

Lafayette Collection  
Q 22  
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This issue of the Black Voice is dedicated  
to Malcolm X = 1970

"your voice  
is inside me; i loaned  
my heart in exchange  
for your voice"

from "Malcolm"  
Welton Smith

Malxolm X  
born - May 19, 1925  
assassinated - February 21, 1965

43 Black Students

1 part-time Black Lecturer

1 Black Instructor

1 part-time Black Administrator

Demand:

1. More Black Students.
2. Black Studies Program.
3. More Black Faculty Members and Black Administrators.
4. A Black House.
5. The end or neutralization of the effects of racism on this campus.

The Black Voice

Editor-	James Hairston
Associate Editors-	Garry Moorer
	Larry Lennon

Anything that is submitted will be printed. Material should be sent to:

James Hairston  
Box 842  
Lafayette College  
Easton, Pa. 18042

The Association of Black Collegians

Officers:

Co-ordinator	Gerry Gill
Asst. Co-ordinator	Nathan Stone
Recording Secretary	Eddie Gardner
Treasurer	Troy Davis
Social Co-ordinator	James Hairston
Information Co-ordinator	Riley Temple
Recruitment Co-ordinator	Larry Lennon

Mailing Address:

Association of Black Collegians  
Box 492  
Lafayette College  
Easton, Pa. 18042

Excerpts from the Black Forum (Oct. 27, 1969)

This forum has not been called as a reaction against the racist incidents that have occurred here in the last month, beginning with the freshmen encounters and ending with the brilliant treatise on Black Studies appearing in last Friday's issue of the Lafayette. The painting of the door of the ABC's meeting room falls somewhere in between. These incidents were just verbal expressions of the attitude that everyone knows exists here at Lafayette. Although we "niggers" aren't planning to "go back to Africa," the prospect of remaining in this racist, bigoted college community is not the most inviting alternative. We realize that the racist attitude at Lafayette may never end, but we hope to neutralize the effects of this attitude with the institution of a list of demands we feel are most justified.

The speeches tonight will cover only the cons of the black experience at Lafayette, for there are no pros.

Gary Moorer

Our purpose tonight is to make known to the campus community the position the black students plan to take on a number of issues. We feel that action on these problems is imperative. Hopefully some of you in the audience will give us a break, and find reason to feel as we do. What we want is not self-centered or selfish, but demands or changes that are vital to our continued existence here at this citadel of higher learning. We've been here, so they tell us, since the beginning of the college, and have contributed just as much as our small number would allow. Now we would like something in return. My colleagues will inform you of our purposes. I would like to give you an inkling of how it is to be black on the hill.

Being black at Lafayette College is not to be one of the guys, but one of those colored guys (with funny feet and long heads).

Being black at Lafayette College is having to identify with one part-time special consultant to the Dean of Students, one part-time lecturer in American Civilization, a freshman football coach, the black maids, a few janitors, the black assistant to the Marquis Hall cafeteria manager, and a campus cop.

Being black at Lafayette College is being able to know the names, addresses, majors, and cumulative averages of all the black students here.

Being black at Lafayette College is having a white student know one of us, and think that all of us are that one student.

Being black at Lafayette College is to have your culture forgotten, to have the black experience ignored, the witchcraft of anglicization performed on yourself and others so that you can fit in.

Being black at Lafayette College is to have a group of black students larger than two called a planning committee for an armed black revolt, and hence a part for a larger scheme for ultimate black supremacy.

Being black at Lafayette College is being told "What more do you want?" when you are on scholarship, can't afford a car, can't afford to go home, see your people live in the lowest possible conditions, work at the most menial jobs, killed, imprisoned and sent to war. And then realizing that we don't want a damned thing.

Being black at Lafayette College is reading Franz Fanon and realizing what he is saying about Algeria is also true about Black America within white America and then realizing the same is true also here at Lafayette College.

Being black at Lafayette College is identifying with the foreign students.

Being black at Lafayette College is wallowing in a liberated conservatism and knowing the times are changing; then being asked quite frankly, "Did you participate in the previous summer's riots?"

Being black at Lafayette College is having dark skinned whites arbitrarily added to your number. Who passes for black anyway?

Being black at Lafayette College is feeling like so many whites who feel the same you do about so many things and being able to do little or nothing about it.

