niggers, the guards killed, were of such low economic value that they too were despicable murder-material. By tactically pitting the interests of one slave group against another, the ruling class succeeded in picturing the black victims as criminal outlaws, and the white victims as patriots. As a result, when interviewed by a television reporter, white people in the Attica community, most of whom depend on the prison as their only means of livelihood, felt that the national guardsmen were justified, that their husbands and brothers knew the inherent dangers of working in a prison, and were heroes, not dupes of the system.

Yette admits to the potential value of the white nigger as a catalytic agent, but as witnessed at Attica, Kent State and Jackson State, in their ethnic backwardness, this catalytic force has so far proven to be suicidal. "Love is Hate, Peace is War, Ignorance is Strength." Pointing out the sobering relevance of Orwell's *1984* in modern American society, Sam Yette gave factual proof of the rumored possibility of Black concentration camps. In 1948, legal provisions were made to uphold the incarceration of 109,000 Japanese-Americans during WWII, and "Legitimize future concentration camps."

I knew my music was just as important." Around March 1, 1971, Rothbart began to vaguely talk about taking the show off the air and that he might have to start programming jazz because he was losing money. Williams could not dispute this because the disc jockeys were never informed on financial matters of the radio shows. In early April 1970, Rothbart came by Williams show unexpectedly and began rapping that "most of the shows weren't doing good and though his was, he had to be consistent and also take off his." "He even asked me not to tell the public, he wanted to get off as smoothly as possible. I refused because I felt it was a direct insult to the integrity of my listeners." After the show was dropped, Rothbart came under pressure from Black students and the Black community at large. Williams attempted to make concessions with Rothbart. He agreed to work for nothing, and to play jazz instead of rhythm and blues. Rothbart flatly refused these new concessions and even went on to say that jazz could not be sold disregarding the known fact that WMFM has always had a jazz format. "His refusal to play rhythm and blues is in blatant disregard to the desires of the Black community and a violation of FCC ruling." "The FCC ruling says that a radio station must deal with a substantial minority and I feel Blacks constitute a substantial minority. Rothbart shows the hypocrisy of a white man who tries to play the role of a mellow-blue-eyed soul brother who can talk more shit than a nigga but whose head ain't in the same place." Williams went on to say that "unless people demand what they want, they aren't going to get it. This not only includes, Rothbart, but the entire broadcasting media in Madison.

Lecture Series and

AFRICAN EXHIBITION: "Creations from Africa" sponsored by the Afro-American Center, The Department of Afro-American Studies, and the University Union Gallery Committee, under the direction of Freida High at the Wisconsin Union Galleries was the scene of attraction for many students and people from the committee who jam-packed the exhibition September 29-October 10. Africans often used their artistic creations in connection with certain religious ceremonies. This Chi Wara antelope figure from the Bambara of Mali on upper left of picture was used in a harvesting cere-

mony in accompaniment with a dance giving thanks of the "fertility of the fields." From the Collection of Prof. Miracle. On lower left of picture, is a 19 inch tall wooden Ancestor Figure from Senufo, Ivory Coast. This particular piece of sculpture may have served as a depository for the "soul" of a deceased ancestor. From the Collection of the Du Sable Museum of African and Afro-American Art. Photos by Ted Johnson. *The Afro-American Center* has for the past few weeks been sponsoring guest speakers in a lecture series of: What's Wrong With America—Problems,



