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THE BLACK VOICE

Published by the Afro-American Center, The University of Wisconsin-Madison

INSIDE

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Weather FORECAST

WISCONSIN: Kwanza hits Madison. Heavy rain cleans the messy whitish snowy stuff on roads. A panorama of radiant black atmosphere gives a beautiful overcast to the Afro-American Center as brothers and sisters celebrate Kwanza (harvest) festival.

INDIANA: Cold and dry weather rumple the educational budget of Gary, Indiana. All finances dried out. School system that affects 85% Blacks, on the verge of closing down.

TENNESSEE: Cloudy and wet with snow and rain. Too damp to enjoy country music outside. Dry and thin air surround Nashville College's Financial Aid Office—just couldn't save for a rainy day.



"MOMMY, WHICH IS THE BOOTH THAT'S GIVING AWAY FREEDOM?"

"GIRL, NO ONE CAN GIVE YOU FREEDOM, YOU GOTTA TAKE IT."

PAMELA THE BEAUTY AND THE MASK

by Denise Quarles
Black Voice Writer

Do the names Pam Johnson or Tracy Taylor ring a bell to you? Did you know that these names belong to the same person? Well they do. Pam Johnson is a Black Journalism instructor here at the University. Tracy Taylor is the name she goes by while she is affiliated with WISM radio station.

Pam, who is originally from Evanston, Illinois, graduated from the University of Wisconsin in 1967, when she was awarded a Bachelor of Science degree and a Teaching Certificate in Urban Education. She received her master's in journalism in 1971. To add to Pam's list of credentials, she is now working on a Ph.D. in parapsychology. Interestingly enough she also functions as a housewife and mother.

There is no question of Pam's ability as an instructor or as a reporter or newscaster since she has a long line of experience with working with various newspapers, such as the Chicago Tribune, Madison's Capital Times and State Journal, among others. Radio and television also enter her past experience. She worked at WHA television as a hostess on a music special called 'Jazz Wisconsin Style.' And is at present employed at WISM radio as a news reporter and announcer.



PAMELA JOHNSON or TRACY TAYLOR. Whatever you choose to call her, the two names sound as beautiful as the person who goes by them. Both a UW Journalism teacher and a

Pam said in applying for her job at WISM she had some difficulty in getting it, not because she is Black but because

WISM radio announcer in Madison, Wisconsin. She is one of the rare persons in the Journalism profession—beautiful and proficient in the business.

she is a woman. She was told bluntly by her boss that he didn't want any women working for him. He eventually reconsid-

ered after looking over her resume and told her, "...if you'll try, I'll try."

Many Black students on campus who are enrolled in the School of Journalism and Mass Communication have Pam as their adviser. One of her jobs with the University is being Minority Counselor. Pam and other Black journalism students are now in the process of organizing a Black Journalism group whose main interest is recruiting more Blacks into Journalism. The group's other interest will be in getting experience in various fields of journalism, learning to make resumes to apply for all types of internships regarding journalism.

From Pam's own experience she is able to give all students advice that would be helpful to them in their pursuit of a career. She encourages Black students to enter fields of law, journalism, and education in order to fight the man on his level. Pam feels that while working in a place that is predominately white, a professional attitude must always prevail. "If you do your job, they'll respect you for ability." She doesn't feel you have to socialize with other employees to get over on a job. Pam adds that she encourages more Black women to go into journalism since the field is open.

CITY COUNCIL ON POLICE BRUTALITY

by
Wanda Washington

The City Council has overwhelmingly defeated a resolution requesting an investigation of charges of police harassment in the Black Community.

The resolution grew out of a press conference called by the Afro-American Center after reports by several Black students of unwarranted police agitation.

Police officials were invited to attend the press conference so that they could be informed of the incidents which had prompted it. They, however, chose to ignore the invitation and failed to attend. Consequently, Black Aldermen, Black students, and representatives of the Black community drew up a resolution calling for an investigation of the charges by the City Council.

Nevertheless, those efforts were without reward as Black voices once again fell on deaf ears. The resolution was defeated after Police Chief Wilbur Emery informed the council that no “specific complaints” (meaning no “formal written” complaints) had been made by Blacks to his office. He concluded his enlightening dissertation by praising his department’s community relations efforts.

It is ironic that “verbal” complaints which manifested themselves in urgent pleas by Blacks for a mere confrontation with police officials for a discussion of the issue at hand and an objective analyzation of certain police officers’ performance of their duties could have been dismissed so easily because of the absence of what city officials consider to be a “formal” complaint. It is stunningly asinine to assume that the urgency of an issue should be determined by the “formality” in its manner of presentation. The important thing should have been the fact that an “awareness” of the issue had been created rather than “how” that awareness had come into existence.

Yet, Blacks have been historically depicted as beings whose actions are dictated by emotion rather than by reason. This situation clearly illustrates that attempts by Blacks to be diplomatic and to settle issues through intelligent and rational means are often unrequited by the shallow, narrow-minded, dim-witted men to whom citizens, in their naivete, bestow the confidence of “public trust”.

POLICE PARANOIA OF COMMUNISM

Posted on the bulletin board at the Beloit Police Headquarters is a constant reminder to all policemen on the evils of communism. Simply by asking for a copy, officers will kindly xerox this old clip-out from the Washington Herald for your information:

If you think most of the problems that beset the world and our nation today just happened that way; if you think it is a natural trend born of the modern age; if you think that it will suddenly all dissolve when we, the people, get tired of being bothered, then read an excerpt from a file on “Communist Ruled for Revolution,” published before 1919! The file was obtained by the armed forces in Dusseldorf, Germany. These were the instructions issued to those who were to bring about world revolution: “A. Corrupt the young, get them away from religion. Get them interested in sex. Make them superficial, destroy their ruggedness. B. Get control of all means of publicity and thereby

- (1) Get people’s minds off their government by focusing attention on athletics, sexy books and plays, and other trivialities.
- (2) Divide the people into hostile groups by constantly harping on controversial matters of no importance.
- (3) Destroy the people’s faith in their natural leaders by holding the latter up to contempt, ridicule and obloquy.
- (4) Always preach true democracy but seize power as fast and ruthlessly as possible.

(5) By encouraging government extravagance, destroy its credit, produce fear of inflation with rising prices and general discontent.

(6) Foment unnecessary strikes in vital industries, encourage civil disorders, and foster a lenient and soft attitude on the part of government toward such disorders.

(7) By spacious argument cause the breakdown of the old moral virtues of honesty, sobriety, continence, faith in the pledged word, ruggedness.

C. Cause the registration of all firearms on some pretext with the view of confiscation of them and leaving the population helpless.”

This quite definitive treatise was first given public notice when it was printed in the Bartlesville, Oklahoma, Examiner-Enterprise. Printed but no one gave it much thought. Just fifty-one years later those who were given the plan of attack can check full 100 per cent success in their efforts. We are sure there is now another such set of instructions, going on from where these left off. This time past history presents full reason to be concerned, if not completely frightened. Your enemies are patient but thorough. Your greatest enemy, however, is your disregard of the danger signs.