Being black at Lafayette College is having someone paint the door of your organization's meeting room with a sign "Go back to Africa, Niggers," and having the administration paint over it before the black students are informed.

Being black at Lafayette College is to go through that same high school thing where we are just written out of textbooks, where we had no history, culture, philosophy, sociology, literature or psychology.

Being black at Lafayette College is realizing that student as nigger, athlete as nigger, hippie as nigger, and that you are the true, down to earth, unadulterated nigger.

James Hairston

Larry Lennon then made comments on the desire of the Association of Black Collegians to increase the black student enrollment here.

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I play many rôles here: Gerry Gill-dorm proctor, ex-frat brother, Student Council member-but when I leave Lafayette and my achievements behind me, I'll still be called nigger. So I address you as Gerry Gill, as a black man.

According to an article by Paul Dimmick in one issue of last year's The Lafayette, Lafayette College has a Black Studies program. Since he wrote that we already have a Black Studies Program, it seems foolish for me to speak tonight unless I define what I consider to be a Black Studies program.

A Black Studies program as I conceive it is simply an extensive study of Black people. As of now Lafayette College has only a few courses that attempt to fit my criteria and by no means do any of them constitute a study. To further define Black Studies, I am not calling for the establishment of a black college within Lafayette College but an interdisciplinary program.

Why a Black Studies program here-primarily to correct previously stereotyped opinions held by both blacks and whites. In light of the letter to the editor in last Friday's (October 24) issue of The Lafayette, this view is even more important.

Those people that have taken American Civilization 66 and are taking American Civilization 67 know that there is so much to cover in so little time that there is only time for surface glimpses rather than indepth study.

In American Civilization 66 one week (2 hour session) was devoted to Black literature, exclusive of Ralph Ellison. Could you imagine covering the literature of white America in a week?

In English 4, there is so much to cover that a separate course dealing with Modern British fiction, English 34, was set up. Cannot a separate Black literature course be set up? To those who claim there is no need for a separate course because black writers are being read in other courses, I ask for more variety. Ralph Ellison's Invisible Man entered the reading list of Lafayette's English courses two years ago. As of now, Invisible Man has been read in English 2, English 5, some classes of English 8, and American Civilization 66. To the English department- there are other works worth reading besides Ellison's. Also, I noticed that according to the catalogue, James Baldwin's works will integrate English 44 (Modern American Fiction) next semester. What does all this add up to?

For me, to get an appreciation of black writers, I will have to take English 35 with Leroi Jones, Gwendolyn Brooks, Langston Hughes, and John Wesley, and English 44 with James Baldwin.

Lafayette has the nucleus for a Black Studies program, because of the connotations attached to courses dealing with the Afro-American experience: American Civilization 66-67, Anthro.-Soc. 14 (Race and Ethnic Relations), Anthro.-Soc. 22 (Peoples and Cultures of Africa).

If American Civilization 66 concentrated on the history of black people and American Civilization 67 concentrated on the contemporary scene, then Black Literature could be shifted to a separate English course, and the culture of black people to separate courses. This would be only a beginning.

In conclusion, to the critic of Black Studies, I suggest you take Anthro.-Soc. 22, instead of voicing a crude attempt of satire. Then you would appreciate the greatness that was and is Africa's.

Gerry Gill

The next speaker was Ted Brown who spoke about the apathy of the college community toward the black man and his experience.

Following this there was an involved question and answer period where the ABC was placed on the defensive about the realistic demands and our solutions to them.

Black freshmen at Lafayette College are in quite a few senses very different from the white freshmen. They are just as naive about the functions and atmosphere of the College as their white counterparts. However, they came here with a greater and more cohesive social and political philosophy. They have had true knowledge of the black experience as well as knowledge of America's institutionalized racism. Having knowledge of the former makes them men earlier and more complete men at that no matter what their individual shortcomings may be. They voiced their first impressions of the trying experience of adjustment to this alien, sometimes hostile white environment. The freshmen talked about the lack of social life, academic irregularities, and the problems of having a white culture try to assimilate them. They may differ on small points but generally agree on the essentials which were stated above. Their agreement is unity, the lack of which presents the black man's greatest problem. We must understand each other if we are going to accomplish anything. David Portlock, our token in the administration, who walks a personal tightrope, also gives us his impressions of his first year here.