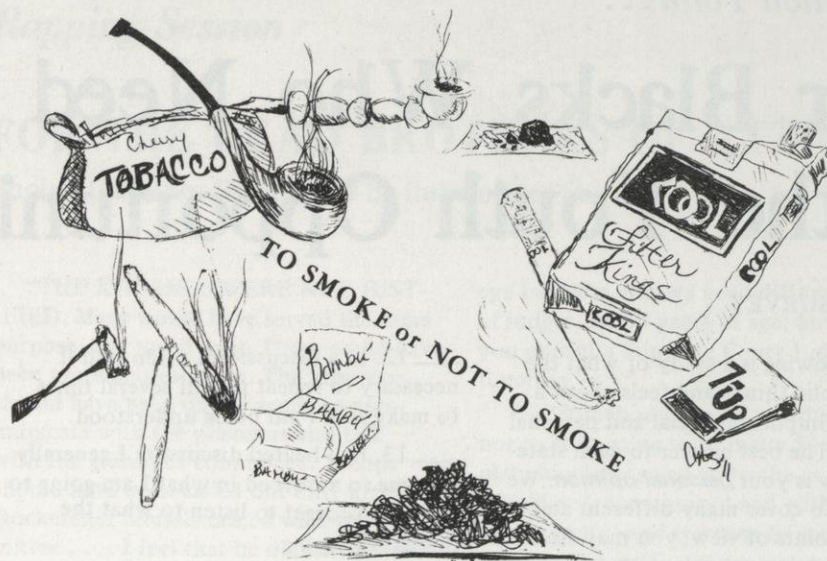
Art Exhibit Held

is that of Minister Louis Farrakhan of Muhammad's Mosque No. 7, who lectured an audience of 200 UW students on the Divine Teachings of the Messenger of Allah, at the Catholic Center, Madison, in mid September. Farrakhan told a Black Voice reporter after the lecture, that Muhammad Ali, ex-heavy weight boxing champion of the world would be back as a full time minister of the Black Moslems after beating Joe Frazier in the next fight with him.

Picture on the lower right is that of Samuel F. Yette, Newsweek's Washington

Choice: The Issue of Black Survival in America who lectured on "The Big Brother and the White Nigger" to an audience of 150 UW students at the Union South in late September. Photos by T. A. Sneed.

Africans often used their artistic creations in connection with certain religious ceremonies. This Chi Wara antelope figure from the Bambara of Mali was used in a harvesting ceremony in accompaniment with a dance giving thanks of the "fertility of the fields." From the Collection of Prof. Miracle.



by Ferdinand Fiofori

BURN, BABY BURN! For many years now, the burning question has always been, to smoke, or not to smoke.

Yesterday it was tobacco, but today it is marijuana. Madison added to the smoking controversy when in late September a sizable number of marijuana users clouded the State Capitol with smoke rings from hundreds of joints which mesmerized law enforcement officers to be "blanked out" and could only watch it happen.

In not far away Canada, University of McGill, Montreal, has this Fall issued a Student Union backed pamphlet telling students where to buy and how to plant the evil weed in their back yards.

Louis Armstrong, the guru of jazz who died in July at the age of 71 has been quoted by a book called "Louis", just published in London, that he was smoking marijuana as far back as 40 years ago. To Satchmo, marijuana is "a sort of medicine." He has been quoted as saying "I didn't feel ashamed at all . . . marijuana, honey, you sure was good and I enjoyed your help much . . . At first you were a misdemeanor. But as the years rolled on you lost your misdo and got meanor and meanor, jailhousey speaking."

Ever since man first puffed his pipe and lit his cigarette, tobacco has always been under a cloud of controversy.

Men have been known to buy wives with tobacco, and others have had girls befriend them because of how they blow their smoke rings or let cigarettes hang in an attractive way between their lips.

Four hundred years ago, pipes were "in" because of cancer scares.

Jean Nicot, the man who introduced tobacco to France in 1559, claimed that it cured cancerous tumours (called nolime-tangere at the time).

This is easily seen how the 20th century ad-man has come down with nicotine which is said to be good for curing cuts, rashes and ulcers.

At this turn of history only good things were heard of tobacco; Nicolo Monardes, a Spanish physician at the University of Seville, discovered that tobacco also cured coughs, asthma, headaches and gout. The close of the 16th century was seen to have caught most of Europe in the habit of taking up smoking . . . purely for medicinal purposes.

And in Virginia, it became a legal currency when, in 1621, 60 planters paid a record 150 pounds of tobacco apiece for 60 wives imported from England.

Even one philosopher advised his flock; "If time hangs heavy, a man should take tobacco. If he is moody, angry or perplexed, he should stick his pipe between his teeth and take a long pull."

"Should his wife begin to nag," the philosopher continued, "he will fill his mouth with smoke and puff it in her face."

The present-day tobacco smoking husband need not do this to his wife if he does not want to see himself in the divorce court!

All was not mellow, though, with the Elizabethan smoker, as a thundering denunciation came from the throne:

"Smoking is a custom loathsome to the eye, hateful to the nose, harmful to the brain, dangerous to the lungs, and in the black stinking fumes thereof, nearest resembling the horrible Stygian smoke of the pit that is bottomless."

The Russian hammer was also hit on its people. In 1634, the Russian Czar prohibited smoking altogether by whipping first offenders and executing second offenders.

In Greece, the church declared that tobacco fumes had intoxicated Noah and issued an edict against the evil art.

The 17th century Turkey also had her smoker severely punished.

Sultan Murad—known to the smoking fraternity as Murad the Cruel, used to take a secret stroll round the night spots. Anybody unlucky enough to be caught in the act would be found outside the place next morning—minus an ear or nose or impaled perhaps on a spike.

What the tobacco smoker of yesterday and the marijuana smoker today have in common is the denunciation from people in authority.

If there is ever anything that both the U.S. Federal government, the Black Panthers and the Black Moslems have in common, it is the warning to its listeners: Do not smoke that weed . . .

