Unite is a word that is often used by many brothers and sisters, regardless of one's so-called "status." Most of us will agree that the uniting of all black people is something that is of an absolute necessity. Especially if we wish our future to be one that is prosperous and productive. But the word unite must be dealt with in terms more severe than that of its day to day use. The actual constructive architectural designing and complete co-operation of all black people plays a very important part in our struggle for freedom. Hard work, sincerity, dedication and honesty with oneself and others is what will make our goal of total and complete unity a reality.

Rudolph Perry, Jr.
President, Black United Students
I would like to express my deep appreciation to all the beautiful Black sisters and brothers of Kent State University who have made this paper a great success. As editor of the Black Watch for the last two quarters, I have watched the paper grow and become a paper that is read by all, black and white alike.

The Black Watch has become an effective vehicle to communicate with ourselves and other brothers and sisters on neighboring universities. This paper has been far from perfect, but it is hoped that with its continued publication it will reach that ultimate goal.

It is my hope that when school resumes in the fall, that the publication of the Black Watch will start again at full blast and once again be utilized as a source of communication.

I would like to thank the entire staff of the Black Watch for the many hours that they have spent in helping the paper publication. I would also like to thank Edward Crosby and the entire staff of the Institute of African American Affairs for their assistance in every capacity.

I and the entire staff of the Black Watch say "Thank You" again and may each of you have an enjoyable summer vacation.

Victory through the Press

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**Communication Gap**

This will help students to relate to the subject and the professor. Also a freshman advisor (Black) should be established to have appointments with each student to offer help.

There seems to be a pronounce feeling of fear among Black Students and Professors. Students should begin to establish communication between professors and students. It must be realized that the meeting of the Black Student and Black Faculty on K.S.U. campus.

We must begin to build communications among Black People. First we must work separate but for an overall objective. All Black organizations as, Human Relation Center, Institute for African American Affairs, and Black United Students should unite and know exactly what each group is all about.

Black students should unite and know exactly what each group is all about. Black students should not be Greek, apathetic, indifferent, secure and gratefully oppressed. How much longer will we return to our communities, after four or more years of separation, finger popping, hip shaking and dope smoking, as oppressors of our own people? When do we shoulder the responsibility of the revolution we talk so much about?

We can no longer rationalize our privileged position as students. The education that we are receiving is in no way preparing us to go back in our communities to serve our people. We have our Culture Centers, we have our Black Studies programs, we have more Black students, and we have been told not to bother anybody anymore. But what do our people have? Same old thing they've always had nothing. We cry about House Bill 1219 but our people live without knock and preventive detention.

Take a good-long, hard look around you. See all the new buildings going up. Now take a ride about six miles down the road and take a good, long, hard, close look at the communities of McFarland and Skills.

Now we can easily accept a College of Arts and Sciences in a white university, we can easily accept a College of Business Administration in a white university, we can easily accept an Honors and Experimental College in a white university, but a College of Black Education in a white university. College of Black Education, now, out of the question, can't deal with that.

Black Education for Black people; who will decide whether or not Black people get Black education? Will Black students decide to finally junk the false hopes, the illusions, the empty dreams of the white educational system? Or will we continue to believe that we are in the move to revolution, liberation and self-determination.

By HOWARD WILEY

**Black Education**

Black Education is necessarily the political education of Black people. We can not separate the educational process from the need for Black people to relate to the political objectives of the Black Community. The minds of Black people must be developed according to the needs, experiences and realities of the revolutionary struggle for liberation.

Black Education must be autonomous. Black Education must be controlled and administered by Black people. Black Education must be accountable to Black people and the Black Community. Black Education will allow Black people to become completely emerged in Black thought and Black action.

Black Education must elevate the consciousness of Black people. In order for us, Black people, to take effective action against the elements of our oppressive reality, we must attain a well developed, critical, political consciousness, meaning that we must engage in the structuring of an ideological foundation that will elevate masses of Black people to the point of armed struggle and correctly guide the people in that struggle. The people must be educated to perceive and analyze the social, political and economic contradictions in such a way that will motivate them to revolution, liberation and self determination.

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**THE BLACK WATCH**

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Bro. Donald Morton
EDITOR

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NEWS BRIEFS

SEAL IN RACE FOR MAYOR GIVES AWAY FREE GROCERIES

OAKLAND—Candidate Bob Seale, a black lawyer and former Panthers member, who is running against Mayor Frank Jordan in the Oakland mayoral election, gave away a car on June 3 to drum up interest.