## FIRST IMPRESSIONS

My first weeks at Lafayette have been rewarding in more ways than one. The intellectual atmosphere, as I had anticipated, is very competitive. Though only this short period of time has elapsed since my matriculation here, I feel indebted to the institution for the slight increase of knowledge which I have attained.

I have discovered some of the benefits that result from the close relationship between faculty and students at Lafayette. Private conversations with teachers and administrators, who have made it their business to investigate my progress here, have greatly helped to relieve my "beginner's tensions." As a result I feel no longer "left behind."

Socially, however, I have not been made to feel at home as I should.

My first disappointment was at the Beaver mixer. There were not enough sisters to go around. In addition, I had to withstand the torture of listening to "alien" music the entire evening.

Back in Easton Hall the situation is much worse. The blaring hi-fi's and guitar players all contribute to my displeasure. Do I have to withstand this suppression of my culture just because I was unable to bring my stereo set and records with me from the Virgin Islands? In despair I turn to the radio but "soul" seems to be a foreign word at the local station.

Another incident occurred recently which further disappointed me. As one of my classmates scanned the television stations trying to locate a "good" program, he came to a commercial. After the commercial, brother Billy Preston came on to do his thing. I immediately noticed the look that crossed whitey's face. However, he did not dare to turn the program off for fear that it would hurt my "feelings". Instead, he silently left the room.

With incidents like these occurring, is it possible for me to feel socially comfortable?

Charles A. Edwards

Academically, the college is up to my expectations. In fact, it's even a little rougher than I had anticipated. The work load is heavy, and it takes a lot of drive to keep up.

Socially, life here is a drag. The mixers offer little,

if anything to black students. There is nothing in the city worth going after either. The few sisters there seem hostile toward the black collegians here.

Vincent Henderson

Lafayette is a great college if you're a middle-class "wasp". Being a black freshman here I get the impression that I am a token for the black race "to keep them happy".

To explain my impressions of the administration's and board of trustee's attitudes toward blacks, I quote Joanne Grant from her book Black Protest: "This is a white man's country and culture, and no matter how much it may absorb of the black man's creative contributions it refuses to accept the black man." After living here for less than a month, I feel that this describes Lafayette College exactly.

I'm on this campus, but not really a part of it. Socially I'm a misfit, academically, I'm inferior, and culturally, I'm invisible. Whereas I should (as each person on this campus should) stand out as a unique individual with much to contribute to the college community, I'm not even recognized as a human being.

Until Lafayette College takes the time to do away with its quota (which it will undoubtedly deny it has), adjust its recruitment and admissions policies so that it can reach the blacks in the ghettos (where most of the blacks just happen to be), and strives to meet all of the needs, and finds solutions to all of the problems of its black students, I feel it will remain a racist institution contributing to the problems of America, black and white.

William Faulk

Looking through a few pamphlets and papers from Lafayette a couple of days before I came here, I got the feeling that it was as reactionary as the school where I came from. But once I came I found out it was just conservative. The best way for me to describe Lafayette is to compare it to my old school. Both are predominantly white. Also it is easy to see that with forty-three brothers on campus the recruiting policy for black students isn't too progressive. These are obvious things that anybody can see, but many people ignore. As to actual prejudices, I've experienced both kinds here. At a mixer I was a victim of hate prejudice. Hate prejudice is when you are denied something because you are black. This type of prejudice doesn't bother me, and in fact, I find it humorous, because if someone wants no part of me I want no part of them or anything they have. The

other kind of prejudice, the kind which I cannot stand, is the "token" prejudice where someone tries to be your friend because you're black. This is when you'll find people who'll swear to be liberal, but this is worse than a southern bigot. I can laugh at an insolent shout of "nigger", but I can only find disgust in a painted smile.

No matter what kind of prejudice a white person may have, every single black person on this campus can see it whether he will admit it or not. The only person the racist white person is fooling is himself. Everybody in this country, by being brought up in a racist society, is a racist. The first step that every white person can take to help is to admit to himself that he is racist.

Stanley Smith

Lafayette College. Yeah, really cool man. WOW!! The best education in the United States some guys on my floor tell me. After you graduate from here, you've got it made. I mean, even us black guys can make it, they say. But like almost everywhere else, the status quo is intact.

