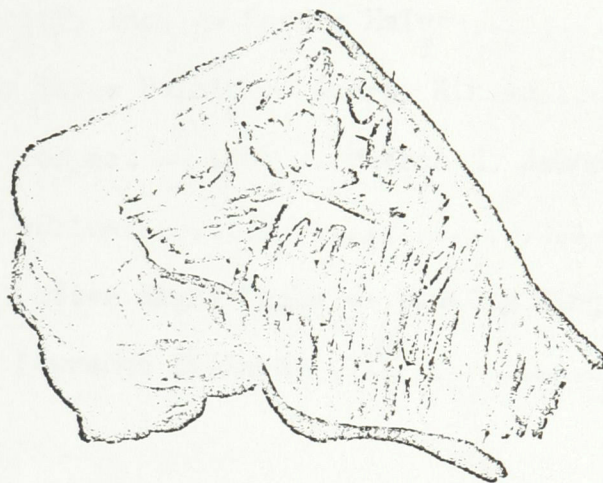


WHURU



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Official Afro-American
News Letter

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STATEMENT OF POINTSThe Role of the Black Newspaper

First of all, I would like to thank all of you Brothers and Sisters for electing me your Correlator of Communications. I would also like to thank those of you who decided to work with me in some capacity for your helping hands.

I have heard mumblings among some of our members to the effect that we have a beautiful structure, but nothing is being accomplished. To this I must say that things are being accomplished, but due to the nature of the organizational structure, the role of each individual is defined. Therefore, we have a way of specialists who are unaware of the work being done outside their immediate area. When the newspaper begins to function as a communications organ, all members of the community will know what is going on.

The purpose of our newspaper is to socialize or educate the Black Student Body at Northwestern University. It is important that all members of the community understand things that are relevant to and effect Black People in America and non-whites throughout the world.

We realize that in order to maintain any kind of society it is necessary to teach or train new members. This goal is primary in accomplishing any others -- prerequisites for a society such as protecting itself from outside attack, providing for the common masses, etc.

Therefore, we here on the UHURU staff feel that it is necessary to explain and interpret such things as Black Power, Black Capitalism, white capitalism and nationalism, racism, and the relevance of these things to the present structure of the American society. Further, we feel that if Black People understand these things, they will then understand the need for black unity and liberation and the role of the student in the Black Liberation struggle. Therefore, it is very necessary that you read each and every article in your UHURU.

Brother Milton Gardner, Jr.

F. M. O. Correlator of Communications.

Campus:

Progress of May 3-4 Agreements

by Eric Perkins

Brothers and Sisters:

Thus far, the agreements reached between the Black Student Community and the Administration after the May 3-4 "Affair" have achieved a working status. There is still much more to be desired, namely, the new word "Separate Housing" which will be reviewed for April-May 1968. The agreements, as a whole, are working, but may remind you that we need your help, your assistance, and your action in order for us to possess and regulate our own lives.

In the area of curriculum, we are proceeding to obtain G. L. R. Jones, noted West Indian scholar, author, and activist, who has outlined the liberation of many African states - Ghana, Kenya, etc. Also, we are trying to get Hoyt Helle, editor of Negro Digest Magazine, and Harold Cose, author of The Crisis of the Negro Intellectual and Rebellion or Revolution, appointed to the F. H. O. faculty.

In counseling, Brother Ford Black is here and doing quite well in assisting us with our problems.

Facilities -- The Black House has finally been finished, and we hope to have Open House on this weekend.

Financing -- Brother Lonnie Radcliffe announced our current status at the last F. H. O. meeting. This is an area in which we need much assistance in fund raising. Please feel free to offer your suggestions.

In Human Relations, the University has not responded to the "Arthur Paris Open Housing" case. Steps have been taken to bring about a response by the Administration (Brother Charles Shepherd sent letters to the three Administrative heads of the never-formed university-sponsored Open Housing Committee) and the support of the entire Black community will be needed.

The Admissions Committee is proceeding excellently. If you have or know of anyone interested in applying to Northwestern, contact Brother Clinton Bristow.

All in all, the agreements are beginning to work, but we must not sit back and watch the "Man" make them work in his way -- we must make them work for us! So let's get together.

Harambe, Uhuru, na Kazi.

Discussion Panel

On Sunday, November 24th, at 7 p. m. the Hillel Foundation will sponsor a panel discussion on "Bulwark or Peril to the West." Professor Gwendolyn Carter and a panel consisting of Dr. Moata (African Studies), Ralph Stephens (U.S. State Department), Gus Stevens (Political Science), and Mr. and Mrs. Keith Rennie (History) will be discussing the issue.

A New Slant on Black Greeks

Lonnie Radcliffe

With the rise of political and social awareness in the Black Community, the Black Greek system has increasingly come under biting criticism. Usually the basis of such criticism is that the Greek system bears no relevance to the Black community; that in fact the Black Greek system is contradictory and is merely an emulation of white middle class life. Realizing the inherent disfunctionalism and defects of the Black Greek system, members of Alpha Phi Alpha, Alpha Mu Chapter, are attempting to remedy these contradictions.