The controversy that has wreathed the smoker's ring is not new.

It was. It is. And perhaps will always be!

(continued on page 6)

The Correction Operation: DARE

Jodet-Marie Harris

A popular new technique developed in the field of corrections is the attempt by private and public groups to involve the average citizen in offender rehabilitation programs. One such group, OPERATION DARE (Direct Action for Rehabilitation and Education of the Ex-Offender) operates in three midwestern states—Illinois, Michigan and Wisconsin.

DARE believes that the primary cause of recidivism is the lack of jobs for offenders upon release from prison and the difficulties the offender encounters in the outside world.

Each state regional director makes every effort to assist the offender in making a successful transition from prison life to a free society.

Limited in working with the ex-offender, because of small staffs, the regional directors began to realize that they needed help. As a result DARE began to organize Volunteers in Corrections. However, there was a more important reason for involving the public in its program. Through observation and experience it has been found that volunteers in the area of corrections can bring about more effective change than can paid professionals.

For Blacks Who Need Jobs at the Youth Opportunity

OPINION SURVEY

The following is a study of what the general public thinks and feels about a number of important social and personal questions. The best answer to each statement below is your *personal opinion*. We have tried to cover many different and opposing points of view; you may find yourself agreeing strongly with some of the statements, disagreeing just as strongly with others, and perhaps uncertain about others; whether you agree or disagree with any statement, you can be sure that many people feel the same as you do.

Mark each statement in the left margin according to how much you agree or disagree with it. Please mark every one. Write +1, +2, +3, or -1, -2, or -3, depending on how you feel in each case.

- +1: I AGREE A LITTLE
- +2: I AGREE ON THE WHOLE
- +3: I AGREE VERY MUCH
- 1: I DISAGREE A LITTLE
- 2: I DISAGREE ON THE WHOLE
- 3: I DISAGREE VERY MUCH

1. The United States and Russia have just about nothing in common.
2. The highest form of government is a democracy and the highest form of democracy is a government run by those who are most intelligent.
3. Even though freedom of speech for all groups is a worthwhile goal, it is unfortunately necessary to restrict the freedom of certain political groups.
4. It is only natural that a person would have a much better acquaintance with ideas he believes in than with ideas he opposes.
5. A man on his own is a helpless and miserable creature.
6. Fundamentally, the world we live in is a pretty lonesome place.
7. Most people just don't give a "damn" for others.
8. I'd like it if I could find someone who would tell me how to solve my personal problems.
9. It is only natural for a person to be rather fearful of the future.
10. There is so much to be done and so little time to do it in.
11. Once I get wound up in a heated discussion, I just can't stop.

12. In a discussion I often find it necessary to repeat myself several times to make sure I am being understood.
13. In a heated discussion I generally become so absorbed in what I am going to say that I forget to listen to what the others are saying.
14. It is better to be a dead hero than to be a live coward.
15. While I don't like to admit this even to myself, my secret ambition is to become a great man like Einstein, Beethoven, or Shakespeare.
16. The main thing in life is for a person to want to do something important.
17. If given the chance I would do something of great benefit to the world.
18. In the history of mankind there have probably been just a handful of really great thinkers.
19. There are a number of people I have come to hate because of the things they stand for.
20. A man who does not believe in some great cause has not really lived.
21. It is only when a person devotes himself to an ideal or cause that life becomes meaningful.
22. Of all different philosophies which exist in this world there is probably only one which is correct.
23. A person who gets enthusiastic about too many causes is likely to be a pretty "wishy-washy" sort of person.
24. To compromise with our political opponents is dangerous because it usually leads to the betrayal of our own side.
25. When it comes to differences of opinion in religion we must be careful not to compromise with those who believe differently from the way we do.
26. In times like these, a person must be pretty selfish if he considers primarily his own happiness.
27. The worst crime a person could commit is to attack publicly the people who believe in the same thing he does.
28. In times like these it is often necessary to be more on guard against ideas put out by people or groups in one's own camp than by those in the opposing camp.

29. A group which tolerates too much differences of opinion among its own members cannot exist for long.
30. There are two kinds of people in this world: those who are for the truth and those who are against the truth.
31. My blood boils whenever a person stubbornly refuses to admit he's wrong.
32. A person who thinks primarily of his own happiness is beneath contempt.
33. Most of the ideas which get printed nowadays aren't worth the paper they are printed on.
34. In this complicated world of ours the only way we can know what's going on is to rely on leaders or experts who can be trusted.
35. It is often desirable to reserve judgment about what's going on until one has had a chance to hear the opinions of those one respects.
36. In the long run the best way to live is to pick friends and associates whose tastes and beliefs are the same as one's own.
37. The present is all too often full of unhappiness. It is only the future that counts.
38. If a man is to accomplish his mission in life it is sometimes necessary to gamble "all or nothing at all."
39. Unfortunately, a good many people with whom I have discussed important social and moral problems don't really understand what's going on.
40. Most people just don't know what's good for them.

