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Volume 2, Number 6

THE

Tuesday, March 28, 1972

THE BLACK VOICE

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

Blacks -



Photos and montage by T. A. Sneed of The Voice

Weather FORECAST

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WISCONSIN: Fair and sunny. Mass media rain through rooftops to bedrooms; presidential primary exposes the Wisconsin mind. Sickle-cell Anemia radiates from next *Black Voice* issue. Watch out brother, you can't even own a disease to yourself;; white families are now known to have Sickle-cell Anemia too. You dig?

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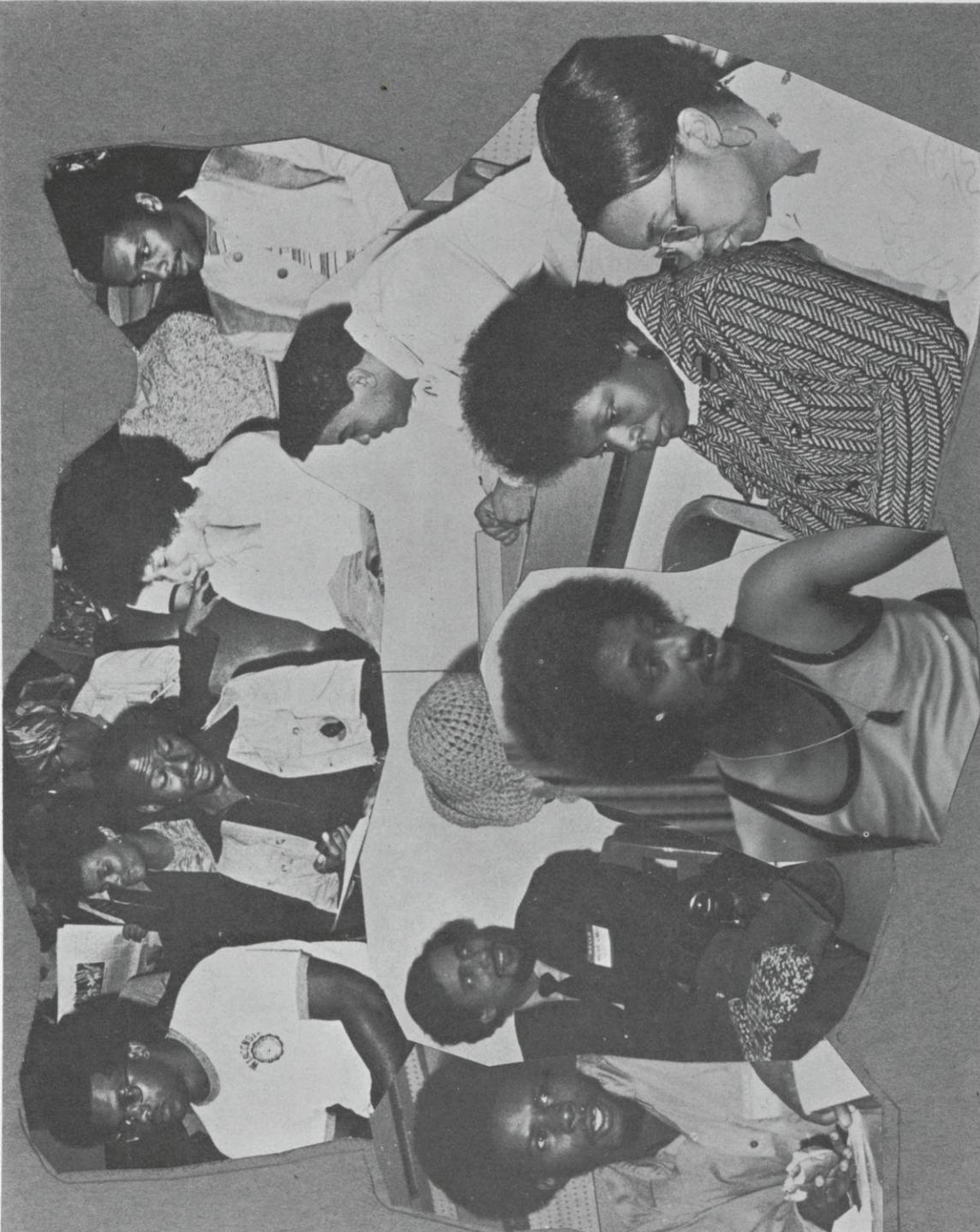
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BLACK COMMUNICATORS COMBAT ISSUES

by Jean Collins, Ferdinand Fiofori,
Ted Johnson, Victoria Meek
of the Black Voice

Black communicators, 800 strong across the nation converged on Washington D.C., March 3-8, unveiling a two-edged sword by participating in the National Black Communications Conference and the Congressional Black Caucus hearing. Seventeen delegates from Wisconsin represented the Afro-American Center's Communications Section, and the UW School of Journalism

Howard University, Washington, D.C. was the setting for the first annual conference of the National Black Communications Society, (NBCS) March 3-5.

"Black people have spent most of their lives fighting the struggle of self-hate that every institution in America teaches. By promoting Black pride through the use of Black journalism, we can provide an antidote to their psychological self-destruction. Until we make communications reflect our reality, liberation will remain rhetoric."

This speech, entitled "Role of the Black Communications in the Liberation Struggle," was delivered by Tony Brown, executive producer of Black Journal and Dean of the Howard University School of Communications, to the eight hundred delegates.

The first two days of the conference were dedicated to speeches and panel discussions. Among the speakers are such prominent guests as Samuel Yette author of *The Choice: The Issue of Black Survival in America*; John Woodford, editor of "Mohammed Speaks," and Tom Johnwon, writer, "New York Times." The presentations centered around devising methods of obtaining stronger university among Blacks in communications, and establishing a national organization of Black communicators. The result of these would hopefully result in the perfection of a communication system throughout the Black world.

The final day of the conference saw the formation of workshops, to discuss pertinent problems of Blacks in communication, a Black film festival and adoption of a constitution.

It was the general consensus of the conference participants that Black communicators have a responsibility which cannot be shirked and that is, to use the media to politically educate the people. The potential of the communication media is extremely great and the importance of gaining control of communication systems is self-explanatory.

One of the most positive and beneficial things to come out of the conference was a plan for the formation of a Black news service which would allow us to obtain information from *our* sources as opposed to our present system of obtaining information from AP or UPI. Needless to say, the formation of this service, in a perfected state, will be a long and involved process; but it was the overall opinion that it could be done.

A constitution, drawn up by the Howard University faction of the NBCS was submitted as a skeleton for a national constitution. The constitution would concern itself with laying out the aims of the society and providing a structure for the society which in turn will provide it with direction.

CAUCUS HEARING

The Black Caucus hearings in Washington, D.C. March 6, 7th and 8th, were held under the chairmanship of Congressman William Clay (D-Mo.). The purpose of

the hearings were, in Clay's words, ". . . to focus national attention on the news policies and employment practices of white-controlled media as they affect the Black community. The investigation dealt with the exploitation of Blacks and other minority groups at the hands of a racist media.

An example of the racism suffered by Black people was cited by Samuel Yette, a witness before the Black Caucus. Yette worked for "Newsweek" until he was "released" after writing his famous book *The Choice*. The example was: "In the mid-1840's, the state of New York was embroiled in the issue of whether free Black men ought to be permitted to vote. One of the most influential papers in New York . . . was the New York Sun, which slogan was: 'It shines for ALL'.

