

# AFRO-AM NOTES

## Varities of Black Experience

by Angelo Lewis

White people have always attempted to define blackness in terms of "nigger." This is a historical fact. A fact which is entirely evident to all who have read newspapers or have watched movies. Remembrances of countless Rochester-Step 'n Fetchit stereotype watermelon-eatin', ass-kickin', shoe-shinin', shufflin', GOOD niggers, Good niggers, Maids & butlers & chauffeurs & servants, Niggers who don't talk back, Niggers who don't bleed, Niggers who let their limbs be pulled by white strings at the hands of puppetmaster America.

Indeed, Hollywood has kept the nigger myth alive. Projecting an endless image of docile, white god-fearing, smiling children. Children whose destiny consists of mowing lawns & cleaning toilets, & true to its heritage, America accepted the message of its media, & yes those niggers just LOVE to sit around in the sun, drink wine, fuck & go to work in the morning. Yeah I can understand them. It's the white man's burden, NIGGER! Get down & SCRUB MY FLOORS.

The nature of the thing is crystal clear. The logical extension of nigger is Ne-gro, & yes its cool to keep castrated. Maybe the best way out is the way in. Put on a seersucker suit, smoke a big cigar, read playboy magazine, go to church, sit at a desk & try to make it as a Ne-gro. Wow, A white man with black skin. With whiteman's hair & whiteman's culture. Maybe even try to live in his neighborhood, Raise the flag, salute, Go to hell. Take your neurotic, middle-class, affected & inherited, backward ways & go straight to hell. To hell.

But America gets uptight. Its flag starts to come apart at the seams. Talking about communists & outside agitators. Che Guevara's with beards.

What America doesn't realize is that these agitators are inside agitators. Emanating from the core of the movement. Rapping out black thought to every virgin mind. Talking much shit, Good shit, Intelligent shit.

America shudders & sees an entirely different kind of nigger. Hard core nigger. Intelligent nigger. Revolutionary nigger. Bad nigger. Bad nigger. Who demands to have HIS culture. Who demands to have, basically, what is his. Sun glasses, his own hair, John Coltrane & soul food, & he will eat his watermelon & like it. He will be proud of his nature & his heritage. He will understand, basically, that racism is the black man's burden. Something he will have to deal with. Something which moves invisibly. Something which has structures which are not at all apparent. And it is these structures we must move to destroy.

Ironically enough, it was America's media which created the myth of nigger in the first place--which helped perpetuate the idea of blackness. Despite the obvious distortions of the press & out of context quotations, the Negro (the use of this term is for a point) could check out the newsreels & catch just a glimpse of what the brother had to say. He could shout "black power" & raise his clenched fist. He could dance to his music a lit-

tle bit better. If you can dig that. He could understand that his rhythm was on a brainwave of another dimension. Something beyond what white America could ever understand. A transmigrated multi-complexioned, cross-sectional jazz-gyration culture of people. Of an entirely different stroke.

This is not to say that western, judeo-christian culture is entirely without merit. This is not to say that the black nature is entirely on the good side of the dialectic pole. This is to say, however, that cultural & ethical conflicts are an ethnic reality. That some black values conflict with those of the white. That before an assimilation of values can be achieved it is practical, indeed necessary that the nature of blackness be defined by means of autonomy. In order to assure the survival of this country, it is necessary that our culture (black culture) be exposed on an equal level to western culture, & I address this last remark to power structure figures everywhere.

Black is a synthesis. Black is a state of mind. Black is an onslaught of jazz-filled joy. Black is slang city. Black is stoned city. Black is song. Black is sun glasses. Black is greens & black-eyed peas. Black is rhythm dance. Black is soul. Soul is black. Black is beautiful. More than my words could ever

say. State of mind concretizing words. Abstraction into form. Black words on white paper. Reaching out to touch souls. Your souls. The souls of my people. My brothers & my sisters. The message belongs to all of us. So that reader can understand what said revolution is all about, & not react in ways of wrong.

