BLACK WATCH
LIBERATION THROUGH COMMUNICATION
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KUJICHAGULIA
THE ROAR OF THE THIRD WORLD
see pages 2 & 5
U.N. Shows Maturity and Courage:  
Condemns Zionism

From its inception, the United Nations has been branded a weak and indecisive international organization. In its efforts to promote world harmony through mediating in national conflicts and other global calamities, the bungling nature of the U.N. has sometimes added to the world’s problems. But a new day appears to be rising. The recent vote from the world organization condemning Zionism as a form of racism indicates the rising maturity of the organization in recognizing the major culprit adding to the instability of the Middle East.

Overwhelmingly supported by most Third World nations and other non-capitalist nations, the measure met the extreme disfavor of the industrialized Western countries.

Western governments, along with their media, were quick to warn the U.N. that the resolution would weaken the world organization. Among the American Press, adjectives such as "insane", "misdirected", "prejudice" "ghastly" and "stupid" were used to describe the act.

Excluding the Jewish factor in the Western World criticism, the changing economic relationships of the world helps to focus our understanding of the Western World outburst.

The economies of the industrialized Western countries are contracting and receding to uncontrollable inflationary heights. This is in stark contrast to the emerging economic security of the Third World (some of the former colonies). The balance of economic power in the world has changed noticeably. With these developing patterns, the Third World and other socialist nations who voted to condemn Zionism, are realizing they are no longer the marionette, prostituted nations historical negotiations have shown them to be. The threat of Western World embargoes and other forms of economic isolation are diminishing. Western Economies are now paying the price for Third World resources. When the Western World condemns the resolution, it reflects their great displeasure in facing the reality of their loss of economics prowess and long-held influence.

(Hopefully, the impact of the West's indignation will not prohibit their leaders from contributing the necessary skills and technologies required to curb the mass starvation and poverty in Central Africa and other parts of the Third World)

Still, for the people of the Arab World, and indeed, all Third World peoples the unprecedented resolution by the U.N. deserves the highest praise of support the organization has received since its existence.

Zionism, the policy of the Israeli government and the motivating belief among some Jewish people is the staunch conviction that Jews are a chosen people with a legitimate right to a national territory.

In this theoretical form, Zionism has the same basis of human acceptability as any otherism which identifies land as the only sure way of conceiving nationhood and political cultural longevity.

Unfortunately, in its visible effects history has revealed the shame and tragedy of Zionism. Through Zionism, the state of Israel has violently uprooted the indigenous Palestinians from Israel and labeled them terrorists as they became second class citizens in their own homelands.

Similar to the European colonist and later the frontiersmen who rallied behind the notion of Manifest Destiny to justify their conquest of the native Americans here, Zionism has demonstrated that the original Palestinians and the Arabs cannot live peaceably among the Jewish population. Instead, they have been incarcerated in refugee camps and the racial war is still enduring.

Almost 33 years ago, while the victorious allies of World War II were organizing the framework of the U.N., world attention and sympathy was directed towards the Jews. Nearly 6 million Jews died in Hitler's monstrous concentration camps. Not since the middle passage of the slave trade, had so many human beings died in such a savage way. Finding post-war Europe intolerable, Jews began scanning the World for a homeland.

Contrarily, the same nations which expressed sympathy and concern for the Jewish plight, were not sympathetic enough to let the masses into their national borders. When the Jews tried to land in America, their ships were actually turned around. When the Jews tried to settle in other European nations, they were subjected to hostility and discrimination. The Jews even tried to settle in South Africa and Uganda; the black masses of Uganda restricted the migration and South Africa refused.

Finally, Britain, which had enforced a mandate over Palestine after WWII, supervised Palestine until the British authorities decid-
ed that the Palestinians were capable of self-government. That decision, however, never came. What emerged was a document called the Belfour Declaration. Prepared by the British government, and supported by the Allies, the Belfour Declaration territorially identified the state of Israel as a Jewish nation and it allowed the European Jews to settle there. The Jews were supplied with arms from the Allies while neighboring Arab nations and the displaced Palestinians increasingly discovered the oppressive consequences of the Belfour Declaration.

As the Palestinians fought to regain their homelands and the Arabs fought to cease the encroaching Jewish nation, the Zionist movement took root. Boldly asserting the right of Israel to grow, the Palestinians were removed through Zionism and the Israeli government made an open invitation for Jews the world over to come "Home". This invitation was so pervasive that the American government allowed its Jewish citizens to claim dual citizenship, if they so desired, with Israel. Thus, Zionism generated an appreciable support in the U.S. and Western Europe.

Zionism has nothing to do with the tenets of the religion called Judaism. Despite this separation, the Israeli government, through the years has used Zionism as point to encourage Jews to support its national goals towards genocide and territorial expansion.

The state of Israel which has few economic or natural resources expends nearly 85% of its GNP on defense. Finding trade with European and African countries very difficult, the Zionist government acquired some economic relief when it began trading with the racist, apartheid nation South Africa and the 1846 mentality, morally-bankrupt, economically-shattered nation of Portugal. Needless to say, America was also involved in this union. As Israel's chief arms supplier, the relationship with Israel afford America's intelligence organizations the opportunity to keep a diligent watch on the richest oil fields on Earth which happens to lie in the neighboring Arab nations, particularly Saudi Arabia.

The practice of Zionism, like apartheid, like Jim Crow and John Birch represent violent, inhuman and demoralizing aspects of racism. It prohibits world peace as it contradicts what intelligent men regard as the higher virtues of righteousness and brotherly-love in 1975.

By condemning Zionism the U.N. has determined that the right to self-determination, freedom and cultural tranquility is stronger than one nations' insistence on genocide. This long-overdue, courageous stand by the U.N. shows it is willing to take the serious steps to peace.

