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University of Dayton. Black Action Through Unity

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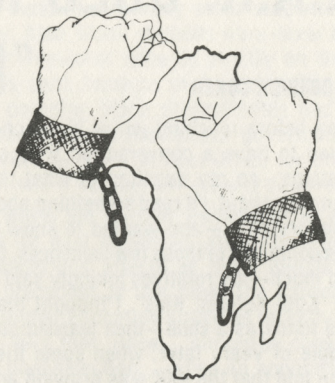
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UHURU

'THE DARKEST THING ABOUT AFRIKA IS
AMERICA'S IGNORANCE OF IT.'



VOLUME NO. 1, ISSUE NO. 3

NOVEMBER, 1977

SERIOUSLY SPEAKING



Five years ago, as we published the first issue of **Encore American & World-wide News**, our critics suggested that neither Black nor White Americans would long support a newsmagazine that set out to be sensitive to the minority position. Perhaps Blacks would show momentary interest, we were told, if the magazine were sensational enough; but no interest at all could be imagined for a Black magazine that pursued journalistic excellence and attempted a balanced, objective, and global reach. In other words, they said, you are too serious.

Yes, we are serious—**Encore** is serious about providing tools for the mind that will help prepare both the world for our people and them for the world. But the state of our world today demands no less than that. Take this summer's blackout in New York City. The looters were serious. Although not hostile, they were making a serious statement, that all is not well. The official response to that statement was serious. Mayor Beame, a man not unlike his counterparts in the rest of the nation, called for the return of the death penalty and asked that the judges not grant bail. And the young men and women who lined up for a few thousand temporary jobs to clean up the city later were serious about needing work.

Our banks are serious about pulling the rug from under the cities and the little people who inhabit them. Racism has won out over the simple goals of capitalism. Rather than put the money they hold in good faith from their depositors into the areas where those depositors live and work, the banks have followed the White flight into the Sunbelt. Sitting in glittering high-rise towers that cast ominous shadows on the filthy, depressed, economically strangled cities, the men who call themselves bankers—money changers might be a better term—are serious about ignoring the agony that surrounds them.

The politicians often are only serious about being reelected so that they can leave the neighborhoods and homes they praise so highly while campaigning. Now we must come to terms with our commitment to have honest, effective representation.

Encore is unimpressed with those, Black or White, who take issue with the seriousness of this magazine. These are sobering times, requiring a serious response. The Black community must take its goals seriously, and must encourage the majority of the community to be serious about implementing our just demands. We must continue to pull not just our share, but the share that needs to be pulled.

After all, to be less than serious in these most critical times is to accept that most subtle form of racism—that we as the Third World community deserve no better.

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K.K.K. DOES NOT MEAN "KOOL KOLORED KIDS!"

by DERRICK COKER

Long before reaching junior high school, I happened to have a conversation with some adult relatives—on my question of what the Ku Klux Klan was about. I'd read something about them in a history book—and wanted to know more than was contained in those few sentences. But I wasn't told much—my relatives jokingly said KKK stood for "Kool Koloored Kids". I thought that the joke was funny as a **child**—then learned otherwise a couple of years later, when some friends and I were told that the KKK was growing active in the neighborhood we traveled to when going bowling. We had no run-ins then, and didn't hear of the Klan again—until they claimed partial responsibility for dynamiting the home of a Black family trying to integrate a Philadelphia suburb.

My knowledge of the Ku Klux Klan steadily grew as I progressed through high school and into college. Especially in the latter case—inasmuch as I only could have access to significant material on the Afrikan-American experience after leaving high school. It was profound to see that history documented the fear and sense of foreboding which those who would become KKKers had of Blacks. These people were so insecure, that they used the later Aryan argument. They claimed a superiority over the new freedmen (former slaves), whereas **only** people who feel they are somehow lacking in some regard try to cover up their insecurity with a proclamation of superiority. Instead of being strong enough to confront the freedmen face-to-face, these cowards resorted to covering themselves in (white!) sheets, and used burning crosses, guns, knives, whips, and hanging nooses to attack and butcher and seek to repress the freedmen which they feared so much. It is especially noteworthy that the Ku Klux Kowards were most active during periods of strife in this country: the latter 1800's, 1915-19, 1940's, 1955-70. (The significance is in the fact that, as long as there is economic or social "problem" in the country, then right-wing (radically conservative) groups such as the Klan have no "excuse" for making Blacks the scapegoats of their deep-seated frustrations.) It should be noted that from 1973-77, there has been a resurgence or reemergence of the KKK nationwide. And the national unemployment rate has risen appreciably during these same years.