QUESTION: Are these methods of mass terror being used on the world’s people by
A) Communist
B) United States Government

UW SICKLE CELL DRIVE

by
December Fourth Movement

Sickle cell anemia, a genetic disease affecting mostly black people in this country, has become a bulwark against white racism for liberal elements, ranging from the Ladies’ Local to the president of the U.S. President Nixon has tapped the popular consciousness by setting up a new federal sickle cell disease program. On May 12, Nixon named a deputy director of the National Heart and Lung Institute as coordinator of the program, and requested a six million dollar-a-year budget from Congress. Most of the funds have reportedly been “earmarked for white friends in the South, part of the Southern strategy for 1971.” But Nixon is not the only one who would use sickle cell for oppressive ends.

Here at the UW Medical Department, cadres from the December Fourth Movement were intent on finding an agency from among the university’s numerous medical service programs that would provide sickle cell screening tests for Black people in the Madison area. After bureaucratic buck-passing from one doctor to another, we received an interesting commitment from a Dr. Azen of the Hematology Dept.

Dr. Azen will at any time give free sickling tests to approximately 100 black people in exchange for samples of their saliva. He is connected with the Dept. of Genetics, which is currently examining the differences in parotid fluids among “population groups.” Parotid fluid consists of proteins in human saliva.

Dr. Azen examined the parotid fluids of white subjects, and when last contacted, he had acquired samples from 10 black subjects available in the hospital area. When asked if his research was connected with a cure for a disease, he said, “No, we’ve noticed a difference in parotid fluid among population groups, you do mean races?” He muttered, “Ah—yes, races.”

By sucking on a demon drop, and donating samples of your saliva, 100 lucky black students at UW can receive free sickle cell screening. There is no other free sickle cell testing available at the university.

Not only would you be finding out if you carry the sickle cell trait, but you would be helping your country to refine another method of ethnic-biological warfare.

COMMENTARY

A number of exciting and important musical events, which should have had a direct influence on the Black student community on this campus, transpired within the past two months. McCoy Tuner and his quartet, Freddie Hubbard and his combo, Merry Clayton and her group, and Howlin’ Wolf performed. To many they are simply groups which you either are or are not interested in, but in reality they represent much more than that. They are a representation of all that Black people are, an integral part of all our existences, expressing through their music, all the trials and tribulations we’ve ever experienced, and the Black student community blatantly rejected them. The audiences were not only predominantly white, but frightenly, overpoweringly white. The Black force, energy and appreciation which most definitely should have been present was unfortunately busy elsewhere. The time has long since arrived when we must set certain priorities as far as who we must support regardless of how complete our knowledge is of what a person or group is about. Our musicians have had to survive by the graces of the Man and in an age where supposedly Black consciousness and awareness is on a level which, at no other time in our history, it has ever been (or so we’re told), we can no longer afford to let any of our cultural channelers obtain and sustain their existence, their survival, from whites.

Why is it that a dance or a party or any other necessary, yes, but basically trivial function, can draw our undivided attention and participation, but a real cultural, spiritual, and meaningful upliftance such as McCoy Tyner provided can go almost completely unnoticed? Why is it that “The Murder of Fred Hampton” an electrifyingly, powerful film, one which

should have been mandatory for every Black person in Madison to see, could draw a larger white percentage of viewers than Black; and the argument cannot be used that the white population grossly outnumbers that of Blacks, for only if every Black attending the university had exposed themselves to that viewing could that rationale be used. We must realize that we are forcing our creative brothers and sisters to turn away from us for their much needed solace, and we will find if we don’t act immediately, we’ll no longer be wanted as appreciative audiences. And don’t think our presence is not missed; our expressors of Blackness are always aware of our non-support, our non-interest in their expression and it hurts because they are expressing for us, about us, and we aren’t even aware enough to be there to interpret and respond to that expression. We aren’t even concerned enough about their messages to take a few hours of our “precious” time to listen to them. But complain about how honkie audiences think they understand jazz and blues and funky “niggah” music, yes there’re plenty of complaints about their inability to understand. But how much do we really understand if we’re not there to receive their knowledge? How much do we understand if we reject them, consciously miss their never to be repeated again concerts, in order to do some irrelevant, unimportant thing? We had better wake up to what we’re doing to our creative artists because it won’t be long before they will have disappeared from our glances and then we’ll feel the hurt they felt each time they called out to our rejecting ears.

Victoria Meek
Black Voice Cartoonist

OFARI DESTROYS ILLUSIONS

The author of *The Myth of Black Capitalism*

The author of *The Myth of Black Capitalism*, Earl Ofari, speaking on UW campus, Oct. 14, 1971, destroyed many of the illusions which Americans hold holy. The author addressed himself not only to the interlocking problems of internal imperialism but also international imperialism. His analysis like that of Lenin nested on the fact that imperialism is the dominance of finance capital. Again and again he pointed out the relationships of the “Have Nations” dominating the underdeveloped nations.

The second part of his analysis was for

the most part aimed at internal problems faced by the working-class in this country. Where in the imperialistic model of world dominance the same analysis holds true on the working-class micro-level in this country.

The third and final part of his analysis appeared to nest on the relationships of black and white workers in this country. Mr. Ofari feels that with the given conditions which black people face as a working class there is a vital need for a strategy which includes the white working class.

APPLY EDUCATIONAL CONCEPT TO PROBLEMS

by
Monk Teba
Director, Northern Illinois Community
Center

The educational concept is in essence a statement acknowledging what we conceive education as being. It is a concept which was produced through the definition we use to define education, that is by applying the concept to prevalent problems, as opposed to generalization. We understand that if education, the process of learning, defining, discovering, and developing, is to be socially productive to the people, it must be committed to existing reality. Through development the changing of that reality, let's say, from unjust to just, is in the people's interest.

Recognizing that we are oppressed by the institutions of oppression which were established to *maintain* oppression, we see that our freedom is not a dream, not a heaven-coming concept, but that our freedom is defined by our actions. We must work for freedom, we must inact freedom. We must take an unjust world, a freedom denying world, and change that reality, to make it a just and freedom acting world.

However, before reality can be changed on any level, it must become an initial act of education. Education must become aware of reality-of what exists, how it exists, and how it can be changed for oppressed people. The educational process must be a process of self-awareness to reality.

The educational concept, if understood, concerns smashing the myths and surrealistic, idealistic metaphors surrounding education. Education as defined by the discipline of institutions cannot be so easily tossed aside as irrelevant to the liberation process of our people. It can however be defined as a contributor to

the anti-freedom process, and the institutionalized attempts by the oppressor to maintain the bondage of oppression through new and inconceivable means.

We have learned that certain schools in this society use dual perceptual methods to obtain a uniform result. For instance, many Black students are either subjected to an authoritarian method by the school or they are subjected to liberalized freedom without conception or scientific guidance in their interests. Either you are over-worked or you are under-worked, but never do you work as a self-consent to your development. One reason the student is denied self-consent is that the desired uniform results are in the interests of the oppressor. The desired result is absolute control over the student as a person and as an object to be used in the continuation of oppression. Either you can participate in the oppressive dehumanizing process, that is developing more and better methods of oppressing people, or you can fail, flunkout and be relegated to the reserve (well-guarded) forces to be used like stored objects.

