

PAMOJA PEOPLE

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AfroStudies Crisis Stalemated



Marcus Poole reads FMO statement during the recent press conference at Second Baptist Church. Photos by Ron Craig.

Situation Termed 'Volatile'

News Analysis

By DON LEWIS

The crisis in NU's Afro-American studies department reached an uneasy stalemate last week, and the survival of the department now rests on thin ice as administration officials begin to formulate a response to Black student demands for the reinstatement of its short-lived chairman, Lerone Bennett.

It was a situation described by most For Members Only spokesmen as "volatile." On one side, an adamant CAS committee with its two Black faculty members defended its right to control the depart-

ment's structure and personnel appointments, including that of Bennett, who resigned last June.

On the other side were angered Black students, just as determined to wrest control from the CAS group, which most called a "watchdog committee." Their goal was the best and most creative Afro-American studies department in the nation--totally autonomous.

FMO began to apply pressure when it became clear to its executive council that Bennett had not resigned because of health problems, as was announced in August, but because of conflicts with Math Prof. Joshua Leslie and Assoc. History Prof. Sterling Stuckey, the two Black members of the CAS standing committee for Afro-American studies.

When the standing committee became permanent, FMO leaders became suspicious of an intra-department power play and feared that Leslie and Stuckey, who had been appointed acting chairmen for the 1972-73 school year, would dominate the direction of a department designed for 500 plus Black students.

Seeking intervention from Rebecca Crown Center, some 80 Black students paid a pre-Thanksgiving visit to the home of Dr. Raymond Mack, vice-president and dean of faculty, asking that he secure Bennett's reappointment. When they were told that Mack was out for the night, a group of students waited in his living room until 1 a.m. when the dean arrived and refused their request.

President Strotz was the next option. Meeting with FMO leadership in his office on Nov. 27, Strotz also refused the demand, saying this was the first he had heard of the controversy.

With no immediate conciliation in sight, a general FMO meeting was called in conjunction with a memorial service for the two Southern University brothers killed while protesting in Baton Rouge. The petition to President

Strotz was formally drafted and approved by the nearly 400 FMO members in attendance,

continued on page 4

FMO Says Strotz To Act Next

By JONATHAN HARRIS

President Robert Strotz is expected to reply very very soon to an FMO request for his intervention to help solve what FMO leaders termed as "prevailing conditions" hindering the growth and development of the African-American Studies department, according to Jack O'Dowd of university relations.

In his discussion with Strotz, O'Dowd said that Strotz hoped that a decision could be reached "very very soon," but indicated that Strotz was reluctant to put a deadline on the decision.

FMO, according to letters to Strotz last week, wants a specific response to their concerns in several areas, including the role of students in shaping and developing the department.

Other concerns outlined in the letter included full professorships, the autonomy of the department and the chairman, and the role of a university committee like the Committee on African American Studies (CAAS).

"FMO," said Arnold Thibou at a press conference last week, "feels that the department should be primarily comprised of full-time faculty members who are professionally committed to the African American Studies Department." continued on page 4



FMO spokesmen were, (from left), Kwesi Kambon, Freddy Hill, Fred Dawson, Marcus Poole, and Arnold Thibou.

Black House Gets Facelift

By FAYE SILAS

Work has begun on repairing and renovating the new Black House at 1914 Sheridan Road. If plans go as scheduled the Minority Affairs Department and For Members Only should move into the facility after December 22.

Buildings and Grounds Asst. Superintendent Roland Olson stated that extensive work on plumbing was in process and after that work was completed, painting would begin. Debra King, chairman of the House Planning Committee said that room colors have already been decided upon.

During a meeting with the Executive Council and Housing Committee of F.M.O.

And Minority Affairs Director, Paul Black, Jim G. Carleton, Vice President for Student Affairs outlined proposed repairs and improvements on the facility.

Carleton stressed that the new House would not be a "second class facility."

The new Black House stemmed from a list of 13 demands that F.M.O. presented to the administration during the spring, 1972. At that time, the Minority Affairs Department and F.M.O. realized the need for another facility because the present site was too small to meet the needs of the increasing black population at NU.

BLACK FOCUS

Northwestern's Great Pacification Program

If we assume Samuel Yette has correctly defined the choice white America has made, what are the implications for Blacks here at Northwestern?

In Yette's book, "The Choice," he outlines three decisions available to white America. He says that the liberation of Black people is the only honest choice. Yette also says white America has chosen pacification. He further states that pacification only delays the final choice which is liquidation.

Pacification is the route this university has chosen. The university has extended one hand to meet federal standards and to appease Blacks, while covertly holding back necessary resources with the other.

The May 4th Agreement is a very good example of the university's pacification program in action. After admitting Northwestern, like many other white-run institutions, was racist; the university embarked on a plan to 'settle' demands raised by Blacks after the 1968 takeover of the Bursar's Office. On October 8, 1968, Roland J. Hinz, vice-president, speaking for the university administration reported that the university was making every effort to let Blacks live in the housing of their choice. He said that the university was intensifying its recruiting of Blacks in urban areas as we are searching out new ways to help Blacks finance their education. Hinz also mentioned that "one" special staff counselor was being assigned to spend "80 percent" of his time counseling and assisting Black students in their activities. The addition of the Black House at 619 Emerson Street and a few minor changes in curriculum completed this phase of the university's pacification program.

It is 1972 and Black students are beginning to feel the pinch of appeasement. First, the option for Blacks to live where they choose no longer exists at NU. This coupled with the "warning" by Raymond C. Mack, vice-president, in a recent "Daily" commentary, suggest that the university might be ready to renege on other portions of the 1968 agreement.

Another restraint of this pacification program is mainly affecting those Blacks who were recruited from urban schools. These students, in some cases, are finding that counseling and tutorial aid are necessary for them to compete equally with white students who have had broader backgrounds in certain areas such as math and science.

Last year's figure of Black students dismissed or on academic probation and the historically small number of Blacks who have graduated in the math and science fields clearly demonstrate that a problem exists.

Additionally, the demand Blacks made for more financial aid in 1968 has precipitated an increase of loans for 1972.

The problems at Northwestern are apparent. If you are not concerned about brothers and sisters making it here; what makes you think you will be concerned about those Blacks Yette terms, "obsolete". According to Yette, the obsolete, the poorest, least educated Blacks will be the first liquidated.

Check out what this man is doing. Think about it. Then use those ideas to make this University more responsive. If we can do it here in four years, maybe there is a chance--together we can change America before it is too late.

VERNON THOMPSON

Have A Joyous Kwanza

For those of you celebrating Kwanza, the African harvest, or traditional Christmas activities "Pamoja People" extends hopes your holiday season will be bright and the coming year prosperous

A Racist Mandate?

By MARCUS POOLE

"Four more years!", is the cry, and blacks are wondering how many of those four years we will be around. Richard Nixon has received a mandate for his racist, militaristic, genocidal policies from white America.

In the election of 1972, blacks witnessed racism and fear in practice as white America overwhelmingly supported McGovern over Nixon.

What makes his victory even more impressive is the fact that 87% of the black voters supported McGovern over Nixon.

Disastrous is under emphasizing the reaction blacks should have toward this election. This man in the last four years has proven himself anti-black, anti-civil liberties, and extremely militaristic. He has been called by some as the president of genocide and of 1984.

The most frightening thing is that he was elected by the people. Generally, the national mood that allowed this was the feeling that America has moved too far from its principles; that the people who criticize the country are against America and that it is about time something was done. The reaction to the Peace Movement and other seemingly progressive things has been one of backlash.

This is going back to the concept of supporting America no matter what the consequences. This is nationalism in America, a very dangerous concept for minority groups.

Whites in America who saw the acting out of progressive social changes in the sixties, who saw the rise of black militancy, who saw the opening of institutions to blacks, and who think welfare causes their rise in taxes, voted for Richard Nixon. A man who will stop social legislation, cut down on welfare, and crackdown on (black militants).

In doing this they accepted Nixon's alliance with Big Business. They supported Nixon's continued support of the racist nations in South Africa, and they accepted the setting of the stage for genocide in America.

They supported the usurping power of the Supreme Court through the unconstitutional anti-busing bills. The passage of that bill takes away the right of the court to make judgement on educational matters. A dangerous precedent is set. They supported the invasion of privacy inherent in the widespread distribution of cable television with a government controlled station.

The stage is set. While under this administration the United States has experimented with lights that when flashed at certain intervals can confuse the brain waves in the mind to render a person unable to control his own body.

So the election reflects a dangerous mood of racism and patriotism. It reflects the desires to keep America as it is and to keep it "on top". It is this attitude we must look at and realize that the Nixon Administration has the mind of the people and can "educate" them to what they want so we can be destroyed.

It may not be in the next four years but we must begin now preparing for the worst. For we won't know the dire effects the next four years will have.

Nixon Again

By BRIAN VAN DYKE

It is done. So be it. Richard Milhous Nixon is again President of the United States.

Now is the time for black people to sit down and deal with political realities.

STAFF OF PAMOJA PEOPLE

- | | | |
|--------------------|------------------|-------------------|
| Jacqueline Bridges | Victor Anderson | Gwendolyn White |
| Brian Van Dyke | Beverly Jordan | Ron Sterling |
| Marcus Poole | Arnold Thibou | Marcella Thompson |
| Denise Barnett | Beverly Roberts | Monica Hudson |
| Hilda Henderson | Pamela James | Roxie Glasco |
| To Ann Lee | Jacquelyn Heath | Jonathan Harris |
| Brenda Washington | Sidmel Estes | Michael Moore |
| Paula Wilson | Jacinta LaCabe | Kevin Roberts |
| Faye Silas | Marla Plummer | Joshua Givens |
| Derrick Blakely | Deborah Williams | Larry Alexander |
| Lark McCarthy | Desda Moss | Pat Scott |
| Barbara York | Don Lewis | Ronald Craig |
| Vernice Spencer | Meldon Human | Vernon Thompson |

Students Predict

By DESDA MOSS

The past is history. It can be charted, evaluated, and studied. But the future is uncertain. It is at least for most black people, who see change as something that doesn't come easy.