If what I'm attempting to get across is not clear, then pay attention—"the writing's on the wall". Too many brothers and sisters believe that the Civil Rights Movement made things secure for them. Their parents (largely) aren't hurting economically, and these brothers and sisters believe this private university education will secure a place in the middle class for them. These students are naive enough to believe that they will never have to worry about such as the KKK—in spite of the fact that just this summer the KKK held a mass rally in Columbus. The brothers and sisters seem not to take the Klan seriously—while the Klan seriously feels that it should keep any more "undesireables" out of the U.S., by "helping" the border patrol which keeps illegal migrants from Mexico from entering this country.

Halloween 1977—a time for kids of various ages to go around begging for goodies, and to get dressed up in ridiculous costumes. But a white

sheet and hood, with a cross in hand to be burned—that is not ridiculous. A **group** of students dressed as KKKers this year, reportedly brought a coffin out of a house, then **burned a cross** in front of another house in the 300 block of Kiefaber Street! These aren't just some cowards calling you "nigger" from the 6th floor dorm window. This isn't the coward who throws snowballs and stones at sisters when no brothers are around. This isn't the fool who says "niggers shouldn't be allowed to walk on the same side of the street as us" as you pass by on your way to class. These aren't the cowards who throw water at you from a dorm window, then are well hidden when you seek them out.

This cross-burning group is more than the above. They are the representation of the continuous oppression of Blacks and Black advancement in this country. They are the representation of the perpetuation of castration and lynching of Blacks in this country, to ease their frustration They are representation of those who claim superiority over Blacks. They support genocide for U.S. Blacks. But they are also the representation of what seems to be a regression in the Black populace—at least the educated segment. These campus KKKers not only dressed like the "real thing" but acted like they **were** KKK. And some brothers and sisters argue that these cowards has the "right to express themselves." These Blacks "understand" that these KKK were "just playing." But how many people "play with fire" by burning crosses, and dressing up as the historic haters of Blacks? The German Jews of the 1930's—40's "understood" that the Nazis were taking them to "new homes"—and walked directly into concentration camps, gas chambers, and boilers! Japanese-Americans wer enjoying full citizenship—until WWII broke out (Japan's attack on Pearl Harbor drew the U.S. into the war). Then—to "protect the West Coast"—concentration camps were filled with Japanese-American **citizens**. Those two groups thought that they'd "made it", and found out otherwise the hard way. The Jews have refused to forget or "understand"—now they are all **too** cognizant of their historic oppression. But why is it that we—Blacks—are so unconcerned about **our** history? How can we even suggest that—in light of the various campus incidents the past few years—the Halloween occurrence was "all in fun?" The situation with the Jew and Japanese-Americans of the 1930's-40's should have taught us a lesson—however, it's not part of our job-oriented curriculum, but cannot be "dropped" like a course.

When a brother or sister is seen fraternizing heavily with whites, it's seriously frowned upon on campus. When a brother takes a white girl friend, he's ostracized and disowned by his Black peers, as well as whites. You are talked about if you eat with whites too often in the cafeteria. But—when some junior bigots don sheets and hoods and burn a cross in front of a house, is that supposed to be acceptable? Can we afford to be like the WWII Japanese-Americans, and German Jews? The KKK does **not** mean "Kool Koloored Kids". I fail to find an affront to my heritage, and reenactment of my people's being brutalized and threatened, as being suitable for a "Halloween 'gag'".

LETTERS TO THE EDITOR

While thumbing through the greatly improved black communiacae, I came across the question, "What do you think of the Allen Bakke Case?"

From the responses I could not help but wonder if Black students were fully aware not of the Allen Bakke case, but of the possible negative **effects** that may come about regardless of the final decision.

I would like to take this opportunity to put forth still another opinion of the Allen Bakke case (if I may humbly do so without too much "blacklash").

The Allen Bakke case, no matter how the media decides to play it (up or down), no matter when the court decides on it (now or never), and no matter what the decision is (for or against), the implications upon the future of minorities in America (meaning us, y'all) is greatly overshadowed and may prove destructive.