Traditionally, pledging has entailed a thorough knowledge of fraternity history, hazing and other seemingly senseless activities. But at Northwestern, pledging has assumed a new responsibility and a social awareness. For instance, Black fraternity history has been replaced with Black History -- now paramount in pledging. Programs for improving communal interactions are being initiated also.

It is easy to denounce and criticize a system, but it is a great deal harder to reform the system to fit the true needs of its

10. The following information is
provided for the purpose of
the above mentioned
information.

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...for Ahead
...North-

[illegible]

... then, get the idea
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ing the owner of
a small-courtyard
and go into Black
and see the side
of the building
and to provide
to take advantage
of a college camp-
us, wanted the idea to
the Urban Gateway pro-
gram.

The last few minutes of the game were frantic. With the clock ticking 19 and Fall 0 12, Steve Gibson missed a ten foot jump shot. Steve Broussard rebounded, Herb- 10 10
ie stole the ball, dribbled down court, and missed a jump shot from the top of the key. Bob Scott rebounded and layed the shot in for the winning point.

On November 9, 1968, the Irish prisoners at their place of confinement, the Alcatraz (San Francisco) Prison, transitioned. On November 10, the members of the Delta Chi Delta Chapter of KKK celebrated their 100th Anniversary at the Ambassador Hotel in Chicago. The persons on campus and the Irish were invited to attend this formal affair. It was an excellent evening for all of us.

We were privileged to meet with some of the members of the governing body of the assembly and to enjoy the banquet and entertainment.

During the week, the General Purcell met-
ings and discussed the proceedings of this
of the organization.

Once we become formally established as a society in campus, we hope to become active in the Western Community as well as within our own Northwestern University black community.

104-115-112

FILE OF CASES

TIPS TO GO BY THREE FOLDS
AFTER HOURS

The Kupper, Saturday, November 16, edited
 1940. 61-57 in The second issue for 1940
 this season.

of the Kappas. But later in the game, F.M.O. tightened up the score and at one point lead the Kap as 58-57.

Although two key Kappas, Steve Broussard and Jimmy Hill, fouled out of the game, the Kappas were able to win by two free shots and a final goal scored by Buck-ey Reener.

1966: The Ridgely Hotel
1967: "Cicero Hall"
1968: Patten Gym

The Patten Gym Homecoming Dance is the one most clear in our minds -- and probably the one we'd like to get out of our minds.

The excitement of the coming weekend always begins at least a week before the

actual festivities. And naturally, rumors were out in the Black community about who was going with who, what Della Mae was going to wear, and who was going to put down all the dough for all the fun, cheer, joy, excitement. The posters for the Homecoming Dance: "We're Black and We're Proud" (say it loud) was not only inspiring but they suggested how great the weekend would end -- with the final dance -- the dance of the year -- the dance of all dances (especially if the admission was to be \$1.00). Then there was this thing of the Homecoming Jamboree with Dionne Warwick.

However, what happened? Dionne came through with an excellent prelude for any evening. For some, Dionne's concert was not only the prelude but also the postlude -- unless...unless...they ended up at the North Shore Hotel (which is where things should have started after Dionne's concert anyway). The Patten Gym Dance was not only anticlimatic, but it also resembled a Bobb Hall Basement dance -- the only difference was that there were people snatching your money as you entered. Upon entering, (if you could... that is if you weren't knocked down by the cold drafts of air conditioning), you noticed many beautiful decorations. But the decorations alone could not salvage the entire dance. The only band one heard was during the half-time and the music it was playing was for listening only. The stereo system did have some difficulties, but who could blame it -- it had been through about ten similar dances earlier in the school year. The singing groups were O. K. until they both decided to render "Ole Man River." They probably decided to give us a double dose of the song so that we could "just keep rolling along." Well if you just couldn't keep rolling along, you probably at some time decided to sit down... now, not in a chair, but on the floor, for the chairs were filled with peoples' coats.

At least, we can look upon the Patten Gym occurrence as a first for N.U.: a first in African attire, a first in the crowning of a Black Homecoming King and Queen, and hopefully a first and last in the way of a total waste of time.

The Homecoming failure began as a waste of time when it was decided to have the Homecoming Dance in the gym. To most students and outsiders, the ideal place would have been off campus, away from Northwestern's sterile environment. Surely by now, F.M.O. possesses the means for an off-campus party (\$5.00 membership fee; \$2.00 a head at the dance; subsidies from the Student Senate Fund and the Northwestern "sympathizers"). If F. M. O. could not have given the dance off campus, it should have collaborated with the other smaller organizations. Of course we can always look to the future with great expectations but if there seems to be a trend toward a similar rut, you can bet that there will be someone who will not let their money be "ripped off."

Homecoming

by Gyrlene (Charles McBride)

F. M. O. held its annual Homecoming Dance on November 3, 1968 in Patten Gym. This affair marked the coronation of our first black king and queen, Bibi Kwaz-ra Kathryn Ogletree and Bwana Iwanza Clovis Semmes. Both are sophomores.

Miss Ogletree was president of F. M. O. during her freshman year and worked diligently with the organization during the summer. She stepped down from office after F.M.O. adopted a new structure and elected governing officers.

Clovis Semmes, also an active member, is presently serving on the political and financial committees of F. M. O.