## FIRST IMPRESSIONS OF LAFAYETTE

T. Brown

When a black student first comes to Lafayette he develops tensions stemming from his problems of adjustment. At Lafayette he finds a college community, faculty, administration and students insensitive and ignorant of the social and economical conditions of black people. The intellectual drive and the desire to know about the ilk in our society are sadly lacking at Lafayette.

The black student finds that his white classmates are for the most part the much discussed apathetic suburban middle-class. They are people who the novelist John Cheever so poignantly portrays as those living lives of "quiet desperation". They are unconscious of this. Because they can not see the conditions of the lives they lead consequently they don't realize that one of the ways in which they could construct a dignity in their lives is by making an effort to rid society of some of the lies and injustices in which they allow themselves to indulge.

The black student finds that the administration in dealing with the problems of black students has shown itself to be naive; assured that it has done its part in contributing to the solutions of the problems of American society.

Sir Thomas More stated that society by its nature makes man evil. He goes further to say that the main way in which a man adds dignity to his life is by consciously striving to help the society in which he lives-to find its Utopia. The students of Lafayette should take heed of his words because if they are to make their own lives more significant social problems exist to be solved. They must make a conscious effort to help solve them.

A first impression or a pseudo-intellectual look at life. (Editor)

My first impression of academic life here at Lafayette was favorable. As one who is studying engineering, I was told that the object here in educating engineers was not just a matter of educating people who knew something about technology and science, but also something about other subjects with the end in view of making them broader persons. If they are achieving this end, I don't know, but comparing the way this campus is set up with others I know not in this country; the people studying different fields come in contact with one another day in and day out, here. I think this is a step in the right direction that is trying to achieve broad open-minded thinking for everybody.

My first impressions of social life here were unfavorable. Coming in as a freshman it seemed as if the possibility of a decent sort of social life was out of the question. It seems as if the freshmen have to survive the first year on the thoughts of how exciting life might be when they get into a fraternity or social dorm or something. This might also be a beautiful illusion - I don't know. In the town surrounding the College it seems as if even less is going on and therefore it has nothing to offer us in the form of social life. The one surviving possibility for a freshman it seems is to have a car, which he is not officially allowed to have, and get out of the vicinity on as many weekends as he can afford. It seems that two things, being black and a foreigner, increase the difficulties which arise in seeking an adequate social life.

Peter Thomas '73

## THE BERG

William Owens

Lafayette College. Yeah, really cool man. WOW !!! The best education in the U. S. some guys on my floor tell me. After you graduate from here, you've got it made. I mean, even us black guys can make it, they say. But like almost everywhere else, the status quo is intact.

Did you come from an all "Negro" high school? asked one of the administrators.

"Yes".

Then you must realize this is a predominantly white school and you must assimilate.

ASSIMILATE!! Be serious. Yeah, Lafayette College, one of the first schools in the country to admit a black man. It DON'T MEAN NOTHING!! Now is what's important. Well so much for that.

The students here, or at least the majority of them, are very very cool. Yeah, man, they take everything in stride. But let me hip you, my man, that to improve things, to erase the "status quo", to be relevant is to be very very hot. When something is going on that you disapprove of, don't cry, SCREAM!! Don't let someone know you're not pleased, let everyone know it. Don't ever "be patient".

The teachers have made a great impression on me, but I don't know which way. I'll have to give them and myself more time.

Well, cool, cool, super cool, iceberg cool Lafayette you have shown me your true face and I have seen uglier ones. You're not completely apathetic, but you might determine what you, as an institution of higher learning, must do to relate to now and not let, but make things, progress. As for me, well, give me some good grades and Howard, Hampton, or T.S.U.

## MY FIRST IMPRESSIONS OF LAFAYETTE

On a very hot day in mid July, I first strolled on the Lafayette campus in search of the Dean of Students with whom I was to work for the next year. I finally caught up with him in the Director of Student Residence Office and after a short while he politely introduced himself to me and I to him. We then small talked our way back to Markle Hall. Once we got to Markle Hall we sat down and discussed the position of Consultant to the Dean of Students with all of its ramifications. We could have possibly saved a great deal of time had he said to me you will have no responsibilities, you will have no controls, you will have a little voice, you will have no vote, you will be at my disposal, however, you will have an office and a file in which to keep records of your conversations and talks with black students so that you can interpret for me those things about the black experiences at Lafayette of which I am perhaps unconscious. This in essence was my first impression at Lafayette. I was little impressed.