If Bakke wins, the official tool of repentance will be useless (or should I say more powerless than it is now). . . If Bakke loses, the "non-minority" members of society may feel as though the government has gone astray and these "non-minority" folk may turn to "unofficial tools" such as the KKK, American Nazis Party, etc, for moral support and protection against the "rising minorities and the government." Justification for their actions could be the fact that minorities are threatening their "rights" (in a time when "rights" are really needed). . . If the court doesn't decide, due to hesitation, fear or whatever, the results could be the same as if they decided in **our favor**.

In conclusion, I would like to pose another question, when are we going to break a crucial link in our chains of bondage that will enable us to think not on a "surface level" but on a level that has survival as an end product?

you're in thought,

Kifimbo →
kifimbo

I was extremely impressed to read the feature "The Color B-L-A-C-K," in the October edition of **UHURU**. The piece was quite interesting because of its serious overtone but its underlying cheerfulness. It was one of the most cleverly constructed compositions I have seen recently. The reader can not argue with most of the material, simply because it is factual. I would like to see more of this type of literature in all periodicals.

Steve Slater
Stuart #568

In reading the Close-Up interview with Mr. Stokes, I whole-heartedly agree with the positions he spoke of and how it is so apparent that U.D. lacks a whole lot of qualities that are a necessity for a black student. I agree with him that is is true that the black students do have a self-identity that was not as apparent in the past as today and that's good but not enough. I am a very active person myself and I only wish I could have been here on campus in the years when black students outwardly showed a political awareness. I liked its frankness, and vividness of meaning in his answers. Yes, it's true we shouldn't be content, not at all. . . .

Ronald Morris
Stuart #563

Professional Education Admissions: Merit vs. Equal Opportunities

It seems that issues and concerns in higher education are cyclical. By this I mean that issues prevalent in the past have a way of recurring. For example, we assume that this country has adopted an egalitarian philosophy toward education (equal opportunity for all). However, this idea is being seriously challenged, and the philosophical

A Black Man's Cry

I think
It's the thought of freedom
that makes me
Run so
Mad
&
Crazy
Like I did when I
Tried to escape. . .
(tried to get over that white fence)
Tried to become fugitive of that gray hell. . .
(to sprint across that big brown wheat field)

You know
It is the thought of freedom
that makes me
Run so
Mad
&
Crazy
Like I did when I
Tried to run away from those gray cell walls. . .
(i saw what i shouldn't of saw. . .)
Like when I tried to escape from those caged
halls. . . those barred cells. . . those barbed
wired fences. . . those brick white faces. . .
(i didn't rape that white girl)

Saved up all my allowances
To go to Howard University in
Washington District of Columbia
To study engineering and help my people build
a nation here
And travel to Africa and help my estranged
brothers and sisters take
control of their land. . .

I think
It is the thought of freedom
that makes me
Run so
Mad
&
Crazy
When I attempt to get out of these damned
prison walls and ringing halls and rats and
roaches crawling over and on me and the shit
they call food
and the bull they call rehabilitation
For being here and not touching a woman and
my mother and my father and my
family
For a crime—someone else's crime—
i never did. . .

1976
Ibura Afafa Carrean Hazuikhe

basis for professional education in this country may regress to some form of meritocracy—admissions based on test scores. The realization of democratic ideas in this country cannot be accomplished through the use of quantitative measurements alone. Providing professional manpower for the black communities, overcoming the effects to generations of discrimination and poverty, and providing wholesome models of success for black children to emulate are urgent matters that cannot wait.

Prior to the G.I. Bill when admission to institutions of higher education was based primarily on "academic merit," work was plentiful. Today, a number of college graduates are "underemployed" or worse—and jobs are requiring a higher degree of education. Also, entrance to professional schools is becoming increasingly competitive. Consequently, there are a number of cries for entrance to higher education to return to a philosophy based on "merit" as opposed to "equal opportunity." However, in a recent issue of the *Chronical of Higher Education*, the Dean of the Medical School at the University of California at Davis was quoted as saying that they have always reserved places for the Children of faculty members and of other prominent members of the com-

THE MARTIN LUTHER KING, JR., SCHOLARSHIP (INFORMATION)

Two \$500 scholarships will be awarded the second semester of this year, 1977—78. These scholarships are to be awarded to U.D. students who most exemplify those principles for which Dr. Martin Luther King, Jr., devoted his life. Selections will be based primarily on the student's active display of concern for the welfare of others. Emphasis will be placed on the student's use of Christian ethics in his everyday life.