In the following survey, Pamoja People asked black students what they thought the situation of the black community would be like in ten years.

The question isn't an easy one, especially since the conditions of the black man in America are anything but stable.

Nevertheless, perhaps the opinions that follow will give some insight into the future of our community.

Pamela Zeigler, a junior, is a music major whose thoughts reflect her musical interests.

"I predict that black music will no longer be a stepchild and will gain acceptance and respect," she said. It won't be regarded as a lower form of music.

"I feel that the black situation in ten years will be aided by inroads into the field of psychology," said Wallace Singleton, a junior in CAS. "Psychology will help learning techniques and provide a better understanding of the black psyche," he added.

Vernice Spencer, a junior in journalism, hopes that in the next ten years black people will be more informed about the seriousness of our situation in this country.

"Nixon will no longer be in the forefront but I'm sure that the Americans who elected him in a landslide vote will manage to elect someone to carry on his tradition of keeping black people from getting too far 'in this country," she said.

Barbara Suggs, a junior in music, had thoughts similar to Vernice's.

"I don't believe that ten years is a long enough time for any substantial change to occur for the masses of black people unless there is some major event that takes place to cause awareness and provides a source of unification for our community."

Calvin Card and Marcus Poole, both juniors, agree that, "All blacks in the United States in ten years will be dead if we don't do something drastic now. The Nixon Administration is moving towards genocide and considering the mandate he got from the people, there is nothing to stop his continual move toward the elimination of civil liberties, the invasion of privacy, and genocide of the black population."

Strength

he
who is strong
and proud
and very black
cried in my arms
and offered
no explanation

Brenda Washington

Black Woman

Black woman, surrounded in a sea
Of black men.
Where are they coming from?

Some come in lies.
Your so-called brothers do mess over you.
Niggers fill your hearts with endless raps.
They steal your love and virginity
Without a blink of an eye.
And it does make the morning edition.
Niggers believe in double standard.
If a brother chases a woman,
He is labelled "lover".
If a sister chases a man,
She is labelled "fast", "slut", "bitch" or whatever
Coochy-coochy term brother decides is appropriate.
This is 100% pure unadulterated, unhomogenized,
unpasteurized shit.

Niggers will abandon you.
Some have.
Some will.

Some come in sincerity.
Some care for your well-being.
They care for you mentally, physically, and sexually.
They care for you because you're a black woman--
Beautiful, free, here and there.
They'll console you when you're down.
They'll rejoice in your happiness.
They'll cry in your sorrow.
Some brothers won't abandon you.
Some haven't.
Some never will.

Black woman,
Can you recognize the one who deals
and the one who feels?

Can you see and know the situation
Of affection or lust?

Black woman,
I feel you can.
Some can't.
Some won't.

But they are still black women.

Larry Powell

BLACKNESS

AT N. U.

IS...

By PAULA WILSON

-hearing Don L. Lee speak at Alice Millar Chapel.
-booking all night long.
-partying at Norris Center
-going to aftersets at Goodrich.
-rapping at the Black House with the brothers and sisters.
-Arnold Thibou getting hot at the Afro-American Studies meeting.
-getting the "Blackboard" once a week.
-seeing the "Ritual" for the first time.
-F.M.O. football games.
-"Dip" rapping about N.U.
-going to Second Baptist and hearing Bishop Perry sing.
-WNUR "Blacknuss" radio program.
-walking down to Tech to see those Friday night flicks.
-Suzanne Waddy typing FMO meeting notes.



"In His Wisdom and Love, God made me Black and Beautiful"

-going to the Alpha's 50th Anniversary set.
-chartering a bus to see "Purlie" and hear "War."
-"KC's" and Larry's freaked out room in Shepard.
-depending on Mrs. Barnes for almost everything.
-having a university tutor
-the Kappas and their line dance.
-"Blackness at Northwestern Is....Pamoja People".

me: as i am, have been, and have yet to become---
am in limbo,
would that i was
to be
that which i'm not
but,
not always of my own
force yet
i,
a lone
control
it.
roxie

SALIG Exposes Films Inc.

SALIG (The Southern Africa Liberation and Information Group) was formed out of a workshop during African Presence Week last April. The main intent of Salig was to serve as a place where people could call or visit in order to obtain updated information on liberation movements in Southern Africa (Angola, Mozambique, South Africa).

Last year SALIG boycotted a Wilmette firm called Films, Inc. which had expressed a desire to invest in South Africa. Films, Inc. rents films to public outlets, including the Northwestern University campus. SALIG was able to get several housing units on campus to cancel their contracts with Films, Inc. A final decision on whether Films Inc, will implement ideas of investing in South Africa has not been reached.

Black Football Players Express Views On Sport

By LARK McCARTHY

Forget the football stereotypes.

They don't fit the black members of Northwestern's football team. The personalities, attitudes and goals differ and a football does not serve as the axis of any of their worlds.

"If it weren't for the scholarship, I wouldn't play" said senior split end A. J. Owens. "Football is just a means to an education." Most of the players interviewed expressed the same opinion.

Two exceptions are sophomores Sterling Harris and Bennie King. They are walk-ons: players who aren't on scholarship and made the team through tryouts.

Of the 76 member Northwestern squad, 19 men are black. "Pamoja People" attempted to get the reactions of the Black players to their playing environment. The question was asked, "Is there discrimination against Black football players by the coaching staff?" Nine players were interviewed: three said yes, two no and four would only give qualified answers.

Jimmie Moore, senior half back, and a yes respondent said that any black player at a school with a white coaching staff won't play if he is average, but an average white player will. Moore said that discrimination has lessened since his freshman year--but the coaches do "little things to irritate black players."

Commenting on F.M.O. and its relationship to the black football players, Moore said that the players become scapegoats whenever there is an ebb in campus political activity. During these ebbs, he

Afro continued

stating their determination to shape and develop the department in their image.

"Our discussions with Dean Mack and (CAS Dean Hannah) Gray have left us with the feeling that the University is no longer committed to their agreements after the resignation of Mr. Bennett," the letter said. "Black students are unwilling to sit down for anymore long meetings."

The letter requested a reply by noon Nov. 29, two hours before a press conference that FMO spokesmen hoped would draw visibility to the struggle, realizing that the University would react to adverse publicity.

Again the Black community assembled en masse at Second Baptist Church with reporters from various Chicago news media. FMO spelled out its commitment to Bennett's reappointment and provisions that would "insure the integrity and authority of the Afro-American studies depart-

ment," it needs something to attack so it comes down on the players or Greeks.

Senior linebacker Al Draper said he often heard the remark that the players weren't "Black oriented." "What do you have to be," Draper asked, "to be black enough?" He said he had nothing ag-

Nixon continued

One of those realities is that ideology and political mechanisms cannot be constructed overnight. An effort like the Black National Convention in Gary was well intentioned and showed great promise but due to lack of time and organization its affects on the Democratic and Republican parties, and more importantly, the election was minimal. One reason why George Wallace and his American Party were able to have such an impact on the outcome of the elections in 1968 was that he started working in 1964.

Today is the time for black people to prepare agendas and strategies for 1976, not tomorrow or the day after but today.

Another reality black people must recognize and deal with is that we as a people are in a political rut and have been since the days of Franklin Roosevelt. Party diversification in a two party system is essential to power because it

allows for the deliverance of political consequence. For generations we have pre-

ferred the Democratic back pat to the Republican cold-shoulder and because of our political myopia, Nixon is back on the throne.

Republicans are not responsive to black people because we have given them no need to be. How many blacks are in the Republican Party? Like any operable political party they are accountable to their constituency and since they have no sizeable black constituency, they are not accountable to one. The Democrats offer us a sham accountability yet if they chose to follow a policy viewed as negative to our people's interests, we are not in a position to deliver any "either. . . or" statements to the Democratic power structure because there is no other party to choose.

Our energies now must be channeled not only toward surviving another Nixon administration, but seeing to it that the mistakes made which allowed Republican lightning to strike twice are not made again.

Absent from the stormy controversy was Bennett himself, who has reportedly reassured FMO that he would return as chairman if invited by NU's administration. Whether that invitation will be extended remains to be seen. Final exams are likely to delay activity until January. But to most Black students, the issue of Afro-American studies contains the signs of urgency reminiscent of events leading to May 4, 1968, when the administration recognized its need "to provide educational opportunities in greater measure than ever before for the Black people in its community." Meanwhile, the proverbial card game will probably continue into winter quarter, with FMO trying to anticipate what card the administration will deal out. But the question remained as to who held the crucial trump. "I'm not sure," was Fred-dye Hill's reply. "But I think we do."

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Most of the players said that football interfered with their academic and social life because the opportunities for meeting people are limited.

FMO continued

Recognizing the conflict, black student representatives on the committee drafted a proposal to end some of the conflict, and to insure the maintenance of university commitments to the department made when Bennett was chairman.

The students, according to Marcus Poole, an FMO spokesman, had the agreement of the committee to proceed with the proposal, but discovered that certain members of the committee were refusing to hear the proposal.

"When students were about to present the document," stated Poole, "to our dismay, we were informed by Leslie and Prof. Colin Graham that students were not members of the committee."

The CAAS according to Graham, who is a member of the committee, presently does not include student representatives. It includes eight faculty members.

The faculty members in addition to Graham are Prof. Marcus Alexis, economics department, Assoc. Prof. Asmaron Legesse, anthropology, Assoc. Prof. John Paden, African Studies, and Assoc. Prof. Sterling Stuckey, history.

The committee also includes Leslie and Assoc. Prof. Robert Hill, African American Studies.

"No students," said Graham, "were nominated or elected, though three students did serve in 1971-72. The Committee on Committees is not considering nominating students for any particular reason, apparently."

Some students said that they thought they had been deliberately maneuvered off the committee.

"A list of names of students," admitted Graham, "was given Prof. Leslie to CAS Dean Hanna Gray."

However Jack O'Down said that no names were given to Mrs. Gray.