FRESHMEN EVALUATE N. U. AFTER EIGHT WEEKS

Juanita Bing & Janet Kerr

At the end of eight weeks of adjusting, classes, examinations, parties, making friends and getting into the general swing of college life, the freshmen have some definite ideas about life here at N. U. and how it relates to them. There were differing thoughts among the students, but there were also definite trends of thought among us with respect to the academic and social life and how it relates to and affects Black Students.

Two major ideas were prevalent among freshmen about the academic life at N. U.

BLACK CORRIDOR LIFE

Irene Dillard

Last year, the Black demanded an all-Black housing unit from the university. Isolation from racist whites, black racial solidarity, relative ease of communication and adjustment to college life were reasons given for the demand. The university responded by forming a temporary all-Black dormitory for men at the Northshore Hotel.

A visit to the corridor would reveal an apparent state of content. Red and blue lights replace the usual sterile white lights in the halls, and the formerly barren walls are enhanced with posters symbolic of the Black man's struggle.

The advantages of the Black corridor are obvious and appreciated. There is considerable isolation from the dull, awkward, and racist circles.

Also praiseworthy is the relative ease of communication between Black men and women. By not being diffused throughout the school, Black people more easily arrange meetings, plan social functions, engage in soul sports, work on mutual academic problems, and more easily enjoy their leisure hours.

Those Brothers living in doubles live in relative comfort. But too many Blacks have been placed in a single room with a roommate, and have been charged single room rates. When many of the Blacks moved in, they found their rooms woefully unfurnished, lacking in chairs, desks, lamps, shades, chests, curtains, decent beds and mattresses, and often infested with cockroaches.

Also, there are still a few persistent chucks on the corridor proper. Worse still one Black living in the hotel was given a chuck for a roommate. When he complained to Dean Jehn, he was asked, "Do you want your money back?"

(continued on next page)

On one hand, many felt that although the competition is keen and the pressure upsetting, both are stimulating and challenge the students to perform better. Most freshmen are satisfied with the professors and courses offered.

On the other hand, there are those students who don't feel that N. U. is living up to its reputation as one of the foremost American universities. Many are displeased with the large lectures which are generally boring. No one can really be expected to learn biology in a lecture consisting of more than 500 people. Also, many feel that getting good grades is a matter of luck. "You can get a good grade if you're lucky enough to study exactly what is on the exam," says Pat Broussard.

Intellectual stimulation in classes and lectures is slight. The invited lecturers however, like Harry Edwards and Julian Bond do bring some outside inspiration.

Concerning social life, it is generally agreed that N. U. is not a partying school but there are some good times to be had by all. The activities of the whole university do not generally affect the freshmen but it was an unexpected treat to have Dionne Warwick perform for Homecoming.

Most of the freshmen praised F.M.O. for making those first weeks at N.U. bearable. It gave us the opportunity to get to know one another and to share experiences. However, most feel that there is too much disunity in F.M.O. "Although it has great potential, F.M.O. must try to get itself together, with all working as one rather than as a few individuals working on their own for personal power and glory. They must stop thinking of May 3rd and 4th as the high point, but rather as a beginning," says one freshman girl.

Though it may appear that the freshmen are very displeased with N.U., when asked if they liked being here, almost all responded in the affirmative.

Black Corridor

Complaints of a different sort come from the corridor residents. Noise on the floor has begun and continues to be a nasty problem. Many times, it is impossible to get any concentrated studying done because of the level of noise.

The purpose of the Black corridor was originally to serve the needs and interests of proud Black men. To some extent, that goal has been achieved. But several problems remain unsolved.

FINE ARTS:

A Message of Grave Importance from Miss (Sister) Fredi Althea Smith:

We are not here for idle pleasures. Black people cannot afford the luxuries of life when we so desperately lack the necessities. As students on this campus, as members of a downtrodden race in an oppressive society, we must acknowledge the seriousness of our plight and address ourselves to its immediate resolution.

WE HAVE NO OTHER CHOICE.

F.M.O. may be new, small, and relatively unimportant in the struggle right now, but F.M.O. is dedicated to the production of Black people who will meaningfully contribute to the welfare of our people and actively participate in our fight for power.

"We ain't got time to play!"

We are here to show our oppressors the truth behind the statement,

NO MORE WATER

THE FIRE NEXT TIME.

"A Black Mother's Prayer"

Selemani Kwakusini

Now I lay my child to sleep
I pray to God his soul to keep
If he should die before he wakes
I pray to God his soul to take.
But if in heaven they despise black,
I pray to God, please give him back.

"They are killing us and our Father's
Religion Warps His Life...
by Selemani Kwakusini

My father, God
My brother, Jesus
Ha, Ha, get serious
God died when slavery began
and ain't no renegade Jew any
kin to me
I can do without the white hipoy.
Besides, I'm black, and black men don't
need no God.

A Poem by Hamla Dumbba
(...to a young Black man)
Have you ever thought about
Dying?

Little boy
For the Cause --
Our People.
Sure You'll fight
struggle
It's a game.
But have you ever
wept?

Knowing that your own
Death
May soon be at hand?
To love
the Movement
and Black
means to give it up --
and life with it.
That through your blood
and mine
Our children can be
Proud
and reap of our own
sacrifice.