Jack Johnson

Dear Ms. Francetta Hicks c/o Editor, Black Watch:

I am writing in response to the letter printed in the November number 2 issue of the Black Watch that questioned our validity in our calling ourselves the Spirit of Afrikan Blackness. Yes, we will continue to call ourselves as such (no name change is needed), playing with the same members that you saw playing at the Kiva, Monday night.

Due to negligence on my part, I failed to mention that playing along with the Spirit of Afrikan Blackness were members of the Afrikan Arts Workshop of KSU of which is 80-90% white and also of which this "one white boy" (your quote) and another brother belongs to. I received many POSITIVE remarks following our performance. By all black people being Afrikan in origin, I feel that we do not contradict our group's name or the image that we portray— that of "Afrikan Blackness". Even though physically we weren't unified, mentally, all the people whose heads were there enjoyed and thoroughly appreciated our performance. If you Ms. Hicks are going to place 'blackness' on a physical plane (although this would be an ideal situation), then you have a lot to catch up on. Blackness, my sister is a state of mind. Which is what the Spirit of Afrikan Blackness is about.

Debra A. Calhoun
Dance Member of the Spirit of Afrikan Blackness

GOOD LUCK ON FINALS Hope to see you in January 1976.

The Staff
Editors Note . . . .

In the second issue of the Black Watch there were several mistakes in the article "Try Solidarity," by Janice Cotton.

In our continued strive for professionalism, it would be imperative that we capitalize on our weaknesses. The editor and staff would like to apologize for over looking a major factor in the field of Journalism. To strive for professionalism . . .

Letters to the Editor

The Black Watch is a Black Student newsletter and we invite all students to air their comments, views and suggestions. Many articles are published by students who present a wide variety of interest that may not particularly agree with your view point. If you entertain another perspective that you would like published, you can submit your letter to the editor.

All letters must be typed, they must be 200 words or less with name and phone number included. The Black Watch office is located in the Old Student Union, CPAC. Phone: 672-2830

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The Black Watch
Vol. III No. III
Editor Nate Madison
Contributing Editors Diane Adrine
Timmy Moore
Milford Prewitt
Bill James
Francetta Hicks

Grievance

GOT A PROBLEM? YOU DON'T HAVE TO FACE IT ALONE. THE BLACK UNITED STUDENT GRIEVANCE OFFICE IS LOCATED IN ROOM 243 OF THE NEW STUDENT CENTER. OFFICE HR. 9:00-5:00pm.
PHONE: 3081-3082

Grievance, for those of you who don't know is the "Legal Voice of Black Students". Our purpose is to maintain racial harmony, better student-prof relationships and aid and advise in personal matters whenever possible.

Black United Students
GRIEVANCE COMMITTEE

In order for the Black Watch to continue to print news worthy material it becomes a necessity to establish a contingency fund to facilitate our needs in keeping our paper supply adequate. Whatever contributions you have, will be greatly appreciated.

The Black Watch Staff
SUPPORT B. U. S. !!!!

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Benefit Dance

The women of Sigma Gamma Rho Sorority, Inc., Gamma Epsilon Chapter, Kent State University in conjunction with the Rathskeller sponsored a Benefit Dance for the March of Dime, Nov.8.

The funds raised will be donated to "unwed mothers" in the Cleveland area, which was the sorority's national project. They collected $175.00 and over 600 people "jammed" in the Rathskeller.

The women of Sigma Gamma Rho Sorority, Inc. would like to thank the management of the Rathskeller and those who attended the dance for making this project a success.

Kenyette
The situation now exists (in the world) where there is a significant imbalance in the distribution of resources and power. People of color throughout the world are finding ourselves at the mercy and manipulation of the European and American neo-colonial powers. On the continents of Africa, Asia, Australia, South and North America, truly anywhere there are resources that can be disposed of for economic gain, we find the exploitive tentacles of the imperialist states, corporations, and militiae.

The profound changes that must come about to establish freedom, justice and equality for all must be those which eliminate the structures that make this dehumanizing piracy not only possible but legal. The distribution of resources must be imbalance for the whole of mankind throughout the world. The right to self-determination must be universal.

Our human rights are those that are supposedly Self-evident and imminent, and are defined for us as rights of life, Liberty, and the pursuit of happiness. The authors of the American Constitution purposely left these definitions quite vague because they wanted to protect their own class status and economic interests. They wanted to secure them for their posterity, not for those people who were enslaved by them. Is this not hypocrisy? The basic human needs are Love, food, clothing and shelter. The right to "have" became the cart that Americans traditionally put before the horse. It overshadowed the right to be. It was reasoned that, "if I can have these three things, then I will be happy."

This is madness, for we can have our food, clothing and shelter and still not be free. The right to participate in the government of the society then became an important issue-question. Here was an activity that through its process of decision-making and development of the political and economic mechanisms of the state could affect a man's abilities to have even the basic necessities of F.C.S. So it could be looked at as one of the most important human rights because it allows for self-determination. The ability to determine what degree of happiness and material fulfillment the individual will have beyond the acquisition of F.C.S. is predicated upon his ability to affect the movement of the state.

The coin has two sides though. For concurrent with the ability to affect the movements of the government is the ability to not affect it. 20th Century democracy is based on and historically has progressed on the possibilities of this principle. It started out as a right and then digressed to a possibility. The possibility of mass political participation or mass non-participation is at once the cardinal virtue and Achilles heel of 20th century democracy.

There was/is an individual choice to be made about whether or not to have a voice in the movement of the government. A choice of no-voice was still a voice because it gave the government the choice of movement for the people, about the people, over the people, or on the people. This left only the quality and degree of their Love, the most basic human necessity to determine what kind of character this developing nation and economy would assume in its responses to popular input.