This is what the institutional machinery produces. It produces what the oppressor needs, not the oppressed. So recognizing what we must as a process of development inact upon our reality to act out freedom, we must have an educational concept that is consistent with and part of our liberation process, our freedom action.

This is what our educational concept is about, it is about the process of freedom, of development. It is conventional only in the sense of originality, in the sense of recognizing that we are in a constant state of change—and that changing reality is our conventional task.

Letter on Judges

Dear Brothers & Sisters,

When a Black man goes to court he should never let the words "fairness, impartiality", or even "hope" enter his head because none of these words apply to his case.

I strongly urge Black students here in Madison to attend some of the trials at the City County Building. If you cannot attend, look into some of the past jokes carried on in the name of justice by judges and D.A.s with feces filled minds.

The District Attorney, a probable aspirant to the position of Imperial Wizard of ??? spends most of his time figuring out devious schemes to get his claws into as many Black students as possible. The judges sit in anticipation, eagerly awaiting the D.A. to lead Blacks into the slaughtering area.

Understand brothers and sisters that the D.A. and the judges do other things besides attend ??? meetings. The judges practice giving severe sentences to Blacks without breaking into a self-satisfied smile. The D.A. practices trying to look dignified while wondering how many nigras he has to off before he gets his merit badge from the president.

Dane County Carnival Court is a place to enjoy yourself. Enjoy yourself while listening to a tin coated voice reading out the people before you, enjoy yourself wondering if the judge trying your case is "fairer" than the other animals in the judiciary zoo. Smile when the tin can echoes your name off the list reads your crime and drops it in front of the honorary idiot and district fool.

An added experience is the feeling of hopeless frustration you get when you

hear Judge Asinine who has to read the time of day tell you that you don't know the time of day because he doesn't. The way these clowns go through the legal routine to tell you "I got you where I want you now niggas," is pathetic.

My charge against the judiciary is not discrimination. Discrimination is an anachronism used by the white man to tell us he doesn't believe in it. We don't even have the privilege of being discriminated against, we must first exist. In the eyes of the judiciary system, we are a figment of their imagination that must be gotten rid of.

Do you feel that Attica and Soledad are so far away? So you rationalize not fighting against the system's injustice because there is nothing you can do? I suggest that Black people get it on before it gets on them. Maybe the judiciary has not affected most of you directly, but give it little time. Without checking out what's happening the magazines and other news media (sp) give us a picture of the injustice, the system is busy putting us in the picture.

Many Black people dismiss doing anything about the job being done on them because it's hard to beat the system. I say forget about the rest of the system for the time being, start at the bottom of the swamp with the puppets at Dane City Building. The first step is to become aware of what's going on down at Kangaroo Court. The next step is to expose the racket to other people. Remember that since we are Black we have very few rights, to begin with, but we should make the effort to learn of the rights we do have.

Jean

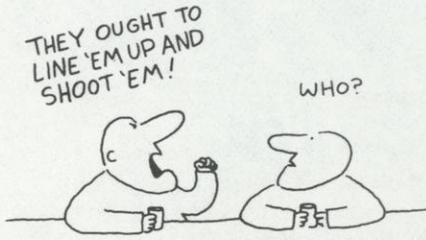
IMAGINE

The photograph below with the caption, was printed in the *Social Service News*, Vol. 5 No. 2: Summer 1970, published by the Division of Social Service, the American Lutheran Church, 422 So. 5th St. Minneapolis, Minnesota.



"Teacher says the floor's to jump on and the bed's to sleep on. An' if'n we jump on the bed, th'n we sleep on the floor. C'N I SLEEP ON THE FLOOR???"

What *The Black Voice* is asking the editor of the *Social Service News* is: How Do You Sleep?



THE NIGGERS, LIBERALS,
LONGHAIRS, JEWS,
REPORTERS,
INTELLECTUALS,
RADICALS, AND
BLEEDING-HEART
POLITICIANS.



Telephone Inquiry for Pee-Eye-Gee

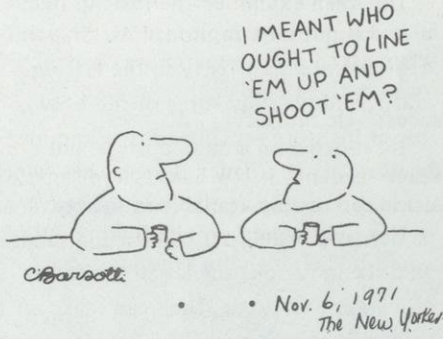
Many readers of our last issue telephoned to know the meaning of Pee-Eye-Gee, which was mentioned in our report on police brutality. A pee-eye-gee is a low-natured beast that has no regard for law, justice, or the rights of people. A creature that bites the hand that feeds it; a foul depraved traducer, usually found masquerading as the victim of an unprovoked attack.

UNCLE IDENTIFIED

In our volume 2, number 1 issue, we notified the public of an "Uncle Negro-phobist who has been victimizing black people in the Union. Uncle Negro-phobist has since been identified by our readers who have demanded that we reveal his name.

Originally from Chicago, Uncle Negro-phobist is the owner of combination book store and restaurant in the Madison area.

In his fight to "get over", Uncle Negro-phobist has allowed himself to become a tool of his own oppression. He ranks with the villains, in the truest sense of being a capitalist: a scavenger, who would sell his own humanity for profit.



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KWANZA FESTIVAL

Calendar of Events

JOY TO THE BLACK

by
Ron Williams
and
Ted Johnson
NEIGHBORHOOD

Residents of Madison's Black community are busily preparing for the second annual Kwanza Festival, a joy to the neighborhood, to be held the weekend of 10-12 December.

The festival is sponsored by the Afro-American Center in conjunction with the South Madison and Wil-Mar Neighborhood Center, along with the St. Martin House. The Kwanza celebration originated in Africa, (the word Kwanza meaning first fruits) where at the end of each year members of any community would get together and celebrate their peoplehood, a successful harvest and the end of a year of hard work.

The Kwanza celebration will feature music, big feasts, the arts and people giving unto others gifts. Kwanza is a true part of the African cultural ancestry as much if not more than Yom Kippur is to the Jewish, St. Patrick's Day to the Irish or Oktoberfest to the Germans.

Just like last year, this year's Kwanza will be held over a three day period, however, a bigger effort is being made this year. Black business, national celebrities and more other features are expected to draw over twice the 500 persons attending last year.

Also featured this year will be a community food feast. All those in attendance get an opportunity to sample the best of soul cuisine in a giant buffet. Like at Black Expo, Black businesses and organizations will have an opportunity to display and disseminate information and even make sales. Throughout the festival, prizes will be given out. These prizes were donated through the courtesy of some local establishments of the general business community.

For entertainment such big names as Aretha Franklin and the Staple Singers have been considered. The site of the various events will take place (relative to its nature) at the South Madison Neighborhood Center, Wil-Mar or the St. Martin House.