Seale said his campaign platform focuses on improving the quality of life for Oakland's residents. He plans to increase the city's black population by 20 percent, creating new jobs and improving public education.

Seale's campaign promise to give away a car was a hit with voters, who lined up outside his office to get a chance to win. The winner was selected at random from the city's black residents.

U.S. REVOLS HEAD TRIBUNAL DIRECTOR TO TEXAS

WASHINGTON — The administration quietly has reorganized the dwindling Head Start Program for needy preschool children and shifted project director Richard E. Orange to an assignment in Texas.

The center's effective immediate, are not expected to have any immediate effect on more than 365,000 local Head Start Programs that are serving children of the poor medical, nutrition, educational and other pre-school services. But the long-range plan is to mesh Head Start with other child service programs.

THE SOURCE OF CRIME

A RECENT study by UCLA's Manpower Research Center confirms those who pointed out that U.S. society's present ability to provide jobs for youths, particularly youths from oppressed nationalities, is the major cause of cross-border violence.

The study revealed that drug sales, numbers running and prostitution are increasing at single source of income for young men aged 16-24 in poverty stricken Los Angeles. Nearly 65% of the youths in these areas cannot find work, the report said. To make matters worse, unemployment is increasing in these areas, not only in Los Angeles but in every major urban center.

Clearly the violence is not interested in curbing this crime wave; the facts indicate that economic leaders are planning to channel young criminals into activities supported by the "establishment", rather than to provide them with training and jobs.

POLL FINDS BLACK GIs NOT TREATED AS WHITES

EDWARDSVILLE, Ill. — Black GIs are not being treated on an equal footing with their white counterparts, according to a new survey at Southern Illinois University at Edwardsville.

BLACK JOBS LESSER HIGHER — Blacks comprise a percentage of combat forces larger than their percentage of total service personnel, but "the proportion of black veterans who can't find jobs is significantly higher for veterans at large," according to the report.

The project report also identifies blacks having a significant role in U.S. history, they are "third-class countrypeople" who are being dis-honored, dis-honored, from the military services when they try to exercise their rights.

Officers interpret the actions of black soldiers, implying disloyalty and working conditions as a threat to authority, the report went on.

The only way the officers feel secure and seem capable to deal with this as a problem is to run gun down the black GI by means of a dishonor discharge," the report went on.

"The officers tend to label the black GI as a trouble maker and to stigmatize him as a bad example.

SOUTH AFRICA TO ENLARGE AFRICAN RESERVATIONS

CAPETOWN, South Africa — South Africa is committed to adding another 7,250,000 acres of land to the various Xhosa, Zulu and Nguni homelands, according to Prime Minister John Vorster in a speech to the South African Parliament.

Vorster added that in his discussions with the various Xhosa, Zulu and Nguni leaders, he had made it clear that the government would honor this undertaking legislated in 1936 but would not go beyond it.

Vorster's statement follows a recent escalation in African demands for more land, notably by Chief Matanzima, leader of the Transkei, who has repeatedly reminded the various South African leaders that this is the basis of the talk of Xhosa, Zulu and Nguni.

When it comes to parties black students are concerned about individuality and people feel quite safe to work towards unity.

"I am talking about spectacles and we tend to engage in proscribed college behavior. You know, they say "your college years are the best years of your life." Being in college means being black and being an individual. I reject that.

Every once in a while a black man gets hung up on questions about whether his primary duty is to affirm blackness or to affirm individuality. I think that is wrong.

But the question is not whether the black man is black or whether his identity is black. The question is whether the black man is black or whether his identity is black. We must learn those things which will be instrumental in building ourselves to eventually bring unity into actuality. We must take our individual and collective responsibilities and build a free Black nation.

Being Black & An Individual

By WALTER MORRISON

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Tennis Queen

NEW JERSEY — Miss Althea Gibson, who won the 1940's and 1950's, is the first black woman to win a championship in the world of tennis. "I'm not going to get back into competition. All I have to do is maintain my health and my gravy. They can't get any better than that."

Miss Gibson's last comeback match was in the Eastern Grass Courts Championships in South Orange, N.J. She defeated the 27-year-old favorite in a straight set, 6-1, 6-1. The performance was in keeping with her accomplishments in the world of tennis formally recognized when she was inducted into the National Tennis Hall of Fame.
The prosecution in Angela Davis' trial substantially completed a major phase of its case. Professor Davis, a 28 year old Black communist is accused of helping her brother, a suspected gun dealer for the scheme to force the freeing of three Black prisoners-held in jail for over one year. George Jackson. Thus, she is charged with murder, kidnapping and conspiracy.