NAME _____

Age _____ Sex: M F

Address _____

SCORES:

Total + _____

Total - _____

TOTAL _____

Ben's Afro-Hair Treatment

by Denise Quarles

Are you one of those persons who are hard to be identified because of an unruly Afro—or unwated beard? Well, Brothers and Sisters, your problems are gone. You no longer have to wait for vacation time when you can go home and get that line or hair cut. Did you know you could get it right here in Madison. Yes, at Ben's Barber Shop, located at 1610 Gilson Street.

November 1971 will mark four years of barber service in the Madison black community. For a long time, Ben's Shop was the only place in Madison where students could purchase Afro Combs and black hair products.

The location of the shop is accessible to South Siders because it is on the near South Side of Madison. Students are encouraged to patronize this Black business. Taking a Park Street Bus to Wingra, and walking east two blocks to Beld Street, will put you in site of Ben's Barber Shop.

Ben hopes his business will increase to the point where he'll be able to get a larger shop so he can train young Brothers in barber techniques.

(TO SMOKE) continued from page 5

After the inmate is released and has been placed in some type of employment, the volunteer continues to keep in touch by calling the man every week or so. In this way he finds out if the man is adjusting to the job, to his family and to the community. If there is a problem which the volunteer cannot solve, he immediately refers the ex-offender to the regional office for assistance.

Not only do the volunteers work on a face-to-face basis with the ex-offenders, they also work in the area of public relations. Many of them speak to social and business groups in an effort to change the public image of the ex-offender. Others work in the area of trying to get jobs for them. It is hoped that eventually the public will begin to accept the ex-offender just as he has accepted the person who has had a mental breakdown.

The Illinois Department of Corrections is the primary contractor for OPERATION DARE and the Portland Cement Association is the subcontractor. Funding is supplied by the United States Department of Justice Law Enforcement Assistance Administration (LEAA).

These public and private groups think that they have found one way to help the ex-offender to successfully integrate into society.

POETS CORNER

poem, that will watch me . . .
i thought my mother had lost me;
had forgotten.
they stacked parallels in volumes
to convince me that she
was gone . . .
but they were wrong to leave
the night around . . .
a black womb, stretching to re/
collect warriors and soft wells
for our nation
has never been
silent . . . its echoes drum re/peated/ly
re/member/me
like death, remember me . . .
when we be free
it will be children,
first.
when Africa returns from
backyards and corners and re/
claims the MALI
the ZULU, the jonothans
and brother georges all be like north stars
in the big dipper of Freedom/shining
pedestals/as loud
as real as forest flowers that have never
seen

to never be
photographed . . .
navels dancing the rhythms of love
repeating the grin that nature begins
eternity with . . . remember
how we knocked against
demanding chances to find
humanity
again returned as even and secret
as wind
as blade of grass blowing bad
revolution
from tiny mistake
in cement . . .
they were fools to let
the sunshine in . . .
we smile at each other as mirrors
reflecting that one light we need
to balance the night . . . and even plastic
hiroshima rain/and worries projected
from what
happened to be
a white man, can't ask
old bullet wounds
for entrance;

WE HAVE FORGOTTEN HOW, to pet
loneliness,
and pain . . . is something to wrestle
lions with.
In the publicbookgraveyards of the past,
they left behind
only two blackvietnamwarheroes: (two
saps)
—pronunciation uncertain and past, now
that grief
has choked itself to death;
or dead birds
or sorrow,
or useless. /we bury words
everyday./
. . . is what touched malcolm: that silence
is not silent
it screams:
TRY TO SURVIVE OUTSIDE
ME
TRY TO SHADOW A DIFFERENT
BODY
or way of leaving tracks
with slide rules and masked
niggers trying to find the square root
of time is that the black mind
already knows . . .
freedom already knows . . . "i will
love among
grenades, and push against a form

that can no longer contain
or stay
with me . . ."
. . . but some,
of my people still count the ticks
in drops of semi life
that fall in spurts
to wait for an
ap/plause
are afraid
to lift the mask of time
& walk in
slowly.
some of my people
deny being/
are reactions
deny/ that in earth
only reasons
make designs . . . may they be stoned, by
their
children,
with their eyes.

femi c. taylor

Concert, Lecture, and Film Series

The prominent saxophonist, jazz composer and soloist, Pharoah Sanders, will appear in concert here November 6 in the Wisconsin Union Theater. Tickets for the concert, sponsored by the Afro-American Center, are on sale at the Union Theater ticket office at \$4 and \$3.75 each.