The writer would like to submit that too many chose no-voice, and those who took the art of government shouldn't have, because their interests were with material gain and establishing great wealth and economic power. They were not interested in the welfare of the people.

This is extremely important when we consider the intimate relationship between economic power and political power, and trace the development and concentration of economic power in Europe and America in the hands of a very few, very wealthy people, and then observe the economic "weight" of these people in the present world order.

If we observe the situation in its present stage of development we will see some important facts. It was the Europeans and it was the Americans (neo-Europeans) who planted the seed of imperialism, watered it with their selfish economic aspirations and now reap the fruit of neo-colonialism in the form of windfall super-profits from a world market of modern consumers.

They fought for their nationalism, then created functional internationalism among themselves. This is an important point. They fought and bled for their nationalism, arguing the equality of all men, and then took that nationalism and created a unique and highly exclusive internationalism.

The Russians fought for Russian independence; the French fought and bled for French nationalism; the farmers of America fought against Britain and bled for independence. All of these struggles represented struggles for nationalism.

This nationalism has developed into an exclusive internationalism. It systematically excludes those rights of self-determination, freedom, and justice for people on every continent of the globe. The peoples who are now the objects of the exploitation, genocide, and mental rape of that exclusive organization of corporations, states, banks, and militiae are the teeming multitude of people, an astounding majority of the world population.
It is built on pacts and treaties which explicitly state that these racist powers have exclusive right to the mineral resources and to human lives in all parts of the world. They have divided the entire globe among themselves in this fashion. They have reduced people to the status of objects for manipulation and exploitation. I say racist because the colonizers manipulated and enslaved non-white people throughout the world. This is an important point: the neo-colonial powers are the descendents of the revolutionaries of the past centuries, the last nationalists. They gained some grain of freedom and created through industrial and technocratic development, commerce, trade treaties, and protection pacts an internationalism that through its operation both excludes and exploits the remainder of the people of the globe, and these people are by and large the dark people of Asia, the Americas, and Africa.

The international structure of neo-colonialism and imperialism is now the focus of all revolutionary struggles of this time. We are struggling to redistribute the resources of the world in such a way that each person and each nation has the tools at hand to survive, develop and grow. The principle of each according to his need should govern our political institutions.

Each nation should be tapping its own resources in order to grow and develop, and those that are abundant, elsewhere. Interpersonal and international organizations clear resources from contributions of nations and persons where there is no balance, where there is a selfish hoarding, where there is ignorant narrow-mindedness and greed, and re-distribute them as a balancing process. In some instances there will be confiscation by necessity.

The desire is to have a world where the systems in vogue provide a definite tool for the utilization of resources and the development of human potential in universal and harmonious fashion. No one should be subject to exploitation by anyone, no community by any other community, no nation by any other nation.

The resources available must be intelligently channelled to that area or those people who have a need. The degree to which this is done will be the measure of our collective intelligence. It is necessary to develop the intelligence and broad vision to understand the necessity of this type of action, and to develop the means of making it happen. Distributing resources where they are needed, to provide for the highest growth and development with the available resources, represents a function and measure of our creativity.

It needs very little clarification: the masses of non-white people of this planet are the starving masses. The few superwealthy are white internationalists. The rectification of these conditions, particularly in this country, will take considerable reform in tax laws, reserves, investment policies, and monopoly control.

Specific reforms are necessary to break up the biggest corporations, to prohibit interlocking directorships among banks, to prohibit directors of competing businesses from sitting on the board of the same bank while opening up bank directorships to a much wider group, close tax loopholes and tax those bank and insurance company profits held in tax-free reserves, public ownership of utilities, no more tax-exempt revenue bonds or depreciation, depletion and write-off allowances and many other possible and necessary areas of reform and action aimed at putting the power back into the hands of the people.*

The developments of creativity and intelligence go hand in hand. Creativity is change, or the ability to change, and intelligence is directing change, ordering it towards greater achievement and maturity.

We can easily see that creativity and intelligence are the basic ingredients of nature because all things exhibit these qualities in greater or lesser degrees. The question then is how to counteract those forces that inhibit the expression of creative intelligence on the level of the distribution of resources in the world, the promotion of equity, peace, and human rights, and the establishment of freedom, justice, and independence.

Analogically, if we have a room engulfed in darkness we need not waste energy trying to eliminate the darkness: We could easily introduce light in the room and the darkness flies, it no longer obscures our vision. This is an important principle because of its focus on positivity and creativity. We put the opposite pole of the problem into action and it automatically transmutes that which is undesirable into that which is worthy, and we thus triumph. We are building a nation and a new world order. It will take serious commitment, dedicated application to the principles of work, study and more work. There will be no overnight success, but we must continue to build upon those stones that have our mark on them, where we have already stepped.

This principle should be at the basis of our actions in the struggle for human rights and dignity. We should concentrate on creating a solution, and should not misdirect our energies by/in trying to destroy that which exists. If we build and create, our actions will be sup-
ported by the laws of nature, and if we build and create intelligently, then our actions will have the total support of all the forces of the cosmos.

We must strive and come to be ever more attuned to these forces of Nature. We must turn our attention inward, outward, enriching our experiences in all directions. This is an Eternal process; it will be with us Now and Forever, above and below. It will be done on Earth as it is in Heaven.

This will be our most important work. We must free ourselves, gain our personal freedom of thought by seeking, knowing, and understanding our relationship with the Infinite and take this with us to the struggle. This will give us Life, and Liberty, and the capacity to Love even more and more... That is the key to happiness!

Ouuyome

*Reference to "A Populist Manifesto"

"A Job Has Got To Be Guaranteed"

A job has got to be guaranteed, stated Ms. Willie Mae Reid, Vice Presidential candidate of the Socialists Workers Party before an attentive crowd of 100 plus at the Kiva, Thursday (Nov 6) Ms. Reid, a very petite but very dynamic political speaker outlined in detail a Bill of Rights for the working people that the Socialist Workers Party Proposes.