## FEELINGS TOWARDS LAFAYETTE AFTER 1 YEAR OF SERVICE

Thank God first impressions are not lasting impressions. I have found the faculty and administrators to be very conscious and very aware of inadequacies present in what it has to offer to black students. When the brothers are of one accord and their collective needs made known positive responses have been forthcoming. There is money at Lafayette, however, it is not to be found in overwhelming abundance. When rational needs are to be met there are funds available to meet these needs. The faculty is rather surprising at times. They seem to be conservative when they should be liberal and liberal at times when they should be conservative. There are cleavages in the faculty, however, and to point to them without evoking emotions is almost impossible. The College community has always been polite and courteous, but hardly ever friendly. As Black people we have always had to deal with patronizing paternalistic attitudes, therefore we come well equipped to this campus.

Lafayette is ripe. Lafayette is ready. Lafayette can be a citadel of and for the black experience, however, it is going to take some uptight brothers with together minds in order to bring it about. The ABC will be very instrumental as long as we don't lose sight of our purpose and our immediate needs as well as the needs of brothers and sisters yet to come, yet maintaining our responsibility to Lafayette College

David A. Portlock

## Who Knocked Out Muhammed Ali?

Thursday, January 29, 1970, at Muhlenberg College Gymnasium, Muhammed Ali got his ass kicked. The man didn't do it. The brothers and sisters did. Granted some of his ideas (as a matter of fact quite a few of them) did not appeal to all of us. But that is no reason to publicly kick his ass which is the only way you can really get the Heavyweight Champion of the World down. One important fact was forgotten, Muhammed Ali is a brother. You know, one of us. If we are so together and unified we have to cut him some slack. Another important thing that we have forgotten is that Ali through the Nation of Islam and through other outlets has done something for our people. The question arises to whether or not he has done enough to further our cause and his. Ask him personally or debate it among yourselves. Don't kick his ass (you know, showing diversion in the ranks) in front of a bunch of white people who don't really like you or him. A \$91,000 home in a white neighborhood sort of jive, right. Talk to him about it to his face, alone. Don't kick his ass in front of a lot of white people. He was to blame for this unfortunate incident too; losing his temper, the insults and threats. However, some of us were also to blame. Before Ali, blew up, he said that we should have pulled his coat and asked to talk to him privately. Walking out on him perhaps chumped him off. This action showed Ali we disagreed with him which most of us did. It showed him where we stood. But it also illustrated disunity to the white audience. It does not matter how militant the white man thinks you are. What matters is how together you and your brothers and sisters are in actuality. The white man has no need to know what or how we stand. What he must know is that we are unified and are not fighting among ourselves.

Individualism means being yourself at the expense of others.

(Maulana Ron Karenga)

J. H.

In a recent interview Brother James Turner stated that "the most tragic failure of education in relationship to blacks has been that it has not prepared blacks to live within their community. It has not prepared blacks to be able to positively relate to other black people. And as such, has not equipped them to work as educated leaders and builders and developers in the black community." What Brother Turner calls for is redefinition and reorganization of the educational system in relation to black people.

Lafayette College is no exception. As black alumni have testified in the latest issue of "The Lafayette Alumnus", this institution does not provide the education needed for black students to improve and to relate to the black community. For this and other reasons the Association of Black Collegians presented a list of five demands (DEMANDS, not suggestions) to the entire college community.

Unfortunately we chose to "intellectualize" our demands. There was the feeling that this might produce effective changes. There have been a few changes but these are at most minimal. Out of the numerous meetings with faculty members and members of the administration, the only significant change that was brought about is an introduction to black literature. The Admissions Office has yet to produce concrete plans or changes in policy that will meet the demands set forth by the ABC. We have not even been presented a proposal for the institution of a black cultural center.

Intellectualizing our demands has proved to be a failure. As black people have come to realize, there can be no rationalizing with racism and its manifestations. Such seems to be the case at Lafayette College. Like the rest of American society, this college is dying from the disease of racism. Lafayette College can cure itself but it has shown a refusal to do so.

We, as black people, will not allow ourselves to be kept in oppression by this decadent white society. Since intellectualizing our demands has proven to be a failure, we will devise other means to institute our demands. These means will make it clear that our demands are just that, DEMANDS. We can not and will not have them treated as suggestions to be tossed about, kicked around, and brushed aside. WE WILL TAKE NO MORE SHIT.