But the Sun was running a series of editorials encouraging an end to Negro suffrage. William. A. Hodges, a free Black man, wanted Sun to publish an article protesting the Sun editorials. The Sun refused to publish his letter unless they let it run as a \$15 paid advertisement. But even more important than this injustice was the Sun editor's reply to Hodges: 'The Sun shines for all *white* men; not for colored men.'

Another example is that cited by Ernest Dunbar, formerly of *Look* magazine. In his testimony he covered the case of Earl Caldwell, reporter for New York Times, who was subpoenaed by the federal grand jury of California to testify behind closed doors about the Panthers' activity.

Caldwell, who had covered much of the Panther's activity refused to violate the trust placed upon him by the Panthers. By refusing to become a spy against his people, Caldwell lost the "support" of the *New York Times*.

Indictments against the media from most of the twenty-three witnesses were damning. Figures subjected in reports gave written proof of the deep-seated biases. The Washington editor of *Mohammed Speaks* Lonnie Kashif was angry that not a single Black reporter or journalist was allowed to accompany Nixon on his trip to China even though the *Speaks* was ready to pay the \$7000 necessary for the trip. Also, there are 199 licensed television stations and over 471 radio stations as of February 1, 1972 (data from Federal Communications Commission tables), of these there are only *two* Black managers of public radio stations and no Black manager or decision making figure in the television area.

Representative Clay whose statement was read by Rep. Louis Stokes (D-Ohio) presented the conclusions of the three-day hearings. He stated that he and other members of the Black Caucus would call for a national task force of Black media workers and elected officials who will investigate and eliminate discriminating and racist practices in the media. Watchdog committees will be established to deal with the challenging of licenses and filing law suits.

The hearings, which followed the three-day conference sponsored at Howard University by the National Black Communications Society, were part of the historic movement of Black people to reevaluate the media and its effects upon their lives.

UW Afro-Dept. Relevant to Blacks (?)

by Sam Spralls
of the Voice

It is an historical fact that major structural changes in America come about as a result of rebellion. When the British began to neglect their American colonies in the middle 1700's it was the Revolutionary War that evaded taxation without representation. The 1960's saw massive race riots that gutted Detroit, Milwaukee and other big cities. There were a lot of changes made that year. There was even talk of a War on Poverty.

In the late 1960's it was the college campuses that turned dreams into realities and realities into harmless nightmares. It was during this era that the Afro-American Studies Dept. was formed at the University of Wisconsin. Faculty and students worked together to coordinate its courses with the life style of the Afro-American student.

After talking with Prof. Charles Anderson of the Afro-Studies Dept., and Kwame Salter of the Afro-Center, this reporter surmised that the original objective of the Afro-American Studies Dept. was to add relevancy to the black students' U.W. education. But it is interesting to note the variation in their concepts of what is relevant to black students.

Prof. Anderson, who teaches Race, Science and Technology, believes "in order to raise your status in the community you must be able to master science and technology." He also feels black students are not working up to their full capacities. When asked why this happens he replied "I don't know, perhaps those with brain power are not using it." Upon hearing this a flash of the stereotype of a shiftless, lazy, watermelon eating Negro passed through the mind of this reporter. Then the professor made the statement, "Blacks

can fail Black Studies just like anyone else," and that brought me back down to earth.

Kwame Salter, Director of the Afro-Center, clarified the situation of black students viz-a-viz Black Studies to a greater degree, stating that the Afro-Dept. is just like any other department, only painted black.

The same gap in communication that exists in the "Anglo" oriented departments is present in the Afro-American Studies Dept. Perhaps in this lies the answer as to why non-majoring blacks taking courses in the Afro Dept. do not fare as well as they could. Many blacks enter an Afro course feeling confident they can take the subject hassle-free, only to find out (oftentimes too late) that it is not tailor made to them, as the name implies.

At this point, we should begin to question what really is relevant to Blacks. For example, how can a black engineering student find relevancy in studying science and technology when Industrial Relations statistics show that the average black college graduate earns about the same amount yearly as the average white high school graduate. In order for the sciences and technology to be relevant to the Black, he must be confident that after he has mastered these concepts he will not have to run twice as fast as his white counter part to get half as far.

In other words, relevancy is a question involving the total economic structure of this society, of which Afro-Studies, or any part of the university system, can either be developed into a relevant solution to the real problems facing black people, or exist as another dated stumbling block in the path of Black Liberation.

Journalism Minority Students Organize

by Obirin African
of the Voice

The field of journalism and mass communications, as well as other professional fields, is in need of talented, qualified Blacks, Chicanos and Native Americans. Very few minority group members, whether for lack of interest or whatever, have gone into mass communications. At the school of Journalism here in Madison, there are approximately thirty minority students enrolled under the JBA or journalism classification.

Partly as a result of the small number of minority journalism majors, MSJA—Minority Students in Journalism Association—was formed. It was formed to interest, develop, and educate more minority students in the areas of mass communications such as broadcasting; advertising, public relations, magazine journalism, and reporting.

Originally established as a workshop where students could smooth out their problems in communications or discuss other hang-ups, MSJA now has plans of expanding its community services. Under the supervision of Pam Johnson, journalism instructor, the association will serve in the capacity of a review board for local and university papers. Because of the problems non-minority journalists have in regard to cultural aspects of minority members—especially blacks—students from MSJA will write and review articles dealing with minority group members.

In addition to writing and reviewing articles, students will conduct activities as recruiting minority group members from local and near-by high school to enter the journalism program. This will be done in an attempt to introduce more minorities into journalism and mass communications.

For Whom can WisPIRG Function?

by Obirin African
of the Voice

The Wisconsin Public Interest Research Group (WisPIRG) is a proposed, non-profit corporation to be owned and operated by students in Wisconsin, and funded with student fee. (WisPIRG promises to be the typical pressure group that continually pops up in the Great Society. A full-time professional staff will support the student organization.) A similar Nader-style enterprise is already operated in two other states. In the case of Minnesota, MPIRG had some influence on legislation for snowmobile regulation. Any of your own a snowmobile.

Typically, the sores in America call out healers and healers to the healer. New jobs, therefore, are constantly created, and the sores always remain.

The defects in America: exploitation, discrimination, environmental abuses and institutional indifferences, are the product of people's thinking. Either people change their way of thinking (and, hence eliminate the above problems) or the problems will continue to operate as though they have a life of their own. More decision-makers do not seem to be the solution. These additions merely continue to placate the masses and continue to avoid the issue.

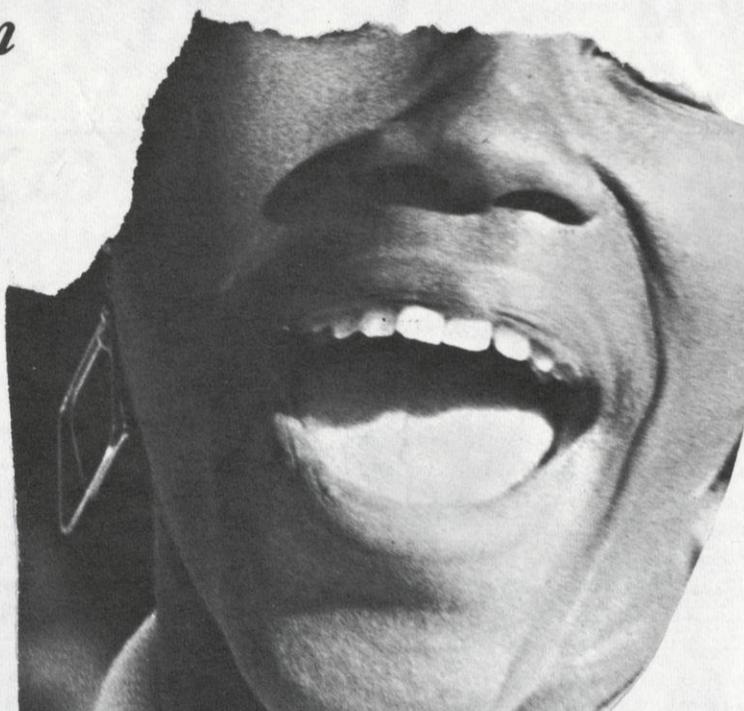
The very structure of America is perverted. If one works for change within it, he has to use the channels within it, thus supporting the status quo. The particular political process, democracy, is a brutal life. Ask your mama!