Afro-American Center
1971-72
Focus: What's Wrong With America—Problems, Causes, and Cures

Lecture Series
Earl Ofari
Author of *The Myth of Black Capitalism*
October 14, 1971

* Sidney Willhelm
Author of *Who Needs the Negro*
October 28, 1971

* Sam Greenlee
Author of *Spook Who Sat by the Door*
November 18, 1971

Hoyt Fuller
Managing Editor of *Black World*
December 9, 1971

Film Series
The Murder of Fred Hampton
Fred lived in the belly of the beast. His murder thrives just as well on American soil as he does on African or Asian soil
October 21-24, 1971

ALWAYS ON THE JOB

There are many professions in this world that people are very proud of; and there are some others that their undertakers are not so proud of. Stealing can be a profession, it can be an art. It can be done through induction, so also can it be done because of revolution. A kleptomaniac steals by compulsion, and not necessarily because it is his profession or he sees it as an art.

A pickpocket can be an unusual thief. This is not because he does not take stealing as a profession nor as an art, but because while some other thieves operate while the victims are not around, a pickpocket operates better while the victims are right beside him.

Mack is a 38-year-old ex-convict, well known both to the computers at the Los Angeles police stations and the criminal files. He is a man nobody really likes to come in close contact with. The judges in the court-houses don't want him. The prison guards and wardens don't want anything to do with him. The men on the street are even afraid to tread on the same path that Mack has passed.

Fellow prisoners said that even Mack's goodnight pat on your shoulder means: "Thanks for letting me have your wrist watch". Prison guards label him as "the man who can leave with your wedding ring just by a mere good morning handshake".

By profession Mack is a pickpocket, and not a common one for that matter. Los Angeles Superior Court Judge Richard Hayden revealed in mid-September that he had issued a warrant for Mack

* Fuero Yanki
In 1965 the U.S. landed over 20,000 Marines in the Dominican Republic to put down a revolution. The Dominican people are also seen fighting the world's oppressor.
November 11, 1971

* China
Felix Green's China captures the power of a fast-growing country. Much of his material was obtained from the China Film Corp. of Peking.
November 11, 1971

Madina Boe
This film documents the ongoing struggle of the people of Guinea to liberate their homeland from Portuguese colonialism.
December 2, 1971

The Case Against Lincoln Center
Urban renewal destroys a working class neighborhood to provide a cultural showcase for the ruling class. The film discusses the links between the problems of the city, and the forces of American imperialism.

* The place and time for these events will be announced. All others will be held at 7:30 p.m. in the Union South Assembly Room (Room 109).

because he failed to show up to serve one of his 20 consecutive weekends in jail. Both prisoners and guards were happy though that Mack did not report to serve his term.

Under the conditions of the sentence, Mack was told that he would have to have the mittens on any time he was in a public place during the next two years.

One thing Mack could not easily comprehend was the Judge's definition of a public place. To Mack every place, including the courthouse, is a public place, except his house.

Hayden knew very well that Mack was a well known pickpocket—at least the police records show that of Mack; but what the Judge did not know was the Mack has his self respect too.

Hayden did not think it humiliating but restrictive when he asked the pickpocket to wear mittens.

"The defendant (Mack) shall wear on both hands at all times when he is in any public place mittens which will prevent the independent movement of the fingers of his hands," the judge said.

"The mittens may have a thumb which is separately operable, but not permit the independent movement of the fingers of the hand."

Mack promised that he would wear the mittens and would serve the jail term. But the questions the police, the judge and the prison guards are asking now are: "Is Mack ashamed to go to public places with the mittens or is he out somewhere on duty?"

Rapping Session

FOR THE DEAD BROTHERS OF ATTICA

Should Governor Rockefeller be Indicted for Murder?

"THE KILLINGS WERE NOT JUSTIFIED. Mace would have served the same purpose, and saved lives. There could have been more coordination. The governor should have been on the scene to communicate with the prisoners and talk with the grievance committee. Troops should have been called out only after Rockefeller himself talked with the committee . . . I feel that he definitely made a mistake."

Such are the feelings of Mr. Jock Grant, resident of the Madison black community. Reporters asked him what changes should be made in the penal system.

G—"They should build prisons where 30-years to life prisoners have visiting privileges. Maybe they should separate the lifers from the first offenders. One of the inmates killed at Attica had only a three-year sentence. That was a waste! There should be higher prerequisites for guards and more integration. *Most of those police are masocists.*"

Mr. Ben Parks, also of the Madison community, agreed and gave reasons why we don't usually find more black prison guards.