L.L.

## ON BEING BLACK

I would like to be able to do what I please - i.e. to do what any white man can do. That's what I want for all "second Americans", all my black brothers, red brothers, and Latin American brothers. That is not to say that they or I want to do what the white man does, I just want it to be that all Americans can have their rights and are treated like men. It's actually not too complicated in this respect.

As a black man I have one thing in common with twenty million other blacks - the white man's treatment of us and our forefathers. When one considers the scope of that treatment, that one factor in common assumes rather large proportions. That identity I will not relinquish under any circumstances. Black is going to make America; over or tear it down. I won't trust whitey until he proves to me he respects me as a man and a black man.

This is a racist nation; this is a racist school. On campus, they'll call you "nigger" and tell you the blacks have to work out their problems by themselves, peacefully, without violence, and next year in New York or Philly they'll take a position in Daddy's racist bank and raise a racist family in Morristown or Haverford. Our legislators will block a Supreme Court appointment of a man who is accused of financial wrongdoing, but a self-proclaimed racist will sit on the nation's highest bench--judged by those legislators who are guilty of both the above. In "the land of the free" two black men can be murdered in their sleep by the pigs and have it judged a "justifiable killing".

I don't care how either the school or the country is changed, just as long as they are changed quickly. If it comes to burning both down, I'd throw the first molotov. Gandhi's teachings or Mao's - it little matters so long as it works. I am no longer interested in the mechanics of the change - just the result, and there will be results.

Federico Gonzalez '73

## MALCOLM X

Malcolm X is remembered today as the beginning of an era of black figures expounding black determination, self-assertion, and realistic nationalism. To a certain extent he has become somewhat of a father figure to the new militant and nationalistic organizations and many black people in general in the same sense that Marcus Garvey, W.E.B. Dubois, Nat Turner, and others are revered. But what qualities about Malcolm have made him the subject of poetry and music, of nostalgic memories, and of much debate and praise? Why is "Malcolm X" a slogan unto itself? Why is Malcolm's death just as painfully remembered as that of Dr. Martin Luther King or Garvey's exile?

Malcolm X, born Malcolm Little on May 19, 1925, in a historical sense and in the sense of his having legitimacy as legend had a perfect development to play the role of martyr (as Patrice Lumumba and Dr. King). His youth was one of extreme hard times, that makes him as black as black can be in economical and sociological terms. All in all his youth was as difficult as any other black youth's life, which is to say that to become a man his struggle was much greater than that of the average white man. Later in his life, he was caught up in the ever so easy path of crime and vice. He was ultimately imprisoned and while there was converted to the Nation of Islam. He rose steadily in their ranks becoming their greatest minister. He accomplished this radical occupational change (hustler to minister and from slick pimp to enlightened revolutionary) by diligent self education while incarcerated in the Norfolk Prison Colony. After being involved with and learning much from the Muslims, Malcolm X realized that his association with this separatist, religious nationalistic, superstitious cult was a mistake and formed his own organization, The Organization of Afro-American Unity. The organization is just that, an Organization of Afro-American Unity, the purpose of which is to aid in the unification of black people in the terms of self-defense, education, politics, economics, community and culture. Malcolm X was assassinated on February 21, 1965.

No one would say that Malcolm X began the Black Revolution (I personally contend that Rosa Parks fired the first shot fourteen years ago at a Montgomery, Alabama bus company.) However, everyone would agree that Malcolm along with Dr. King were the major catalysts in our black protest, and black nationalist movements.

Quite a few things fell neatly into place for Malcolm's ascent to the position of an inspirational being. For one he

had the traditional poor childhood and the wayward young adult life. The second step was that he had an earnest desire to learn, eventually educating himself. Next he repents his earlier life (the wasteful one) and proclaims himself born anew.

He now has a desire to help others; to prevent those as unfortunate as himself (black people) to find a new life, too. He is among his people where his gift of oratory enables him to be understood, quoted, and heard.

Throughout all of Malcolm's reformation he understood the basic problems of his people and their oppressors and proposed realistic solutions. People, black and white, understood him and with the aid of his fantastic charisma loved him.

In the first half of his perpetuation of his purpose (the Muslim period), he was still learning. He went to Africa and the Near East and purified his convictions and became finally the fully metamorphosized Malcolm X.