If WisPIRG wants to be, so be it. But not on student fees. This is an abuse of those too apathetic to request a rebate (as the proposal suggests) and an insult to those who have to *involuntarily* produce the fee, only to turn around and spend (any amount of) time getting a rebate. (The proposal does not take into account those students whose tuition and fees are paid by agencies, etc.)

WisPIRG is in the interest of some of the public, but *not* all of the public. The defects in America considered earlier make up a neat package that is representative, to be sure, but nevertheless deceptive.

If WisPIRG wants to attack racism, the individual organizers need to begin with their own attitudes and those of their peers and families. Many black students on just this campus, coming from all over the country, can confirm that this most liberal of states is the epitome of racism in this country.

Let WisPIRG get their funding elsewhere. If it gets funded through student fees it is as liable as the Federal government collecting taxes for an illicit war.



Photos and montage by T. A. Sneed of The Voice

Letter from Prison

Brothers & Sisters of
the Black Voice

I hear you echoing through the cold night of the wilderness calling unto me.

The above address is that of the Wisconsin State Prison at Waupun. I'm there. The above lines of greetings ring more true in many respects than most people know. This place is like an enclave, a lost and lonely spot surrounded by a foreign country, a wilderness of mindless, heartless foreigners. But isn't that all of Amerika outside of our own un-owned few blacks.

The greeting came to me as I sit here trying to find the words to let y'all know how much I'd enjoyed reading *The Black Voice*; January 28th, issue, and how much I would like to receive *The Black Voice* every edition. And I'm sure many of the brothers here would like to read the happenings of the brothers and sisters on campus and the Afro-Am Center there.

Most, many of us, are of the same age as some of you. Here as there I'm sure there are Vietnam veterans, draft dodgers, and high school dropouts. Today's black youth trying to better themselves for the future of a people, our, Black Folks. We here are trying now after other ways have failed, to improve ourselves and prepare ourselves for the tomorrow we'll all have to build. The educated and the ghetto school product. The successful politician and the excon will all have to work together if we are to reach our goals. Here in this cave it's hard as hell for a brother to keep up with what is truly happening out there.

Yes, we do get newspapers, magazines and sometimes good books, though few, dealing with the times. Your paper *The Black Voice* will be well received here I'm sure, but along with that how about a program of true communication between our educated Black youths and society's black dropouts. We will have to work, and move together if we as a people are going to raise up off our knees and progress as

a people. A true communication program of weekly letters, or monthly correspondence that could give us all a chance to exchange ideas, concepts, and ideologies as well as information about these changing times.

We here will be more than willing, but we cannot improvise or initiate such a program. Perhaps you brothers and sisters can through the Afro-Am Center, or the school itself if we must. The sociology class, our future black sociologist I'm sure would like to know why in a state where 15% or less of the population is Black, fifty percent, sometimes more, of the prison's population are. We have also the black psychoanalyst, psychiatrist, and psychologist students who may care to know the thoughts and ideals of the black convicts, if we'll have to go through the system. Think about it, the brothers here can use the contact.

Will be awaiting The Black Voice. Your Brother, "Kilu Ajabu" Daniel Robinson. P.S. I'm sure the brothers and sisters there can come up with some better ideas on how to get a project like communication going between the brothers and sisters on the campus there and the brothers here.

Bro. Daniel Robinson

Cairo Crisis

Greetings Brothers & Sisters:

The Black students at Illinois State University have committed themselves to work hand in hand with the United Front to inform and stimulate others to move in a positive direction towards eliminating oppression.

As a stepping stone in support of the United Front, we are attempting to establish a communication system to inform black students of various universities and colleges about the Cairo "crisis." In addition, we are striving to maintain a continuous feedback on crises which are detrimental to black communities of other colleges and universities. Therefore, we are suggesting that you support the United Front by requesting tapes concerning the Cairo "crisis." We also would like you to broadcast and print up the information that you receive from Cairo.

We must remember that the Cairo situation may not be in our community but it does affect us.

Please respond.

Sis. Glenda Malone
Sis. Marquita DeBerry

Bro. Demetri Fisher

Les Williams
National Black United Front
Central Headquarters
Box 544
Cairo, Illinois 62914

Editorial CRUCIAL TIMES

It should be evident to every Black student here at the University that these are crucial times for all oppressed people. The role, then, for those of us who attend white institutions of higher education is therefore defined by our inherent ties with the larger Black struggle across this country.

Subsequently, we are duty bound by our mere existence to apply appropriate pressure, wherever necessary, upon this previous non-relevant and non-responsive educational system. In this way we can transform it into a viable functional body for the liberation and survival of Black people.

To make our views, our questions, our problems, and our protests known on every conceivable level of university administration is essential. In this way our goals can become reality.

We as students must become more aware of our situation and organize to improve it. The Afro-American Center and the Afro-Am Studies Dept. are our vehicles for this organization and improvement. The Center is more than a mere social gathering place with nine-to-five office hours. Its activities last semester included the Black Film Series, the Lecture Series—"What's Wrong With America? Problems, Causes, And Cures," and KWANZA. It is currently involved with the People's Organization of Wisconsin for Ethnic Resistance, a statewide organization of Black, Latino, and Native-American students.

Through the combined efforts of a growing number of concerned people, the Afro-American Center has become an effective and necessary tool for dealing with problems confronting Black students with regard to the administration. It exists for and is about Black people. Become involved! At least become aware.

AFRO-CENTER, Vortex for Students

by Wanda Washington
of the Voice

"To get a GOOD job, get a GOOD education"—this was the imperial message of the sixties. This admonition struck many a nerve as thousands of America's young people flocked to the doors of her colleges and universities. Included among their ranks was a significant number of blacks, disillusioned by the poverty and deprivation which accompanied life in the urban ghetto. These blacks sought the knowledge and skills deemed essential in combating the indignities to which they had been forced to submit.

Armed with a newly aroused black consciousness, a knowledge of a pride in themselves and their heritage, and an acute sensitivity to the forces in society which had shaped their destinies, they found themselves infiltrating institutions from which they were socially and culturally alienated. While they sensed inadequacy of the universities in providing for their social and cultural interests, blacks began to demand campus institutions of their own to serve that purpose.

Mass demonstrations, class boycotts, and heated protests inevitably were successful in convincing university officials across the country of the value in establishing such institutions. This recognition crystallized in the formation of Afro-American centers on a number of predominantly white campuses.

One such demonstration in 1969 resulted in the birth of the Afro-American Center at the University of Wisconsin in Madison. The center, housed in an old three-story frame building at 935 University Avenue, has become the focal point for black students at the university. While no one doubts that it has been effectively serving many of the needs of black students, conflicts of opinion arise when seeking to determine the Center's primary purpose for existence.

SOCIO-CULTURAL CENTER

The University administration views the Afro-American Center as essentially a socio-cultural institution for black students. Paul S. Ginsberg, Dean of Students, recognizes the need for a well-rounded education and maintains that "there is more to the university than just classrooms." "Culture," he says, "is important and this is the function of the Afro-American Center."