The rights are:

1. Right to a job
2. Right to an adequate income
3. Right to a free education
4. Right to free medical care
5. Right to secure retirement
6. Right of oppressed national minorities to control their own affairs
7. Right to know the truth about and to decide the political policies that affect our lives and the
8. Right to know the truth about and to decide our Economic and Social Policies.

"The peoples needs are just as important as profits are to corporations." What Ms. Reid's whole presentation offered was massive organization of the working party (Socialist Workers Party) as an alternative to the present two party system that will give the working class just what it deserves and wants---- good jobs and good wages that will support a standard of living. Ms Reid also stated that "every problem we have is based on the survival of Capitalism," "Continuing unemployment, oppressed women, layoffs, and the ability to make war. -Debra Calhoun-

Computer Allocation System

On Oct. 8, the Student Caucus voted on and passed a system for computer allocation, which will determine the budgets for all campus organizations for the academic year 1976-77.

This allocation system gives individual students the opportunity to designate where nine dollars of their student activity fee will go. From the black student perspective, the whole system of computer allocation raises very serious implications in terms of the future operations of all black organizations on campus, especially B.U.S.

Basically, this is how the allocation process will operate. Eighteen dollars of student tuition fees go for student activities, $3.00 dollars goes to the Student Government and $6.00 to student publications. The remainder $9.00 can be allocated anyway the student desires. For example, students can allocate all $9.00 to one organization, $1.00 apiece to 9 organizations, $3.00 to 3 organizations, etc.

Each full-time student will be mailed a computer allocation form on Nov. 28th. The form will have a list of approximately 65 campus organizations eligible for funding. All forms are to be returned by Jan. 7, 1976. After Jan. 7th, the percentage of students who sent in forms and the total number of dollars allocated to each organization will be determined. Depending on the percentage of returns, the monies for each organization will be multiplied by the appropriate number which will make the dollar numbers reflect the total amount of funds available. For example, if 50 percent of eligible students return forms, and the total amount allocated by students to B.U.S. was $500.00, that amount would be multiplied by 2, making B.U.S.'s total budget for the year $1,000.00.

There are approximately 1,300 black students presently on campus, which comprises about 6½ percent of the total campus population. There is only one way for any black organization to receive even the minimum of necessary funding. We need 100 percent participation from the entire black community to barely survive. There is absolutely no room for apathetic compromise. The future of black political, social and academic activities are at stake.

It is imperative that this information reach every eligible black student at KSU. Do your part, tell a friend, have them tell one, the Student Caucus has put total responsibility in our hands. Can you deal with it?

Roland Queen
El Dabh To Recruit Zairian Musicians

Halim El Dabh, instructor of African music and dance, will embark on a mission to the Afrikan nation of Zaire to recruit musicians to perform in this country for the American Bicentennial celebrations.

Sponsored by the Smithsonian Institute, El Dabh depart Thanksgiving weekend for an expected five week journey.

The musicians El Dabh recruits will perform for 12 weeks this summer throughout American in a bicentennial celebration entitled, 'The American Folklife Festival.' Emphasis is being placed on recruiting those musicians who best represent cultural pariahs of Black America and the Carribbean with "Mother Africa," the ethnomusicologist revealed.

In cooperation with the Zairian Government, El Dabh said, "I will survey musicians, hoping to find musical expressions on Afrikan community life, Religious life and trade life which may be similar to musical expression here."

"Afrikan musicians have a great knowledge of their environment," the Egyptian professor said. "They have a good understanding of how the materials he comes in contact with work and how these materials enable him to express himself to his community. In recruiting these musicians, I will have a great ability to become one with what I consider the soul of the Afrikan continent."

Assisting El Dabh will be Chief Fela Sowande, frequent lecturer to T.A.A.A.'s Black Cosmology courses, who is presently in Nigeria doing work along the same line as El Dabh.

Also assisting in his research will be scholars from the Congo, Dahomey, Senegal and Ghana.

The information gained from El Dabh's experience will be documented by the Smithsonian Institute and made available for research. The material will also be used to lay the groundwork for a doctoral program in ethnomusicology at Kent State, El Dabh reported.

"When you consider that almost all the musical expression you hear on the radio borrows from Afrikan music, you begin to realize that this is one of the most challenging things the Smithsonian Institute has ever done," he expressed.

El Dabh has conducted similar work in the nations of the Sudan, Egypt, Mali and Senegal.

As a former professor on Afrikan studies from Howard University, author of several books dealing with Afrikan music and composer whose works have appeared on Broadway Theatres, Halim El Dabh has to his credit the necessary requirements to make his mission a success; not for himself, but for all serious students of Afrikan culture.

Milfred Prewitt

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Damas visits Kent

A walking "institution" appeared on Kent State's campus Nov. 8. Brother Leon Damas a black poet, critic and historian from French Guiana spoke on the Negritude Movement which he helped found in Paris in the 1930s.

Damas was invited to KSU by L. Brian Price, president of the American Association of Teachers of French (AATF), Ohio Chapter, to speak at their fall meeting in the Business Administration Building.

The now acting director of African studies at Howard University (Damas) said, that the present problem is one of education and communications. "Race is an international problem."

He also said, "America has many traders but few translators."

The above statement implies that There are not enough Black people dedicated to learning the languages of other Pan-African countries.

When explaining the Negritude Movement, Damas said, "Aime Cesaire of Martinique coined the word in March 1934 in an article entitled Negritude." Negritude is the affirmation of the African personality and the sum total of values that characterize him.

"Cesaire and I never thought it would grow to be this big! Negritude was at first a club formed for people of color to meet and discuss problems they had encountered in France and Europe."