Joe Jackson, of Joe's House of Sandals will put on a fashion show that will demonstrate his artistry in the leather-crafts, and possibly some of the boots on sale at his store on Gilman. Joe and his assistant, Dick Chadek do their best work on such articles as vests, pants, hats, jackets and coats (not to mention sandals!), all done in various shades and textures of leather and suede. Dick can make all these pieces for anyone who is interested, check it out, cuz it will definitely be worth your while to see.

Will Cunningham of COMPARED TO WHAT, women's shoe boutique will be on hand to display some of the shoes and boots that have made his business stand out far above the other merchants on State Street. Mr. Cunningham felt that his major contribution to this year's Kwanza should be to advise other Black people who might wish to have their own business. For those of you who are planning to attend Kwanza, make sure to catch both of these displays and more important . . . PATRONIZE YOUR BLACK BUSINESS-ES . . . BUY BLACK.

Friday through Sunday, December 10, 11, and 12th.

Date & Event	Place
Friday 7-11 p.m. Opening Show Kwanza Opening Presentation Gospel Spectacular Food Display	Wil-Mar Center
Saturday 10 a.m.-5 p.m. Exposition on Black Businesses and Organizations Craft Shop Art Exhibit	311 State Street



FESTIVAL IN TOWN. Kwanza celebration rocks Black neighborhoods, as there is dancing, feasting and joy to everyone.

Rehearsals have occupied a major part of the time of both organizers and participants.

THE CELEBRATION WHICH UNITES AFRICAN COMMUNITIES-KWANZA

Saturday 4:30 Basketball Game	Red Gym (Armory)
Saturday 7-11 p.m.	Tentative Location Elm Drive Commons Gordon Commons Center
Local Talent Dance, Singing, Drama Poetry Reading, Bands	
Sunday 2-6 p.m. Smorgasbord Dinner Art Exhibit Craft Shop	Southside Center

Santa Clause is a white myth. Christmas has turned into a capitalistic materialistic holiday and New Year's is an excuse to party. Some of our people still look at the Christmas season as a religious observance where gifts are given from the heart and not for selfish reasons (what will I get in return), but fact is the matter is that Black People have become so thoroughly programmed into its materialistic society that they are blinded and cannot see themselves or the spirit from which true brotherhood stems . . . "a knowledge of self and kind." We have become so wrapped up in sending Christmas cards, running the gauntlet of the shopping crowds, cooking, scrubbing and preparing to party that we totally misplaced the cultural theme from which we derived "togetherness."

Kwanza (a word meaning "first") is a celebration which brings our people together at the end of the year in acknowledgement and exultation of our collective achievements during the year.

Kwanza represents the life and deeds of our forefathers in Africa and through an examination of these things, we can thus become aware of ourselves. Today when we talk of community control and owning our own we are touching upon the full meaning of Kwanza, thereby touching our cultural and ancestral background.

Land! ! and the food, materials for clothing and building that were yielded from the land were extremely important things to our people in traditional Africa. The land did not belong to one or two people but it belonged to the community as a collective body and all the efforts of the people in the community were towards building and especially to the growing crops.

The community worked hard to harvest their crops and when the crops were harvested, they used them as they saw fit, this they decided for themselves.

The celebration which followed after the harvesting of the first crop (which entailed the threshing, milling, storing of the grain, the making of drinks from other grain and fruits, the making of thread and cloth from the cotton and other produce) is called Kwanza and is a tradition in Africa.

During the festivities a lamp, which is called "mishumaa" is lit every day for the duration of Kwanza. The Kinara (lampholder) holds seven lamps which represent our ancestors. Each of the lamps are reflections of certain principles pertaining to traditional African society.

1. UNITY—Ujima
2. SELF-DETERMINATION—Kuujiichaguha
3. COLLECTIVE WORK AND RESPONSIBILITY—Ujima
4. CO-OPERATIVE ECONOMICS—Ujamaa
5. CREATIVITY—Kumba
6. FAITH—Imanj
7. PURPOSE. The kinara is placed on a straw mat called a mkeka, which symbolizes tradition as the foundation on which everything rests.

On the last day of the festival the activities of the community are brought to a climax and the feast (Karimu) is held. At the Karimu, the people bring gifts representing the fruits of labor of our people and the "sharing" of presents among one another, especially the children who are rewarded for their achievements during the year. This is when the community gets together collectively and makes plans for the next year to benefit everyone in the community.

Kwanza in traditional Africa was a time in which the people in the community came together as a community to fully enjoy being alive and together. They did not celebrate just to be celebrating (PARTY FOR PARTY SAKE) but they celebrated for a purpose. They came together to celebrate being together after working, struggling and building TOGETHER.

Black people are traditional Partiers (we party "HARD", always did). In traditional Africa, Black People parties (celebrated) around principles, unity, self-determination, collective work, co-operative economics, creativity, faith and PURPOSE. What do we party around today? The need to get out on Friday and Saturday nights" . . . An alleviation of the frustration of a work day week or just a frustration period? . . . Maybe we say we just want to be around people (people we never mingle with at any time) . . . Maybe it's because we are out looking for . . . someone, males are looking for females and females are out looking for males? . . . Or could it be that sometimes we don't really know why we PARTY?

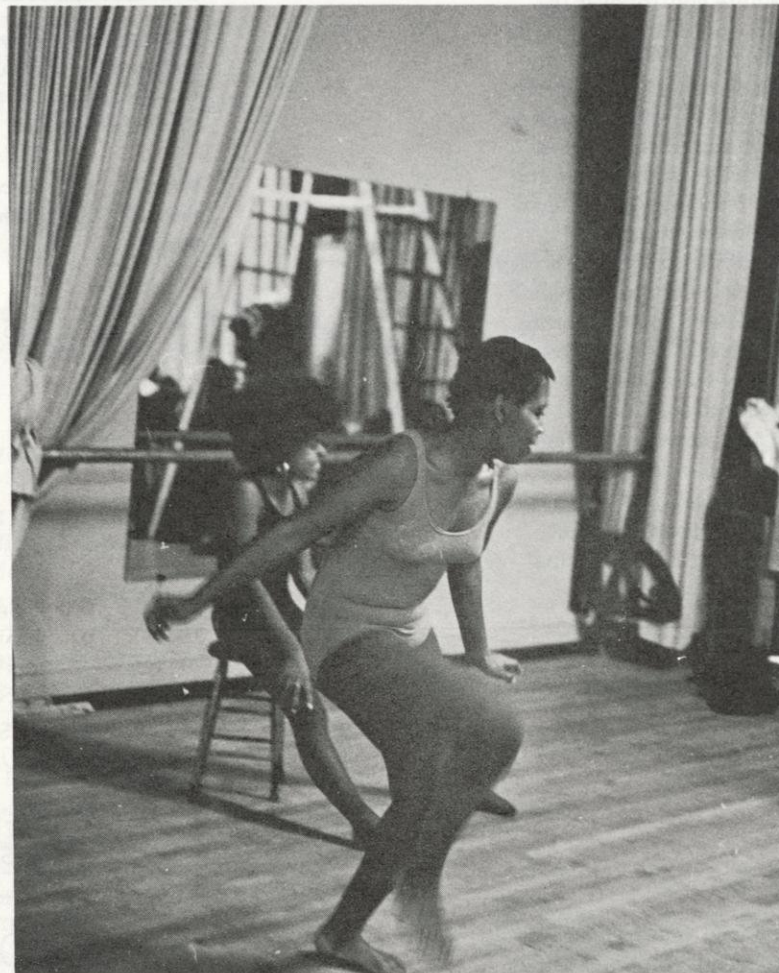
You may wonder why the words TOGETHER and PARTY were emphasized so much, but perhaps we can find some meaning in those two words. With an additional four words PARTY TOGETHER for a COLLECTIVE PURPOSE.