He holds that because blacks are estranged from existing socio-cultural institutions on campus primarily because there has been such a wide disparity between the experience of blacks and whites in this country, they may feel apprehensive and may become mentally dispirited when confined to a

situation where their cultural interests are constantly ignored.

Ginsberg sees the Center as a counter balancing agency, "a place where a black student can be comfortable with his peers," where he is free of anxiety, and can feel relaxed and carefree without "being threatened." Recognizing that other campus minority groups may be the victims of the same kinds of anxieties, he proposes that such institutions are desirable for Chinese, Indian, Chicano and all other minority groups on campus.

POLITICAL FUNCTION

Kwame Salter, Director of the Afro-American Center also recognizes the socio-cultural functions of the Center; but he sees those functions tempered by the Center's political framework. To provide for the socio-cultural needs of the students the Center sponsors films, musical concerts, drama, art-exhibits, and lectures which have relevance to the black experiences.

Nevertheless, Salter feels that the Center's function transcends the purely social and cultural. He holds that "to gear a program strictly towards cultural activities is to run the risk of relating more to cultural romanticism than responding to the objective realities of present day oppression." He says the Center has a "political" function which carries an obligation to act as a "political gadfly that is tireless in its effort to encourage the University to live up to its lofty intellectual commitment to social development."

The Center's political direction is geared toward creating within black students an awareness of the forces which are capable of influencing and/or determining the positions of black people in American society. Consequently, all programming at the Center emerges from a context of political relevance. "Through our programming," Salter says, "we intend to encourage and promote analysis that increase our knowledge of how we are oppressed, to discuss and formulate ideas around alleviation of this oppression, and to actively move against oppressive conditions."

To achieve this aim the center supports existing black political agencies in the community like the Madison Urban League, National Association for the Advancement of Colored People, Neighborhood Youth Center, and the Welfare Rights Organization. Salter feels the Center's functioning without being cognizant of its political role would be self-

defeating and would make its existence meaningless and reactionary."

CENTER'S IMPORTANCE

Most black students see the Center's purpose as encompassing all three functions—social, cultural, and political. While some students view the Center as "a place to hang" or the spot to go to "see what's happening," a great number of them see it as being the most important institution for them on campus. As most of the social and cultural events sponsored by the Center get overwhelming support and highly favorable responses from them, a great number of students actively participate in its political programs.

Whether attending conferences at neighboring universities, political workshops at the nation's capitol, working with small groups in the local black community, or merely correlating political activities for other students on campus, they are intricately involved the Center's political activities.

Regardless of which function is determined to be the most important, the Afro-American Center has emerged to become a significant entity in the lives of blacks at the University of Wisconsin. The question may arise "Is the Afro-American Center a permanent or transient institution?" It is obvious that a primary determining factor is whether or not University administrators will continue to give it financial support.

INADEQUATE FUNDS

Both Ginsberg and Salter agree that many of the Center's present activities are greatly limited because of the inadequacy of funds allotted by the administration. The apportionment of funds in the future may to some extent determine the direction the Center will take. But, perhaps the Center's existence (as well as the existence of all other such centers throughout the country) will be determined to an even greater extent by society in general.

As long as two cultures exist simultaneously in America, the smaller will tend to be submerged in the background while being overshadowed by the larger predominant one. Hence, black students on university campuses will continue to demand institutions of their own with which they can identify.

As long as blacks continue to have "peculiar" needs that cannot be met by existing socio-cultural institutions of the university, there will be a need for the Afro-American Center.

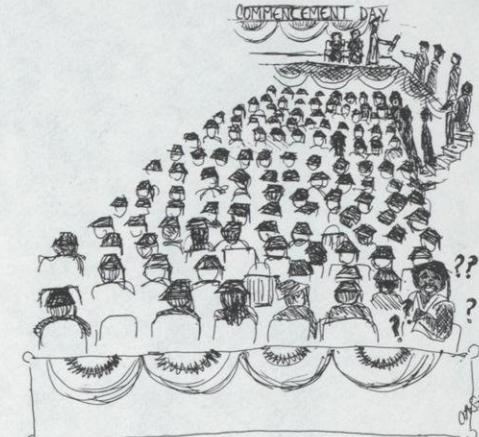
"I DON'T KNOW"

by Kenny Ferrin
of the Voice

If a Black Student on the University of Wisconsin campus is ever interested in the exact number of students on the Madison campus he stands a better chance of finding out by having a party rather than asking the University.

A member of the Black Voice Staff on January 25, 1972 was asked to find out the number of Black graduating students. At first this might have appeared to be a very easy one, two, three "thang," but like so many other things on this campus this was not so.

The first place one would attempt to find this information would be in the Administration Building. Found in this Building is a vast array of windows and all-powerful people who pretend to know everything from how many traffic tickets you have received last term—to why you didn't receive your pay check last month. (All these people assume god roles—like in their jobs.



After picking up a map of the interior of the Building one proceeds to the Statistical Records Department; found here is a compact filing system of numbers which they think mean something. Upon asking a few people, the Director is located and the Question is put to him, "How many Black Students will graduate in January?" With a certain flush look in his cheeks he responded "I don't know, but word has it there are 1,000 minority group students on campus."

Your writer then asks can you prove this? The reply is no.

After the Director retreats into his office, pretending to find some unfinished work, you get the impression that this man with an advance degree in statics doesn't know as simple a fact as, how many black people will graduate in January.

The last place the reporter was seen coming out of was the 14th floor of Van Hise and still the answer was, I don't know.

Get a traffic ticket and you receive a note from student court. Don't put the discussion section down on your form, you get it in the return mail. But ask the University of Wisconsin the number of Black students graduating in January—The Answer is I don't know.

READ NEXT ISSUE

In the next issue of the Black Voice the central theme will be Sickle-Cell Anemia. We will discuss the medical and social aspects of this problem and highlight the events which will take place during the Sickle-Cell Anemia drive.

Proving the belief that "Blacks can't keep anything for themselves," some white families have been found to have Sickle-Cell!

THANK YOU

We would like to thank our many readers within and outside of Wisconsin for their patronage. In addition we are especially grateful to those of you who have shown you interest through letters which asked questions, gave constructive criticism and made suggestions.

In response to the many letters requesting more continuity and the continuation of the *weather Forecast* section the forthcoming issues will be focused on a central theme and will feature the *weather Forecast*.



EXPLOITATION in Pa House of Correction

by Ato Kwame

Editor's note: *this is the second and last part of the experiences of the author, an international graduate student UW-Madison who worked as a research assistant in dermatology in a Philadelphia House of Correction.*

The last article gave the background picture on which the inmate is predisposed to exploitation; that is, the need for funds, all other things being secondary.

Situated in this House of Correction in Philadelphia, Pa. are two thriving Research Laboratories, a Pharmacological laboratory researching on new drugs, and a Dermatological laboratory researching in everything from Athlete's foot to dandruff. The subjects for these studies being the inmates. I happened to be associated with the latter.

The ideal subject is a healthy male or female between the ages of 21 and 40. He is processed by signing a consent form as a volunteer under no pressure from any source and that he could not hold the Research laboratory responsible for any ill-result that may occur. To make him a glorified guinea pig, he is paid for his part in the project; a very small sum considering the unknown risk he is taking.

The main concern of the subject is to make money to buy his freedom whilst the researcher's interest is obtaining results, hence the details of risk was never discussed.

It became evident to me that the majority of the inmates were genuinely ignorant of what they were getting into by indiscriminately signing up for experiments. I was insensed, and decided to dissuade them from submitting to some of the studies.