In 1921 the First Pan-African Congress met in Paris with the musicians of blues, spirituals and jazz all coming together to make contacts.

The problem was the same worldwide except in Africa, black folks were not being taught the history of their people. Damas explained that his first exile came in Martinique where he began to realize the black man's dilemma.

Leopold Senghor, Cesaire and Damas, the founders of the Movement used the following themes to bring out awareness during the Negritude Movement:

(con't on last page)
This article was taken from the Bilalian (black) News, formerly Muhammad Speaks.

The Department of Justice filed a civil suit charging the University of Maryland with discriminating against a black woman professor by denying her promotion and threatening to terminate her after she filed a federal complaint.

Attorney General Edward Levi said the employment discrimination suit was filed in U.S. District Court in Baltimore, Md., against the university, its board of regents and Calvin B.T. Lee, chancellor of the Baltimore County Campus.

The suit charged that university officials failed to promote Dr. Bettye Thomad from assistant professor to associate professor after she completed requirements for a doctor of philosophy degree.

When Dr. Thomas was hired as a history professor at the Baltimore campus in 1971, the suit said, she was promised the promotion if she completed work for her Ph. D. degree before the start of the 1972-73 academic year.

Because Dr. Thomas did not complete her Ph. D. requirements until December 1973, the suit said she was not promoted to associate professor, although it was customary for Baltimore campus officials to grant extensions of time to complete graduate work.

The NAACP then filed an employment discrimination complaint on behalf of Dr. Thomas with the Equal Employment Opportunity Commission.

The suit said university officials later notified Dr. Thomas that her contract would not be renewed beyond the current academic year unless she agreed to remain as an assistant professor for another 2 years, before consideration for promotion.

Ronald Queen

SOUTH AFRICA JAILED

This article was taken from the Bilalian (black) News, formerly Muhammad Speaks.

The illegal South African government has arrested in the past month or more, hundreds of Azanians (native South Africans) opposing racial segregation and apartheid according to reports from Pretoria.

Among those arrested were Karel Tip, President to the National Union of South African Students (NUSAS), Glenn Moss, leader of the Students Representative Council at the Witwatersrand University and James Polley, a tutor at the University of Cape Town.

Breyten Breytenbach, a celebrated poet in South Africa, was in custody because he had attended an anti-apartheid seminar in Paris earlier this year.

More than 140 arrests were made last Sept. 15, including 139 striking workers, three students, one miner and one leader of the anti-apartheid organization "Christian Institute."

These atrocities of reactionary South African authorities have laid bare their much-advertised "detente" and have aroused strong indignation among the broad masses.

Roland Queen

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An exclusive on Dr. Martin Luther King
Black women toward the 21 Century
Symposium on Black Involvement at KSU
BUS festivities for Winter Quarter

Since this is the last issue of the Black Watch for Fall Quarter 1975, those articles that were not published will be included in future editions of the Black Watch. The Staff would like to thank all those whose dedication and time made this newsletter a success.

The Staff
Warning Signs

Ms Linde states the major warning signs are as follows:

1. Paleness of the fingernails and toenails.
2. Paleness of various mucous membranes such as the gums and the inside part of the eyelid.
3. A yellowish color of the whites of the eyes.
4. Shortness of the breath, especially after exercising or going up stairs.
5. Frequent headaches.
6. Episodes of severe abdominal pain either in the stomach or the intestines.
7. Pain and swelling in the joint.
8. Swelling or pain of the hands or the feet.
9. Repeated loss of appetite.
10. Dark urine.
11. Leg ulcers especially around the ankles.
12. Swelling of the lymph glands around the neck or under the armpits.
13. Contant thirstiness and drinking of much water.
14. Frequent tiredness and lack of energy.

Frequent colds or bouts of flu or difficulty in fighting other infections.

Dr. Roland Scottt, of Howard University and a leading researcher in the field for 20 years looks back at when black researchers found it almost impossible to get money for sickle cell research. Now that Sickle Cell is becoming a known problem in the black community it is up to us to combat it. We are starting to set up a mini clinic to aid in testing those interested, however, the Health Center will test those who want to get a check now. More information can be found in Shirley Motter Linde M. S., author of Sickle Cell, published in 1972 Pavilion Publishing Company, Inc.

Janice Cotton

The Purpose of the TU-IT Workshop

In reply to the November article, "Point of View", written by Jeter.

The TU-IT Workshop was organized through the Institute of African American Affairs, as an addition to Black United Students, but not separate of Black United Students. BUS was formed to aid Black Students on Kent State’s campus and likewise, so was the TU-IT Workshop.

The Workshop is merely taking up some of the slack for B.U.S. That is, we are forming several programs that either B.U.S. never thought of, or hadn't put into plans. The first program is the Book-Swap -- this program will enable students to buy or rent books from the Workshop at very reasonable rates. Another program is the Political Awareness Seminar, which will include political rallies, lectures, campaigns... etc. Our Peer Advising program is already underway at the IAAA. This program was formed to give students an alternative to University advisors. Students (especially Freshmen) are assigned an advisor, that is also a peer, to talk about courses, instructors, and Kent State’s campus in general.

This fall quarter we have had several fund-raising activities to help us get started on the Book-Swap for winter quarter.

This is basically the purpose of the TU-IT Workshop. So, when you support TU-IT, you support Black United Students, which supports YOU.

Help TU-IT -- DU-IT

For more information contact:

TU-IT Workshop-IAAA 672-2300
or Vanessa Henry -- 678-8010
or Linda Graham -- 673-5715
or Cynthia Ray (in person)
Politics and People: Campaigning for Arnold Pinkney

The trip to Cleveland to campaign for Arnold Pinkney was a lesson in both government - how our political system works and a lesson in human nature how the minds of black people works.