To be considered for this award, applicants must be enrolled at U.D., in good standing with a minimum cumulative G.P.A. of 2.5. Also, applicants must be of junior or senior status at the time applications are submitted. Any student meeting these qualifications may apply.

Applications for this scholarship may be secured from:

The Center for
Afro-American Affairs
102 O'Reilly Hall
229-3634

The final date for submitting applications will be December 17, 1976. **No applications will be accepted after this date.** Awards will be made on January 17, 1977.

Further instructions on how to apply for this scholarship are listed on the application.

Last years recipients of this award were Derrick Coker and Gwen Dixon.

munity. Merit is not a factor in the admission of these, and most likely, many other students in this country. Also, Black students were never admitted to professional schools strictly on their merit. In the past, because of discrimination, a number of potential black professionals had to settle for careers with the federal government. Having worked in the U.S. Post Office for three years, I can cite a number of "dreams deferred."

Obviously while the current generation is not responsible for past injustices, attempts to correct the deleterious effects of these injustices must take precedent at this time. The Carnegie Council on Higher Education stated as recently as October 11, 1977 that "Race. . . should be considered in the final selection. . . when an applicant's racial identity reflects prior adverse circumstances, promise to contribute to the educational experience of other students, or to the diversity of services to be provided to society." Also, Clark Kerr, chairmen of the Council, and a leading spokesman on policy of higher education in America, concurs with this belief. He asks, "Is it not in the American spirit to look at how far (an) applicant has come? We say, 'choose a person on his own merit.' In a pluralistic society, merit is not just based on grades and test scores." This seems to be the correct position in regards to this matter for now.

Admissions to professional education in America is a complex matter, involving many ramifications which negate simple solutions.

JAMES A. STOCKS

SPORTS CORNER

by RICHARD STEPHENS

The U.D. football team kept piling the victories up as they romped over Central State, 72-14. "We came out in the first half very hyper," commented Flyer defensive end junior, Hyman Gibson. That U.D. did, scoring two touchdowns in the first quarter. Central added two of their own T.D.'s in the second quarter, but only gained 78 yards in the first half. Gibson added, "In the second half we decided to kick their tail, so we did." Or did they?

In the game Sylvester Monroe, who carried for 94 yards and two touchdowns, had to leave in the fourth quarter with a sprained ankle (and thus missing the teams last home game). In his absence another future star was found in freshman Grady Pruitt, on whom Coach Rick Carter, commented that, "Pruitt is going to be a good back next year. Next season we'll be looking to our freshmen, another top prospect is Mike Langford."

As usual this season, defense was the key as seniors, Mark Edwards and Dave Miller, along with the rest of the defense, held Central State to minus 2 yards in 14 carries in the 2nd half. Mark Edwards is closing the season out very strong. He took Defensive Player of the Week honors away from 10 other eligible players.

Basketball fans, they're coming pretty soon, those thrillers down at the Arena. Coach Donohoe had this to say—"I'm looking forward to this season, especially for my older players to take us forward to this season, especially for my older players to take us to big things." Senior Erv Giddings added, "We're going for at least 21 wins and the playoffs, along with the respect by beating these good teams. But it's really hard to say what's going to develop." Well, this staff wants everyone to share their attention with a freshman named, Rich Montague.

**ACCENT ON BLACK
HAPPENINGS. . .in and throughout Dayton**
by WAYNE TIPTON & MACK WOODARD, JR.

November 29

Central State and Wilberforce University will co-sponsor a competitive talent show against each other. Time and location (not available at this time.)

LECTURE SERIES

Center for Afro-American Affairs

December 4

Panel Discussion: **The Black Woman**, Kennedy Union Ballroom, 3:00 p.m.
Reception — Faculty Dining Room (Sound)

December 5

"Second Annual Gospel Extravaganza"
Boll Theatre, 7:30 p.m. (Sound System)

January 6, 1978

Lecture: Ms. Mary Wade — "Presentation on Africa", 313 Kennedy Union, 3:30 p.m.