His thoughts were his own thoughts. His words were his own words. He was every American black man's Malcolm X. He was assassinated on February 21, 1965. Today he might have been the co-ordinator of a unified black revolutionary movement. But all that is left of him are the remnants of a black man martyred; ideas developed and undeveloped; and words recorded and printed with powerful connotations and implications. But he is still more. He is a symbol of black determination, pride, endurance, power, death and life.

Many have followed his path because they were black men who thought, said and did the right things at the right time. They have killed him, but his memory and all that he stood for is still around. Malcolm is every black man, woman and child. We have all shared in his life and they are killing us, too.

James Hairston

## GHETTO '68

In the summer of 1968, Sol Battle collected several poems from Harlem youths who were attending the Workshop for Young Writers in East Harlem. The contents of these poems reveal something about these young inhabitants of the Black ghetto of Harlem. They relate what these youths feel about their environment, what their environment has taught them, and what they have experienced in their environment. They also reflect their attitudes toward their larger environment, that of the United States, and toward the white majority of that environment. Ghetto '68 reflects the feelings and thoughts of the youth in the ghetto; the thoughts and feelings not only of the young authors but also of the vast majority of black youth who live in the ghetto.

Like most other people, they ask for peace, harmony, understanding and a right to be themselves.

Why do I exist?  
Oh God I must persist  
Why does this earthy corpse  
Breathe joy and then remorse  
Am I boy or am I man  
I am a paradox  
Which means I'm human too.

They are also sensitive to the surroundings and general conditions in which they live.

As you reach the street at the top of the stairs  
You take a deep breath of the dirty brown air  
For these flakes of dust fall everywhere  
That's why New Yorkers have dandruff in their  
hair.  
It's a very bad case as you can see  
Everyone must have a touch of chronic TB  
Then you know you're in New York.

They seek the answers to the questions of their existence as black people.

Why? God, why have you given so much  
so slowly, only to take it when my wants and  
needs are so damn great.

But for some of them there is no hope. This society has killed their souls. They see nothing but death ahead for them.

A little girl? A little girl just barely three?  
And once she laughed, once she was free.

The days grew short as time went by,  
and she would laugh, play, dance, and cry.  
Then in came Satan in pure flesh,  
he'd haunt her dreams and break her toys  
and took her heart and marked it red.  
Then pretty soon the girl was dead.

Society has taught them that love is not a solution to  
the problems of this nation.

Hate  
is the answer  
to all the problems  
of the world.

People who love  
throw into this love  
the whole self-  
they come out  
losing.

They are disappointed.  
But instead of hating  
they try to love again,  
which doesn't make  
any  
sense.

Some don't even bother to look for solutions but rather  
escape is what they seek.

So call me a slave of swingin jive  
Its my bread; it keeps me alive  
Music "master"? there'll be no other  
Music "friend" and music "brother".

Still there are those who offer some realistic solutions  
for black people but not necessarily for whites.

For 300 years I have drank the poison of  
whitey.

Trying to be like him, I have been untrue  
to myself, me, my people!  
And now...  
All I can say is "It's Time To Vomit!!"

They feel that the black man must rid himself of the  
indoctrination and enculturation by white society. He must recog-  
nize himself for what he really is.

Brother, stop where you are, look at yourself.  
You're a beautiful man.

The black man must cut loose those ideas of the white man and find out what and how black people have defined themselves.

Black man/burn/that book of false  
worlded Heaven Hell Dreams,  
Read Malcolm  
Then yourselves,  
Read Roi  
Then yourselves,  
Read Fanon  
Then yourselves,  
Read and Re/Read  
BLACK THOUGHTS/IDEAS/WAYS/  
Philosophies/Attitudes/  
Get your noses open and smell/  
Smell that Fresh Black/Black Airs  
of AFRICA

The black man must continuously guard himself from the white man and his system.

clear this/ this SHIT-CLEAR IT NOW  
BEFORE YOUR GUTS BECOME  
TARGET PRACTICE  
For FAGGOT WHITE COPS/AND  
MASQUERADING/NIGGERS/IN  
C.I.A. UNIFORMS.

These youths realize that they possess their own hope and salvation; that only they can solve their own problems. They must go for themselves.