So, to destroy the myth of nigger we must destroy the Negro. The only assimilation can be an honest assimilation. Where white man sees black man as man instead of boy. Autonomy proceeds assimilation, & to secure it, there may be blood. For America refuses to give the people up unto themselves. It refuses to discard its racist notions. Black people are no longer willing to wait for change a long time coming. If this change is not secured, this change, or, if you will, this revolution, will be taken. By any means necessary. By any means necessary. Power to the people. Liberation to the wretched of the earth. As emotion blossoms into wisdom. Wise men in long, dark robes. To know what east-west means. Joined consciousness throughout the worlds. Mind power in motion. Days of pain & days of love. Call me the prophet/poet of a new time. Cal me elder. Let the word be revealed & get the lies out. Get it out or give it up. Then call me brother, Brother.

## No More Jive

by Sam Schley

Somewhere near the heart of the problems confronting the Black community is the "miseducation of the Negro." This "miseducation" consists principally in the education of Black scholars to feel contempt for themselves and for their people. By failing to confront Black scholars with adequate knowledge about themselves, both to counter white stereotypes and to bolster self-confidence, the University of Hartford has also failed to develop meaningful helpful relationships between Black Scholars and the Black Community. The total effect that the University has had on the Black Community is grossly negative. Success at the University of Hartford by a Black student means that the Black Community has been robbed and deprived of him. Once a Black student has received a degree from the University, he is qualified to perform and act only in a white-natured position, or profession. He can not carry his so-called education back to his own people because he has been sufficiently indoctrinated into a white world or a white state of mind and has a degree to prove it.

The concept of a School of Black Studies is definitely revolutionary. Yeah! Yeah! Yeah! It emerges out of the frustrations and disappointments of Black students that realize that the present concept of education at the University of Hartford (University of White Studies in its effects) has no relevance to the total Black Community and who realize the negative rewards of allowing themselves to be integrated into a society or an institution which is racist and/or functions to the effect of debilitating Black. By racist I am referring to an attitude, often not conscious, which causes an individual or an institution to respond to a situation in a different manner when Blacks are involved than when whites only are involved. The effect of such an attitude is to subordinate Black folks and maintain control and power of manipulation over us. Institutional racism is subtle unless identifiable in terms of specific individuals being guilty of racism. This does not mean that this "slick" form of racism is less destructive of human values. Institutional racism originates in the operation of established and respected forces in the society and therefore is not accorded the public condemnation it deserves. Thus, the irrelevance of the University fits well into our definition of racism. The QUOTABLE RON KARENGER has summarized our efforts and us beautifully by saying, "We are revolutionists. We believe in change. We believe in being realistic, but as for reality, we have come to change it." Yeah! Yeah! Yeah! Yeah!

The idea or concept of a School of Black Studies offends many persons, both Black and non-Black, because they feel such an overt concept merely stimulates separatism and racial divisiveness. It is understandable at a first glance that this proposition might appear to be valid. But upon examination of the nature of our proposals, it is to be concluded that the goals and destinies of black folks such as power, self respect, and respect from others, self love, equality, and in general "righteous liberation" are not bestowed on one group by another, but rather must be gained by the group being oppressed or discriminated against by its OWN efforts. . . This is why

we deemed it necessary to advocate such an independent and autonomously structured school of Black Studies. This is not to say that white people can not play important and crucial roles in the process, but whites MUST understand that the Black man must be his own spokesman, his own strategist, his own judge, as to what is reasonable or acceptable, and must mobilize the sentiment of his people to their own advantage. White folks should definitely understand this because it is a necessary ingredient in our "soulful strut" towards freedom, we got taken away from us in 1965 dammit!!! Thus proposals for such things as black dormitories with black students having expressed priority or preference in occupancy and 18 others of a similar or related nature emerge. Proposals of the nature formulated by the black community on campus are not to develop an apartheid university; rather they are to provide a valid academic recognition of black people, the Black experience, and Black students as a part of the society which the university is supposed to serve. It's all very plain and simple! Yeah! Yeah! Yeah! Yeah! Those who aspire to a society in which Black and whites live with mutual respect and equality must strive to understand the drives and sources that cause us to make such proposals because as James Brown might scream "This may be the last time", dig it?