Let it be now
Young man
that you and I might Die
and justice might Live.
Think of Death often --
my young revolutionary
for with your Death comes also
the death of those whom you have struck
Down.
And weep for you
your own enemy who is not
a monster but rather an unjust fool.
Weep for you -- those you kill and he
who slays you. Then fight,
and die
for Freedom.

THE WEST SIDE SERVICE CENTER, INC.

BY Charles Shepherd

Mr. William Cross of 1139 Elmwood Ave, Evanston, began his proposals for a re-vitalization of the Evanston community when he began working for the West Side Service Center, Inc. on October 7. The Center has the "potential to be a relevant, perhaps, even a vital community organization of ACTION." Operating on the premise that Black People are ordinary human beings, the Center is aligning itself with a comprehensive, systematic multifaceted, complex approach to the re-formulation of the Evanston Black community.

Mr. Cross further states that the "general approach of the West Side Service Center will be to:

1. Assess the needs of the community. The areas of housing, education, business Black Heritage, religion, etc.
2. Place emphasis on 'Problems' and not Symptoms. The Center seeks to make changes in traditions, institutions or past approaches and not simply deal with the negative ramifications of current symptoms. Also, emphasis will be on the release of Black spiritual and psychological capacities. Black people are human beings and if stimulated by release programs rather than repressive schemes, they will respond to the challenge.
3. After defining the problem, the Center will support, encourage, assist or co-operate with existing agencies that are adjudged relevant to the purposes they purport to serve. The Center does not have an 'ego' hang-up and we will not attempt to play God, thus minimizing the possibility of redundancy.
4. The Center will research, create, and sustain new programs where others do not exist."

The first year's activities of the Center, hopefully, will focus on the following areas of specialization:

I Education.

- The Center hopes to.....(a) arrange with Northwestern to have Black Students teach Black children music on a voluntary basis to begin. Salaries will be agreed upon as the program progresses.
- (b) Negotiate scholarships with surround-

ing universities and have the Center set up its own system of awarding scholarships.

II Heritage Symbols.

The Center is quite enthusiastic about establishing a Black Heritage Institute to provide free courses in Black History to instill Blacks of all ages with Black pride via knowledge of our past and present Black heroes. In early December, an Afro-American Heritage Show (Chicago and Dodge Sts.) will be held on a non profit basis to sell African literature, literature on Black History, and artwork of Black artists.

III Housing.

The Center will coordinate with Urban League, Northwestern, and other interested parties for the planning of an extensive housing survey to determine the shelter needs of the Black community.

IV Youth Programs.

In an effort to make education more relevant to being Black, the Center seeks to provide a Black Educational Institution that classifies the history of Black folks, stimulates the development of Black consciousness, redefines the image, role, and purpose of Black people in Evanston; releases and explores Black creativity; legitimizes Black unity; and assists in the development of programs that will activate the Evanston Black community.

V Employment.

Under this heading, the Center will explore the labor patterns and white hiring practices as they relate to the Black people of Evanston.

VI Organization and Communication.

The Center seeks to organize barber shops and billiard halls as a source of communication in the Black community by providing large billboards (at the Center's expense) upon which Center news as well as community news can be posted.

VII Business.

In this area, the Center's function will be to help organize and sustain business and professional associations.

(continued on next page)

VIII. Recognitions and Achievements.

Annual awards ceremonies will be held in which students and adults are commended for various activities.

BY Jackie Collins

IX. Religion.

An annual conference on Religion and the Black community is proposed. A Black hero program in which a small portion of each Sunday School class is devoted to a discussion of past and present Black heroes is also in the offering. The Center intends to work jointly with community religious leaders, students, and others in formulating modern Black images. It also intends to schedule Black speakers in association with the Black Heritage Institute to discuss such topics as the Role of Black Women in Today's Black Society, etc.

Even though the West Side Service Center is still in the formative stages, its goals are many and its progress to date has been quite substantial. And, with dedicated Northwestern University students like us to volunteer our services to make the Center's goals our goals, the West Side Service Center, Inc. has the potential of becoming the greatest influence in Evanston since prohibition.

COUNSELING SERVICES

Counseling Services are now available upstairs in the Black House, Room #4. Feel free to come in and discuss problems or other matters of interest. Mr. Black who is the counselor will hold the following office hours:

Monday	9:30-12:00	1:00-5:00
Tuesday	9:30-12:00	1:00-5:00
Wednesday		1:00-5:00
Thursday	9:30-12:00	1:00-5:30
Friday	9:30-12:00	1:00-5:30

If for some reason the hours above conflict with your activities, leave your name and telephone number on the desk in Office #4 so that a special appointment can be arranged. This is your Counseling Service so don't hesitate to use it.

Every Saturday night at 8:00 a.m. when most of Chicago is still sleeping, all types of people are gathered at the Tabernacle Baptist Church located at 4130 S. Indiana Ave., to support and participate in Operation Breadbasket.

Operation Breadbasket is an organization associated with the Southern Christian Leadership Conference (SCLC) which concerns itself with the social, economic, and political needs of the Black community.

Rev. Jesse Jackson, the National Director, usually speaks at the gathering each Saturday on the problems confronting Black men and women in a city like Chicago.