The meaning of Kwanza can provide a new purpose to our reasons for partying today. Once we realize that there is a great need for Black People to work, struggle and build together, our partying (celebrating) may take on a stronger meaning.

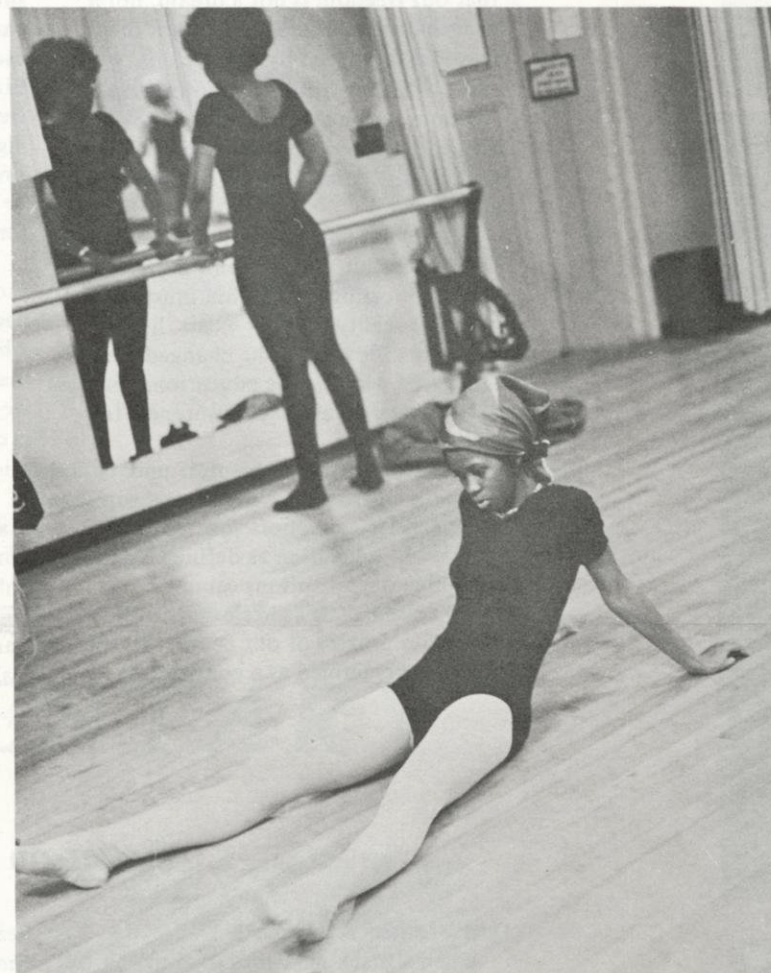
We must begin to replace the accepted programmed values of a society that was not built for us, with values that relate to us and Kwanza can be a means of doing that. If you're ready for the change that we need so badly as a people . . . try adapting the value of Kwanza . . . unity, self-determination, work and responsibility, co-operative economics, creativity and PURPOSE this year.

Start with yourself, immediate family and friends first. If you're not ready to change and you just want to exist with an excuse to have a good time . . . think about what was said . . . Santa Clause is a white myth. Christmas has turned into a capitalistic materialistic holiday and New Year's . . . an excuse to party—without a COLLECTIVE PURPOSE.

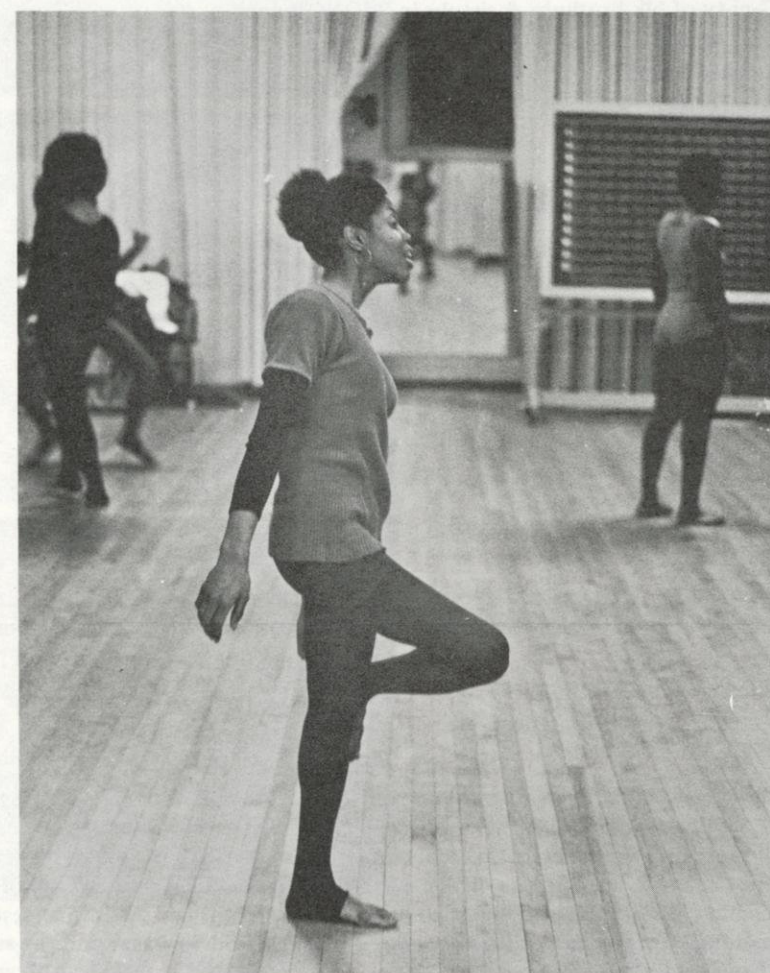
PHOTOS BY T. A. SNEED



Left . . . Madree Hargons . . . Right . . . Bonita Cornute



Joy Anderson and Jean Collins



Sandi Burrell Left, Donna Jones . . . Right, Cheryl Murson



Charyn Simpson with hands on the hip.



Hmm . . . hmm . . .