The trip had many surprises in store for us, the first being the number of people who actually attended. I was led to believe that, close to 100-125 students signed up to go to Cleveland, but when it came down to it, there were only 25-30 students. Kent State was a real disappointment being so close and having so many Clevelanders here. Then my next surprise came when I found out there were only 13 students who's hometown was Cleveland, the rest of us were from other cities. Out of the 13 Clevelanders at least 4 to my knowledge used the trip merely as a way to get home. As we traveled, I began to wonder what other "motives" we all had in mind for taking this trip. Dipping into a few conversations I found out. Noticing that most of the students were "coupled" off, I had my suspicions. We were informed that we were to stay at Howard Johnson's Hotel, instantly my suspicions were assured. One young man repeatedly yelled out directions to Howard Johnson's but the bus driver had yet another surprise for him, instead he took us to the Club Center on Woodland, this was the meeting point for all college students.

At the Club Center we were immediately fed and informed of our duties for the next day, we were also advised to turn in early, because our schedules were to start at 4:00a.m. the following morning. Instead we partied all night with the brothers and sisters from Central State, BGSU, Ohio State, Toledo, and Wilberforce, we still had to get up early and we were on the streets at 6:00a.m.

Campaigning from door to door proved to be an experience not easy to forget. The literature we handed out was basic "Vote for Pinkney" fliers, no extensive reading or anything that required deep thought. The general reception we got was good. Although we also got quite a few doors slammed in our faces, chased by a few dogs, and one young man even got a gun pulled on him. The disappointment came in finding out the number of black people who weren't registered and couldn't vote, but even worse, we found out the number of black people who weren't going to vote for Pinkney. It was disgusting to listen to black people tearing Pinkney down and campaigning for Perk. Then came the biggest surprise of all and the biggest letdown - the outcome of the election. The party atmosphere at the Club Center changed to one of grimmess, everyone was silent as the departing times for various busses were announced. The ride back to Kent was opposite to the ride from Kent it was silent-practically everyone was sleep. The only question that is still lingering in my mind was, how in a city with a population of 45% Black, could a white man defeat a black man like he did?

Vikki Haywood

DORM CONDITIONS

Terrace Hall better known as the "Doll House" is the biggest dorm on campus. It houses girls of all sizes shapes cultures and types, ranging from lesbians, whores, hipsters, gangsters, squares, and individualists.

Most of the girls get along very well among themselves. Respecting quiet hours is the second biggest problem the girls have while maintaining a clean place to live in being the first. Using the bathrooms is like playing a game of "eeny, meeny, miney, mo". You have to look in all of them to see which have been flushed and which are the cleanest. The sinks are usually full of hair, make-up and eyeshadow. The bathtub is forever dirty and no one appreciates having to clean up anyone else's funk. Occasionally sanitary napkins, wrappers and tampons are left in the showers and on the floors and the water is forever rusty.
The second being "that we're never going to have any freedom to celebrate if we don't seize every opportunity to remind white America that we are not free." Here's a poem I'd like to close with. Get into it it's Heavy.

Denise Fuller
(Shetani)

"What we Suffer, to paraphrase Richard Wright, is what America is."

For this reason, and for others as well, I say No to the Bicentennial.
No for all those who believed, and did not see.
No for all those who said it and did it, and died broken and betrayed.
No for W.E.B. DuBois whose body lies a-moulderin' in a Ghana grave because we didn't believe it.
No for Martin Luther King and Malcolm X and Medgar Evers. No for Harriet Tubman. No for Nat Turner. No for James Earl Chaney. No for Morning Cloud and Osceola and Morning Dew.
No for the Millions of slaves, and the millions of sharecroppers, who lived through two hundred years of Hell and sleep now in moonless nights in unmarked graves.
No for all the black men who died for the freedom of white folk, for all the black men who died for General Washington and General Jackson and General Pershing and General Eisenhower.
No for the Americans. And yes, No for the whites who believed it and tried to live it. No for Tom Paine and old John Brown.
No for Thad Stevens and Wendell Phillips. No for the Schwerner and Goodmans, for all the men and women who were crucified for believing what unbelievers are now celebrating.
No for the Dead.
And no for the Living.
No for the hungry and humiliated and despised, for all those out of work and out of hope.
For the Living, for the Dead, for the Unborn:
No. No. No.

(con't on last page)
EXPANSION OF CULTURAL PROGRAM

In 1975-76 the Center of Pan-African Culture is attempting, by means of three improvements, to increase the effectiveness of our cultural programming, around which the Center exists. Those improvements are an increase in the number and variety of activities, the utilization of resident—particularly student—cultural input, and the publication of the coming program on a quarterly basis, in order to reach a wider audience from the university and surrounding communities.

In addition to the usual range of activities that provide exposure to, knowledge of, and enjoyment in the cultural facets of the Black Experience, the CP-AC is initiating this year, on a permanent basis, three programmatically new types of offerings: (1) a regular series of programs for public schools on the BLACK CULTURAL HERITAGE, (2) a series of LUNCH HOUR INFORMAL DISCUSSIONS in Uumbaji Hall on all manner of subjects, and (3) a seminar on BLACKS IN FILM.

Taking into consideration the controversy over the images of Blacks in film, the CP-AC is establishing this non-credit seminar to present the range of involvement of Blacks in film, including international as well as American films while also spanning the stages of Blacks in film from the early years to the present. In addition to providing a study of Black film involvement, the seminar also offers the opportunity for its participants to simply enjoy a few Black films that they may have missed during short runs in commercial theaters.

Details of films and enrollment procedure for the seminar appear in opposite column.