Last Saturday he spoke in support of the school boycott presently being carried on in Chicago's elementary and secondary schools by young Black students protesting more Black teachers and administrators, Black schools, Black-oriented curricula, and the use of Black products in the Black schools were chief among the demands made by the students to the Chicago Board of Education.

Rev. Jackson talked about the planned fare hike that the Chicago Transit Authority (CTA) has proposed for the very near future. He said that the Black community would not support such a fare hike because:

1. There were no Black representatives in the Union.
2. There were no Black men on the CTA Executive Board, and
3. Black leaders are never consulted on matters such as this which directly affect the Black community.

Rev. Jackson ended by emphasizing the necessity of stores in the Black community to carry products produced by Black men and women.

Operation Breadbasket is printing a Black shopping list to aid Black homemakers. The intention of the list is to put philosophy into practice.

On November 22, Rev. Jackson along with Operation Breadbasket's Orchestra and Choir will appear with James Cleveland and many others at the Crane High School Auditorium, 2245 W. Jackson Blvd. at 7:30 p. m. Advance Donation is \$3.00.

WHITE NATIONALISM RECONSIDERED

by John Higginson

America is at a serious juncture in history. For the past ten years it has been phasing large numbers of its population out of the economy and the means of production. The great majority of those phased out of the lifeblood of the country have been BLACK PEOPLE.

Black people in America must, therefore, begin to do some hard-nosed thinking about just surviving in the very heart of the "American Empire." Make no mistake about it, the "man" does not intend to initiate any grand, glorious programs to save the ghettos, when it is becoming increasingly harder for him to 1) wage a war of capitalist expansion in Southeast Asia, 2) maintain racist South Africa and Rhodesia, and subsequently keep all of Africa in a neo-colonial stage (there is no country in Africa that is out of the "bondhouse of colonialism," Brothers and Sisters. As long as Arcon Chemical Company controls the economy of Ghana, as long as United Enterprises controls the radium and uranium coming out of the Congo, ad nauseam, our Brothers and Sisters in Africa are still virtually slaves.) 3) check the aspirations of the peoples of Latin America for governments that truly represent the people.

Lately, there has been a great hum in the air about "Black Capitalism" "Black Control of Black Communities," and Nixon, in that order. Black people can not afford to be ensnared by empty phrases and illusory oral masturbation. "Black Capitalism" coupled with "Black Control of Black Communities" means the enslavement of the entire Black Community... In short, "Black Control of Black Communities," by some Black people. Richard Nixon certainly does not intend to let Black people run their own lives with "Black Capitalism" or any other type of "song and dance" gimmick; at least not at this stage of the game.

The only way Richard Nixon will let Black Capitalism succeed, is if it is slavishly dependant upon "White Capitalism" and "White Nationalism." And this, Brothers and Sisters is the crux of the problem, primarily because "white capitalism" is finding it increasingly hard to sustain itself in the face of world wide opposition.

If Black Capitalism is not a viable method for Afro-America to sustain the horrors of America, the question then becomes what method is? How can we successfully organize our community to weather the social contradictions that have developed in America, and their logical conclusion, fascism? Who can we ally ourselves with in our struggle not to be phased out of history?

All of these questions, of course, can not be answered in detail given the length of this article. Indeed, it is very unlikely that they could be answered in any paper, no matter what its length.

What Black people in America must start to do is 1) depend upon the resources already in our community in order to prevent cooptation by the Ford Foundations and the Centers for Urban Progress (We can do it by ourselves without any amount of bootlicking), 2) begin to think of alternatives to the "Protestant Ethic" Capitalism (historically non-white people have organized their communities on a communal basis; what we must do is to renovate communalism to fit the modern world) and 3) begin to ally ourselves with non-white colonial people all over the world (all those misdirected hang-ups we have had about the "Specter of Communism" must be dispensed with. It is fairly obvious that the only non-white people, who are decisively putting a dent in the "man's" ass are Marxists i.e. Sekou Toure in Africa, Mao Tse-Tung in China, and Ho Chi Minh in Vietnam.)

(To be continued)

BLACK ARTS:

BECAUSE YOU'RE BLACK

by Cheryl Jelly

Because you're Black
 You have no trouble
 Dancing to a record by
 James Brown
 You feel the rhythm from the git
 And it's all you can do
 To keep from moving around
 When you hear it
 Because you're Black
 You like your greens well done
 Boiled all day it need be
 (No half-cooked food for you)
 With plenty of fat back
 Or bacon or ham
 Salt and pepper always
 Drippings maybe
 Because you're Black
 You dig Black,
 People, that is.
 Say you're a Black dude:
 You dig Black broads
 With big behinds
 And big fine legs
 Who know how to cook
 And raise kids and keep house
 And love
 And be loved
 And make you feel like a man.
 Say you're a Black chick:
 You dig Black studs
 Who know how to rap
 Who don't take nothin' off "the Man"
 Bad niggas!
 Black and proud of it
 Who know how to treat a woman
 (Been knowing for a long time)