Michael Vonada a witness for the trial, identified Miss Davis with Jonathan Jackson at a service station opposite the civic center in a yellow rented Hertz van which had stalled at the parking lot of the center. Mr. Vonada claimed he remembered Miss Davis by the gap between her teeth. "She was smoking a cigarette and when she put it in her mouth I saw it." Vonada said he grabbed the gun to defend himself when woman he thought fell at the service station was Miss Davis when he saw the T.V. phone, but he admitted he did not identify her to officials until nearly four months later.

A telephone number was introduced into evidence to corroborate Jonathan Jackson. It was found in his wallet after he was shot to death. It was identified as a public coin telephone at San Francisco International Airport, where Miss Davis bought a plane ticket several hours after Jackson was killed at the Marin County Civic Center. Miss Davis has admitted that she bought a plane ticket on the afternoon of August 7, 1970, but "My presence at the airport for a few moments before I took the plane to Los Angeles had absolutely nothing to do with a conspiracy." -Journ. "Statements of Miss Davis" diary is under study by her trial judge. This was made public and rejected as being "in love" with prisoner-author George Jackson, to whom she wrote too. The prosecution said to the judge he had to introduce the diary to "prove that Professor Davis had a state of mind by which she would under take a conspiracy, and she would undertake violent means to bring about the freedom of George Jackson."

The defense has accused Harris of being a "Peeping Tom" into Miss Davis life and are contesting admission of the diary as "irrelevant and immaterial."

The defense has called twelve witnesses to counter prosecution testimony that placed Miss Davis with Jonathan Jackson in the days before the shootout on August 7, 1970 and to explain how Jonathan got without her knowledge of her four guns he has admitted were hers. Ellen Bright, a Los Angeles social worker, testified at Miss Davis murder-kidnap-conspiracy trial Thursday that Miss Davis said she bought the gun to defend Soledad House and gave it to Jonathan Jackson not knowing it would be smuggled into a courtroom August 7, and used to kill a judge. Valerie Mitchell Prof. Davis former roommate, testified that Jonathan Jackson apparently took the two cartridges and pistol from a gun rack in her apartment where they were kept for target practice by members of the Che Lumumba Club, an organization of Black Communists. On Saturday, August 8, 1970 Mr. Franklin Alexander and Prof. Davis asked about the guns and both were shot and quite concerned and ex cited at their disappearance.

The defense in Professor Davis' trial ended its case without calling the twenty-eight year old Black communist to testify. Prosecutor Albert Harris Jr. said he probably would call rebuttal witness Friday May 26, 1972. Suffolk County Judge Richard E. Arnason said he hoped to order final arguments Tuesday May 30, 1972.

**AFRICAN LIBERATION**

**K.S.O. Blacks Participate In Washington, D.C. March**

By RUDOLF PERRY, Jr.

On May 27, 1972 The K.S.O. delegation along with thirty-five thousand or more black people participated in the first international African Liberation Day Demonstration.

The march began at Malcolm X Memorial Park and ended at Lummuba monument, located in Lumumba Square (form erly called Washington Square). The march was long and hard. The distance was approximately ten miles.

Stops were made along the route; the first one lasted about half an hour. In front of the Portuguese Embassy, speakers with megaphones made the people aware of the injustices perpetuated against African people by the Portuguese. They said: "There is an armed struggle being waged by the people of Mozambique against Portuguese colonialism and imperialism. Mozambique is strategically situated in southeastern Africa and has been in the scene of the most successful (and to date) most important liberation movement in southern and colonial Africa. Mozambique and has been able to sustain her war efforts with the assistance of South Africa, Rhodesia, and the NATO alliance (through which the United States has played a crucial role in denying the legitimate aspirations of the African people). A continuation of the present trends can only lead to further involvement by the Western powers, particularly the United States, and involvement in another Vietnam. Every effort should be made to curtail present United States support for Portugal, South Africa and Rhodesia before it is too late." The gallant African people continued marching. The next stop was at the Rhodesian Information Office. Chants and slogans were hurled at the office demonstrating disapproval of the actions taken toward blacks by the racist Rhodesian government.