First, my colleagues complained against my action, and seeing that the sun under which I was born, had made me too stubborn to be prevailed upon, took the case to a higher level at which, I was accused of being too friendly with the inmates (a breach of prison code) to the extent of allowing them to talk to me on first name basis. To remedy that, they issued me with a set of brand new laboratory coats with my name Mr. . . . boldly inscribed in red in front. But this did not have the desired effect and since nobody talked about it any longer I assumed they grew to accept it.

LAB TESTS

The biggest problem was getting the inmates to be resolute and to discriminate on what they signed for. Most of these men had on previous occasions depended on their earnings from the labs to pay off their bail bonds and have thus developed an illusion of the lab as a "Gold Coast". No sooner had a "returnee" inmate arrived at the institution, than he would run to the lab to sign up as a subject for whichever experiment was in progress.

It is said that, "a man falling into dark waters seeks a momentary footing even on sliding stones". They are thus prepared to swallow a couple of pills with unknown effects on the body, for about \$50 to \$75 or expose their backs for a blister test for \$20 to get funds to buy their freedom.

What made me persist on my effects to dissuade these healthy young men from submitting to some of the insults on their bodies was that, the labs do not conduct any follow-up checks on the subject (after their discharge), to determine some of the long-term effects of the experiments. Furthermore, the city government which often complain about the high costs of maintaining inmates in jails was indirectly benefiting from these inmates. The institution regulation does not allow an inmate to earn more than \$100 to any given month, therefore any amount over and above \$100 to an inmates name is confiscated.

HIGH PRIZE

Another trend was that, seeing that the inmates had an earning power, prices of goods in the institutional commissary went up. Cigaretts were costing more in the prison than they do on the streets. The

institution, which considered transistor radios as contraband good, began selling them in the commissary at exorbitant prices. The advent of the sale of these radios could be considered as an undeniable design to filch a little bit of the Black inmates hard earned money; because he showed that he could not resist owning a radio, as a matter of fact the Black inmates were the only ones who patronized the sale of radios.

I once happened to have a subject for a study. He was 38. He came in smiling and joking as usual, took off his shirt or dashiki (or whatever name is appropriate for that type of prison tops), laid down on the couch to submit to experimentation; but I could not have the nerve to use him. There was not one inch of clear normal skin on this man's back. The skin was verigated like a leopards skin, with scars of all kinds and varying ages.

He was one of the unfortunate regulars of the institution and had for the past 15 years or more been submitting to all kinds of dermatological experimentation. He could vividly recall every study corresponding to any particular scar on his back. This then is a man whose back hold the history of his struggle for survival. I acted to the extent as it was possible for me to do by signing his consent form, paid him \$30 the minimum although he was not used for the study, and asked him to save his back.

Although I was on the whole discouraged that at this stage the inmates could not discriminate against which study they get into, I observed (as I alluded in my first article) that the Black pride had gone more than a skin deep because a study on the scalp which necessitated the shaving of the hair was handicapped because none of the Blackmen would allow his well

cultivated hair to be tampered with. An analogy could be drawn between this act and the old biblical Samsonian story. Again another study pertaining to feminine hygiene was equally discontinued because the female blatantly refused to cooperate.

It sometimes pays to pause and think about the merits or demerits of using living humans for research.

Just a few centuries back the use of human cadaver for anatomical studies was vehemently opposed to, and it was not until the anatomist invented a rather convincing campaign slogan "mortui vivo ducet" — the dead teaches the living; were they allowed free hand in their enterprise.

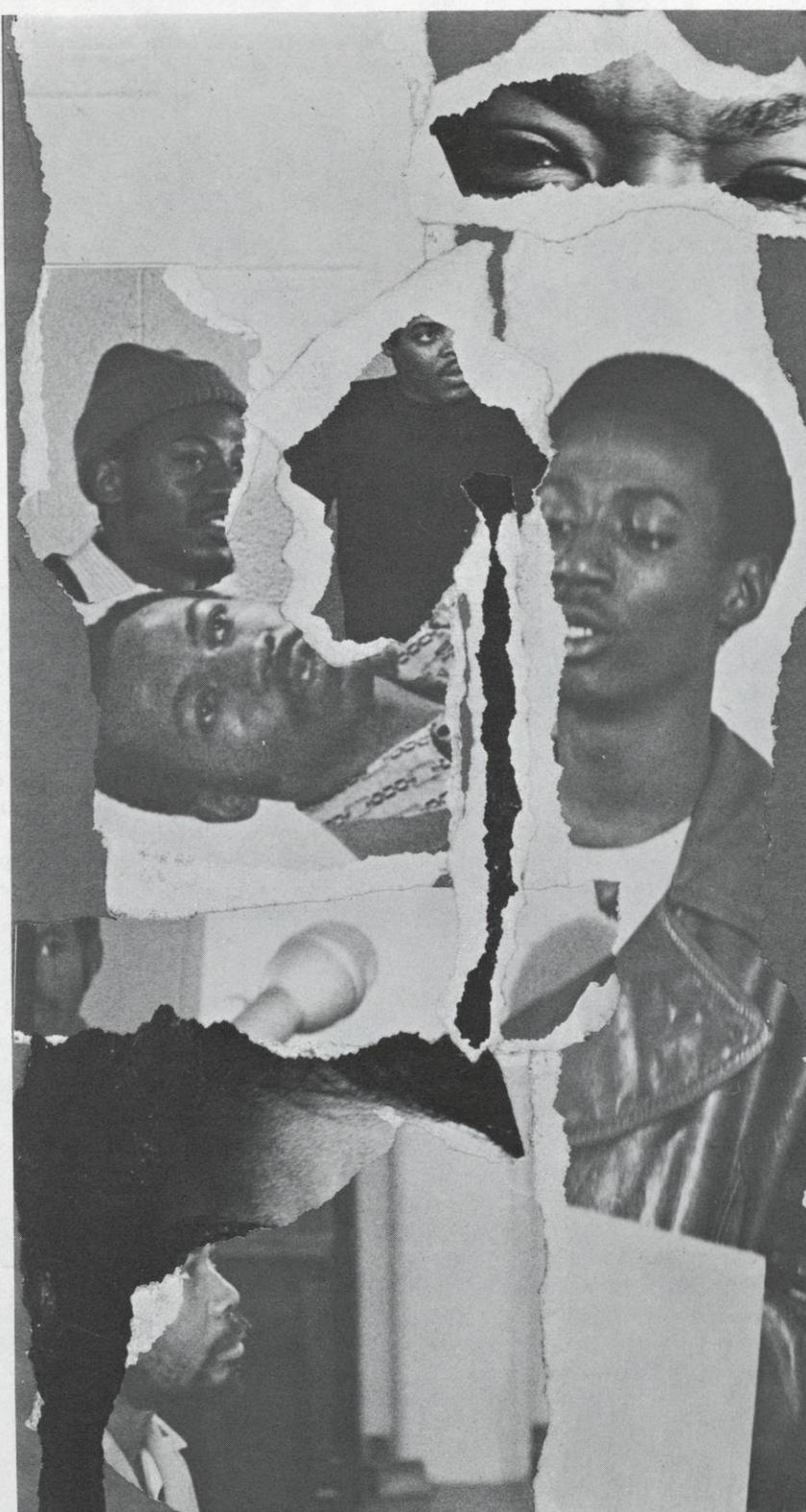
To my knowledge the present aspects of using these living men for experimentation, at least in the institution has not received the protestation it merits.