"Being new," said O'Dowd, "Mrs. Gray did not know that it was necessary to have students on the committee."

He also said Mrs. Gray, who could not be reached for comment, did not have the list of names at the time the committee was set up.

After students were not allowed to present the proposal, they took their case to the administration, asking the university to live up to the agreements made with Bennett before he resigned.

The next move, said FMO leader Fred Dawson, belongs to the university.

PAMOJA PEOPLE

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Afro Crisis Smolders

OAS Supports Carew

by Deborah Williams

Organization of African students spokesman and president Wang Metuge said that the organization is disturbed that the Afro American Studies conflict reached a crisis. He said the crisis caused a division in the black community between students and faculty.

African students took the initiative to talk to the faculty to get some insight on the situation after reading about it in the Daily Northwestern and hearing rumors on campus.

OAS' understanding said Metuge is that the department serves all blacks on campus undergraduates, graduate students, faculty and staff. Though the department is primarily for undergraduates, it has to broaden its scope to serve other segments of the community, he said. For graduate students, he believes this can best be achieved through joint appointments.

continued on page 6



FINAL TOUCHES -- The "Blacknuss" staff prepares for their next show (above) Lonnie Hampton, Ray Shields and Don Lewis discuss show's format. (Below) Lewis operates control board. Photos by Ronald Craig

Carew Attacks Students

By Brian Van Dyke and Vernon Thompson

Jan Carew, newly appointed chairman of the African-American Studies Department recently said, "I will not resign and if students want someone to resign then they should."

These remarks came during a telephone conversation with FMO facilitator, Kwesi Kambon following an FMO strategy committee meeting designed to inform Carew of Black student sentiment. Students had asked Carew to reconsider his appointment.

The events which led up to the FMO position condemning Carew's appointment began last quarter as the university administration considered FMO proposals for the African-American Studies Department and searched for a new chairman to replace Lerone Bennett.

At the beginning of this quarter the administration announced the appointment of Jan Carew. FMO objected to this appointment because it felt Black students had no input in the decision.

The university administration ignored FMO's request for reconsideration of the appointment saying the issue was settled.

Additionally, a position paper was recently released to the Daily Northwestern from the African-American Studies Department outlining Carew's position.

When asked about the paper, members of the department said they had not been consulted as to the paper, members of the department said they had not been consulted as to the paper's content or its' release.

Professor Mari Evans said, "I can't comment, I saw the notice in the paper (Daily) and I understand the position paper exists, but it was not the result of the department's meeting to exchange ideas and directions. I don't know what it contains."

continued on page 6

BLACK HISTORY

HIGHLIGHTED

By Paula Wilson

This month will see great cultural affairs as the Black Garrett Seminar-ians will be hosting many activities to highlight Black History Week. In addition to a Friday night worship service to culminate the week's activities, there will be various speakers on the 12th and 14th to speak on great Black figures. Willie Wright and Edward Robinson are some of the pending speakers. Other activities planned are poetical readings and a modern dance interpretative group. All of the activities are free and open to the entire community according

continued on page 6

NU GRAD ENTERS CONGRESSIONAL RACE

By Roxie Glasco

Milton Gardner, a black man from Chicago's West Side has entered the race for the Democratic nomination in the 7th District Congressional election to be held in November. Gardner, a 1970 graduate of Northwestern University, is running against Mrs. Cardiss Collins (the widow of the late George Collins who was killed in the plane crash at Midway Airport in December), and former state representative, Otis Collins. However, he feels that he is the only candidate running who relates to the predominantly black 24th Ward.

Gardner stated that the 24th Ward is underdeveloped, lacking in the proper educational, social, and economic facilities to accommodate its people. He suggests that a plausible solution would be to institute better housing, and that the quality of education could be improved by allowing the state to consume the financial burden and the local school board, the policy making decisions.

He compared the black people living in the 24th Ward to those living on a Southern plantation where the white boss was in total control over the peo-

continued on page 6

continued on page 6

WITHDRAWN 10/29/73

BLACK FOCUS

Nixon Admin. Muzzles Media

By Brenda Washington

Nixon has added still another dimension to the black community's prospect of four more years. Blacks have greeted his cuts in housing, welfare, and day care reforms with little surprise. It was to be expected that Nixon would try to eliminate direct Federal subsidies to those who so desperately attempted to block his re-election. He is taking an indirect route in the same direction by placing severe restrictions on the press.

Recently four reporters have been jailed for refusing to disclose confidential information and news sources. In the controversial "Caldwell case" in which New York Times reporter Earl Caldwell refused to appear before a grand jury to reveal confidential information he had obtained in interviews with the Black Panthers, the Supreme Court ruled that journalists had no First Amendment right to withhold confidential information. The decision was a "below the belt" blow to journalists, most of whom feel that the information they receive from a source is the same unqualified privilege that covers doctor-patient relationships.

The President has also taken a very decisive stand against those members of the press who out-

spokenly expressed their disenchantment with the Nixon administration. He bitterly complained, "I have less...supporters in the press than any president." A U.S. officer in Saigon summed up the situation by saying, "Big mouths mean little careers."

While the muzzling of the press upsets the media, it also hurts the public. The black media feels a special responsibility to its people, to tell them the truth, to let them feel the full impact of the next four years. How can a media spokesman appear in a broadcast commentary criticizing Nixon's unfair budget cuts that will seriously affect the black community when he must fear his job?

How can a black reporter obtain information from already skeptical sources when he cannot assure them that their identity will be concealed? The real question, as demanded by a potential news source, is: "If I answer that question, would you go to jail to protect me?"

The black media is the public voice of the black nation. Nixon's measures will destroy the trust that is essential to make the black press and the black community a cooperative effort for survival in white America.

Have You Dealt With Reality?

By Beverly D. Jordan

Are you scared nigger? Afraid of what might happen if you begin to associate with FMO's so-called "Black radicals"? In the eyes of the whites you are already radical, because you are a black student in a predominantly white institution. In fact, you are radical to them just because you are a black person seeking a college education. Finally, they saw you as radical when you were born, because you were born black.

It is only natural not radical for a people to unite to protect themselves from extinction by another people. It is radical not natural for a people to practice genocide on another people. To be an apathetic black person and thus aid whites in their genocidal practices is what is really radical. Uninvolved black students are the real black radicals of Northwestern University.

Open your eyes, brothers and sisters. Do you not see that apathy in blacks is suicidal? What's your excuse for not supporting the only campus organization that is yours? Books? Don't lie, because if you booked 24 hours a day, you would not have time for Allison and Norris sets or athletic contests or bullshitting with the crowd. You say you'll be ready when the revolution comes? Revolution is perpetual and it also follows that the revolution is now, not later. We can't stop or delay revolution; but, we can determine whether the change will be for the better or for the worse. Apathy only makes this change for the worse.

You don't have to wait four years before you start nation building. Nation building is guiding young brothers and sisters (Big Brother/Big Sister Program), giving other blacks the chance to get an education (Admissions Committee), informing your community about what's going on (Blackboard and Pamoja People), enlightening your people through black art (Black Folks Theatre), making knowledge about your people known (Afro-Am Studies Committee) and supporting your leadership organization (attending FMO meetings). Take an interest in your community. Deal with reality; reality is already dealing with you!

Carew's Charges Answered

by Melvin Williams

In the midst of the controversy that surrounds the Black community and the African-American Studies department, serious charges have been made by Jan Carew, current chairman of the department.

These charges have been aired on the WNUR radio program, "Blacknuss" and in the Daily Northwestern.

Due to the derogatory image that these comments cast upon the community and their basic lack of foundation, Mr. Carew has succeeded in only further alienating himself from the Black student community.

Most of Carew's charges criticized FMO's proposal for the restructuring of the African-American Studies department which was submitted to the university administration. Carew characterized this proposal as "shot through with contradictions."

Carew said that the students placed the prero-

gative to select a chairman in the hands of President Strotz. This justified his appointment, he said.

The truth of the matter is that Strotz was not invited to assume any prerogatives. A mechanism for choosing the chairman was clearly delineated in the proposal. Strotz promised to conduct an "investigation."

Students accepted this promise with the confidence that in light of the previous agreements reached with the university, students input would be reestablished prior to any further activity to determine the chairman of the department. These agreements were included in an FMO press release Nov. 29, 1972.

The most important issue was whether or not the university would attempt to meet the goals of trust and confidence that the univer-

continued on page 3

Service Seeks Students

The Graduate Record Examinations Board has established a Minority Graduate Student Locator Service to help graduate schools find students of racial minorities in America who are interested in graduate study.

The Service is offered at no cost to second-term college juniors, seniors, or college graduates. If a student is interested

in graduate study and would like his name made available to a number of graduate institutions, the Locator Service may be of help.

Packets of materials containing a Student Response Booklet and Form are available through Stine Watson, 492-7430 in the department of Guidance and Counseling, Old College.

STAFF OF

PAMOJA PEOPLE

Jonathan Harris
Paula Wilson
Roxie Glasco
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Beverly Jordan
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Monica Hudson
Diane McLure

APR 1973

PROFESSOR PITTS PLOTS PAST

"If black folks can't do without white folks' money, then they need to hang it up.

Issuing this rather explosive remark, professor James P. Pitts reiterated the fact that lead to his actions. One of the original founders of F.M.O. (For Members Only), Professor Pitts has not forgotten the ideals and pressures that lead to this formation and reminds its present member not to forget either.

For those who are vague or completely unknowledgeable about the instances of origin, the Pitt's papers, a dissertation that Pitts has written as an 'informative device', are available for lengthy perusal at the house.

These papers plot black history on the Northwestern campus from 1966-70. Prior to 1966, Pitts said most campus blacks were athletes and usually numbered no more than thirty at a time.

During his undergraduate years as a basketball player, Pitts was eagerly "rushed" by one of the liberal white fraternities.. joining, the experience taught him: 1. despite the friendship of some whites, he needed ties with blacks. 2. his present ties with the fraternity gave nothing to the black struggle and. 3. even though some whites are helpful, they can not be expected to help you as otherblacks will.