Left, Donna Jones Right, Cheryl Murson

POET'S CORNER

Apology of a Brother

Black woman i think i owe you an apology
if only you'll forgive me for distorted
vision and unbalanced wishes
at one time sister the amount you meant
to me didn't amount
what i saw in you through processed hair
and alligator shoes reflected
my processed mind programmed by pepsi
commercials and 'white only signs'
you knew me like no other then and i
told you to go to hell
i said i wanted white thighs
but you'd do
i made you do
you had to do
because white thighs were few and far
between

i couldn't recognize Black love then
what in the hell was that
mama was old and wrinkled always making
me do something stupid like to
to school or eat or sleep or take a bath
and you
you were always telling me to be to try
to be to do to try to do
now you knew i didn't want to hear that
s . . t especially when i thought
me was the thing pimping and hustling
and carryin on
so what did i see in you
you were trick turner sparring partner
my unwanted old lady slut hoe
sister you were my bitch . . . that's bitch
with a small b
i told you my mind was processed

well baby it took some time but my hair
ain't straight no mo it's just
as nappy as those japs with they fists
balled up we used to talk about
remember
as my hair goes so goes my mind sister
and what i put you through is
the first thing i want to rectify
i recognize with your help now Black love
and that makes for Black pride
pride you were always telling me about
baby how could i have been so blind not
to see what is me where i came
from and what i am in you

the truth sho does hurt don't it

Black woman you walk and talk with the
rythm of a distant drum that
pulsates energy power and stolen regal-
ness amidst what i thought was
beautiful and can now only act as a drab
backdrop for what is beauty
Black girl who colors the spectrum from
camel tan to three shades
darker than midnight you're tough you're
slick you're as militant as me
and twice as mean
but you're gentle in your ways with me
an educator in love
a wolly headed queen with brilliance in
your eyes springtime on your
breath and always a "where you been
nigger" to greet me
mama even looks different to me now

who is raquel welch

since then i have come of age an age
an age i will mastermind
and u will have made possible

i know you now and need your ebonizing
strength to fortify my efforts
sister of mine you are one fine strong
Black Bitch . . . and that's
Bitch with a capital B

forgive me

j.w.

4 U Langston

blk man be-4 yo time/
who came from "poet lowrate"/
in the midst of . . ./
/i want 2 be white/
/2/
blk prometheus of . . ./
right-on
2 u unknown stepping stone 4 . . ./
nikki/ leroi/ richard/ james/ eldridge/ don/ claude/ john/ sonia/
2 Xpress the depth of the dynamic soul of a nation within a nation/
4 u langston/
4 u/
because u langston/
/u/
langston u/
because u 1st took the soporific white mnd & OPENED it 2 me & mne/
/u/
poured the strength & DIG-ni-ty of blk bruthuhs & sistuhs in-2 IGNOR-ance
/& said/
/TAKE NOTE/
/so/
2 u/ 4 u/ because of u/
i say/ we say/ they say/
u don't ever have 2 look dwn & wonder y we r looking up/
/langston/
/it's 4 u/

by
j.w.

WHO NEEDS SIDNEY WILLHELM

by
Obirin African

On Thursday, October 28th, Sidney Willhelm, author of *Who Needs the Negro?*, spoke at the Humanities Building as part of the current lecture series sponsored by the Afro-American Center. Willhelm maintains that the situation for Afro-Americans has reached the point where America plans for their genocide.

The core of his thesis is that racism is institutionalized. It has a life of its own and exists independent of its creators by being a self-perpetuating system. Racism, Willhelm says, does not strictly, if at all, depend upon economic exploitation. Hence, even if economic conditions were the same for blacks and whites, racism would not be eliminated. To be sure, there was a need for the Peculiar Institution. There is not, however, any further economic need for the negro. According to Willhelm, machines have to a large extent replaced the need for exploited labor.

Through the use of such words as genocide, two-legged animals, nigger here and nigger there, Willhelm asserts that what occurred for the American Indian will occur for the American Negro. Even these pseudonyms are indicative of the relationship the two groups have to Euro-America. The Vietnamese are brought into the analysis of systematic genocide, for they, too, would not be complacent in the face of immoral behavior and the disrespect of humanity and rights.

Added to the militancy exhibited by blacks, the majority of whom are enslaved within the depressions of the cities, is the fact that their situation becomes more critical. The reality is astounding drug addiction rates, grossly insufficient employment, high infant mortality, and crime. Afro-Americans without an economic function, but their caste status is a sore in the American society. Genocide will be the natural product, particular-

ly in view of the increase militancy.

Willhelm insists that the case is closed. It is inevitable that blacks be reduced as the Indians were. Because of this dialectic condition blacks should either go home and hang themselves, or live from day to day until the axe drops.

For some of the blacks having this game run down on them, a rather significant feeling of hopelessness pervaded their thoughts. As his encore, Willhelm rubbed his balls by gleefully reading a description of a white child in the supposedly not distant future, learning what became of the cities and the negroes who once were contained in them.

Basically the analysis Willhelm presents is viable. He gives an adequate picture of the decadent mentality of Euro-Americans who take pleasure not only in destroying, but in the method, as well. Even the passionate use of "nigger" and "brute" show the focus of Willhelm's pleasure. Thus, the description includes him, or only him, and forces us to realize that we the hunter must destroy the beast who enslaves us.

There are some obvious gaps in Willhelm's thesis. Indeed the same blue-eyed devil reigns. Willhelm only uses data which makes the situations similar for the three groups of people, however, while not emphasizing that the only thing in common is the enemy. On the one hand, though there may be similarities of tactics, the indians were beaten, yes, but the Vietnamese fight on.

Also, the emphasis of Willhelm's thesis is on the victim rather than the perpetrator of the misery. From a different standpoint, the same information could be given and a different reaction be received. To be sure, the modern methods of war that the Euro-American uses are disturbing to know. They reflect his psychosis, though, and not the ability of others to

at last stop him. Verily, the Afro-Americans have a long history of resisting. In the 1940s Margaret Walker cried out, let a second generation full of courage issue forth! Our African ancestors faced the Middle Passage and the subsequent aftermath; the American Negro, endured city riots against their person and two thousand lynchings between 1900 and 1930. Surely having come this far to freedom in this wilderness of wild men we do not stop saying we mean mean mean to be free!

What must our Season be, which starts from Fear? Obviously our survival is our struggle; a struggle for self-determination or acceptance in America, but nevertheless, a struggle which is a natural counterpart for the survival of whites; i.e., racism. We just happen to be in the belly of the beast, causing him indigestion. He schemes on getting relief and still being able to digest. We build up defenses to his medicines, to suggest that the war taking place between whites and blacks is a process in its operation. The outcome surely depends on our awareness of what is occurring. To allow a slick cracker to upset a handful of blacks already distantly removed from the plantation, is of no great consequence.