Considering the racial composition of the inhabitants of the prison this catastrophe could be considered as a race against a race. These are men, Blackmen, between the ages of 21 and 40 swallowing pills, some of which have unknown long-term effects.

These Blackmen and women are not wholeheartedly volunteering to improve science. They are forced by circumstances to mortgage their bodies to gain freedom, but this is pushing their luck too far.

As noted above, the female inmates had on occasion blatantly refused to cooperate, and hence were left along. The men folks did equally well to obstruct the scalp study.

It is therefore hopeful that it is only a matter of time when these insults on their bodies would be met with vehement protest, sung in the same language of the early anatomist Non sumus qualis eramus we are not what we once were; and I hope it will be heard.



POETS CORNER

I think I have fulfilled
my obligations with life
on its different stages,
I was born, I cried, I sucked,
I grew, I ate, I cried . . .
I walked, I crawled,
I CRIED!
I drank, I toasted I enjoyed!
I loved?
I Fulfilled!

One plus one . . .
added to one
and the woman dropped a child,
it is a child with two heads,
yes, the science is assuring
that he can be operated.

How extrange . . .
one is white . . .
the other black . . .
which of the two we'll take off?
and which of the two will remain?
which is the positive one . . .
for whom . . .

Which one harbours the good thoughts,
which one imprisons the bad ones,
for whom . . .
white . . . good,
black . . . bad,
black . . . good,
white . . . bad
good . . .
bad . . .
for whom?

Let him live it as it is,
a man living with two heads,
may be he will finally collate,
black and white,
good and bad,
and then finally convince us,
that is possible to live
one in us
WHERE!!.

Haydee Aranzaens de Venavides
Lima-Peru.

Editor's note: This paper thanks Gladys Benavides Corbit who has helped translate this her grandmother's poem that has come all the way from Peru to the *Black Voice*.

An Explanation.

Loneliness is boredom.
not to be mistaken
for old age or a love lost.

It is a life, that has ceased fighting.
A child spoiled on the marrow of time
without struggle. Identity questioned
and answered with the same word.

Racism is loneliness,
not to be mistaken for
experience or self-control.
Eulogy for those who will live tomorrow,
it has no hope.

to destroy loneliness is
freedom is pain
not to be mistaken for suicide or perfection.
it's just that loneliness
takes many forms
and the world is large with things
who deny love
as tactic,
and people as tools into each other . . .

. . . blood rusts the days between
now and then.

Femi C. Taylor

BLACK STUDENTS AND HIGHER EDUCATION

by Jim Baugh
Director, UW Five-Year Program

Higher education in the United States has traditionally served an elite minority. In the beginning, when it was all private, its major function was to prepare men for the professions—law, medicine, theology. The Land-Grant College Act 100 years ago created public higher education on a broad scale and opened the doors to greater number of people, but even currently only about half of all high school graduates go to college, and most of them are products of the middle and upper classes of society—affluent rather than poor, white rather than Black, well-schooled, tested and selected. According to the standards established by and for the dominant culture, they are the fittest and they have survived. College is for them.

On the way to developing the most efficient and diverse higher education system in the world, this country has managed to exclude the overwhelming majority of its racial and socio-economic minorities. Colleges and universities, while not as rigidly class-oriented as those in most countries, are nevertheless exclusive, and they appear in many instances to be getting more so. They cater to students who, like track-wise greyhounds chasing the mechanical rabbit, are test-wise robots chasing the sheepskin credential.

The students are prepped and groomed from nursery on, inspired to become razor-sharp to do their thing, their mama's thing, or their papa's thing—and to do it exceptionally well, whether it be physical chemistry, chemical physics or Victorian literature. It is an elitist, separatist pursuit, and it effectively separates and insulates the rich from the poor, the intellectuals from the masses, and the whites from the rest of America.

As recently as 1968-1969, the more than 2,000 majority white colleges and universities in this country enrolled more foreign students than Black Americans. Nobody knows exactly how many Black students those institutions now enroll, but 2 to 3 per cent would be a safe bet, and less than 1 per cent of their faculties and their annual graduating classes are Black. A survey of the 80 major, majority-white state universities in 1969 showed

that less than 30,000 of their 1,544,000 full-time students were Blacks—including less than 6,000 graduate students. In all only 1.92 per cent of all the full-time students in those 80 institutions were Black Americans. The private institutions, in spite of a lot of publicity to the contrary, have done no better.

ADMISSION STANDARD

Now, racial and ethnic minorities and the poor generally are presenting the American colleges and universities with a change. The traditional or customary standards of admission—money, prior preparation, test scores—have effectively excluded most of them from a chance at college, and even the ones who have made it in have often succumbed to the prevailing climate. Nevertheless, a combination of external and internal pressure has forced an increasing number of major American colleges and universities to adopt more flexible admission policies particularly in regard to Black and other minority group students, and to draw their student bodies from an increasing wider range of social, ethnic, cultural and economic groups.

Among the most important factors behind this new concern has been the aggressive, anger-oriented and demanding syndromes thrust forth by those minority students already enrolled in universities; the assassination of Martin Luther King; the universities: growing realization of their responsibility to serve more than an elite minority, and reorganization of the benefits to be achieved by a more diverse student body. Another new challenge to institutions of higher education comes from the dramatic rise in the proportion of Black students who now graduate from high school and are therefore potential college students. The 1960 census, for example, revealed that only 39 per cent of the Black population between the ages of 25 and 29 were high school graduates; by 1969 this proportion had risen to 58 per cent.

UW FIVE-YEAR PROGRAM

The University of Wisconsin in its effort to provide higher education for low-income/

minority youths created a vehicle in the fall of 1966. The formate, in this writer's opinion, was totally inadequate for the following reasons: adequate planning, resources and execution were lacking; the expectations of these students were at a low-ebb; and realistic retention variables were uncalculated guess work. However, after many struggles and more struggling, the vehicle finally emerged into what is currently known as the Five-Year Program.

Naturally, the primary object of the Program was to darken the enrollment composition on this campus. The results indicate that over 600 students have been admitted via the Program; it has placed over 50 per cent of all the Black undergraduates on this campus; students in the Program represent at least 30 states. Currently, there are approximately 425 enrolled in the Program. Of course, it is our policy to only recruit and admit those students whom the staff feels is capable of dealing socially and academically with the structures represented within this particular educational institution. The rationale here being that while admission criteria do in fact show cultural bias in relief, a more subtle insidious, and often debilitating form of it is represented in the very works of this institutional system.

Thus it's the staff function to equalize the resources the Black student needs in order to come to terms with the demands of the academic environment. Moreover, it is clearly observable that numerous Black students lack the understanding needed to "negotiate the system." Contacts, supportive services (tutoring, reading/study skills, writing labs, curriculum innovations, etc.) and "know-how" are the essentials that are and must be provided by the Program for student success.

The problems that the staff encounter while trying to render these services are that students fail to utilize them sufficiently resulting in a further compounding of lack of know-how skills. Thus the Black student will fail to grasp fully the nature of his role. Furthermore, he will be unaware of the kinds of sanctions the institution employs to enforce its demands since both sanctions and demands are less than explicit in the college setting. Lacking such knowledge, the student grossly misjudges

what professors expect of him and prove inept in what has been cynically termed "playing the game." This is particularly important since professors possess considerable power, not being subject to as much administrative control as are high school teachers.

RULES

Some of the "rules of the game" relate to such matters as class attendance and assignments, effective use of study time, and balancing study and leisure time. Again, the student is called upon to contend with institutional "rules" as, for example, procedures for dropping courses, cumulative grade-point averages and academic probation and dismissal, and course requirements for the student's major. Then there are the bureaucratic demands, especially those requiring paperwork as in the case of financial aid or registering for courses.