According to Pitts, the sixty blacks who entered fall quarter whom were predominately freshmen, came with the ideas that life

would be normal-that they could exercise all the aspects of student participation. Blacks had their hopes rudely dashed.

During the early days of the quartets, whites were permitted to change rooms if they did not care to stay with their black roommates. Black students felt that they were treated like typhoid marys by whites, Pitts said An Afro-American club was attempted. Its failure seemed to be due to unestablished purpose and the fact that white students seemed to be taking over the organization.

Black resent this, and by the end of winter quarter, blacks were extremely disillusioned with "integration". They were forced to take large loans and their jobs were compulsory.

When complaining to their counselors, the students were unsatisfied with the university, they were free to leave; in the future, the university would admit more "middle class" students who would find it easier to "adjust" to the way of the university. All the problems did not cause blacks to join together but seemed to cause them to see these problems individually.

In May 1967, 10 students went off campus into the Evanston community to discuss a plan to start an all-black organization; only ten showed up even though the meeting was well publicized. These ten people decided to form an all black organization and initiated some lectures which were attended by members of the black community.

During the summer of 1967, the black students tried to prepare the incoming freshman for life here and for F.M.O.

In the fall, FMO had its official beginning. Upperclassmen held the directive offices for two months and then stepped down for general elections. These administrators had the idea that the organization was to be an instrument of communion with other black students and an instrument for race consciousness.

They hoped that FMO would offer a political base for action but would first establish a base of confidence for collective behavior.

Criticisms Explained By FMO

continued from page 2

sity had pledged in dealing with the crisis in the department.

Carew also said that Black students were wrong in asking for departmental autonomy, which he claims is impossible since we do not control the university.

It should be quite obvious to all that certain limitations are placed on Black studies programs operating in a white university. We asked for and were guaranteed several commitments to assure that the financial resources and the autonomous discretions would be given to build an excellent department. At no time was this power ever invested in one man or as Carew terms him, "the head nigger in charge."

The Black student proposal never relinquished

An incident in late November 1967, with the Sigma Chi Fraternity illustrated how untogether the community was.

An altercation brought police onto the campus, with punitive action against just the black students involved. The black community did not believe FMO should get involved in the conflict because most black's felt the organization was a social club.

This is not to say that collective actions were lacking on the part of the university's blacks; merely to say that it did not occur under the auspices of FMO. It did point out the fact, that as a collective whole blacks could gain relative power; that Black Power could be fruitful.

After the death of

Martin Luther King, even more than after the Sigma Chi incident, the more race conscious members of FMO and Afro-America Student union (AASU) helped shape group sentiments. It was after this period that living unit autonomy was granted. During the summer of 1968, AASU was officially dissolved to avoid the increasing tensions between it and FMO. The end of AASU did not solve all of FMO's problems.

Professor Pitt's papers end in the spring of 1969, as far as the history of FMO is concerned. But his comments and anticipations do not. In reading the past and anticipating the future, we as the present members of FMO have much to think about.



The new Black House, 1914 Sheridan Rd., is now open and ready for student use.

All the furniture is not in the house yet, but it's still pretty comfortable.

Photo by Ronnie Craig

authority to one person. Former chairman Lerone Bennett, Jr. did not feel he had this total authority. In fact, some may say that he allowed too much input. The most important tenet behind any type of meaningful input is a relationship of trust between the participating parties. Mr. Bennett and Black students had this trust and respect.

Mr. Carew's most ridiculous charge, which seemed to sum up his opinions, was that Black students did not have the intelligence to analyze or challenge the contradictions inherent in their demands.

Granted, Black students are not infallible, but to categorize us as dummies is the lowest of insults. At one point in

his "Blacknuss" radio interview, Carew argued that the masses of Black people not Black student protest, made African-American Studies at Northwestern possible. To state that the conscious actions of Black students had nothing to do with the creation of African-American studies at Northwestern borders on absurdity.

Black studies must serve the needs of and be accountable to Black people. No compromise can be accepted on this point. If Mr. Carew thinks he can walk a tightrope of accountability to Black people and this university, he is doomed to failure. Black students cannot and will not be associated with such foolishness.

Nation Building; From Bottom Up

COLLEGE OF ARTS & SCIENCES GRADE POINT AVERAGE 4.00

NAME CLASS

Brown, Judith, Sr.
Corbin, Pamela, Sr.
Fields, Venita, Sr.
Harris, Carolyn, Fr.
Haywood, Donna, Jr.
Hill, Sherill, Fr.
Lewis, Kerima, Jr.
Ratliff, Arthur, Jr.
Seawood, Martha, Sr.

SCHOOL OF EDUCATION GRADE POINT AVERAGE 4.00

Lomax, Sharon, Sr.

SCHOOL OF JOURNALISM GRADE POINT AVERAGE 4.00

McGrady, Charlene, Soph
Plummer, Marla, Soph

SCHOOL OF SPEECH GRADE POINT AVERAGE 4.00

Jones, Jacqueline, Jr.
Martin, Jovita, Jr.

SCHOOL OF TECH GRADE POINT AVERAGE 4.00

Human, Meldon, Soph

COLLEGE OF ARTS & SCIENCES

NAME CLASS G.P.A.

Ballard, Shelia, Sr.-3.00
Battle, Patricia, Jr.-3.00
Beasley, Barbara, Fr.-3.00
Beatie, William, Jr.-3.00
Boyd, Joe, Fr.-3.67
Blackmore, Lois, Sr.-3.00
Blockton, Gilbert, Fr.-3.00
Champagne, Mary, Jr.-3.67
Coffee, Gertha, Soph-3.33
Colbert, Theodore, Soph-3.67
Coleman, Harolyn, Fr.-3.00
Craig, Ronald, Jr.-3.50
Crider, Andrea, Jr.-3.33
Daniels, Gwendolyn, Soph-3.00
Davis, Josephine, Sr.-3.50
Dowdell, Lillian, Fr.-3.50
Driskill, Regina, Soph-3.00
Essex, Barbara, Sr.-3.67
Evans, Gerald, Fr.-3.50
Fields, Howard, Soph-3.00
Gilles, Pierre, Soph-3.00
Claude, Larry, Jr.-3.67
Gossett, Gail, Jr.-3.25
Hall, Deborah, Sr.-3.33
Hannah, Judith, Soph-3.00
Hardy, Vincent, Soph-3.00
Henderson, Charles, Sr.-3.00
Henderson, H.H. II, Soph-3.00
Henderson, Hilda, Jr.-3.67
Hobson, Sandra, Soph-3.00

Hudson, Monika, Fr.-3.00
Irving, Clarence, Fr.-3.00
Jackson, Hattie, Sr.-3.00
Jenkins, Jondelle, Soph-3.00
Johnson, Beverly, Fr.-3.75
Johnson, Ronald, Sr.-3.00
Kearney, Debra, Fr.-3.75
Kennedy, Kelvin, Soph-3.00
King, Deborah, Soph-3.00
Knox, Sonja, Fr.-3.00
Lewis, Karen, Fr.-3.25
Kelley, Marion, Sr.-3.00
McCoy, Larry, Jr.-3.67
McGhee, Ronnie, Soph-3.00
McIntosh, Michael, Fr.-3.25
McKay, Melville, Soph-3.00
Mitchell, Daniel, Fr.-3.50
Newton, Alvin, Sr.-3.67
Pace, Barry, Soph-3.33
Patterson, Burley, Sr.-3.67
Patterson, Raymond, Jr.-3.25
Pearson, Devita, Fr.-3.00
Perry, Alvin, Sr.-3.33
Phillips, George, Fr.-3.00
Phillips, Janice, Fr.-3.00
Phillips, Sheila, Fr.-3.00
Powell, Larry, Fr.-3.00
Reid, Clifton, Jr.-3.25
Robinson, Giesele, Soph-3.33
Rogers, Leslie, Soph-3.50
Sanders, Madeline, Sr.-3.00

Shields, Raymond, Fr.-3.00
Smith, Barbara, Soph-3.00
Stewart, Ernest, Jr.-3.25
Stuart, Valeria, Soph-3.67
Thomas, Clifford, Sr.-3.33
Thompson, Belinda, Soph-3.25
Tucker, James, Fr.-3.00
Turner, Deborah, Fr.-3.00
Wade, Katrena, Fr.-3.25
Waddy, Suzanne, Sr.-3.00
Walker, Lee, Soph-3.00
Williamson, Wayne, Jr.-3.00
Wilson, Yvonne, Jr.-3.33
Wirtz, Theresa, Sr.-3.00

SCHOOL OF SPEECH

Bradley, Stephanie, Jr. 3.50
Chiney, Charleen, Sr.-3.50
Cobb, Wayne, Soph-3.33
Dowdell, Lispert, Fr.-3.00
Flanagan, Linda, Fr.-3.00
Gardner, Dan, Fr.-3.00
Hawthorne, Renee, Fr.-3.75
Holley, Gayle, Sr.-3.67
James, Jennifer, Fr.-3.00
Lewis, Ronald, Fr.-3.75
Marshall, Doralen, Jr.-3.00
Matthews, Donald, Jr.-3.00
Mercer, Jerilynn, Soph-3.00
Mitchell, Mavis, Jr.-3.00

Pierce, Tamara, Sr.-3.00
Poole, Marcus, Jr.-3.00
Preston, Patrice, Soph-3.67
Rucker, Gail, Soph-3.33
Stewart, Denise, Fr.-3.25
Teeters, Clarence, Soph-3.50
Walker, Lorraine, Sr.-3.00

SCHOOL OF JOURNALISM

Anderson, Michael, Jr.-3.50
Ascendio, James, Jr.-3.25
Barnett, Denise, Fr.-3.33
Brown, Linda, Fr.-3.50
Craig, Steven, Sr.-3.25
Dixon, Phillip, Sr.-3.00
Dubliclay, Carl, Fr.-3.25
Elverton, Valerie, Jr.-3.67
Estes, Sidmel, Fr.-3.33
Heath, Jackie, Jr.-3.67
Hunter, Robert, Jr.-3.50
Kornegay, Sharon, Fr.-3.25
Lewis, Donald, Soph-3.00
McCarthy, Lark, Soph-3.50
McClure, Diane, Jr.-3.00
McCullough, Irene, Sr.-3.33
Roberts, Beverly, Soph-3.00
Silas, Faye, Jr.-3.50
Smith, Debra, Soph-3.50
Stewart, Ralph, Soph-3.00
Thompson, Vernon, Soph-3.50
Washington, Brenda, Fr.-3.67
Wilborn, Earl, Sr.-3.00
Wilson, Paula, Fr.-3.00

SCHOOL OF EDUCATION

NAME CLASS G.P.A.