February 6

Wilma Rudolph (In conjunction with University Activities)

February 8

Lecture: Dr. L. Newsome, President-Central State University, Kennedy Union (Sound)
(In conjunction with Alpha Phi Alpha Frat.)

February 22

Lecture— Father Clements, Kennedy Union Ballroom. (Sound) Topic — "Relationship between Afro-American Society and the Chinese Society".

February 27

Lecture — Ms. Gwendolyn Brooks, Kennedy Union Ballroom, Sound System

March 8

"Malcolm X" — Documentary Film, Wohlleben Auditorium, 8:00 p.m.

March 3

Street Sounds" — A play by U.D. Black students, Boll Theatre, Sound System

MINI COURSES

1. "Black Psychology"

Evelyn Blanch — Cross-listed with psychology department
See: Dr. Kuntz (Feb. & March) time: 3:30 pm
Credit —
Text: **Black Psychology, Black Rage, Psychiatry of Racism**

2. "Contemporary African Conflicts"

Dr. Masipula Sithole
Date: March — Time and day to be announced

VIVE NOIR!

i
am going to rise
en masse
from Inner City
sick
od newyork ghettos
chicago tenements
I a's slums
weary
of exhausted lands
sagging privies
saying yessuh yessah
yesSIR
in an assortment
of geographical dialects i
have seen my last
broken down plantation
even from a
distance
i
will load all my goods
in '50 Chevy pickups '53
Fords fly United and '66
caddys i
have packed in
the old man and the old lady and
wiped the children's noses
I'm tired
if hand me downs
shut me ups
pin me in
keep me outs
messaging me over have
just had it
baby
from
you. . .
i'm
gonna spread out
over America
intrude
my proud blackness
all
over the place
i have wrested wheat fields
from the forests
turned rivers
from their courses
leveled mountains

at a word
festooned the land with
bridges
gemlike
on filaments of steel
moved
glistening towers of Babel in place
sweated a whole
civilization
now
i'm
gonna breathe firs
through flaming nostrils BURN
a place for
me
in the skyscrapers and the
in the skyscrapers and the
schoolrooms on the green
lawns and the white
beaches
i'm
gonna wear the robes and
sit on the benches
make the rules and make
the arrests say
who can and who
can't
baby you don't stand
a
chance
i'm
gonna put black angels
in all the books and a black
Christchild in Mary's arms i'm
gonna make black bunnies black
fairies black santas black
nursery rhymes and
black
ice cream
i'm
gonna make it a
crime
to be anything BUT black
pass the coppertone
gonna make white
a twentyfourhour
lifetime
J.O.B.
an' when all the coppertone's gone. . .?

VIEWPOINTS. . . .

. . . by TERRY SNOW

Q—What do you think of the resurgence of the K.K.K. in The U.S.A.?

A—PETE WASHINGTON—I think it's a reflection of white America's paranoia over current instability in American society.

A—DERRICK WILSON—It just shows that there is still racism in the U.S. They are just starting to come out in the open and regroup. As long as there is racial conflict there will be groups like the K.K.K. and the Black Panthers—extremists on both sides.

A—SHARON CARTER—First of all, I don't like it. It seems like the K.K.K. is making an attempt to reorganize, to counterattack the Civil Rights acts and amendments, and to support whites in equal opportunity acts. I see them as a right-wing military group.

A—JANICE HICKERSON—I think they (K.K.K.) were always there and they never really died, they just went inactive. They became inactive at the point when there was so much discussion and activity about Black Liberation and equality of all Black men. And they felt that we were getting somewhat

in the way—that we were becoming equal to their white standards. Now the K.K.K. is coming back to make sure we (Blacks) won't get any further than we are. Now that they have become more active than they were, we are just going to have to fight harder. Otherwise, we are never going to get any further than they want us to.

BLACK MINI-FACTS

In 1960, 75% of all minority (primarily black) children were living with both natural parents.

The figure was 92% for all white children living with both natural parents.

In 1971, the figure has declined to 64% in the minority community while remaining relatively stable (90%) in the white community.

Note: Data pertains to youth under 18 years old.

In 1975, the median age for white female headed households is 45.2 years. Median age for black female headed households is 37.7 years.

Note: Median age for female who head household has been declining over the years.