Illuminating evidence indicates that Program students who most utilize our services and particularly advice have had the most success. Forty students admitted via the Program vehicle have received their degrees. And with regard to follow-up, it was found that 25 of these students are enrolled in Graduate and Professional Schools while the remaining 15 are employed in some area of their speciality.

The Program, as a unit in the Division of Student Affairs, undergoes many of the same problems as other units, such as limited administrative budgets, shortage of staff, limited amounts of financial aid for non-resident Black students (which is crucial for diversity and a healthy blend of students), and the stifled attempts to get various academic departments to understand that curricula are embarrassingly outdated and irrelevant.

All these problems exist in higher education, and all of them militant against Black passion for equality. There is no shortage of things the colleges and universities can do to eliminate their favoritism of affluent whites.

The persistent fact is that Black Americans have been virtually locked out of higher education. Colleges and universities are the principle producers of young people are Blacks. This a manageable problem; something can be done about it. It will not be easy, and it will not be done without cost to the institutions as well as to the new Black students they bring in, but change always costs.

BLACK ARTS IN PERSPECTIVE

by Vicki Meek
of the Voice

Visual artists, historically, have been reflectors of the societies in which they have existed. Oftentimes they have viewed the social practices or cultures of their society and interpreted it in their individual method of creativity painting, sculpture and printmaking. Other times they have simply made exact depictions of their culture.

One can generally trace the historical progression or regressions of a society by its art. For example, art in America has been a curious pattern of growth. In a country which has gone from a so-called democracy to the type of government we now have—near fascism, art has travelled the same paths of regression.

The rise of anti-art, and nihilistic art is an indication of the degeneration of the American culture.

The progression of art was totally different for the Black artist in America. Because we began our existence in America in a state of slavery, we were denied the right to utilize the creative talents we had mastered on the continent. With the destruction of our original cultures, went many of our art forms.

As the institution of slavery grew more and more important and profitable to this country, the masters realized that it might be very beneficial and time saving to them if they were to allow some of the slaves to construct buildings and learn various trades. Thus, we were allowed to participate in the craft areas of the art world.

Our artisans constructed some of the most beautiful works ever seen in the South. Louisiana still holds many of these treasures. Generally the work was confined to ornamenting houses with wrought iron balconies and handrails on staircases, but quite a bit of woodwork was done also. Carvings on doors and shutters were not uncommon sights in the South, and many

of the more innate and intricate patterns were developed by Black men.

With the abolition of slavery, there came the opportunity for the Black artist to break into more conventional fields of art such as painting, sculpture and printmaking. Although there had been some Black fine artists in the 18th century—Joshua Johnston, Patrick Reason, William Simpson to name a few, the field became more accessible in the 19th century. Men such as Robert Duncanson and Edward Bannister appeared. A problem, however, which too many of these 19th century Black artists faced was, who to direct their work to. They invariably were supported by white patrons, so it seemed only feasible to produce the type of art which would be acceptable to these patrons. Consequently you find many pastoral scenes, genre in nature, the type of scenes which wouldn't raise eyebrows and probably evoke such comments as "Ah, isn't that lovely, so peaceful, so beautiful."

Robert Duncanson dove so deeply into the world of white Americans that he found himself unable to relate to Blacks

at all. He made it publicly known that Black people were not his concern, and he didn't see the need to direct his work to them. He died, insane, at the age of 55.

Clearly there had to be a better way of sustaining Black artists. Slavery was abolished but the restraints and controls were still there. The need for Black support and control of their own art was ever apparent.

With the coming of the "Negro Renaissance" in the 1920's came a renaissance in Black Art. The direction was remapped. The concentration of Blackness became the overriding theme of most works by Black artists. We finally had art which could truthfully be called our own. Artists such as Eldzius Carter, Aason Douglas, Laura Waring, Archibald Motley, and Sargent Johnson became instigators of this new direction. They drew with pride, their imagery from the Blackness that prevailed around them. The term "Black Experience" became the key to the art created by Blacks during this period.

The seed had been planted, the idea had been born, the growth was now in process: Art for Black People had finally become a reality.

As the years progressed the artists became more and more aware of their environment, culture, and their people. Artists, such as Charles White, Elizabeth Catlett, and Hughie Lee Smith carrier on this new art. The development of the community Art Center arose making the art more accessible to the people.

Today, Black artists are still producing art directed towards Black people. It is true that you have many people who have chosen to enter the field of "universal" art, but the greater portion are still creating art relevant to Black People.

The need for shows should be obvious. Without shows the people cannot know their artists, the artists cannot reach their community, the artists is forced to look beyond his community for sustenance, and whites will invariably gain control over our creative voice pieces: our artists. Here in Madison we witnessed such a show as was mentioned before. "Prints and Paintings," a visual experience constructed by Ms. Frieda High, an instructor in the Afro-American Studies Department, which contained works by a few of the aforementioned artists, as well as new Black artists. Ms. High, an artist in her own right, carefully laid out a handsome whos, attempting to get a cross-section of the art being created by Black Artists in this country.

The works are extremely varied and diversified, each piece being an experience in and of itself. Since Madison isn't fortunate enough to receive treats of this nature often, it is a show which should have been taken advantage of. One never knows when such an experience will be enjoyed again.

Jan Starks Wants to Come Home

Jan Starks nearly died in a Chinese prison January 17th, 1972—victim of a miscarriage of justice which needs your help to be rectified.

Jan is the son of Mr. & Mrs. Riley Starks of 4661 North 19th Street, Milwaukee. A 1966 graduate of Riverside High School, Jan worked six months for Globe Union & then, to discharge his military obligation, enlisted in the Air Force. He graduated with honors from a training class and won the highest performance ratings. He was sent to Taiwan (Nationalist China) in fall of 1969.

Mr. & Mrs. Starks received telegrams January 18th, 1972, that Jan had been taken in serious condition to the U.S. Naval Hospital in Taipei by Chinese prison authorities after two and a half weeks in a Chinese prison. He was unconscious, had vomited blood, and had severe pulmonary edema (fluid in the lungs)—from “unknown” causes. Previously, he had been in excellent health.

U.S. Medical Authorities in Taipei were unable to make a diagnosis and specifically unable to rule out a cause related to the prison environment. Nevertheless, barely recovered, Jan was summarily returned to

the very same prison from which he had so recently come in danger of his life.

Now, we may have an opportunity to secure his release. Attorney Seymour Pikofsky of Milwaukee Legal Services presented a petition for amnesty to the Chinese Embassy in Washington January 4th. The Chinese Ministry of Judicial Administration responded by asking the Executive Yuan (Cabinet) to grant amnesty an important action.

Though the Yuan initially denied amnesty, the Chinese Embassy has encouraged us to go to Taipei to make personal representations to high levels of the Chinese Government on Jan's behalf and is providing assistance in helping up prepare to travel.

Chinese law experts at the Harvard Law School are assisting in devising a strategy. By pleading for Jan strictly on a humanitarian basis as a family delegation we hope to be able to avoid further entanglement in the now severely strained relationship between Taipei and Washington resulting from President Nixon's opening to the left and the recent U.S. action.

FURTHER BACKGROUND:

Starks and his roommate, LaBruce Rafou, were arrested in Taiwan on May 1, 1970 for living off-base in unauthorized quarters, a common offense. After they were taken away, Chinese civil police alone, contrary to treaty provisions searches the premises and surrounding area and found opium on the rooftop of a neighboring residence—not on the men or in their own quarters. But the Chinese charged the men with possession.