Bailey, Melvia, Soph-3.00
Boykin, Greg, Fr.-3.00
Brookins, Charlotte, Jr.-3.00
Calloway, Angelique, Fr.-3.00
Gillis, Denise, Jr.-3.75
McLaurin, Debbie, Sr.-3.00
Michelin, Donald, Sr.-3.00
Porter, Yvonne, Jr.-3.00
Revels, Carol, Soph-3.00

SCHOOL OF MUSIC

NAME CLASS G.P.A.

Hunter, Marion, Sr.-3.14
Jordan, Marcus, Fr.-3.83
Knox, Denise, Soph-3.00
McCoy, Vincent, Jr.-3.00
Story, Obie, Fr.-3.00
Suggs, Barbara, Jr.-2.80
Watson, Thaddeus, Fr.-3.17
Zeigler, Pamela, Jr.-3.67

TECH INST.

Ali, Mohammed, Soph-3.00
Henderson, Ken, Jr.-3.00
Johnson, Frederick, Jr.-3.33
Lowery, Clarence, Jr.-3.00
Peeks, Roger, Jr.-3.00
Trimble, Myra, Soph-3.00



Photo by Ronald Craig

SARGENT SUP. WRITES 'BORN IN POVERTY'

by Vernon Thompson

Mrs. Willie Bea Williams is the dining room supervisor at Sargent Hall Food Service and author of the book, Born in Poverty, to be released this spring.

Mrs. Williams, 46, of 9923 South State Street, Roseland, said her book

is an autobiographical account of how she left the hills of Bolton, Mississippi, where her parents were sharecroppers, and came to Chicago to escape poverty.

"With my early experience, moving from plantation to plantation, I

decided that I would not live my life that way," she said.

Mrs. Williams said that her parents moved from Bolton, Miss. to Memphis, Tenn. and then back to Mississippi's delta region. She said her parents were constantly

moving to find employment.

For Mrs. Williams' parents, employment meant working as tenant farmers under the notorious lien crop system. The lien system, according to Mrs. Williams, worked to the advantage of white plan-

continued on page 6

The Tragedy of Blackness

Black Black bodies cocooned

is the repression of our

by life

wealth

The tragedies of Blackness

into the inner core of

heretofore untold

are

Death

unheralded

in the joys of loving

Life

Black

most

alien and starving

Black Love

Yet living

of Love and Liveness

least

But most tragic

Damali Habiba

.....
To A Quiet Warrior of Fre-
quent Lamations
(To Atiba Kamau)

By Damali Habiba

Tears-

water for the young
vestiges of pity-for
the old
cleansing juices of
the soul
reviving fluids of the
mind

Flow-

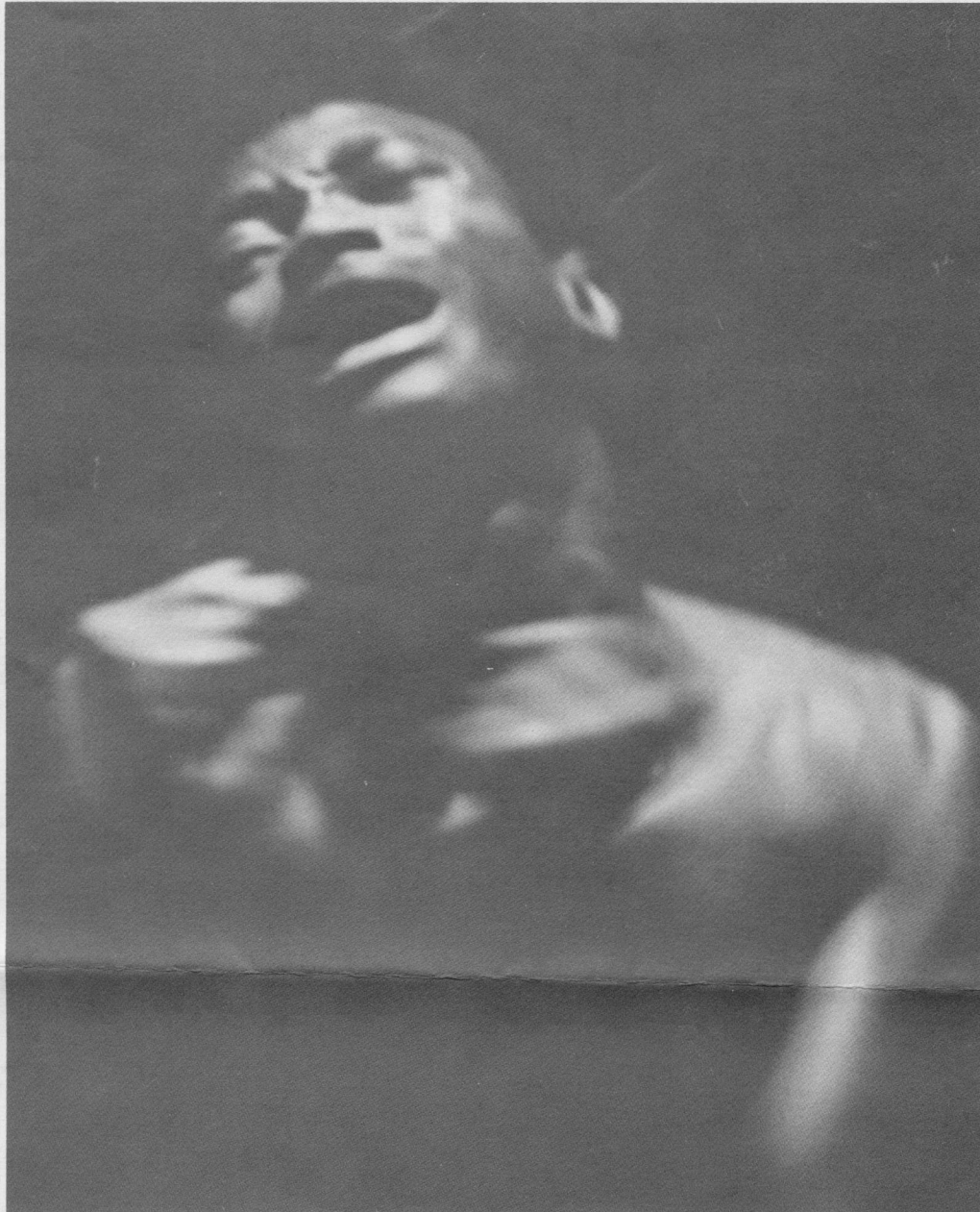
from your body like
moonbeams lost among
the stars until they
dissipate
into minute particles

Drowning-

the strength that is
there
by saturating tearful
moments
with inactiveness of
everything
except the mind's
mind.

You-

are the future manhood
upon which the future
of our nation depends.
and your confidence
& stability
will be the engineer
of our Revolution.



Roger Campbell Enraptured In Blackness

Photo by Ronald Craig

Self-Hatred

(To the Afro-American
Dept. - a flagrant
memory)

Wire smiles carefully
guard the feelings

INSIDE

the revolutionary Black's
MIND

Bullshit phrases

flowing from their

EYES

reveal the truth of the le-
gacy

They so long to leave
Super Black

Fostering the il-
lusions of a million years

Shiny Black reflecting
the ole' white game

of

"Hey Nigger Eat Your Ass"
same game

different plays

same victory &

a million tears

flow from the burned

singed

Breast of the placid peo-
ple

to celebrate what

they were

are now not

&

will again be

(Be FREE)

a million children

DIE

before their home-

coming

a million people

kill with their

minds hence blown

while

Stinky war songs

uplift themselves to be

heard

above the ones

who dare to attempt

To LIVE

War Songs

flouting their melodies
into/

around the hearts of our
people

killing them with

SELF-HATRED!

Damali Habiba

Mari: Tall As A Cypress Strong

By BRENDA WASHINGTON

"I

am a black woman

tall as a cypress

strong

beyond all definition still

defying place

and time

and circumstance

assailed

impervious

indestructible

Look

on me and be

renewed."

By Mari Evans

The words are more than
poetry; they are a self-reve-
lation. The mannerisms, the
gestures, the thin, expres-
sive face, all compose a
Black Woman, beautiful in her
thoughts and strong in her
convictions. Small in sta-
ture, she is "tall as a cy-
press" in her Blackness.

Mari Evans, a native of
Toledo, Ohio, attended the
University of Toledo. Prior
to joining the faculty at
Northwestern, she was Writer
-In-Residence and an instruc-
tor of Black Literature at
Indiana University-Purdue
University, and Writer-In-Re-
sidence and an assistant pro-
fessor at Indiana University.

Her literary works in-
clude I Am A Black Woman
which won "The Indiana Uni-
versity Writer's Conference
Award" as the most distin-
guished work of poetry by an
Indiana author, and "The
Black Arts and Sciences 1971
Poetry Award". Miss Evans
has also written three child-

ren's books, I Look At Me,
Rap Stories, and J.D., which
is scheduled for release in
the near future.

Mari Evans came to North-
western because of Lerone
Bennett's invitation and be-
cause she had a great desire
to work with him. She admits
her disappointment at his
absence, but says she and
Bobby Hill hope to cooperate
with the Afro-American Stud-
ies Department in pursuing
Bennett's visions.