The proposed School of Black Studies has to be autonomous because Black people, unlike other minority groups, have been robbed and cheated of knowledge and self-appreciation of themselves as a people. We are the only minority in the racist country who was ever legally deprived and denied the right to education. Can you dig that? Can you understand that? This is why we need exactly what we have proposed. Even some of the so-called radical students have labeled certain of our proposals as unreasonable or uncalled for and negotiable. Who the hell do they think they are to say what black folks need? They too have not liberated themselves from racism and all of its implications. It is crystal clear to us that programs of meaningful change have to come

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## The Way it Spozed to be

by Ira Palmer

We have not been honest with ourselves. What is more, we have not been honest with our fellowman. We have sought to avoid the facts of our history. For a time our obliviousness seemed to work, but we had contrived a world of unreality.

It is frequently insisted that the key to racial peace in America is "education." It is impossible that when all Americans are "properly educated" our racial problems will suddenly vanish; yet there is perhaps more merit than we commonly recognize in helping one another to know more about the society we take for granted merely because it is ours. Ours is probably not the best of all possible worlds. Perhaps it could be better if we knew more about our antecedent-selves -- how our perceptions of ourselves and of others have evolved over the span of our brief history and why.

Because today's youth have been provided with an interpretation of history which has been highly stylized and selective, their perceptions have been muddled and their preparation compromised. How can black Americans or white Americans have an adequate perception of each other. Today's youth want -- indeed demand -- truth. Only when one's true self -- white or black -- is exposed, can this society proceed to deal with the problems from a position of clarity.

It is with this revelation that the black man seeks to establish for himself a "negotiable identity." It is with a spirit of aggressiveness that he seeks to heal the wounds of black America and insure black survival. Blacks must have this sense of urgency if they are to solve certain serious social problems. And in order to do this, black people in America must get themselves together and with a concerted effort 'take care of business.'

Integration as thought of by most whites has not solved the problems of the black community, rather, it has fed disunity and has led us down the path to disconcert. Blacks have become so interested in making it "in there," so to speak, that they have forsaken the black community and have become assimilated into white society. It is crystal clear that society is capable of and willing to reward those individuals who do not forcefully condemn it for its ways of ATTEMPTING to solve black problems.

Black people in America have no time to play nice, polite parlor games -- especially when the lives of other blacks are at stake. Some white Americans can afford to speak softly, tread lightly, employ

the soft-sell and put-off (or is it put-down?) They own society. For black people to adopt THEIR methods of relieving OUR oppression is ludicrous. We blacks must respond in our own way, on our own terms, in a manner which fits our temperaments. The definitions of ourselves, the roles we pursue, the goals we seek are OUR responsibility.

Thus we have no intention of engaging in the rather meaningless language so common to discussions of race in America: "Granted, things are bad, but we are making progress."; "Granted, your demands are legitimate, but we cannot move hastily. Stable societies are built slowly." "Be careful that

you do not anger or alienate your white allies; remember, after all, you are only ten percent of the population." We reject this language and these views, whether expressed by black or white; we leave them to others to mouth, because we do not feel that this rhetoric is either relevant or useful.

Rather, we would suggest a more meaningful language, that of Frederick Douglass, a black American who understood the nature of protest in this society.

Those who profess to favor freedom yet deprecate agitation, are men who want crops without plowing up the ground;

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On Thursday, April 24, the Afro-American Club and Students for a Democratic Society (SDS) will sponsor an 11 A.M. teach-in demonstration, centered around the proposals for a School of Black Studies. The intention of the demonstration is to educate the academic community about the specifics of the proposals, and their implications. Speaking at the rally will be Angelo Lewis, Sam Schley and Jim Odell.

The opportunity for white students to support the Afro-Am Organization's proposals has now presented itself. Because the School of Black Studies would dramatically improve ALL education at the University, white students have as large a stake in the School of Black Studies as black students do. The myths that the School of Black Studies is only for blacks, and that the School is not necessary if the University is to be at all relevant to any student, will be dispelled at the rally.

The demonstration will take place outside of Gengras C.C. on Thursday at 11 A.M.