The African liberationists marched on the South African Embassy. This information was passed on the People. The period of 1959 to 1961 were crisis years, turning points of the Union of South Africa. There were uprisings in the rural areas organized into an organ of resistance called the Intaba (mountain) movement, against white land grabbing and the forcible removal of Africans from their homes. As the South African police men met non violent Black resistance with nightsticks, rifles, and sub machine guns. It was women and children who led the march and it was them who fell first. On March 21, 1960 the Black demonstrations against various aspects of white rule mounted an international momentum. A group of a hundred unarmed Africans mainly women and children, marched peacefully on the police station in a location (area where Africans engaged in industrial labor have to live) called Sharpeville, right outside of the town Rand. Police opened fire, and 70 Black people fell dead. Over 200 others were wounded, others were wounded, others were sentenced to death late. By March 30, 1960, the whites felt their control so threatened that a "state of emergency" was declared. Under this state of emergency 25,000 Black people were arrested and detained with no charges for unspecified lengths of time, there were police raids of African homes, and African locations were sealed off by armed white troops to prevent Black people from marching into cities. South Africa’s stock market plummeted, and her economy was badly shaken. In the end payment from Rockefeller’s Chase Manhattan Bank rescued South Africa’s white controlled economy.

Condemnation of the massacres from the peoples of Asia and South America, and from Africans ANC, as Nelson Mandela, a leader of the Freedom Fighters (Continued on page 8)
Declaration Of Independence

IN THE BLACK COMMUNITY, July 4, 1972 A DECLARATION by concerned Black Citizens of the United States of America in Black Churches, Schools, Homes, Community Organizations and Institutions assembled:

When in the course of Human Events, it becomes necessary for a People who were stolen from the lands of their Fathers, transported under the most ruthless and brutal circumstances 5,000 miles to a strange land, sold into dehumanizing slavery; emaciated, subjugated, exploited and discriminated against and finally, a bait to such indignities and indignities practices—by virtue of the Laws of Nature and of Nature’s God, a decent respect to the Opinions of Mankind requires that they should declare their just grievances and the urgent and necessary redress thereof.

We hold these truths to be self-evident, that all Men are not only created equal and endowed by their Creator with certain inalienable Rights among which are Life, Liberty and the Pursuit of Happiness, but that when this equality and these rights are deliberately and unconstitutionally refused, withheld or abrogated, men are bound by self-respect and honor to rise up in righteous indignation to procure them. When every Form of Government, or any variety of established traditions and systems of the Majority becomes destructive of Freedom and of legitimate Rights of the Minority to use every necessary and accessible means to protest and to disrupt the machinery of Oppression, it is their duty and right to bring such general distress and discomfort upon the oppressor as to the offendred Minorities shall seem most appropriate and most likely to effect a proper adjustment of the society.

Providence, indeed, will dictate that such bold tactics should not be initiated for light and transient Causes: and, accordingly, the Experience of White America has been that the descendants of the African citizens brought thence to these shores, and to the shores of the Caribbean Islands, as slaves, have been patient long past when can be expected of any Kansas, or Virginia, or Illinois, or any such oppressed people. But when a long train of Abuses and Violence, pursuing invariably the same Object, manifests a Design to reduce them under Absolute Racism Domination and Injustice, it is their Duty radically to confront such Government or system of traditions, and to provide, under the aegis of Legitimate Minority Powers, for their Self Determination, for their present Relief and Future Security. Such has been the patient Sufferance of Black People in the United States of America; and such is now the Necessity which constrains them to assert them against the Power of Whites, and to give due notice of their determined refusal to be any longer silent by any Act which may define a Racially Oppressive Regime, is unfit to receive the respect of a Free People.

Nor have we been waiting in atttention to our White Brethren. We have warned them from time to time of attempts by their Structures of Power to extend an unwarranted, Repressive Control over us. We have reminded them of the Circumstances of our Captivity and Settlement here. We have appealed to their vaunted Justice and Magnanimity, and we have conjured them by the Ten of our Common Humanity to dissolve these Injustices, which, would inevitably interrupt our Connections and Correspondence. They have been deaf to the voice of Justice and of Humanity. We must, therefore, acquiesce in the Necessity, which hereby announces our Most Firm Commitment to the Liberation of Black People, and hold the Institutions, Traditions and Systems of the United States as we hold the rest of the societies of Mankind, Enemies when Unjust and Tyrannical; when Just and Free, and Friends.