In reaction to North-
western University, Miss
Evans is impressed with the
fact that students seem to
enter work situations with
commendable enthusiasm. She
feels that the University's
administration has made an
initial step in organizing
the Afro-American Studies De-
partment, but that the effort
is far from being a giant
step.

"The University," she
comments, "which is lavished
with money in some areas,

manages to allot a sum for
our colloquim series of five
speakers that normally would
go, in its entirety, in hon-
orarium and expenses to one
white speaker of similar cal-
iber."

Miss Evans describes her
course, "Early Black Writers"
as a study in research and
analysis, leading to the de-
velopment of materials pres-
ently not available in this
subject. The course strives
to familiarize the student
with a whole spectrum of
Black writers and a world of
Black expertise not yet in-
cluded in traditional Eng-
lish courses. "The class
does not explain the Black
ethos, but utilizes the stu-
dent's knowledge as a funda-
mental tool," she says.
"Early Black Writers" covers
the period of Black Litera-
ture before World War II.
Mari Evans will offer another
course, "Recent Black Writ-
ers", spring quarter.

Cabral Dies, Struggle Goes On

By Jonathan Harris

The death of Amilcar Cabral, secretary-general of the African Party for the independence of Guinea and the Cape Verde Islands (PAIGC) certainly is a loss to the struggle against Portuguese colonialism and American imperialism. But his death in no way portends a weakening in the struggle.

"I have no doubt that the movement will strengthen instead of weaken," said Ibrahim Abu-Lughod, associate director of the Program of African Studies. "The movement will succeed."

During a commemoration of Cabral's strength and leadership at Africa House, 1813 Hinman Ave., he and English Prof. Dennis Brutus predicted the success of Guinea's armed struggle against Portuguese colonialism. Their movement has already won control over two-thirds of the west coast country, about half the size of Maine.

FMO Releases Statement

By Arnold Thibou

FMO issued a statement charging the administration with engaging in "clandestine gamesmanship" regarding its handling of the African-American Studies department controversy and stated that in its opinion the controversy was not over.

The statement dated January 23, 1973 maintained that since black students have been on this campus they have always demanded input and in some cases veto power when black faculty or administrators were appointed by the university. It said "the university complied with these stipulations only when they prove beneficial to the university as regards to the African-American Studies department."

FMO charged that they were called to a meeting in which they were informed that a new chairman had been appointed. "The audacity of a white administration to select a chairman without consulting black students for meaningful input until after selecting such a person is unacceptable and intolerable," the statement read.

On the question of the rehiring of Lerone Bennett, which over 400 students signed petitions for and certain elements of the Associated Government (ASG) also supported, FMO said the administration's reasons for refusal were questionable. FMO's statement quoted the administration as saying

His travels awakened him to the widespread horror of Portuguese colonialism.

Armed struggle between the African guerrillas and Portuguese army began in 1963 after the successful politicization of the Guineans. In less than ten years, the Guineans had gained control of two thirds of their country, and had begun to build their own social and economic institutions.

In April 1972 an official UN team visiting the liberated zone attested to the military and economic control of the PAIGC and the rapid political progress there. The Guinean people elected their first national assembly in Oct. 1972.

Cabral was assassinated Saturday, Jan. 20, at his exiled home in Conakry, Guinea by "the poisoned hand of imperialism and Portuguese colonialism," according to President Sekou Touré of Senegal.

that "a significant number of black faculty" were in opposition to Bennett's return, which they said would have negative effects on the growth of the department. Strotz would not reveal the names or the number of this "significant black faculty" saying that he obtained the information in confidence.

FMO expressed outrage at "the latest breach in relations" with the university and said "it was black students who put their educational careers on the line for this department; and for us to be expected to support a department when our feelings have been directly overlooked is to undermine the intelligence of black students."

"If the university administration thinks that black students are going to apathetically sit by and let this kind of action occur, then the administration is in for a surprise," the statement said.

Grad cont.

ple, their homes and occupations. He feels that it is his responsibility to inform the people of their situation and to create an atmosphere for positive change. Gardner said it is time to "end white control in black neighborhoods bringing in a new era, an aberration of the times, and a new beginning in black self development."

Arrests in connection with the assassination have been made, he is reported as saying in the Chicago Sun Times. He gave no more details on the arrest.

Cabral was hailed as one of the leading thinkers in development of a theoretical base in Guinea's revolutionary struggle for national liberation. The Guinean revolution was succeeding so well under his leadership that Guinea was expected to become a sovereign nation this year.

"Thus Amilcar Cabral represented the most dangerous threat to Portuguese colonialism and western imperialism today," according to a statement by the Organization of African Students.

In 1956, Cabral founded PAIGC which began an extensive political education program with the people of Guinea.

The Delta's Volunteer

The women of Delta Sigma Theta, Theta Alpha Chapter, met with Mrs. Erma Wesson, director of volunteers, at Community Hospital to discuss a service project at that hospital.

In the continuous volunteer program, the women will work at Community Hospital 2 to 8 hours weekly, receiving no pay as nurses aides, pediatric aides, clerks, or kitchen helpers.

The volunteer work at the hospital is part of Delta Sigma Theta's drive to render service to the Evanston Community.

During the Thanksgiving and Christmas seasons the sorority sponsored a food, clothing, and toy drive for Evanston's needy black families. Another food drive will be held during winter quarter.

If you have food to donate please contact: Debbie or Sharon 492-8452

Carew cont.

During this conflict a community meeting was called to update Black students on the events. FMO reaffirmed its commitment to the department and took the stand that no major appointments of Black faculty or administration dealing with Black students should be appointed without Black student input.

FMO leaders have said, "The African-American Studies Department conflict is not over."

OAS cont.

Before elaborating on the position of OAS on current issues in the department, Metuge said, "we should bear in mind that the Afro-American Studies department is a part of the university structure. If we want to work within the university system we have to play according to the rules of the game that govern the system. If the system is not what we want then we should get out of it and build our own schools and make our own rules. If anybody wants to enter, they have to abide by our rules."

History cont.

to Greg Ingram, one of the seminarians.

Now, if you're having a difficult time trying to contact the other seminarians, its because they are all presently doing their Clinical Pastoral Education (C.P.E.) work. David Reynolds, Lawrence Thompson, John Cooley, Henry Williamson, Myron Sampson, and Laura Tolbert, are those who are working at the Provident Hospital under the above program.

POVERTY CONT

tation owners by permitting them to settle the tenant farmer's debts by collecting a percentage of his crops.

Mrs. Williams said these debts resulted from the cost of supplies and the rental fees of the land. "After working all year long in 1937, we produced 27 bales of cotton, but as a result of the lien system we only cleared \$69 and in 1939 we weren't paid at all," she said.

Mrs. Williams, who has worked in Sargent Hall since 1970, said her book is geared toward young people. In the last section of her book she gives advice concerning drugs and abortion. "I am against the recent Supreme Court ruling concerning abortion. Poor people should have as many children as any other group. I have six children and I am better off economically than I ever was."

Born in Poverty, which Mrs. Williams began in 1970 and completed in 1972 will be released through the Vantage Press Publishing Company in New York and will be sold in the U.S., Canada, and overseas.

"My book is giving a straightforward account of poverty from one who has lived through it. For this reason it is different from most books written on the subject."

PAMOJA PEOPLE

Published by For Members Only, the Black Student Union at Northwestern Univ. Evanston, Ill. April 1973 Vol. 1-No. 4

Does Pledging Enslave?

by Diallo Aziza

On white and black college campuses across the nation (particularly predominately white campus') little and sometimes large cliques are spring up, destroying the unified masses.

Giving themselves colorful names such as "the four," "the mystic souls," "the family," "greeks," "FMO," and "soul brothers," etc., these cliques have proven the old adage, "United we stand, DIVIDED WE FALL." For as each new group springs up the political unity we had or have weakens. The most dangerous element to our survival in America is cliques. One group of niggers not liking another group with all forgetting that they're all "NIGGERS" in the eyes of their white counterparts.

Of all these cliques, I personally dislike the idea of greeks most, for it more than anything else is reminiscent of slavery. More than any other group it demands that you love your own personal clique and no other that differs in composition or ideology.

It is cliques which are helping the "man" and hurting the "masses" both politically and socially.

If we are not of the same clique, tho we both be black, I worry less about your political or personal welfare than I would otherwise. If we are to survive here it must be as a "group" and not as separate cliques.

I equated Black pledging with slavery because some maybe even most or all of the individuals that pledge or attempt to pledge are treated in the same manner our great-great grandparents were. Whether or not bondage is forced an enslaved group is still in bondage. Before some greek organizations allow one to pledge he must be "rushed" or "interviewed" to be accepted or rejected. This is not so unlike the slave on an auction block waiting to be bought continued on page 3



STOKELY CARMICHAEL -- recently outlined his Nkrumahist philosophy at the Black house.

IS Stokely still in Sixties

by Vernon Thompson

Stokely Carmichael spoke to us like a corner-standing black preacher armed with sharp mind and quick tongue.

Peering out of his dark shades which reflected images of burning storefronts, running niggers...white bullets, black death, you and me; he probed our contented faces.

In subtle words he let us know that it was his struggle in the sixties that put us on this white campus and gave us these contented expressions.

As he spoke, his African accent and viewpoint soon dispelled the image created by the white media. He was no longer NBC's, ABC's or CBS's "Black power militant." Brother Stokely was real. Just another brother rappin.

To many Stokely's rap seemed planted in the

sixties. His four year stay in Guinea appeared to separate him from our current mode of thinking. He rapped heavy. He rapped long and he rapped hard, but he failed to catch the pulse of our awareness. When he said black students must develop a correct interpretation of history, he failed to realize that we had the proper interpretation of history. When he said, "Think about it, think about it, think about it." In his absence we had.

Even though Stokely failed to strike at our core of awareness, he did make a point that was applicable in the sixties as well as today. He said change will only come through our action.

Greeks - FMO: Mutually Exclusive?