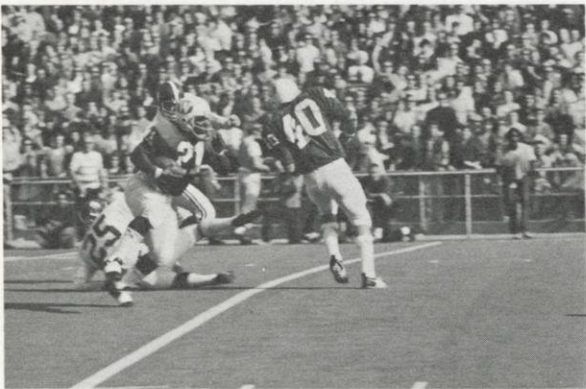
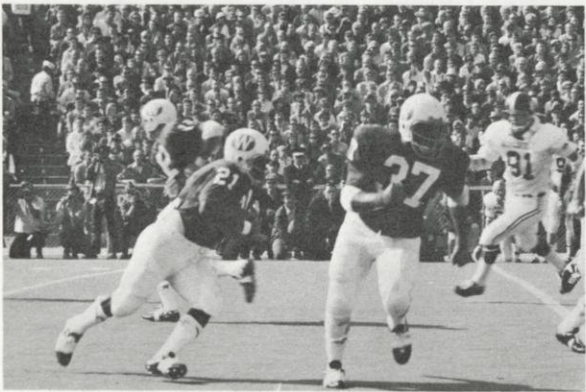
If we must compare ourselves to other peoples who have and do confront the common enemy, let us be careful in our comparison to take into consideration all similarities as well as all dissimilarities; all defeats, as well as all beginnings towards ultimately providing him with enough ulcers to kill him.

Willhelm was one crusader speaking the language of many others. The data he provided was incomplete; the solutions, inadequate. The black revolt has been a the American Negor. Gwendolyn Brooks admonishes: Live and go out. Define and medicate the whirlwind.

by
Ted Johnson
Black Voice photographer

ROADRUNNER FERGUSON

Though the Badgers have had their ups and downs all season on the football field, one of the brightest spots in their over-all play has been their successful ground game. Led by Rufus "Roadrunner" Ferguson Wisconsin's All Big Ten halfback selection this season, the Badgers compiled a 4-6-1 overall record. Roadrunner established himself as one of the premier backs in the league this season. Rufus is noted for his flamboyancy which definitely permeated throughout the stadium. Every time he did the shuffle. I asked him one day what the idea was behind the shuffle "I just wanted to create some type of unity between the fans and the players on the team and that's how the shuffle came into being." The "effervescent" Roadrunner not only delighted the huge crowds that came to the home games he also broke five of Wisconsin's major records, here are his record breaking contributions to the Badgers performance this year: he scored eighty points surpassing the old mark of seventy-two, scored thirteen touchdowns, rushed for over 1200 yards in one season, broke the two year rushing record and also carried the ball more times than any other Wisconsin player in history. That's enough talk



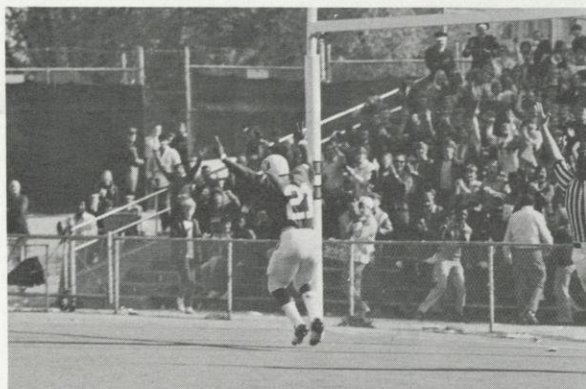
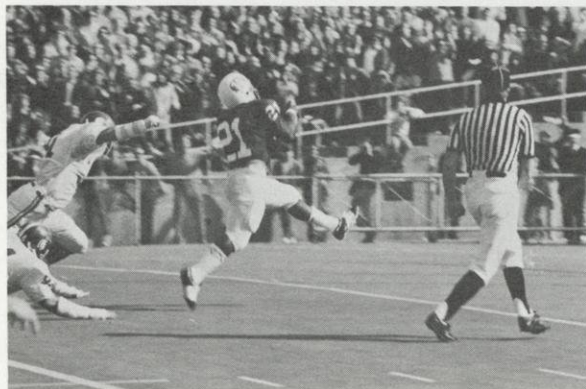
about the man, let's check him out in action against Michigan State and Eric "The Flea" Allen, because the next series of pictures show why Roadrunner is destined to become Wisconsin's all time leading ground gainer:

Picture 1) Road takes hand-off from QB Neil Graff, as the "A Train" prepares to block.

Picture 2) A defensive back from Michigan State closes in . . . and Road spins off leaving him in the dust where he belongs

Picture 4) Another man tries to stop him and gets smoke brought to him too . . .!

Picture 5) And in the end zone we have latest dance . . . the Roadrunner shuffle . . . right on, Road ! ! ! !



PRO BASKETBALL IN MADISON

PHOTOS BY TED JOHNSON

Pro basketball has returned again to Madison. The world champion Milwaukee Bucks played host to the Philadelphia 76ers at the Dane County Coliseum in mid-November. The game also marked the homecoming of one of Madison's former citizens, brother Al "Tree" Henry (picture 1) who was the 76ers' first round draft choice in 1970. Philly provided a constant challenge for the Bucks but as most of the people who attended the game expected Kareem Abdul Jabbar easily led the Milwaukee team to another hard fought victory.



Picture 2) Jabbar awaiting the Philadelphia attack takes his position under the Bucks' basket.

Picture 3) As the Philly fast break materializes, Jabbar shows how intimidation can make your opponent loose concentration, as he steals a pass intended for the 76ers' 6 foot 10 inch center Dennis Awtry. (Picture 4) final score Milwaukee 125, Philly 114.



Mrs. Jewell Anderson, who is Black, is yet another victim of racist employment practices. She was an employee for Martin Luther Home for emotionally disturbed children for two and one half years until August 12, 1971. On this date, Mrs. Anderson was terminated from her services as child care worker at the Home. She was fired on the spot by her supervisor, Frank Chase, with no prior warning. The staff of Black Voice feels this incident out of thousands should be brought to the attention of the masses for various reasons. Pick yours.

Black Voice: How exactly were you hired by the Home?
J.A. I was an employee of the state prior to a party which I attended and was solicited by Frank Chase there.
B. V. How exactly were you told of your termination?
J. A. I was approached while I was working on the afternoon of Aug. 12, 1971, by my supervisor, Mr. Chase. He asked me to come into his office to talk about termination. I asked him does that mean I'm fired. He simply said yes.
B. V. Did he tell you what grounds you were being fired on?
J. A. Yes, he said I didn't write an evaluation of him, and myself. He also said that I was too permissive with the girls I was working with.
B. V. What was your reaction to the reasons he gave you? Do you think they were valid?
J. A. The reasons he gave me were all too general. Any member of the staff could have been fired on those same grounds.
B. V. Did he give you any previous notice of termination?
J. A. No, I was fired on the spot.
B. V. What was your next step? Did you try to appeal?
J. A. First I went to Rev. Wright and told him my story. He called Mr. Chase and was told the same thing I was told. Mr. Chase did however, ask Rev. Wright for suggestions which, to me, seemed that he was nervous about what he had done.
B. V. Did this change the situation?
J. A. No, I then went to Mr. Salter and sought his advice.
B. V. What did he do?
J. A. He went with me on my first appeal.