U.S. Court Martial Authorities investigated and refused to bring charges because of the lack of evidence. They found the case so weak that they would not even try the men.

But the Air Force now cooperated with the Chinese when the latter demanded that Starks and Eaton be held for trial in the Chinese Courts. [Had the Air Force normally tried and acquitted the, then under the Statutes of Forces Treaty, they could never have been tried by the Chinese.] Jan was refused his rotation home and

discharge in December of 1970. Both Eaton and Starks were subsequently tried and convicted by the Chinese. The legal procedure was so shocking by American standards of justice that the official U.S. Trail Observer called it a “kangaroo court.” After appeals in the Chinese Courts failed, lawyers here fought all the way to the U.S. Supreme Court to stop the Air Force from turning Starks over. But the Military and the State Department argued that Jan had to be turned over to avoid serious jeopardy to our international relations. Jan had become a political pawn between the United States and Nationalist China.

“HOW YOU CAN HELP” Time is of the essence—if you are moved to act **WRITE A CHECK! MAKE IT PAYABLE TO THE JAN R. STARKS DEFENSE FUND. SEND IT TO STARKS RESIDENCE: 4661 North 19th St. MILWAUKEE, WISC.**

PAKISTANI WORLD CRISIS

by DECEMBER FOURTH MOVEMENT

The outbreak of war between East and West Pakistan, and the subsequent birth of Bangla Desh, has involved world powers in sympathetic, if not actual military and financial support of either state. While the media spokesmen in this country sent back patronizing reports of what they considered a bloody, confusing, almost comical civil conflict, what was overlooked, or tactfully avoided by the government-controlled communications network, was the fact that the original military activity was not a civil war, a clash of economic factions restricted to Pakistan origins, but a retroactive outburst, arising from religious and economic contradictions imposed on the people of Pakistan by imperialist powers. Pakistan, land of the pure race.

As a constitutionally recognized government, Pakistan's history is less than three decades old. “Created” along with India and Kashmir, its world status as of 1947 was as a member nation of the British Commonwealth of Nations.

Britain first invaded the Hindustani land area over 150 years ago, conquering the Moslem rulers, and subjecting them to British controls administered by Hindu people. To protect themselves from Hindu exploitation, nurtured by the British colonizers, the Moslem people of pre-war India, fought for and obtained a Moslem country, Pakistan. The short history of its geographical boundaries, chosen political structure, and its ruling class is a history of contradictions imposed on it by the avaricious ends of British colonialism.

While its economy turned to foreign countries to aid in the building of industrial bases, the new Pakistani government found that it had actively sought regions from the Hindustani land area that lacked even sufficient mineral resources to supply those industries. While the political structure of Pakistan's new economy was a European mode of British parliament, it suffered from the historical “disadvantage” of being non-European, still largely feudal, and based on the political ideology of the Moslem religion. Although the Moslem landowner class had actively taken advantage of fellow Moslems before independence, it was expected that a purely Moslem people would be treated differently. That profit-making methods of Pakistan's new ruling class would cause the Moslem people of East Pakistan to totally reject their religious allegiances in the course of one generation.

Neo-Colonialism: The Neutral Enemy

At the onset of this shift in Moslem consciousness there was a major shift in imperial-

alist power military concentration: the bombing of Pearl Harbor and total war declared between Allies and Axis countries.

Forced to draw troops from their colonies to engage in bloody combat with each other, the imperialist demands of war required that their colonies be given a new industrial and geographic strategic importance, insuring the pre-war colonial domain of each imperialist country. The industrial leaps created by world wide military economy developed a nationalistic consciousness in many parts of the colonized world.

In its pre-war era, imperialism maintained a crude colonial division of labor, one in which entire countries or cultural groups were used to carry out a single process in the profit-motive strategy: a one-crop, one-industry exploitation that has crippled the governments of Asian countries as successfully as it was created terminating, self-explosive societies in rural areas and one-industry towns across America. The military demands of combat equipment forced imperial nations to convert the world into a production industry for war machinery, dividing the processes of labor among the different colonies. Colonial stratification at the same time developed a national character and autonomous will among the colonized: a cry for liberation would have meant an end to imperialist profits had they not used the division of world labor in their greatest profit-making scheme of war-mongering.

Colonies once controlled by a visible ruling class of foreigners, became title governments, controlled by a newly appointed class of elite. To maintain that state's dependence, colonizer resorted to any divisive tradition present (tribalism, religious differences, racism, etc.) in order to guarantee future dissension that would necessitate profitable military intervention.

For example, when the people of Biafra fought against imperialist controls on their country, western powers called it regionalism, (the most obvious form of which was introduced into Nigeria's constitution of its colonizers.) While American aid packets were sent to Biafra, and the press cried with the American public about the slaughter, American diplomats, in the interest of corporate investments, supported the Nigerian government, keeping their corporate investments intact.

The seeds of the Mid-east crises, often exhibited in the national media as a prime example of the unstableness of “underdeveloped” countries were planted by the economic directives of British imperialism as early as the first world war: “In 1917 the British issued the Balfour Declaration, which announced support for establishing a Jewish homeland in

Pakistan. This was designed to win Jewish backing of Britain in the first world war. It was later revealed that Britain had earlier promised to support Arab independence in the same region in return for Arab support during the war. And, in the Sykes-Picot treaty, the British agreed to share the same area with France!”

Pakistan is just one of many young nations in which nationalism was observed, channelled into profitable restrictions, controlled by a capitalistic elite of “home-boys”, and granted independent form after WWII.

Pakistani Civil War?

A civil war is recognized as a violent internal class conflict occurring within national boundaries. In a historical sense, from the time in which the control of imperialist powers reached world-wide dimensions, their ravenous interference with the economic growth of colonial countries has removed the social autonomy necessary to produce an economically “internal” conflict. What exists is an imperial domain, guarded by international ruling class collaborators, whose effects on the neo-colonized world (be they masked in “underdeveloped” phraseology like coup, counter-coup, or civil war) are identical to any enemy invasion.

Obirin African — news writer
Jean Collins — news reporter
Kenny Ferrin — political writer
Chris Gillian — cartoonist
Leslie Hewlett — news writer
Ted Johnson — photographer
Anne Latimer — news writer
Vania Lindsay — circulation
Vicki Meek — cartoonist
Denise Quarles — news reporter
Charyn Simpson — artist
T. A. Sneed — photographer
Sam Spralls — news reporter
Femi C. Taylor — political writer
James Washington — news writer
Wanda Washington — feature writer
Ferdinand Fiofori — Editor-in-chief

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State Student Editors Meet

Both censorship and administrative tampering of newspapers are now worrying many Wisconsin College papers. The UW-Milwaukee student newspaper, *The Post*, has thus invited editors of many Wisconsin College newspapers to meet in Milwaukee March 24-26 to discuss the possibility of forming a state student press association and a collective news agency to combat this situation. Two Democratic presidential candidates Senators George McGovern of South Dakota and Henry Jackson of Washington are expected to attend.

NO LIES

Telling lies to the young is wrong.
Proving to them that lies are true is wrong.
Telling them that God's in his heaven
and all's well with the world is wrong.
The young know what you mean. The
young are people.
Tell them the difficulties can't be counted,
and let them see not only what will be
but see with clarity these present times.
Say obstacles exist they must encounter
sorrow happens, hardship happens.
To hell with it. Who never knew
the price of happiness will not be happy.
Forgive no error you recognize,
it will repeat itself, increase,
and afterwards our pupils
will not forgive in us what we forgave.

Yevtushenko

Black Students and Higher Education
See Story on Page 7.