P—"In the military, you'd always see a black outfit with a white officer. If black people were guards it might be different. It would create more jobs for black people at the same time. But most black men are not going to take a job as a prison guard. Isolated in those small towns away from a black community, he can't help but become a masocist!"

G—"The average man in prison has either murdered or conned somebody. A con man needs intelligence before he can con you. The penal system should put him on Huber Law, let some of them out to work and send in a part of that money to some institution.

These men should be educated while they're in prison. In the military, the schools come to you, you don't go to the schools. Some of those inmates become proficient in law. Look at the Soledad Brother (George Jackson). He wrote a book that is selling all over the country.

You have to respect the rights of others. I don't believe in that eye-for-an-



Mr. Ben Parks, owner of Ben's Barber Shop, and long time resident of the Madison Black Community.



Mr. Cliff Owens, University graduate student in Law



Mr. Billy Harris, University student majoring in Afro-American Studies.



Mr. Jock Grant, insurance salesman, originally from New York

eye business, but we need different kinds of judges. At 85 years of age, how can you expect a Supreme Court Judge to function."

P—"Somebody should tell the governor to stop going to so many \$100-a-plate luncheons and go to the prisons. He should go unannounced and without prison guards and wardens to get first hand evidence. The prisoners could talk more freely if the warden wasn't there.

When was the last time a governor visited the prisons? *Take Kastenmeir. He takes time out only so he gets re-elected.* Does he take the time out at any other time of the year to come out to the barber shop and talk to the people?"

G—"The governor should hire persons to help him."

P—"But we have so many people in those positions now. What are they doing?"

G—"The governor needs to set-up inspection teams, trouble-shooters. The way it's set-up now, it's up to the people to change things. Something must be done with facts. Officials get all this data, but they do nothing with their information. They should take time out to correct the problem instead of calling out the guards."

In another interview with black students, the students charged Governor Rockefeller with the same force, exemplifying a united stand by black students and the black community against the "legal aggressor" of black people. Billy Harris, an Afro-American Studies major, and Cliff Owens, a law student took part in the interview.

H—"To a statesman, everything is political, and we have to see the political ramifications of it. Because of money, no changes were made, just a tighter security. This is an institutionalized country, no more personal contact. The prisoner sees no possibilities for himself. Prison is designed to keep the community out. He receives no training outside of making license plates.

Gov. Rockefeller is more responsible than anyone else. *The prison guards are practicing an out-moded profession, while the prisoner is becoming politically expedient.*"

O—"The people have no legal authority to try Rockefeller. Only the state has the right to bring action against him. We can legally make a citizens arrest, and take him to a magistrate, but no magistrate would uphold that. *As a law student, I have completely lost faith in the legal processes of this country.*

Black people have to start realizing that all black people in jail are not guilty. Some of them just tried for a legal "deal" to avoid a longer sentence."

H—"The prisons are geared to de-humanize. The prisoner becomes data, information. At Soledad, the death rate is high, but you never hear about it. It's a retarding structure."

O—"It's desocialization. Prisoners end up telling time by weeks. They don't condition you to the life you'll lead when you get out. How can they rehabilitate prisoners, when there's no more of an inherent criminal than a capitalist."

H—"Oswald was supposed to be a liberal warden. But by the time he got in, things were compounded. Inconsistency keeps the whole cycle going, and gives you the economic basis for continuing the cycle. Eighty-five percent of prison money is spent on security."

O—"They are actually profiting from the prisoners themselves. It is profitable to keep people untrained, in prison and unemployed. Try to get prisoners jobs, they say you're flooding the market. How could you keep a man to clean the streets with a college degree. Capitalism's got to have poverty."

AIM OF AFRO-CENTER

"The UW Afro-American Center seeks to acknowledge and provide for the socio-cultural presence of Black students on the university campus; and develop and maintain supportive programs, activities and resources for the larger Black community in which all Blacks retain membership"

Taken from the Mission Statement of the UW Afro-American Center, this passage reflects the aims and objectives of this embattled organization. Issued in August of this year, the statement represents an effort on the part of the Center's leadership to, for the first time define its role as a minority oriented structure functioning in the midst of a "dominant white society environment".

According to Kwame Salter, Afro-American Center Director, "The ultimate objective of programming for this year is to begin to establish more direct lines of communication and cooperation between Black students on campus and the larger Black community of Madison."

"For too long, Black college students have remained aloof from the communities from which they came," Salter said. "A feeling of division has traditionally existed to the extent that a real sense of friction or antagonism or distrust or even hate is established."

"We seek to reverse this trend. To this end, we urge people in the community to involve themselves in the programs and activities of the center," he adds.

"We also encourage them to make input into the Center in terms of what their needs are and the manner in which we can best serve these needs."