In 1975, in white households, the proportion of all children who live with mother only is 11.3%.

In black households, the proportion of all black children who live with the mother is only 41.3%.

Note: 1971 data on children residing with both natural parents point to this situation.

From 1950 to 1955, the median birth weight of white infants was 7 lbs. 5 oz. and for black infants has declined to 6 lbs. 15 oz.

Note: In 1960, the median birth weight for black infants was 6 lbs. 15 oz. and has remained so up to today. **Question:** Can this be attributed to a rise in premature births during this period? If so, what can be attributed to that?

As of 1974, the infant mortality rate (maternal, neo-natal) in the white community was 14.8 per 1,000 live births while in the black community it stood at 24.9 per 1,000 births.

Question: With relatively shorter life expectancy and higher infant mortality, what impact will decreased births and abortion have on the black community?

The life expectancy of white male and female infants born in 1974 is 68.9 and 76.6 years respectively.

The life expectancy of black male and female infants born in 1974 is 62.9 and 71.2 years respectively.

OPENING STATEMENT

by JOANNE CHESSIMARD/ASSATA SHAKUR

JOANNE CHESSIMARD, A REPUTED MEMBER OF THE BLACK LIBERATION ARMY, CHARGED WITH THE KILLING OF A NEW JERSEY STATE TROOPER IN A SHOOT OUT ON THE N.J. TURNPIKE IN MAY, 1973.

THIS STATEMENT WAS INTENDED TO BE PRESENTED TO THE JURY ON THE FIRST DAY OF HER TRIAL IN MIDDLESEX COUNTY, NEW JERSEY, FEBRUARY 15, 1977. JUDGE APPLEBY DENIED HER THE RIGHT TO READ IT HERSELF. HER ATTORNEY, LEWIS MYERS OF THE NCBL, WAS DENIED THE RIGHT TO READ IT FOR HER, AND WAS THREATENED WITH BEING THROWN OFF THE CASE IF HE PROCEEDED TO DO SO. THE STATEMENT WAS NOT READ. READ IT NOW!

Today is the first day of a trial. Not the trial of an animal, or of a monster or a thing; but the trial of a human being. You do not know me, and I do not know you; and because this judicial system is not conducive to breaking down stereotypes and barriers between people, I feel that it is important for me to make this opening statement myself.

I am the one who was shot down on the turnpike that night. I am the one who stands accused of these crimes.

Given the influence of the press, an accusation is a dangerous thing because it is so easy to make and so hard to refute.

During the jury selection process most of you said that you had read about this case in the newspapers, or heard about it from discussions, radio

or television. The bulk of what you have read or heard was probably negative and prejudicial; based, not on fact, but on speculations and sensationalism. I have read the same newspaper articles that you have read. I have seen the same news programs that you have seen. And when it comes to the media, I have learned to believe none of what I hear and only half of what I see. But, I can tell you now, if I were just Jane Doe citizen, I would have come to the conclusion that I and all other people called dissidents were a bunch of white-hating, cop-hating, gun-toting, crazed, fanatical maniacs fighting for some abstract, misguided cause. But, that is sensationalism and one-sided news reporting.

News is big business and, the more sensational the headlines, the more the paper sells. The bulk of the information in the media comes from police sources. No major newspaper or T.V. station has asked my one question concerning anything. The media shapes public opinion, and the results are often tragic and unfair.

During the jury selection process you were asked whether or not you had heard of the Black Panther Party, the Black Liberation Army and of the Muslim religion. You were asked those questions for a reason. Although my religious and my political beliefs are theoretically not on trial here, so much misinformation and plain nonsense was put out in the media about my political affiliations, that I feel compelled to set the record straight.

I am, without a doubt, a political human being. I am, without a doubt, committed to struggling for Black liberation and concerned about ending the injustice and oppression that Black people suffer. I have been involved, not only in struggling for decent living conditions for Black people, but for decent living conditions for all people. I have been involved in the struggle for human rights because Black people are not free or equal in this country; because of the poverty, indecent housing, massive unemployment, poor medical care and in-

ferior education in Black communities; because drugs have saturated our communities, preying on the disillusionment and frustration of our children. I became involved because, while big corporations make huge tax-free profits, taxes for the everyday working person skyrocket.

While politicians take free trips around the world, those same politicians cut back food stamps and other services and programs that benefit poor and working people.