By Roxie Glasco and Lark McCarthy

Who said that Greeks and For Members Only could not mutually exist on Northwestern's campus? After all, sisterhood, brotherhood, and unity are the goals of both organizations. As a freshman on this campus, I was unaware of the "differences" between Greek organizations and F.M.O.

If
There were no names,
no initials,
no affiliations
Wouldn't I still be Black?

As an active member of F.M.O., Sisterhood and Brotherhood to me means the unity of Black people. As I learned more about Greek organizations, Brotherhood and Sisterhood took on another dimension; it meant a special bond within a particular organization. What I failed to understand and still don't completely understand, is why people presume that unity among Greek organizations interferes with the unity of Black people? After all, if your skin is Black, you sure can't hide it; so can't we unite on Black alone?

Facing reality
Having names, initials,
affiliations
Aren't I still Black?

For Members Only--the Black Student Organization--deals exclusively with students with Black skin. Why must there be a problem? If you belong to a Greek organization, the bond is more individual; the fraternity and sorority, as I see it, fits an individual need. Let FMO fill our common needs as Black people.

Facing NU
Being Black, being me,
being a student,
being Greek, being here
Aren't I still a part of
FMO?

Originally, when there were fewer Black people on campus, there was less diversity;

continued on page 4.

ANTI-GREEK SENTIMENTS

by Paula Wilson

When examining the question of why so many students are pledging Greek organizations it is important to note some of the reasons why the now popular anti-Greek sentiment is expressed by a sizable number of students, along with the Greeks, make a very interesting dicotomy. This article will deal with the anti-Greek and his/her sentiments.

A male sophomore related to me some reasons for having anti-Greek sentiments. He said, "Greek organizations tend to put Blacks into childish cliques and are a disunifying element on campus." When questioned on what he meant by a "disunifying element" he said, "People are withdrawing their support from FMO." He further said "FMO deals more with the political and academic part of our college education and Greek organizations deal only with social activities." When told that Greek organizations do deal with the academic role of the student, he said "I don't think their academic goals are sincere. I think its just a front." When asked if he was judging too hashly, he admitted "these are my personal

feeling, and I just 'don't need a lot of people giving me secret handshakes, paddles, etc. I feel I'm quite popular and I don't belong to any specific organization. I think some people use Greek organizations as a crutch. They can't make it on their own, so they pledge, expecting something spectacular to happen to them.

A female sophomore related, "I think all the things they (Greeks) go through to become a Greek are ridiculous. If Greeks were sincere in their objectives, they would not think of such things." She went on to say, "I think Greek organizations are just status or social climbing groups."

A male junior said "They have the power within themselves to do things but they don't perform." He further said, "I was thinking about pledging, but when I found out about all the hell you have to go through, I immediately changed my mind." "Brotherhood and sisterhood is a myth, they try to perpetuate this, and it's a fallacy." He concluded "If you don't pledge with your friends, then there is no real cohesion in the group"

A Black graduate did not necessarily express anti-Greek sentiments, but he did say. "I think the whole Greek scene is a fad." When asked if this fad would last, he said, "I think it might last about five more years, and I think the next big movement will be Gay Liberation."

This interesting point was made by a sophomore Kappa. "All of the Anti-Greeks really are not justified in any of their beliefs because they have because they have not been Greek. (Meaning: having experienced the pledge period and other Greek procedures). Therefore, how can they be anti-Greek?" He further said, "People may not like what they see the Greeks are doing, but they have no right to be anti-Greek, because they are not in the position to be anti- until they have tried it. They might really like it."

(The opinions expressed in this article are those of the interviewed, not of the writer.)

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themselves first.

Among the earliest leaders and founders of FMO were Kappas. Our brothers were among the leaders of the May 4th take-over of the Burser's office and the insuing Hunger Strike. It was three men of Kappa Alpha Psi who were idantified and prosecuted in the Triangle incident and who's careers may still be injeopardy.

This is not to say that there were not others, but in the aftermath, the Kappas were the only group to hang together with the same self-resrect, honor and determinization which continued on page 4

# FMO --Greeks Success or Failure

by Nelson Bryant

As a past facilitator of FMO I feel rumor has led to the understanding that the facilitators of FMO are anti-Greek. I will say in my case that yes, this is true. However, I have never reacted toward them biasly unless I felt that their actions have been contrary to the direction of FMO, the Black Student Political Organization.

I feel that there is no comparison between the two except for the fact that they are both black organizations. FMO is a political organization whose function is to raise the political consciousness of its constituency so that it can go about the process of Nation-building effectively.

This concept of nation-building means that students must realize their purpose here, which is to gain some expertise, take it home and put it to work effectively for the benefit of the people. Home being AFRICA, people being all African people.

One policy that Greek organizations in the past have contradicted is that pledges were allowed to remain on line only if they carry a 2.0 or above grade point average. There are instances where their own standards have been bypassed so as to effectively display a larger number of members.

One member said, "greeks represent the majority of the active population on this campus." One must here define active. Active socially, then yes, I must agree with him, but if one says active politically, then, my friend, we have a basis for discussion. Here is where I say you can't compare FMO and greek organizations. They must set before you their goals, and then on the basis of success of fulfilling those goals, decide whether they have met their goals. On the basis of accomplishing their said continued on page 4

## K A Ξ Outlines Its Beliefs

Spring quarter 1973 among Northwestern's black community can be described as a period when interest in greek organizations is being greatly revitalized. With a special focus of the attention on the 25 woman and 12-man lines of Delta Sigma Theta Sorority and Kappa Alpha Psi Fraternity Inc. respectively, more blacks are pledging this quarter than any quarter in the past.

To the brothers of Kappa Alpha Psi, this renewed interest in the greek way of life is an encouraging sign of what possibly lies ahead. As far as the Kappas are concerned, greeks have not alienated themselves from FMO or from their people as some would like to believe and falsely communicate to others.

The pledging of a schroller is designed to instill in him a sense of pride, self-respect, respect in others, honor, generosity without exploitation and basically speaking, a sense of brotherhood. It is not the business of any person on this campus or anywhere else to attempt to judge the methods which we

employ to attain these characteristics in what we feel will become better black men.

The pledge experience, we feel, is a near sacred contract between those who have previously gained a brotherhood with each other through their pledgeship and those who are seeking to become a part of that brotherhood by living up to it.

A non-greek has as much a right to question an individual's decision to pledge as a greek does when an individual decides not to pledge--ABSOLUTLY NONE.

It should become clearly evident that our attempts to instill in a certain group of black men a greater sense of brotherhood is not an attempt to alienate them from their people. It is only when we firmly deny would-be meddlers the right to interfere in our fraternity business that our legitimacy as a relevant black organization is questioned.

If this is the price we must pay to carry on our personal affairs, then we ask those who wish to meddle to examine

## STAFF OF

## PAMOJA PEOPLE

- |                  |                 |                 |
|------------------|-----------------|-----------------|
| Deborah Williams | Lark McCarthy   | Paula Wilson    |
| Jacinta LaCabe   | Marion Fandel   | Robert Thomas   |
| Eric Wilson      | Vernon Thompson | Roxie Glasco    |
| Damali Habiba    | Diallo Aziza    | Melvin Williams |
| Michael Watson   | Arnold Thibou   | Kevin Roberts   |



# Black Rage Rechanneled At NU

by Vernon Thompson

Can you funnel black rage into the docile euphoria of white middle-class dreams. If we examine current trends at Northwestern the answer is remarkably clear.

In many cases, black students have altered their perception of success. In the late 1960's success was measured by many in terms of community consciousness. This became the focal point because many blacks felt they owed much of their advancement to blacks who expressed their fiery rage in the streets of inner cities.

But at Northwestern, the black student's concern for his entrenched brother has shifted. In many cases black students have become accustomed to the temporary security that the white utopia of college life provides. It is within this illusionary vacuum that these students have altered their concept of success from collective concern to personal gain.

The result of this conceptual transition can be seen in their altered perception of the black plight.

For these students the black plight is now seen through the spectacles of the white intellectual. But the white intellectual unlike the black student can afford to sit back and calculate the length of time it takes a black man to die from syphilis. A white intellectual unlike the black student can afford to wait two hundred years for change. A white intellectual can afford to remain passive as black life support systems are cut. And a white intellectual unlike the black student can afford to think in terms of personal success rather than collective survival.

The black student must re-evaluate his role. He must consider his past, deal with the present and work toward the future. The black student must broaden his focus beyond the academic arena of the university. He must begin to draw ties to the real world. This will ultimately give the black student the proper perspective and a realistic view of black problems. If black students can collectively unite to produce solutions, and then collectively act once they leave this institution; we will be one step closer to freedom.

But here at Northwestern, this concept of collective survival remains dormant while black rage drifts down channels of white-middle class dreams.

continued from page 1

by some plantation owner or put away to be brought out another day. Then once the "pledge/slave" is accepted he must be trained. This is done through intimidation, domestication and often times force. This sounds quite like an 1840 plantation in southern Louisiana with overseers molding black men and women into what the slaveowner feels he wants.

To constantly hear and see friends of yours cowering with fear of a big brother or sister because an errand has been forgotten, an alphabet missed, or even being afraid for doing nothing. Frightened because an ass-whipping or mental harrassment is often his reward for a deed poorly or well done. It is common knowledge that we were not paid for the work, we did as slaves but instead paid always with our blood and sweat and often times with our lives. The pledge does not get paid for his work but pays not only blood, sweat, and tears, but also cash.