"In reality, we find that we are combating the age-old problems of Town and Gown that have probably existed since the first university was established," Salter stated.

As a direct outgrowth of its Mission Statement, the Afro-American Center has embarked on a course which has resulted in a comprehensive expansion of programming. Where needed, old or existing programs are being restructured. Also, new areas of programming are being explored.

Existing programs or activities which are being restructured include the lecture and film series, the Kwanza Celebration and the Black Arts Festival.

According to Charlotte Wilhite, the Afro-American Center program coordinator, the lecture series is an attempt to provide some focus to a long standing practice; that of having speakers come here to just speak."

"Last year, for instance, we had Fanya Jordan, Angela Davis's sister; Rev. Albert Cleage from the Shrine of the Black Madonna in Detroit and Alex Haley, author of *The Autobiography of Malcolm X*. And of course we can't forget the Huey affair."

"The basic short-coming in each case was that the speaker came and spoke on some specific topic of interest to him and left," Wilhite said. "In most cases, it was not even known before hand what the speaker was to speak about. And when they left, their ideas left with them."

"The format was quite simple: They came—we saw—they left—we forgot."

"Students were not given direction throughout in terms of a focus on a specific aspect of the problems of Blacks in America," Wilhite stated. "The students had no means by which they could relate the ideology represented to the whole question of Black survival in this country," she added.

In attempting to give the lecture series on a specific thrust, a particular topic is advanced. Each speaker then addresses himself directly to that topic.

The focus for this year's series is What's Wrong With America: Problems, Causes and Cures.

"In doing this, we hope to change student response to speakers from the exclusive realm of personality worship, to a more desirable level of academic deliberation," Wilhite said. "The ultimate aim is to provide students with the means by which to draw their own conclusions regarding the question of how, as a Black individual, one should relate to American society."

"We have speakers from various persuasions throughout the Black community and we hope they will provide some insight into the positions taken by each of these schools of thought," Wilhite said. "By bringing these speakers here, we hope to expose students to the different moods which exist in the community—moods which do not necessarily oppose each other but represent the varying means that the Black man has at his disposal for dealing with the overriding problems of racism and oppression in America."

The first speakers in the series were Minister Louis Farrakhan national spokesman for Honorable Elijah Muhammed of the Nation of Islam, and Samuel Yette, author of *The Choice: the Issue of Black Survival in America*.

The remaining lectures are Earl Ofari, author of *The Myth of Black Capitalism* on Oct. 14; Sidney Wilhelm, author of *Who Needs the Negro* on Oct. 28; Sam Greenlee, author of *The Spook Who Sat by the Door* on Nov. 18 and Hoyt Fuller, managing editor of 'Black World' on Dec. 9.

At the end of the lecture series, a book containing the presentations made by each speaker will be compiled.

"This is so that individuals will have some tangible reference material to refer to after the speakers have left and the series has ended," Wilhite explained.

Closely related to the lecture series is the Afro-American Center's film series. The two are conducted on alternating weeks.

"Whereas the lecture series is directed more specifically at the problems of Blacks in America, the film series deals more with the extent of the universal oppression perpetrated by Uncle Sam," Wilhite said.

THE PEOPLE AND THEIR GUNS—a portrayal of the Laotian people fighting oppression—will be shown Oct. 7. FUERO YANKI—a view of the 1965 U.S. invasion of the Dominican Republic, and China—an expose on that vast nation—will be shown on November 11.

Also, MADINA BOE a documentary on the liberation struggle in Portuguese Guinea, and THE CASE AGAINST LINCOLN CENTER—a case study of the systematic destruction of a working class neighborhood—will be shown on Dec. 2.

The highlight of the film series will be the showing of the DEATH OF FRED HAMPTON. This film deals with the highly controversial circumstances surrounding the assassination of Fred Hampton, chairman of the Illinois chapter of the Black Panther Party, and Mark Clark, a Party member, in Chicago on Dec. 4, 1969. It will be shown Oct. 21-24.

On the first night, Harold Bell and Robert Satchel, both survivors of the ill-fated police raid, will be present to relate their experiences.

One program that is being repeated this year is the Kwanza Celebration. It will be held Dec. 5. Kwanza is a traditional African celebration of the new harvest that occurs during the Christmas season. Various activities such as display booths, performances and a cover-dish type feast are being planned.

"This year's celebration is being enhanced in that more participation by

Madison community residents is encouraged," said Charlotte Wilhite. "We hope to have a greater cross-section of groups performing during the one-day event."

A focal point during the celebration will be readings by nationally known poetress Sonya Sanchez.