And, while this government is spending billions of dollars to send rockets to the moon, at the same time, millions of people are unemployed and children go hungry.

I became involved because this government is irresponsible to its citizens, from the lowest level to the highest level; and because people have little redress for the grievances. I became involved in the struggle because the priorities of this country put profits ahead of people.

This country has a long history of people struggling for better conditions and against injustice. I have read the Declaration of Independence and I have great respect for this statement:

We hold these truths to be self evident that all men are created equal, that they are endowed by their creator with certain inalienable rights, that among these are life, liberty, and the pursuit of happiness. That to secure these rights governments are instituted among men, deriving their just powers from the consent of the governed. That whenever any form of government becomes destructive to these ends, it is the Right of the People to alter or abolish it and to institute a new government, laying its foundation on such principles, and organizing its powers in such form as to them shall seem most likely to effect their safety and happiness.

I do not believe that one person or two people, or that a small group of people can make this a better world. Only in the Unity of people, in the coming together of masses of people for a common cause can real change come about.

I would like to help make this a better world for my daughter and for all of the children of this world; for all men and women of this world.

Hundreds of years ago my ancestors were kidnapped from Africa and brought to this country to be slaves. Those of you who saw the T.V. movie, *ROOTS*, understand the brutal conditions of slavery and know that Black people were forced to give up their language, their names and their African religions.

Unlike Alex Haley, the author of *ROOTS*, I am unable to trace my family back to Africa. And so, in an effort to return to my roots and to rediscover my culture and identity, I chose an African name, **Assata Shakur**, and adopted the Islamic (Muslim) religion.

However, we are not here to discuss my beliefs. Two men lost their lives on May 2nd, 1973 on the New Jersey Turnpike, and I am accused of murdering them. I want to make it clear, right from the start that I was riding in that car on May 2nd, 1973. I have nothing to hide. I also want to state that I had absolutely nothing to do with, and in no way caused the deaths of those two men. I am not a criminal. I have never been convicted of a crime in my life.

The Prosecutor has given you an outline for a book that he is writing; a book based, not on evidence, but based upon speculation and innuendo. Although the State will produce a great many police officers to testify, the evidence will show that only one person, James Harper, will testify directly about me, my actions and about the charges against me. But, the rest of the evidence, including that produced by the Prosecutor, will clearly and conclusively that James Harper is not telling the truth. He is a man with a lot to hide.

I have seen some of the evidence and in this case, and much of what I saw was revolting. Any loss of human life is horrendous. I hope you will not be so shocked and horrified by those pieces of evidence that you will not be able to give unbiased consideration to the basic question—what has all that got to do with me?

Men and women of the jury, human life is a very serious matter. You have been chosen as the representatives of justice. You and you alone. You have said that you could judge this case on the basis of the evidence. What the Prosecutor has said is not evidence. What I am saying now is not evidence. You and you alone, individually and collectively, are the final judges of my fate. Your decision can never be questioned or challenged by anyone.

You may or you may not agree with my political beliefs. They are not on trial here. I have only brought them up to help you understand the climate and the political and emotional context in which this case comes before you.

Although the Court considers us peers, many of you have had different learning and life experiences from mine. It is important to me that you understand some of those differences. I only ask of you that you listen carefully to all the evidence. I only ask that you listen not only to what the witnesses say, but to how they say it.

My life is no more precious or no less precious than your lives. I ask only that you be an open-minded and as fair as you would want me to be were I sitting in the jury box determining your guilt or innocence. My life and the lives that surround me depend on your fairness.

Thank You.

WHY BLACK STUDIES?

(WE NEED A HISTORY LESSON!)

by Derrick Coker

Each year that I've been attending this university, the question of "Why Black Studies?" has been asked. Black students have asked why they should "bother" to register to take Black Studies courses, and Black faculty members have been pondering the causes of the wane in student enrollment in Black Studies. So what are the answers?

Well, a credible answer would be that student's avoid Black Studies because they are willingly allowing themselves and their race (Black) to be continually held in ignorance by the majority. What is meant by this statement? Simply this—it is the majority which controls the educational system, both at UD and in the U.S. Following from that, it is the majority which thusly decides what you are to learn. Students have "control" over their course choices after freshman year—only as long as they take all of the courses their major requires, and electives of which their advisors approve. These electives are chosen to coincide with the major, so "unrelated" courses are frowned upon.