Our lunch hour informal discussions will get underway in the 3rd week of Winter quarter. These discussions, to be held on Tuesdays and Thursdays in Uumbaji Hall at the noon hour, will provide for students and anyone else interested a chance to relax and eat while at the same time sharing views with each other and learning from each other on just about any meaningful subject that the participants may suggest. Anything from birth control to jazz to how to prepare for a grad school entrance exam is a possible topic for these noon hour discussions. So come, talk, bring your lunch or buy a sandwich in the CP-AC.

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Films Featured in the
SEMINAR ON BLACKS IN FILM

Note: Unless otherwise noted, showing time is 8pm

Jan 8, 10, 11: CLAUDINE
James Earl Jones and Diahan Carroll live the trials and tribulations of Harlem

Jan 22, 24, 25: SOUNDERS
Cicely Tyson's Oscar nomination role

Black History Month Specials

Feb 5, 7, 8: THE EMPEROR JONES
The brilliant Paul Robeson in the role of a Black man who discovers his royal African ancestry

Feb 12, 16: THE BIRTH OF A NATION
White supremacy and White unity gave birth the American nation

Feb 20, 21, 22: MALCOLM X
In memoriam of the 11th anniversary of his assassination

Feb 26, 28, 29: ANGELA: PORTRAIT OF A REVOLUTIONARY
The story of Angela Davis' early activism

Final Exam Break

March 15, 16+: PUTNEY SWOPE
Hilarious takeover of a White business by Blacks who really 'take care of business'

*Showing time: 3pm; †Showing times: 3 & 8pm

Cost for the seminar is $4.25.

To enroll, any person, whether affiliated with KSU or not, need only to submit the application below along with a check or money order payable to the Institute for African American Affairs.

SEMINAR ON BLACKS IN FILM

Name
Address
City__________ Phone__________

KSU student?_____ KSU staff?_____ Other?_____
Black Homecoming: A Smoker

The seventh annual Homecoming for Black United Students (BUS) was a real treat this year. One highlight, the Coronation Ball was held on the final day of Homecoming, Nov. 2.

However, there was a full week (Oct. 27-Nov. 2) of festivities for the entire campus community to participate in. At the ball the following were crowned queens: Terri Smith, senior; Verdant Hall, junior; Karla Frazier, sophomore; and Margo Shamberger, freshman. Music was provided by Fair Exchange a versatile band, and a fashion show was presented.

The Homecoming week opened with a fish fry in Umbaji Lounge at the Institute of African American Affairs (IAAA). That evening a fashion show coordinated by Greg Rhodes was presented in the Kiva featuring some of the latest fall fashions. A standing room only audience was on hand while the Spirit of African Blackness, a dance/percussion group from Akron provided cultural entertainment.

Tuesday evening a get acquainted set was held in Eastway Recreation Center. There was a BUS meeting on Wednesday to make sure everyone had been informed of what was going on.

A bake sale was held in Umbaji Hall the following day. That chilly evening a Bonfire blazed on the Commons while the folks toasted marshmallows. Music played and the crowd moved inside IAAA’s Mbari Mbayo Theater for the Dance Marathon. Two couples won tickets to the Spinners’ concert.

Voting for Homecoming Queens took place Friday. Many people from out of town joined in with KSU to view the black Greek Show in University School Auditorium.

I feel that this was the true Homecoming because alumni, family, friends and students were there to exchange pleasantries. The show was entertaining, however, somewhere near the middle there was a bomb scare or fire drill. (which ever you prefer to call it)

At any rate, the capacity crowd was cleared out for a short time. Immediately following the black Greek Show there was a costume party in IAAA.

A basketball game started off Saturday’s outings with the GDI All-Stars beating the Greeks 190-72. The black sororities gave the young people of Skeels. McElrath and

Windam a halloween party in the Pan-African Center that morning.

"I got a natural high off the concert," was a response made by Darlene Harper an education major (EMMR) after seeing a boss showing of the Spinners. Diane Cochett, a professional student and last year’s Homecoming Queen added, "You might have thought everyone there was a Spinner, singin' like the Ink-Spots."

An example of the homecoming spirit was displayed at a party given by Linda Jones a Journalism major. People danced, ate, drank, sat back and rapped while Lindell Hendricks spent the tunes. The atmosphere was together which created a dynamite jam.

Creativity brought us into the home stretch when a Cultural Exposition took place in the Kiva on Sunday. There was poetry, music and dance, but the Kent Black Gospel Singers with the voice of Marylyn Mabins turned the show out.

The Coronation Ball rounded out BUS’ week of celebrations in the ballroom. Welcome home everybody!

Diane Adrine

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"How do You Know Your Goal Is A Worthwhile Goal?"

Why do so many of us always go about things the hard way? Why do we always need someone standing over our heads, forcing performance from us? Have we no will of our own? Or are we just puppets, waiting for some higher authority to tell us to jump. If any of us are to even dream of attaining any type of goal, we must rise above the realm of mediocrity and dare to go forward unaided but not unhindered. What ever you desire in life is with in your grasp if you have the perserverance and dedication needed in attaining these goals. But let’s not forget the most important thing, what kind of goals are we working towards? Are they worthwhile or are they just wasted materialistic dreams that will do us no good in the long run? It is time to ask ourselves, are we going in the right direction? When I get there will I be satisfied? These are just some of (con't on last page)
"With all its faults, the American political system is the freest most democratic in the world. The system needs to be improved, with democracy spread to all areas of life, particularly the economics."

These are the words of Eldridge Cleaver November, 1975. Seemingly, they appear to be an 180 degree revision of his political position in 1968 with his introduction of Soul on Ice, one of the most provocative of Black Literature of that time period.

The seven years of foreign exile has certainly changed the man and his ideology. What is Cleaver into now? How is his head at on the political level now? Can Cleavers' ideology still be respected as an authority on the problem of the Black Man? Is Cleaver's speeches still accountable toward the beneficial position of Black Nationalist philosophy?