We, therefore, the Black People of the United States of America, in all parts of this Nation, appealing to the Supreme Judge of the World for the Rectitude of our Intentions, do, in the Name of our good People and our own Black Heroes—Richard Allen, James Varick, Abolition Jones, Nat Turner, Frederick Douglass, Martin Luther King Jr., and all Black People past and present, great and small—solemnly Publish and Declare, that we shall be ruled by Right ought to be FREE AND INDEPENDENT FROM THE INJUSTICE, EXPLOITATIVE CONTROL, INSTITUTIONALIZED VIOLENCE AND RACISM OF WHITE AMERICA, that unless we receive full Redress and Relief from these Inhumanities we will move to renounce all Allegiance to this Nation, and will refuse, in every way, to cooperate with the Evil which is Perpetrated upon ourselves and our Communities. And for the support of this Declaration, with a firm Reliance on the protection of divine Providence, we mutually pledge to each other our Lives, our Fortunes, and our sacred Honor.

Signed, by Order and in behalf of Black People.

NATIONAL COMMITTEE OF BLACK CHURCHMEN, INC. 110 East 125th Street, New York, N. Y. 10035

The United States has imposed Taxes upon us without our Constitutional Rights.

The United States has constrained our Black sons taken Captive in its armies, to bear arms against their black, brown and yellow Brothers, to be the Executors of these Friends and Brethren, or to fall themselves by their Hands.

The Exploitation and Injustice of the United States have incited domestic Insurrections among us, and the United States has endeavored to bring on the Inhabitants of our glorious and ancient Nation, an Establishment, whose Known Rule of control is an undignified shooting of all Ages, Sexes and Conditions of Black People:

For being bashed, burned, toasted, harried, harassed and imprisoned without Just Cause.

For being gunned down in the streets, in our churches, in our homes, in our campuses by our Policemen and Troops who are protected by a mock Trial, from Punishment for any Murders which they commit on the Inhabitants of our Communities.

For creating, through Racism and bigotry, an unpleasing Economic Depression in the Black Community which wrecks havoc upon our men and dishabets our youth.

For denying to most of us equal access to the better Housing and Education of the land.

For having desecrated and torn down our humblest dwelling places, under the Pretext of Urban Renewal, without replacing them at costs which we can afford.

The United States has denied our personhood by refusing to teach our heritage, and the magnificent contributions to the life, weight and growth of this Nation which have been made by Black People.

In every stage of these Oppressions we have petitioned for Redress in the most humble forms: Our repeated Petitions have been answered mainly by repeated Injury. A Nation, whose Character is thus marked by every act which may define a Racially Oppressive Regime, is unfit to receive the respect of a Free People.

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Henry Dumas Library

The Henry Dumas Seminar Library, located in the Institute for African American Affairs, on the second floor of Lowery Hall, is one place on campus where brothers and sisters should spend a lot of time. It is a place where we can get our heads together over something serious. By reading we can learn about ourselves, about our people, and expose ourselves to new and different ideas and thoughts. The library covers a wide range of subject, such as Black Family Life, Revolution and Resistance, African Politics, just to mention a few.

The library is dedicated to the life and memory of Henry Dumas. Henry Dumas was a beautiful man, an extremely talented writer, shot to death by white policeman in New York City. Henry was only thirty-three at the time. His works have been compiled and published in two volumes, "Arik of Dumas and Other Stories" and "Poetry for the People."

Just let me say a few words about the works of this brother. The brother is bad bad and after reading the writings of Dumas, you will know that this is another brother that the pigs couldn’t kill. You say Dumas, and he sticks with you, he’s there and you feel him. You read

(Continued on page 8)

War In Concert

By WILLARD JENKINS

The War Concert of May 17, was a huge success. All the elements which lead to a good concert really went right this time with none of the Sly Stories type of let down. Here are just a few of the many comments made after the show.

J.R. Robinson: "Talent was evenly distributed, the music had a stimulating effect on the crowd."

Cytha Hill: "It was layed! Unique experience, I've never been to a concert quite like it."

Flip Base: "This type of concert was overdue for Kent and I think everyone was layed out by it."

Most people came prepared to hear War and didn’t expect the two added dividends. The first attraction, The Black Ensemble, is a group which we should really be proud of and which is making great progress without any professional interference. These are five brothers and sisters whom we deal with everyday here at Kent, and we can really relate to them on a personal level as one would relate to friends who are making a valid attempt at being musical.