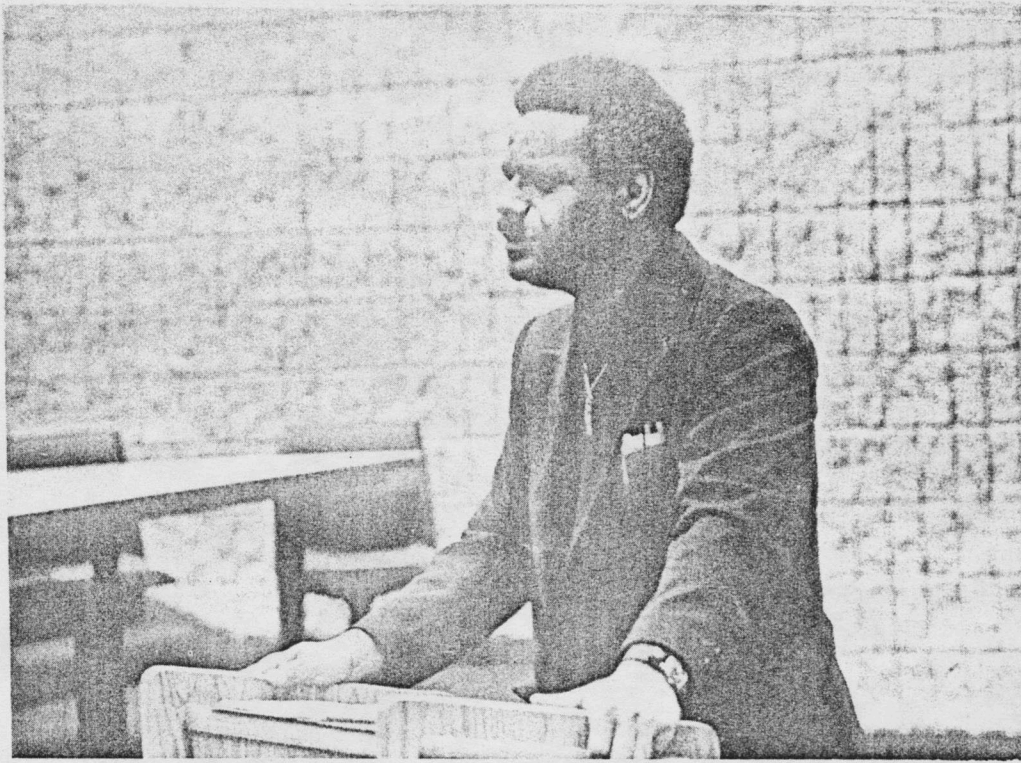
As I said in the beginning, all cliques are dangerous to our survival against racist white majorities; however some cliques are dangerous to the survival of our brothers and sisters.

Last year I accompanied pledges to Evanston Hospital and rubbed back sides, saw stomachs ruined for weeks due to licks with paddles, and heard rumors (never proven) of pledges being kicked and spat on. Atrocious acts inflicted, mind you, with the consent of brothers and sisters, on brothers and sisters, by brothers and sisters.

By Arnold Thibou

I was at Tech late last quarter and I witnessed an incredible phenomenon. Before the feature movie a short documentary on the war in Vietnam was shown. The film featured scenes of napalmed children, amputated men and women and in general a devastating array of desolation and human suffering.

But it wasn't the movie that was so incredible but the reaction of the audience that was so appalling. Most I guess just sat through it quietly, but a shocking number boomed, made jokes, laughed and in general just ridiculed the short film.



NEW PUBLICATION -- Lu Palmer recently announced the development of a Black publication entitled, "Black X-Press". Palmer says the press will be primarily supported by Black patrons.

## Academy Awards Leave Deeper Message

by Arnold Thibou

The 1973 Academy Awards had a message for black people and Indians in Babylon. About 30 sisters cramped their physical bodies into Hobart's TV room and their spiritual bodies behind the black nominees, and watch another white institution do its thing for white folks.

As "Cabaret" started to clean up what seemed like every other award our hopes dimmed for Diana Ross ("Lady Sings The Blues") and Cicely Tyson ("Sounder"). But we held on as the saying goes "till the very last drop". It was that perennial problem, we knew they were bad and they knew they were bad but its their academy and their awards.

About the heaviest thing to happen that night was Marlon Brando refusing his "best actor" award citing the degrad-

ation and oppression of Indians here in Babylon. What was so utterly revolting was those sick, insane, filthy-rich white folks booing Miss Littlefeather during her speech.

The rap was a familiar. This was not the place. Somehow I guess the academy awards (like the Olympics in 1968 and '72) is supposed to be immune from the political issues of the world.

How arrogant they are to become incensed because the colonized interrupted their precious play time. Nothing is excluded from politics. Oppressed people must seize every opportunity to further their struggle and no institution of the oppressor is immune. I say right on to Miss Littlefeather and Marlon Brando.

Oh yeah sisters I agree, Billy Dee Williams is a bad mother.....

## Violence -- We Barely Blink ...

By Arnold Thibou

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I was very upset (a lot of it came from the balcony seats and we know who sits there) at such an insensitive response to human suffering. Why is it that we were not brought to tears at first sight of a half-burned off face?

Have we become as oblivious to hurt and pain of other people as our oppressors? Have we become so Americanized that violence and destruction of land and people only measure up in terms of dollars and cents? I was perplexed.

The feature movie came on and there before me was part of the answer. It was

"Beyond the Valley of the Dolls." Needless to say the movie was violence ridden, featuring chopped off heads, multiple stabbings, plenty of shooting and one scene where one person was shot in the mouth accompanied by a close-up of the blood gushing out.

And then I realized that this is the whole film industry...and television. Why is it that Americans are entertained by watching such violence? One thing is for sure,

the constant barrage of visual violence has produced a society which barely blinks its eyes at kill-



# The Not So Great Black Hopes

by MAW

In the spring of 68 the black community here at NU caused a demonstration which brought about many changes. These were necessary changes, the Black house, financial aid, necessities that helped us as an oppressed minority. Out of that, For Members Only was born. That was 1968. This is 1973, and things on this campus have changed. No longer is it necessary for us to bite and scratch for what we want. Most of us are satisfied. For instance, take the large "crowd" that shows up for all the FMO meetings, which hardly fills half of Harris 107. If we weren't satisfied with things, we'd get more than this out of a population of six hundred plus. There aren't any more pressing problems that can't wait until after the Tech flick or the set at Allison (or so we think). Even the African-American dept's not that important. Yes, we're satisfied. And being

satisfied, for what use is a FMO. That played out with demonstrations and stuff, or so we think.

And so we see all around us the signs of a weakening FMO and Black community. One of the lost and forgotten signs is the Negro integrationist of NU, you know the type, the one that never eats with us, pledged ATO or, in other words is perpetually seen with Honkey and never a Brother (or Sister). Not that it's wrong to have White friends, but he has so many that he excludes anyone else, and it's often intended this way.

Obviously he prefers this kind of life over that of the rest of us, but why?

One reason could be prestige, or money. After all that's what one comes to the great NU for. Why should one give up associating with the son (or daughter) of some rich midwestern farmer or suburbanite businessman, to be with ghetto niggers? These associations could be very

profitable. Besides we're going to have to learn to work together sometime. They do control the economy and government and society, which means we'll have to deal with them on the job, in our recreation and on the streets. How can one get ahead if he doesn't?

Some of our middle class "friends" were just brought up that way. They live in suburbia, went to white schools all their lives and might not feel quite comfortable in another situation. Whose fault is that?

And then again, what about individualism? What if he liked to sail, ski or play tennis? These are things rarely done in the Black community. What do things like that have to do with the unity of black people? Why can't you be Black and like the Beatles at the same time?

After all, are there not many so-called "Brothers and Sisters" on this campus also, who aren't openly separated from the community but who don't openly contribute to

it either. Aren't they just as bad or even worse than those who do separate themselves?

If you're not part of the solution, you're part of the problem.

So how does all of this affect FMO? Can the BLACK community afford to go without the "Tom"? Can we afford to go with them? Should we ostracize them, look down on them, pity them or help them? What kind of image does this represent to the Whites. If they are strong and motivated enough to take the pressures of being ostracized, couldn't they be even stronger and more effective in the Community. In this day of apathy and disunity can we afford to lose even one prospect of hope?

But then again, these are grown men and women. Should we try to persuade and coerce them to join our ranks, knowing that they are not fully dedicated to the cause? Are most people on this campus dedicated to the cause?

## Kappa cont.

they gained during their pledgship.

The men of Kappa Alpha Psi fraternity have had a history of hanging tough and together when the shit comes down instead of folding in the wake of troubled times as some have.

It was greatly due to the sacrifices that the black community of Northwestern has risen from the sixty or so who were here just five short years ago, to the six hundred who are here today.

In appreciation, many of the students whose academic careers here have been insured by the sacrifices of their greek predecessors choose to play political games in FMO meetings and down greeks instead of taking the time to study some history and understand the real reason why their admittance here was even made possible.

We do not need to play political games to understand that we have each other and when the shit comes down we will still have each other. Just as we do not ask FMO to answer to us, we see no reason for us to have to answer to FMO. That is a discrepancy in itself. We are all black and supposedly here for the same purpose. The

fact that some choose to work in the community in one way and some in others should be no rap.

Just as pledging is not for everyone, the same holds true for political activity in the formal processes of black student government. But that fact gives neither the right to criticize the other.

The brothers of Kappa Alpha Psi run together and do many things together because it is the way they have chosen.

The bond which binds the Kappas together extends beyond the fraternity and encompasses all black people. And for this reason and others, we all have a distinct pride in being able to call one another "Nupe."

goals, you can then compare them on the basis of efficiency; meeting their said objectives. Here is where the true ground of effective criticism or congratulations can be levied.

So let's stop trying to compare or criticize one another. In the end, they are working towards the same goals; perhaps in different ways, but even in this there is room for strength to be

## Greeks-FMO

cont.

but now we as a Black student body are 600 strong, and one organization couldn't possibly meet our individual needs.

Why can't I effectively/constructively/positively be  
All that I am;  
on every level upon which I can exist  
in every capacity in which I can function.

Consequently, Greek organizations have been growing to meet those needs. FMO now meets the needs of the Black community rather than the Black individual. Black individuals make up the Black community, which makes up FMO.

Why should we separate that which is a part of us?

## FMO...GREEKS cont.

revealed. I still feel that Greek organizations can offer me no personal satisfaction real enough to induce me to join. I am not into a social thing and I do see it dying on this campus, however, I feel it is due to the lack of innovation and resources and this is where the two can come together and provide a show of functional expertise.

## Rage cont.

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