Like to dress sharp
 Show off and run off
 At the mouth
 And love you
 Because you're Black
 No matter how long you go to school
 There's something in you
 "The man's" books will never reach
 To wipe out
 That same something that leaps up
 Like no flame ever did
 When you hear Mahalia
 (Even though you may be an atheist)
 That same something that makes you
 Love the wine-o sitting on the curb
 Understand why he drinks up the money
 He should be using to buy food
 For his hungry kids
 Roaming the streets
 You know he's been beat
 Physically and Psychologically
 By "the man"
 Because you're Black
 There ain't no place like home
 And Mama
 And Papa
 And the kids you grew up with
 Who'll always be your friends
 Because you're Black
 You know that a "Bad Mother"
 Does not mean
 " A woman who carries a gun"
 Because you're Black
 You'll always be Black
 Not because you can't be white
 But because you dig Black
 Because you're Black

Black

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 Sandra Doyle
 Gail Irving
 Dorella Crawford
 Fredi Smith
 Stanley Hill
 Millicent Brown

Artist Tony Porter

ANNOUNCEMENTS:

Young Socialists Alliance Convention
November 29 - December 1

此

University of Chicato, Chicago, Illinois
International Revolutionaries:
Britain
France
Germany
Mexico
Middle East

Paul Boutelle, Socialist Workers Party candidate for Vice-President
will be at

Northwestern University _____ Wednesday, November 20, 7:30 p.m.
Business 201

UHU!



NORTHWESTERN UNIVERSITY'S OFFICIAL
AFRO-AMERICAN NEWSLETTER
Volume 1 Number 9 october, 1969

COMMUNITY -- TOGETHERNESS -- UNITY -- ACHIEVEMENT -- LIBERATION

We, the Central Committee of F.M.O. feel that as Black People in a white university, our first responsibility to ourselves, our people, and to the Black community is that of being superior students. Furthermore, it is our firm conviction, that in order to lead Black people in any collective sense in the future, we must strive to become academic leaders today by gaining in knowledge and skills relevant to our total existence.

We encourage unity realising fully that disagreements may arise. Disagreement is inherent in any community situation, but as long as we have a common goal to strive for-- Liberation of Black People -- we shall remain united.

Through our common goal, all brothers and sisters at Northwestern, Kendall, National, Mundelein College, etc. will share a common bond of brotherhood regardless of our various social, economic, political, or cultural circumstances.

We can only attain togetherness, unity, academic superiority, and prosperity in our Black community by being our "Brother's Keeper". And only through this practice can we set a precedence which will lead to the Liberation of our Black Community at large.

And as a member of our Northwestern Black community, we reserve for you the right to disagree with our above ideology.

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THE BLACK PLEDGE OF ALLEGIANCE TO THE BLACK FLAG

All power to the people
Black power to Black people
Ebony power to the vanguard
One Nation, one flag
To unite Black brothers and sisters
or perish!!

SALAAM

WHAT MAKES A COMMUNITY A COMMUNITY

"What are we about?" is probably uttered by someone black everyday. Many times you hear, "We're about business, man", or "We ain't about nothing, jack" or even better, "I'm about gettin!". Nevertheless, no matter what we may believe we are about, can we truthfully say we are about community? And if we are about community, what kind?

To answer the above question is by far not easy, since community has various meanings among different people. Community can mean love thy brother as thy self, a very cohesive type. Community can mean united attempts at a common goal, a less cohesive type. Or, Community can mean individuals grouped together out of the neccessity of their existence.-- as you have probably guessed, avery incohesive type. But to Blackpeople at Northwestern, community must mean all of these things. For Community is the acknowledgement of a common goal coupled with a undying love for thy brother.

"FOR COMMUNITY IS THE ACKNOWLEDGEMENT OF A COMMON GOAL COUPLED WITH A UNDYING LOVE FOR THY BROTH R."

Of course, this type of community does not exist and may never really materialize on this earth, but the essense of community is the awareness of inadequacies and deficiencies and a constant striving to improve our structure in an attempt to reach this goal. And this type of incentive ~~exists~~ among the majority of black students at Northwestern today. You rarely hear the statement, "They ain't about nothing", but more often you hear, "We ain't about nothing," A small difference as far as grammar is concerned, but a great accomplishment as far as "consciousness" is concerned.

We need improvement; to say we didn't would be ludicrous. But we are aware of our problems, and little may it appear we are doing something about them. By talking about them--no, by realising we have a community to unite, and as our structure becomes more complicated the old problems

will disappear as the newer ones arise. This is the nature of community structures, many problems are solved, but after they cease to be problems they are rarely forgotten and other problems arise. Last year, one problem was the idea that we were fooling ourselves about revolution. This year we are not. Thus, we have made progress in this respect and in many other ways. This is to say that Blackstudents at Northwestern are about community and no matter how hard and difficult it may appear to be present, we have a whole lot on the ball than many others, BELIEVE ME

"...BY REALIZING WE HAVE A COMMUNITY TO UNITE, AND AS OUR STRUCTURE BECOMES MORE COMPLICATED THE OLD PROBLEMS WILL DISAPPEAR AND THE NEWER ONES ARISE."

Gilton Gregory Cross
Editor-in-Chief

(The theme of this month's edition centers around the nature of community and the responses from the community toward the present living facilities. If you agree or disagree with any of the comments made in this issue please respond by writing a short letter, which if we receive enough will comprise our "letters to the editors section". Only the people can keep a organization functioning, so WRITE!)