The second attraction, The Black Ensemble are Mary (Peaches) Graham, Venella O'Neal, Ben Hill, Michael Brown and Timmy Moore. There are no obvious comparisons to be made with them and other groups because with the exception of Ain't No Sunshine, they did original material. One tune, 'Simperly', written by Peaches, is the group's signature number. The group's main feature is Vinnie's soaring soprano, Ben's gospel-tinged baritone, Timmy and Peaches beautiful harmony and Mike Brown's versatile tenor and bass range.

The rhythm section of Greta Moore on flute, brothers Scooby on bass, Jay Brown on drums and Ron Shaw on guitars also an unidentified pianist, did a very good job of propelling the singers. The Black Ensemble was an unexpected treat.

Next on the show was a group of young men from Cleveland, whose name was never given, but whose approach touched on the Jackson Five, The Dramatics and They Stylistics. The main thing lacking in their act was group harmony. Otherwise the rhythm section was adequate, the lead vocals were good and the choreography was excellent.

The feature act, War, came on as a group of down to earth brothers and not as a section of cold, indifferent superstars. This approach certainly had the effect of warming the crowd to them.

Opening with 'Nappy Head' on up to possibly their most popular piece, 'Slipping Into Darkness', they played a high-energy extremely rhythmic set that left the crowd gasping and totally satisfied. There were no visible sore spots in their act, although they may have peaked a bit too early with 'Get Down'. This is one group which comes off better live than on record.

One couldn’t possibly single out any one member of this group as most valuable. Howard Ayers perform can’t seem to find enough adjectives to describe how exhilarating this young brother's music is. His unique blend of "jazz" and rock elements come to a peak here on this, the finest of his five albums. This album is a culmination of the elements he presented in the first four.

He's a Superstar, which is getting heavy air-play on Cleveland's Black radio stations, is sort of the Black answer to Jesus Christ Superstar. It deals with "the one that makes the whole thing happen." Jesus Christ - "He's a Superstar."

Each new recording of He Ain't Heavy He's My Brother seems to be better than the last. Ayers version certainly is no exception. Ain't Got Time and Sweet Tears are Ayers' best vocals of the set. His voice gets stronger and fuller all the time. Of particular note is the work of pianist, organist, Harry Whitaker who is progressing on an even parallel with Ayers. The association of these two is the roof of the Ubiquity approach. Buy this record and see Ayers live when you get a chance. Live or on record Ubiquity is a stimulating experience.

Three New ones to cop

Lee Morgan - "Lee Morgan" Blue Note

Billy Cobham - "Crossings" - Warner Bros.

Cannonball Adderley - "Soul Zodiac" - Capitol

Scott on lead guitar, Lee Oskar on harmonica, B.B. Dickerson on bass, Lonnie Jordan on keyboard, Harold Brown on drums, Charles Miller on reeds and flute and the surviving Papa Dee Allen on percussion had no real trouble in their instrumental or vocal approach. All in all it was one of Kent's finest musical experiences ever.
POETRY CORNER

This Poem Says Nothing

By LINDA ROBINSON

This poem says nothing. If you read it you will only be disappointed because this poem doesn’t want to talk to you. This poem does not want to tell you what it thinks because it is not an established poet; an established poet has an established poet behind it. This poem can’t say anything because the poet has never been acknowledged therefore the poet does not have poetic license. Without poetic license, what can be said? Nothing. See? So far the poem won’t talk to you.

If it could, this poem would tell you how it would like to be lambic pentameter and rhyme all the way from beginning to end. This poem can’t tell you that because this poem has never begun. This poem is scared to begin because it can be arrested for not doing as it was told.

There is not one lamb in this poem; therefore this poem does not exist. The poet does not exist because the poet is not legitimate. To exist a poem must be legitimate.

Some must recognize this as a poem. Tennyson would say, “hell no!” or, “goodness gracious me! this is no poem!” John Donne would kick asses for days if he knew someone was trying to give birth to this poem. Robert Browning would take the news from Aix to Ghent in person if he even thought there was a possibility that this poem might exist. “Hear ye! Hear ye! This is not a poem.” Do you suppose Walt Whitman would allow a poem like this to go on and on and say nothing?

You are almost at the end of the poem that never started. How do you like it? Are you still reading? You should be tired by now. The poem is tired too not being read by you and by others.


The Awakening

All my black people
Look up and rise
Come on black people
Open your eyes!
Look all around you
What beauty do you see.
Why all kinds of blackness
Like you--like me!
There once was a time when we were shame of our skin.
But to think like that now would be the 8th deadly sin!
We’ve found so many things to be proud of.
But we’ve yet to find togetherness--we’ve got to find love!
Listen to me people, and listen to me good.
Love your brothers and sisters like you know you should. There comes a time when a newborn babe must wake.
Let’s wake up black people for our own damn sake!
Learn to use words like we, us, and our.