One of the major programs sponsored by the Afro-American Center is the Black Arts Festival to be held Feb. 6-10. This activity is designed to focus on the contributions of Black to the arts. Well known artists and performers in the fields of poetry, drama and music will be appearing.

Nina Simone will open the festival with a concert in the UW fieldhouse on Feb. 6. Other artists appearing include poet Don Lee and Pulitzer Prize winning poetress Gwen Brooks. Plans are also being made to have a performance of the play NO PLACE TO BE SOMEBODY.

During homecoming week, the Afro-American Center will sponsor internationally renowned jazz artist Pharoah Sanders in concert in the Union theater. The concert is scheduled for Nov. 6 at 8 p.m. Tickets are \$4.00 and \$3.25 and will go on sale at the Union theater box office on Oct. 21.

The establishment of a course in Ethnic Science represents the most significant expansion of Center programming. Structured as an undergraduate seminar, the course is designed to give minority students a direct outlet for dealing exclusively with the specific problems of minority groups in America.

"The purpose of the course is to allow an individual the opportunity to investigate his or her special area of interest in the vast area of minority problems," explained John Smith who along with John Boarders originated the idea for the course. Both are graduate students in Cybernetics at UW.

"This individual can now come together with others who may have varying special interests but share a common concern or interest in the problems of minorities in this country," Smith added.

"By coming together with others who share a common interest, it is expected that a student would have a wider range of opinions and practical input in formulating solutions and strategies to eradicate the specific problem of interest to him."

Certain broad areas under which the specific interest of each student might fall have been identified. These areas include politics, industry, community organization and education.

Guest lecturers have been invited to talk on each of these areas. The lectures include Ted Mack, president of People's Brewery in Oshkosh; Marlene Cummings, Human Relations Coordinator for the Madison school system; Wali Siddiq, community organizer from Chicago.

Also, Lloyd Barbee, State Representative from Milwaukee; Jimmy Jones, chairman of the UW Dept. of Industrial Relations and James Baugh, Director of the UW 5-yr. Program will make presentations to the class.

"In cases where a student's special interest would not fall into one of the general categories that have been identified, efforts will be made to locate a lecturer who can benefit both the student and the class in that particular area," Smith said.

Another new program coming out of the Afro-American Center is a Revolutionary Arts Theater. The theater is styled as a repertory group and will serve as an outlet for students to express themselves through dance, drama and music. It is an outgrowth of the past "intermittent efforts" of some students to express themselves through these mediums.

In discussing the Center's programming for this year, Kwame Salter stated that,

"our efforts have centered on identifying those areas of interest to students and channelling our resources in these directions."

This comprehensive channelling of Center resources is reflected in the wide range of other activities which include a tutorial program, a newspaper and an intramural program.

"There are many other areas that should be explored," Salter said. "But because of the severe budget restrictions imposed by the university, we find that these areas must be passed over."

"In realizing our objective of establishing bridges of communication between Black students on campus and the Black community of Madison, we sincerely hope that people in the community will actively participate in Center programs and activities," he added.

"We hope also that people in the community will attend our lecture and speaker series and participate in the discussions following each event," Salter stated.

"We trust that in formulating programs here at the Center, we are addressing ourselves just as much to the needs of the Black community as we are to those of the students on campus," he concluded.

The Center's Mission Statement acknowledges the development of such programs as a Black Arts Festival and a Kwanza Celebration as a necessity. Such 'socio-cultural' activities are viewed as an inherent function of the Afro-American Center in addressing itself to the needs of Black people.

The Mission Statement, however, goes beyond this and defines a socio-cultural focus coupled with a definite political posture as being the ultimate objective.

The Mission Statement reflects the opinion that the Center cannot through the development of socio-cultural programs alone, adequately approach the "suffocating and destructive effects that institutional racism has on Black people."

"As set forth in the Mission Statement: 'To gear a program strictly towards cultural activities is to run the risk of relating more to cultural romanticism than responding to the objective reality of present day oppression.'"

COMMUNITY CONTACT

St. Martin House

The staff of St. Martin House, 1862 Beld St., has offered the use of their facilities to UW Black Students. The center offers classes in knitting, lingerie sewing, boxing and others.

St. Martin House is also sponsoring a Bazaar, October 30-31.

We encourage your attendance at these activities to build a stronger relation with our Brothers and Sisters on the South Side.

For further information contact Mrs. Miller at 255-1287.

South Madison Neighborhood Center

South Madison Neighborhood Center welcomes students to play basketball on weekdays 7:30 p.m.-10:00 p.m. and Saturdays 12:00 p.m.-5:00 p.m. Other facilities for pool, volleyball, etc. are also available. The center also has a reading room. For further information contact Phinus Horton, director, at 257-2606 or 257-6522.