So—in Engineering, Physical Science, Political Science, Mathematics, Accounting, Education, Communication Arts, Criminal Justice, Philosophy. . . Black Studies is largely considered "unrelated" and hence frowned upon. And we career-minded, middle class seeking college students overwhelmingly say, "Yessuh, Boss" to being turned away from Black Studies.

Are our minds languishing in the 18th century? Do college-level students not possess a capacity to think critically for themselves? Criminal Justice majors—please tell me how courses like "Law in the Black Community", and "Contemporary Black Political Thought" are "unrelated" to you and your Political Science brothers? And Political Science majors—please tell me how "Afrikan Political Philosophy" and "White Racism in Southern Afrika" aren't "related" to you? "The Black Child," "The Black Woman in White America", and "Black American History Since 1800"—aren't these courses "related" to Education, Sociology and History? Landing substantial building and construction contracts is often a political matter—so why wouldn't Black Studies courses on minority involvement in (or exclusion from) U.S. politics pertain to you would-be engineers?

Socially, many of we young Black collegians look down upon those among us who shy away from their Blackness and who seek to integrate. Yet, why do we **intellectually** shy away from our Blackness—and Black Studies? For many of us, our pre-college education was largely devoid of **anything** pointing out facts and truths of our past in this country. We know a little of Booker T. Washington, Ralph Bunche, Thurgood Marshall, Juanita Kidd Stout, and Dr. Martin Luther King, Jr. (did I lose some of you?)—but what about Monroe Trotter, Huey Newton, SNCC, the "Freedom Riders", the "Black Codes," and the like? We know that more Blacks are taking advantage of getting a college education today—but how did that become possible? We can learn a couple of European languages—but how many of us know one word in an Afrikan language? We know that most

Blacks live in urban areas—but why have they been perpetually without political power? We know what not having a summer job may feel like—but what can people do without any employment year-round? We know where the suburbs are—yet will a degree **secure** a spot in Suburbia for us? Will a degree keep us from becoming "suburban poor", or save us from the KKK? The Jews refuse to forget that Hitler and the Nazis slaughtered 6 million of their number. How many of us **remember** that we were lynched, castrated, hosed, and beaten from 1700-1863; 1868-1888; 1914-1917; 1930's-1940's; 1960's?

Black Studies may or may not answer all of these questions. Guarding the Mexican border may keep the KKK busy for a while. But Black Studies will definitely "hip" you to what Blackness in the U.S. has been, and will continue to be about. No Black knows all of what Blackness is about—but too few here do. Check out Black Studies—and "control" your education.

Heritage. . .

By PAT BYRDSONG

One of the most dynamic women of our times is Dr. Frances Cress Welsing. She is an assistant professor of pediatrics at Howard University College of Medicine. Dr. Welsing became famous for a theory she developed entitled the "Cress Theory of Color-Confrontation." This helps to explain the reasons of white supremacy and why the whites feel it must be maintained.

Dr. Welsing's theory says that whites are genetically recessive and have skin albinism. They feel themselves to be inferior to people of color because they fear annihilation. This fear fosters the idea of destroying all people of color. American society's view is that if there is any black in you, you are classified as black. Genetically, this is true, therefore, the recessive people (white) have to develop a feeling of superiority. The culture they devise would revolve around whites being the superior race. This mental disease can be easily associated with economic, labor and governmental instability. History shows the trauma that people must suffer when the white race feels threatened. Nazi Germany is the best example of fear of another race dominating the quote pure white race. The German Jews were annihilated.

Dr. Welsing also believes a process of "inferiorization" is being induced by white people. She defines this as a conscious, deliberate, and systematic process utilized specifically by a racist social system, as conducted through all of its major and minor institutions to shape and mold certain and specific people within that system, namely all people classified by the racist system as non-white into functional inferiority in spite of their true genetic potential for functioning.

Dr. Welsing presented her theory to the Section on Neurology and Psychiatry of the National Medical Association. She had debated her opinions with Dr. Shockley, the author of the theory that blacks are genetically inferior to whites. She was born into a family where both her father and her grandfather were doctors. Dr. Welsing travels across the country speaking at different schools about her "Cress Theory."