Home for Summer

By ARTHUR ROBINSON

We go home to the community we have talked about how we need to relate to the community we have tried to get a relevant education. Now we must act.

This summer will act on what we have programmed on all school year to each other and in this paper. Now lets stop talking black and act black at home where it really counts.

I am a Black man who when a slave was not even allowed to speak
I remained silent for a long time
I am a Blackman who when a slave had scraps to eat
I remained frail for a long time
I am a Blackman when a slave did not move, speak, or breathe unless by a so-called master
I remained immovable for a long time.

I am a Blackman who when a slave felt the hating sting of whips and i still feel the stings
I am the Blackman who sang and prayed to God on Monday, Tuesday, Wednesday, Thursday, Friday, and I’m still singing and dancing on Saturday.

This summer praying on Sundays and I am a Blackman tired of all this hatred.... and this sickening game.

I am a Blackman seeing Black suffering, Black pain Black tears, and Black hunger and once in a while Black sunshine and black rain
I am a Blackman wearing my Black shades seeing only Black snow
I am a new Blackman not so frail speaking when I please and can’t be still unafraid to die for a loving tomorrow sans jailers.

I am a Blackman the music of the Black cosmology
That’s why I call myself Soul.

I Call Myself Soul

in degrees involved matter flows
and concentration separates every atom, stop
blend the fire with the flaming, now,
decisive, thrilling, exploding to be a part,
extending beyond the reach of inclusion,
when energetic attraction zips through all resistance and no opposition can restrain the forceful bursting forth in silent screams the vanguard
never seen--
the light through it all breaking down the word to communicate the totality with direction
beyond cause into correctly

Spook

in evidence of the living you do defy
{genocide design in mind
some brainless blue beast
sitting silver silence}
disruption of the harmonie love flow
the spirit returns and continues and continues and continues the kind of kindness bullets give no needed rest or sleep
no longer give it back no longer will it keep the darkness in me see you

Basics

by HOWARD WILEY

thoughtful acts: examples: a glance, give away smile or hint to feel some common pain, run game or just gettin away by dropping the proper word in the proper place ain’t nobody got the message kept those intended ones who strictly speaking in no uncertain terms make it strictly clear like all else the cotton done got rotten due to no one pickin it up yet before you down quit thinking spear thoughts while bullets whizbin by just don’t git it
**B.U.S. Philosophy**

We, the members of B.U.S., have seen the need to become active in order to attain our goal, which is to fight for Black liberation. Students, may now be defined as a student Black Nationalist Organization dedicated to the liberation of Black people in America and abroad.

The Organization known as B.U.S. is built upon, and determined by, the three basic principles which we feel will lead to our goal of world-wide Black Liberation.

These goals are: (1) Nationalism: We take Nationalism to be nation building. We, the Black minds of our community, are the leaders that are helpful back to our community.

(2) Freedom: To recognize that there is a fight for freedom, and to continue the struggle for freedom.

(3) Race: To combat the concept of race, and to continue to be a part of the struggle for Black Liberation.

**Greek News**

By Deborah Caldwell

For some of us this summer has ended with new friends and relaxation with newfound friends. At this time the Black Watch would like to congratulate the neophytes of Omega Psi Phi, Delta Sigma Theta, and Alpha Phi Alpha. For others this summer will be a welcome break in pledging. The sisters of Alpha Kappa Alpha, Delta Sigma Theta, Zeta Phi Beta, and Phi Beta Sigma fraternities have pledged on line which will go inactive over the summer and continue their pledge process through fall.

**Miss Omega Ball 1972**

Out of seven lovely young ladies, Marilyn Lind, Dorothy Horton, Brenda Pelham, Jo-Anne Evans, Barbara Evans, Linda Martin and Carol Hicks, Miss Omega, Miss Psi, and Miss Phi were chosen. Miss Dorothy Horton was named Miss Phi.

**Henry Dumas Library**

(Continued from page 6)

Two beautiful sisters cooperatively assist one another in managing the library and give their assistance to their brothers and sisters who come through. Vivian Sims is the librarian and Lin Linder is the assistant librarian. Vivian and Linda both use the library themselves and have found it to be a valuable source of information, not only books, but the experience connected with their work in the library.