B. V. How was his reaction?
J. A. He also said that the reasons Mr. Chase gave were no grounds for termination. He then began seeking professional advice from the local NAACP, Lloyd Barbee and others.
B. V. Has the situation changed any yet?
J. A. No, I still don't have my job back. Lloyd Barbee is still investigating. Mr. Salter and I are continuously writing letters, appealing and pointing out where they are wrong, but they still have a negative attitude.
B. V. Do you think the Home is fair in its dealing with the staff?
J. A. For the most part, the staff is responsible for hiring new staff members and the supervisor is responsible for firing staff members. In my case, pressure was put on one social worker. As a result she was responsible for my being fired. I don't think this was fair because I was never told that my work was not satisfactory. In fact, I was told by my supervisor several times that I was doing a good job.
B. V. How do the other staff members feel about you being fired?
J. A. Some of them feel it is wrong and are on my side.
B. V. Do you feel the Home is fair in all its dealings with the children?
J. A. There are instances that I have been told about and some which I have witnessed that I feel are wrong in dealing with emotionally disturbed children.
B. V. Would you care to have some printed?
J. A. I see no reason why they shouldn't. There is an initiation of new boys to the home called the "Royal Flush" which is condoned by the staff. Some boys are even beat up by the staff.
B. V. What exactly is the "Royal Flush"?
J. A. The new boy's head is dunked into the toilet and the toilet is flushed while the head is in there. The staff thinks this is good for the boys.
B. V. Are there any others?
J. A. There was a Black girl, Denise Robinson, whom I worked with who liked to read literature by Black revolutionary authors. She was told to stop reading her books. This same girl owned an Afro wig and wore it on shopping trips with white social

workers. She was told by one child care worker to stop wearing it because she didn't want to be seen with Denise when she had it on.
B. V. How did Denise react to this?
J. A. She came to me very upset and told me about it. Eventually she ran away from the Home and was not accepted back. I felt this was wrong because there was an incident where a white girl ran away approx. 15 times and was accepted back.
B. V. Have you been involved in any incidents where race was brought up?
J. A. Oh yes, I was called Rastus by a staff member in front of children. This upset me but rather than start something in front of the children I walked away to hold my temper. There have been several instances where I have been referred to with racial names and phrases. When I

ask those at fault why they persist in doing this, I am told that these names I'm called are meant affectionately.
B. V. Have you ever told your supervisor of any incidents that you told B. V.?
J. A. I speak up continuously at staff meetings on these issues. They still remain.
B. V. Are there any more Black staff members at the Home or any other Black children?
J. A. There are a couple other staff members that are Black. There have been two Black girls since I've been there and no Black boys.
Black Voice, with the help of Mrs. Jewell Anderson has presented you with the facts. Now it is up to you, and the reader, the masses to deal with this and future incidents like this.

RAPPING SESSION

PHOTOS BY: TED JOHNSON

INTERVIEW WITH:

Dolores Wells, Student at East High

Kathi King, Student at East High

Pam Adams, Student at Malcolm Shabazz

Cheryl Rains, Student at Malcolm Shabazz

Gerri Griffin, Student at West High

In an unprecedented interview with black high school students, discussion included views on their respective high schools, their futures, the "man", Churches and religion, and a special message to black people on the Madison campus.

Is there any division among black

students from the different schools? **P. A.** - The only difference is between schools, not the black students themselves. At Malcolm Shabazz, you go anytime you want. It's your responsibility.

C. R. - It's all messed up at Malcolm. We have a black school within a school. What we want is to have all black teachers. If we are to be miseducated at all, we feel that it should be by black people.

P. A. - White teachers don't make you want to learn. They come in and say, "I don't feel like teaching this class today." The white teachers want to teach black students because they feel we need it more than white students. They are condescending. They have tried to force integration on the black students, but we have our own room, and we make them respect that.

Is curriculum structure a problem?

P. A. - No, structure is not the problem. The problem is that most teachers are white. At Malcolm we do have a survival class, that teaches us how to cope with society as black people.

D. W. - We have a Black Studies class taught by a black teacher at East.
G. G. - At West, we're on the road to improvement with the formation of the Black Student Union.
K. K. - Students from all the high schools worked together all summer to get the Black Student Union together. Black students learned how to respect each other.

What are your feelings about an all Black high school?

P. A. - I would enjoy attending an all black high school.

D. W. - Most Black parents in Madison aren't ready for it.



Cheryl Rains G. G. - There are good and bad points. Being around black people, you learn more "coping" skills, how to deal with people. White schools have more educational facilities like good labs, plays, no rats and roaches, etc. But learning should be an all around process, not one-sided either way.

How do you relate to black university students?

P. A. - One positive way university students could help us is by offering tutoring services in languages, math and sciences. In the past, sisters on campus and in the community haven't been too friendly with each other, fighting over dudes and all. But this year I've noticed more participation and togetherness.

D. W. - One message I would give to black students on campus is that after they get their education, they should come back into the black community and put more into them than they got out.
K. K. - That's right. There's got to be a time for togetherness so black people can better their communities.



Gerri Griffin G. G. - The black experience is unique. A Pole can change his name, but we can't change our skins. With the black skin comes a certain responsibility; that of always being right.

Do any of you attend Church?

P. A. - I do sometimes, at St. Paul Ame on E. Mifflin. They used to talk only about religious themes, but now they discuss current issues that are happening to people. It's funny, but our parents work from nine-to-five everyday from Monday to Friday. Church is the only time they really relax, and get a chance to think about things. It's like the Church is the only industry Black people have. But we don't even own that; we pay rent to the "man". The thing is not to be afraid of the "man". He's really afraid of us, trying to play "Joe Rockwell" (a mercenary comic book character—all muscle, no brain).

QUESTIONS FOR SISTERS

by
Charlene Harris
 Black Voice Writer

The purpose of the sister's column is not to tell you how to think but to ask you to think about some issues that are related to your everyday life and will affect your future, lifestyle, and your meaningful existence. Making value judgements is not the name of the game.

The topic for this issue is education. If you are already in college have you ever asked yourself why am I here? Are you here because you want a B.A. or B.S. to insure a good job, are you interested in advanced education, were you offered a scholarship, are you looking for a husband, or is it that college is the natural step after high school?

Because our society is both education and marriage oriented none of the above mentioned questions are unreasonable. You may even find that one or more are applicable to you personally.

Let's initially deal with the orientation towards marriage. When did you stop thinking that marriage was the ultimate goal in life for a female or do you still feel that it is? Now by no means am I

knocking marriage. But what I am questioning is the idea that some females think they will be less than a person if marriage isn't in their future.

Do you remember playing with dolls as a child and having your imaginary husband come home from work? Do you remember when some of your girlfriend's first started getting married after high school? Ask yourself when you came to college was marriage in the front of your head and education in the back!

Now on the otherhand if education is in the forefront what are you doing in that direction. Are you playing bid when you should be studying? Are you more concerned with who your date will be Sunday than passing your exam Monday. Again I am not knocking the numerous social outlets that can exist. I am only asking if you are concerned with short term or long term goals. Are you trying to be a professional student or would you like to graduate in four or five years?

In other words now that you are here what are you going to do?!