BLACKPOWER AT GOODRICH

Goodrich House is an inconspicuous place hardly different from the red and grey fraternity houses that surround it. The house has never won any I.M. championships or distinguished itself academically. Unless there was a party, Goodrich wasn't the place to go. On Sunday, October 19th, the House both distinguished itself and made history. On that day the first slate of all black house officers was elected. Kevin Dixon, George Calloway, Welby Winstead, Curtis Taylor, and Charles Shepard were elected president, vice-president, treasurer, secretary and A.S.G. representative respectively.

The election, of course, is a precedent in both the history of the University and in the history of black students. According to Mark McCord it is the first of a wave of new precedents. "We are in the process of making Goodrich an all-black dorm", Mark said, "Brother, that election was just the first step."

Several questions though are posed by this first step, the most important being "What does it mean?" George Calloway, vice-president of the house, commented that "What it means is that for the first time black students at Northwestern are making and enforcing dorm policy... We're in a position to say what goes down and what doesn't".

Second, what will be the effect of the new leadership on the white residents. "Because there is a black leader in the house, there will, of course, be more things of relevance to black people, but brother we're not going to exclude white people from the things we give. That's just not us... They're welcome to come". Probably, as we suspect, some white residents are whispering outraged comments in the sanctity of their closets.

For example, the brothers threw a set where liquor was served. Now to get the money to pay for the liquor the house had to approve an appropriation. Everyone agreed--or so we thought. As Brother McCord and I were coming up the stairs after the meeting, one white resident was complaining vehemently about us. When asked why didn't he say this in the meeting, the resident fell silent. We suspect a lot of this sentiment is present, and it poses the problem of white student support? Kevin Dixon, president, noted that "since I was elected on a black ballot, I doubt whether I will have any problems carrying out the programs without white people since the brothers are so together; but, I hope they support me".

The brothers' program deserves support. The program consists of house improvements that were long needed such as fixing up the basement, calling in the exterminator for the ants and silverfish, removing the broken piano in the basement and installing study carrels. This concern should be supported by any student not hung-up on the mystique of white leadership. One final question remains, what is the effect of the election on black students in the dorm? "Well, brother, you know it gives you a feeling like you got a big voice in everything", McCord said to me election night.

Goodrich House is an inconspicuous place with the same red and grey brick exterior as the Frat houses that surround it; but, that's where the similarity ends because inside Goodrich powerful new things are happening-- inside Goodrich is a group of black students making the promise of the future real.

Steven Levy
Associate Editor

(Contrasted against the theme of this issue, it seemed appropriate to include an article, mainly for the benefit of the freshman, which depicts the treachery of the Man in respect to black living facilities.)

January 30, 1969

In light of the present circumstances in which the men on the Black Corridor of the North Shore Hotel presently find themselves, it is necessary at this time to outline the general guidelines which must be taken by the Men's Housing Office to satisfactorily implement the housing clause of the May 3-4 Agreement with Northwestern University and its Black student community.

We fully understand the unexpected difficulty that occurred in men's housing which necessitated the Black Corridor's being located on the sixth floor of the North Shore Hotel. We have worked with the University despite the severe handicaps of overcrowding, (my underlines-ed.) poor sanitation facilities, lack of proper furnishings, recreation, etc., and we have exhibited great patience and restraint despite the pressing daily weight of these inadequacies.

In order to avoid any such misunderstanding about housing arrangements for the academic year 1969-70, we intend at this time to outline a series of proposals for minimum conditions which must be enacted to re-establish the faith that was shown at the signing of the Black students-- Northwestern University Agreement of May 4, 1968.

1. Without question, the same standards regarding space, sanitation, room furnishings, etc. must be provided to the black students as they are to the rest of the University Student Body.
2. A Black living unit must be provided with adequate lounge space and/or special study area.

3. Understanding the limitations of space in all campus living units, we nevertheless feel that the basement of a living unit for Black students should be made available as an area for general recreation.
4. A Black living unit must be completely autonomous so that social dues, house government, etc. will be directly beneficial to the students in residence there.
5. The process for housing assignments must be adjusted to insure that all Black students who wish accommodations in a Black living unit can be accommodated in a formal and efficient manner. Therefore, we recommend that any complications with the University's normal procedure for room assignments can be best avoided by allowing Black students to make room selections in the Black living unit in advance of the University's scheduled room assignments.
6. Northwestern University has as a result of the May 4 document agreed to the concept of separate living units for Blacks who so desire them. However, this agreement has manifested itself only in principle and it is quite obvious that principles established on paper rarely coincide with reality.

Reality for the students living on the Black Corridors this year has in fact been very unpleasant. We have paid social dues for events and articles that we never use. We have lived in severely overcrowded conditions so that no white students would be displaced from their rooms. We have even shared our own corridor for the sake of fairness and "equality". (Ridiculous?!) We have been patient and understanding about housing conditions of your making that nonetheless hemmed us in and left no room for the corridor to expand without completely destroying the concept of a Black living unit. There are Black men on campus who wished to move to the Black Corridor this quarter but were unable to do so because of the lack of space made available to use.