Vivian says that she has learned a great deal from the brothers at the Ohio State University. The library loans books to the brothers for them to read. Through her contact with these brothers she said she realized that these brothers are very talented and are serious about liberation of Black people. One can easily see that Vivian is a dedicated sister.

Linda, full of smiles, makes it known that she learns from the people who fall through the library. She enjoys exchanging ideas and experiences with her sisters. She says she gets a kick out of helping people get into things and helping them find different kinds of information. Those of us who know Linda know that she is fun to be around and she will exchange her ideas and she will get her kicks. Linda is an inspiration to all of us.

**Sonia Sanchez-Lightenment**

Recollecting poetry and telling it like it is was the main event of the May 10, 1972 when Sis. Sonia Sanchez, poet and playwright spoke to the black community. She addressed the brothers in University High School Auditorium.

In her presentation of poetry from "The Me Nobody Knows," written by the Children of God, Mouthpiece was brought out by Brothers Lawrence Howard, Donald Underwood and Percy Williams. These three Brothers are all students at Kent State University.

Another part of the program included a rendition of West Indian Dances performed by students of K.S.U. The dancers were Sisters Peggy Clay, Linda Curry, Verne Richards, Belita Smith and Hulda Smith. The Brothers partaking were Clark Hallpike and Les Howard.

After this very enjoyable evening of Blackness, Sister Sanchez autographed copies of her books and talked with those who had waited to meet her. From the high school auditorium Sister Sanchez went to the Black Cultural Center in Rockwell Hall. An informal rap session was then held.

**Africa Liberation**

(Continued from page 4)

Said to his people at the time: "Violence by African people has become inevitable, without it there is no way open to African people to succeed in their struggle, our problem was not whether to fight, but how to continue to fight." After Sharpeville, how to fight became clean.

But the marchers continued on, feeling very tired and weary. The hot sun didn't make things any easier, but everyone kept on marching. As the march nears its end the marchers approach the U.S. State Department. At this point and indignation was read against the United States government and charged it with being blatantly racist and inhumane in its exploitative and oppressive actions against African people the world over.

The triumphant brothers and sisters marched on the terminal point of the march - Lumumba Memorial Monument, which was made by Cong. Charles Diggs, Don L. Lee, Imamul Baracks. The demonstration ended and it was a big success. But we must keep in mind that we can not liberate Africa or America in a day. We must become aware of the role of Africans in America. Black Liberation is Pan Africanism. America is not autonomous black people throughout the world coming together to foster unity and maintain the commitment of the African continent. Unfortunately, many of our people have been brainwashed. We must again restate that Pan Africanism must not be all African and our present geographical locations were the designs of the colonizers Europeans, out common enemy.

Within the rap session many interesting and valued facts were pointed out: "You have to love yourself in order to have someone else love you. We've been made to depend on someone else; from 1812-1972 we've been a passive type of people," was too brought out by Sister Sanchez. Unity, division, race, education, reality, and many other things were brought out in a very meaningful and forceful way by the Sister.

All in all it was a very informative evening. To the brothers and sisters that were able to attend the activities it should be to the memory of a remarkable time for a long time to come.

**Goals of B.U.S.**

THE GOALS of B.U.S. as Dictated by the Revolutionary Spirit of Black Generations through the ages is: Freedom and Liberation of African people in America and abroad.

METHODS AND MEANS TO LIBERATION

1. Nationalism: which is nation building. We believe as Malcolm X, who teaches us that if you are afraid of nationalism you are afraid of freedom... We further believe that the skills we can learn in this white institution which are of value should be taken back to the Black Community to help build it. We believe in the creation of a Black oriented course for our organization B.U.S. We have an understanding relationship with all department Heads. Weans, and administrative officials. This necessitates a meeting regular ly with these people.

2. Black students Mental and Physical Survival in America and abroad. The Black mind must be protected and preserved for the challenges which lay ahead in our struggle. On the college campus and all other white education institutions, elementary, nursery, junior and senior high, we know now that these institutions represent no more than prisons and death chambers to the maturing Black mind, therefore to protect the student mentally and physically we believe that we must:

(A) End all forms of mental murder of Black minds.

(B) We must put a stop to white Vaticrators who teach Black oriented courses.

(C) We must have an understanding relationship with all department Heads. Deans, and administrative officials. This necessitates a meeting regularly with these people.

(D) We must put a stop to administrative procedures, that endangers the jobs and accreditation of Black Department for Black Staff on the K.S.U. campus.