Panther, Panther, prince of terror  
proudest life beneath the blue  
dashing freely through the jungle,  
WHO can make a slave of you?

Lawrence Lennon

Twisted by crystalline promises  
and the arms of fear  
One reach, one grasp  
for sparkling acceptance  
Glittering smiles - blanketing  
your mind, smothering your  
soul.  
Teased conversation -  
Snaking your pride  
Realigning your joys.  
Pompous promenade,  
Flawless tweeds  
that are veils of a pseudo-pride  
Leaving you naked of identity.  
SPARKLING ACCEPTANCE

I yield to no one!

Ed Gardner

Sparklingly, bent words  
Over freshly plucked Black weeds  
Stoking flames  
Under a bitter brew  
Of flowing, swirling hate

Evaporation or dissipation  
Of said vetch  
Sprays struggling yearlings  
Causing awakening type rhythms  
To shake crystalline snow.

More frightening flames  
And hot, organized backfires  
Grow into tall diviseness  
Of warm melting snowflakes  
And beautiful, black weeds.

James Hairston

## A POEM

Join the ranks of the ferocious people  
files of the ignoble  
pressure on the groove  
"You could mingle with us a little  
more"  
"Plus you mother fuckers could have  
been rollin' the dope"  
"Go ahead man why don't you roll the  
dope"  
"I'm losin' pounds again"  
"Yeh"  
"This is going to be a groove"  
"Yeh, man, you figure, man we're in  
the avant-garde"  
"That was bad, you dig"  
"Know what I think you're doing,  
talking to get me to write  
down what you say"  
"You know what man, I'll have a  
bald head when the revolution  
is going"  
"N.R.A. New Republic of Africa, you  
dig"  
"You dig, one day we'll be in a jeep,  
you dig, shootin', the driver  
drivin'. Cops, pigs, and the  
army is chasin' us, you dig.  
We're firin', drivin' thru a  
tunnel. Holland Tunnel"  
"Why you puttin' it out"  
"I'm goin' put it back"  
"You can say anything you want in  
poem"  
"Hell yeh"  
"To the Voice you dig"  
"Hell yeh"  
"Was it hot"  
"Damn, man I feel like smokin'  
another 'j'"  
"Fuck it, why don't we save it"  
"You know I'm going to say who  
wrote it"  
"Who"  
"The Brothers"  
"This should be the end of the poem  
and shit, you dig"

THE BROTHERS

## WORDS ON UNITY

We want freedom. We want power to determine the destiny of our black community.

We believe that black people will not be free until we are able to determine our destiny.

Black Panthers

The seven-fold path of blackness is to think black, talk black, act black, buy black, vote black, and live black.

Maulana Ron Karenga

If you can't agree on who you are, then you can't agree on who your opposition is.

Maulana Ron Karenga

We should support whatever the enemy opposes and oppose whatever the enemy supports.

Mao-Tse-Tung

People of the world, unite and defeat the U.S. aggressors and all their running dogs!

Mao-Tse-Tung

We need black power, to offset white power.

Maulana Ron Karenga

The future of every man today has a relation of close dependency on the rest of the universe. That is why the colonial peoples must redouble their vigilance and their vigor. A new humanism can be achieved only at this price. The wolves must no longer find isolated lambs to prey upon. Imperialism must be blocked in all its attempts to strengthen itself. The peoples demand this; the historic process requires it.

Frantz Fanon

Our premise, our starting point, is our identity. We are first and lastly black men and black women. Which means that our allegiance and total responsibility will be to the building and nationalization of the black com-

munity. In essence, everything that we do will ultimately be aimed at sustaining and substantiating an image and community of blackness.

Don L. Lee

You are in the community and part and parcel of the community and never separate yourself from the community.

Bobby Seale

We have to keep in mind at all times that we are not fighting for integration, nor are we fighting for separation. We are fighting for recognition as human beings.

Malcolm X

We cannot afford division any longer if our struggle is to bear fruit, whether those diversions be between class, caste or function. Nothing black is alien to us.

The Black Scholar

"To be a negro is no disgrace, but an honor".

Marcus Garvey

If we must have justice, we must be strong; if we must be strong, we must come together; if we must come together, we can only do so through the system of organization.

Marcus Garvey

Be as proud of your race today as our fathers were in days of yore. We have a beautiful history and we shall create another in the future that will astonish the world.

Marcus Garvey