Thus, with these considerations in mind, we must insist that the University begin preparations to **establish a Black living unit to accommodate the students of the University's Black Community who wish to reside there.**

Victor Goode
Chairman, Black Housing Committee

AN ESSAY ON BLACK NATIONALISM

The Author of this piece admits to some initial trepidation in attempting a formal exposition on Black Nationalism, after all, one of the foremost leaders of the Black Revolution, Malcolm X, late in his career admitted to a real and basic inability or perhaps unwillingness to define or describe just what the expression "Black Nationalism" means and implies. However, the author also recalls that during the final days of his career, Malcolm X repeatedly advised and admonished young blacks and whites to think for themselves. The author therefore uses that admonition as the basis for this attempt at the exposition of Black Nationalism.

Black Nationalism, as the author envisions it, is basically a cultural nationalism. It is based on several shared beliefs. Some of these beliefs are that Blacks in America share a common African heritage, Blacks share a collective nationality as expressed in the dialect they speak, Blacks share a common color, Blacks share a collective culture, Blacks share a common suffering, oppression, and humiliation, and Blacks share a collective future and destiny.

Blacks in America share undeniably a common culture. It is quite unique. It is considered by whites to be a sub-culture of America's Westernized culture. It is earmarked by modes of expression, manners of dress, ways of life, and common interests. Blacks in America are of a unique nationality. Out of almost completely from the language of their antecedents in Africa, Afro-Americans have both adopted and adapted the language thrust upon them by the Anglo-Saxon majority. Just as few Scotsman in Great Britain can comprehend the Welsh dialect, spoken or written, few white men in America can comprehend the Black dialect, spoken or written. No one can deny that Blacks in America

share a common color; call him black, Afro-American, Negro, or anything else, it all boils down to black. Black means black, Afro-American means black, Negro comes directly from the Spanish negro/meaning black, and so forth. One only needs a single drop of blood descendent from the imported African slave, and he is considered a Black. The spectrum of black pigmentation is quite wide, ranging from near white or complete white to red, brown, yellow, and coal-black.

Blacks in America share a common African Heritage, even though it is polluted by frequent unsought injections of white blood-lines. All American Blacks are descendants, directly or otherwise, of the original African bondsmen and slaves brought here beginning in 1619. American Blacks undeniably have shared, and continue to share, a common suffering, oppression, and humiliation. Blacks have suffered murder, castration, torture, and harassment at the hands of whites throughout American history. Blacks have been economically, socially, and politically oppressed by whites throughout history. Blacks were slaves and are now debt-peons, and to use the S.C.L.C.'s phrase, the white man's "margin of profit" in contemporary economics in the big-city ghettos. As slaves, blacks made the success of the American experiment possible; the site of initial industrialism in America was the plantation, and much of the early shipbuilding and much of the early artisan-work was done by Afro-Americans, either as slaves or as bonded men. Since the end of the so-called Reconstruction era, Blacks have been forced, by law and threat of physical harm, to work as sharecroppers or debt-peons and until very recently were held as virtual slaves in many areas of the South, as enforced supply of cheap labor for Southern manufacturers and farmers. In addition, in the North Blacks have been systematically herded into ghettos where they are used by white merchants and bankers as internal

colonies, where great profit is made and excess capital is invested with great returns. The blacks now serve, as Reverend John T. Vivian and later, Reverend Jesse Jackson have held, as the whiteman's "margin of profit"--competition on the national scale is so fierce that in order to show a profit, many manufacturing concerns, banks and retail stores conveniently use the black ghettos as insurance against business reversals in other market areas, and in many cases are the difference in profit and loss on balance sheets-- a margin of profit.

Because of the collective heritage, nationality, color, culture, suffering, oppression, and humiliation shared by all Blacks they feel that they must share a common future. That feeling is reasonable. History shows us the effects of a national culture of people permitting itself to be assimilated by a larger, racist culture. All too familiar to us is the fate of the presumably assimilated Jews of Germany. They formed the single largest group of distinguished men and women in all Germany; Nobel Prize winners, symphony orchestra conductors, and members of the profession of doctors, lawyers, technicians, and so forth. Yet despite of, or perhaps because of this achievement, this total dedication to and identification with a larger culture, the German Jew became the target of a most vicious racism and a perverted nationalism leading to the murder of over six million supposedly assimilated and undeniably patriotic members of their race.

Blacks in small numbers have traditionally held, and increasingly large numbers of them now hold, that the common heritage, color, culture, and nationality shared by Blacks must be preserved and protected against encroachment by or assimilation into the dominant group. To preserve and protect those attributes shared by Blacks the creation of a sovereign state is necessitated, for the express purposes of preserving that national culture and of assuring liberty and justice for all members of that national culture. The feelings of a common external threat, and the consequent

necessity for a sovereign state are basically manifestations of a political nationalism.

The rise of political nationalism, with its concomitant necessity for a sovereign state leads the Black nationalist to the conviction that the formation of a nation-state is necessary--a state in which supreme political authority is supported by and manifests the wills and aspirations of its inhabitants.

This nation-state will be composed of all Black people who share a common belief in the Black dialect, the common Black racial origin, the common Black history, the common external menace, and the intrinsic community of Blacks with a commitment to a collective destiny.

Lawerence Dillard,
Associate Editor