All these questions come into being, especially the question "Why did Cleaver give himself up?"

Obviously, these changes of his behavior are deeply psychologically rooted. Any explanation into the man would necessitate 80 hours of analysis much more than the space of this paper will permit.

However, one can make preliminary conclusions about Cleaver's actions just by reading the present statements of him believing in the Great American myth called Democracy. How can Cleaver or any Black man entrust his life into the myth that alienates Black people even at this very moment? How can Cleaver possibly expect any Black man to seriously consider liberation when he himself, an example of leadership to the Black community, is relinquishing his mind and body back to the American concentration camps? How can Cleaver have faith in this democracy when he knows the blood soaked history of the United States-Viet Nam-My Lai-Ken State - Attica -even the massacre of the Black Panther Party.

We cannot excuse the brother who is intelligent enough to know that he is doing. We cannot excuse Cleaver with the case that we can excuse the average brother who has no opportunity or inclination to search. The mantle of ignorance does not cover Cleavers' behalf. For my exiled brother who wants to come home roost, Cleaver where has your ego taken you now?

Rodney Lett

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"The Great Rip-off"

Brothers and Sisters,

Do you know what $3.00 a day can buy when fish, ham, and chicken all cost a dollar? The "meal plan" is really the "Great Rip-off"!

Check this out: there are 76 days to the quarter, this is not including the Thanksgiving holiday. If you spend three dollars a day for 76 days, then you will have spent $228.00. That's okay, but the problem is that you only receive $1/6.00 in food coupons. Now think about the kind of diet you can maintain with three dollars a day! Reaches 11ve better!

If you spend only $2.50 a day, then you will have spent $190.00, one hundred and ninety dollars, so that plate of warm french fives that you put back makes little difference. On $3.00 a day you can starve; on $2.50 a day you can help yourself to the best that KSU residence halls' "meal plan" has to offer!

You'd be much better off if you did not subscribe to the "great rip-off", and took care of your own diet. We recommend that Black people don't participate in the meal plan and cooperate with each other for food and other resources. This way we can also control our environment where our people are concerned. This is quite important; for a great deal of energy is transformed during the eating process. And the atmosphere, and feeling generated at the table determines just how well the body and mind use the food materials. This has a profound effect on the emotions and spirit of the individual as he passes throughout the day. It is important to eat in peace, joy, and music. Building strong Black bodies is our collective concern.

Thus we recommend Black people cooperating for meals and joining in together to take on nourishment. We also recommend that Black people collectively support any proposed boycott of the food coupon system of KSU residence halls.

You might want to work together with brothers and sisters on your floor, your friends, and neighbors, and visit the supermarkets regularly. You might frequent other cafeterias that are reasonable. You may want to pool your money,
1. Exile
2. Rememberance of the past
3. The respect of the world
4. Tenderness for the black woman, and
5. Tenderness and love for everyone.

That is if you want a possible cooperate with mutual respect.

Damas chuckled when he said, "I was further explained that when he was given the right to vote, he voted for the rights of freedom for women and students. The three founders were elected to the French National Assembly to represent their hometowns.

It took much exposure through the Congress of Negro Artists and Writers, the Society of African Culture and publications for progress to be achieved.

In 1966 the United Nations Educational Scientific and Cultural Organization (UNESCO) recognized Negritude as a movement. "The movement doesn't depend on me, Senghor or Cesaire, but I'm ready to continue in the struggle." Damas said.

He emphasized that cultural independence is the route to any true independence. "The triangular problem between the Americas Paris and Africa started with Africans coming to the New World of America and then to Paris: Slavery = Human Products + Natural Resources" he added.

In the 1930s African Arts and Culture were seen in Europe, and a new philosophy of life was accepted. Damas concluded his presentation by saying, "We are now at the moment where the west and east will meet the period of exchange with good will."

Kenyette

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Becentennial (con't)

Let America again.
Let it be the dream it used to be.
Let it be the pioneer on the plain
Seeking a home where he himself is free.
(America never was America to me).

Langston Hughes

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Know Your Goals (con't)

the questions we must ask ourselves
if we are to be successful as individuals and free as people.

Gary Young

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"Rip-off" (con't.)

offer your utensils and use some of the dormitory facilities for cooking and eating. Groups may range in size from 2 to as many as can organize.

In other words the idea is to get together and work with each other. This means putting our creative power to the test to solve some of our problems. This means think for ourselves, and do for ourselves.

Anthony Queen and Ouiyome

Independents Rout Greeks

In what was described as a balanced scoring attack, Coach Darryl Hudson stated that "good defense and outstanding shooting from the field were key factors in the GDI's 109-72 rout over the Greeks in Saturday's Homecoming Basketball contest". In the opening stages of the game the GDI's took an early lead behind the scoring of Lamont Dixon who led all scoring with 23 points. Coach Darryl Hudson had 11 assists and pumped in 17 points. Wilbur Beach and Tyrone Riley both added 14 assists and pumped in 17 points. Wilbur Beach and Tyrone Riley both added 14 assists and pumped in 17 points. Wilbur Beach and Tyrone Riley both added 14 assists and pumped in 17 points. Wilbur Beach and Tyrone Riley both added 14 assists and pumped in 17 points. Wilbur Beach and Tyrone Riley both added 14 assists and pumped in 17 points.

Tyron Baker led all Greek scoring with 19 points, but was clearly not enough to withstand the balanced scoring attack put on by the Independents. Although the Greek Al Stars made a late 3rd quarter surge, Coach Darryl Hudson stated that "the defensive press was a high mark in capping the victory for the Independents". Terry Gilliam walked away with outstanding player of the game honors because of his outstanding play on the boards.

Nate Madison