



THE AFRICAN WORLD*

Published by Youth Organization for Black Unity - Post Office Box 20826 - Greensboro, N.C. 27429

VOL. II NO. 23

SATURDAY

SEPTEMBER 2, 1972

TWENTY CENTS

After Murder of Black Youth

Police Action Proves D.C. Needs Home Rule!



"WHY? GREGORY COLEMAN WAS OUR FUTURE!" CRIED MANY PEOPLE LIKE THIS BROTHER, (YOBU Photo).

YOBU NEWS SERVICE

WASHINGTON, D.C.

"Never Again, Never Again, Never Again" were the dramatic words uttered by a spokesman for the Coalition of Black Community Organizations in response to the murder of 16 year old Black youth, by a plainclothes policeman.

D.C. has a white police chief and the incident again dramatizes the need for the nearly 80 percent Black majority in Washington to have greater control in the city-home rule. A press release issued by the Coalition has made it clear that "if the murder of 16 year old Gregory Coleman is judged as justifiable homicide then killings of policemen in the Washington, D.C. community will be judged also as justifiable homicide."

On Friday, August 11, 1972, Gregory Coleman was shot in the back while being pursued by police officer Charles L. Pender in the midtown area of Washington, D.C. Gregory was knocked from the seat of a bicycle by a .38 slug from Pender's gun. While walking along "L" Street, Gregory and his friend spotted the unchained bike. Gregory jumped on it and proceeded to pedal away. The bicycle had been planted by the Metropolitan Police Department

outside a Safeway Store at "L" and 21st Streets, N.W. Officer Pender, a two year veteran of the police force, a Black man, was placed on administrative leave pending a grand jury investigation. Pender told police officials his gun accidentally discharged when he grabbed it in an effort to stop it from slipping out of his pants. Witnesses to the killing gave a different account of the events that led to the death of Gregory Coleman, saying that Officer Pender appeared to fire intentionally at the boy at a distance of less than ten feet.

At a press conference held by community leaders, a spokesman for a local Black hunting club demonstrated and documented that it was virtually impossible for the double-action .38 calibre revolver of the type used by Pender, to fire unless the hammer is manually pulled back with the thumb, or is mechanically cocked by exerting considerable force on the trigger.

Heretofore in every case where a cop has killed a Black civilian in the D.C. community, the case was judged by the Grand Jury as being justifiable homicide or involuntary manslaughter.

The 22 member Coalition of Black Community Organiza-

tions banded together to deal with the Coleman murder and to actively work to eliminate those who try to legitimize the ripping off of Black people without consequence. Under the coordination of Brothers Reginald Booker, Dick Jones, Leroy Hubbard, and Sister Imogene Williams, the coalition has initiated a citizens investigation into the slaying and has actively sought witnesses to testify.

The coalition organized a massive demonstration in front of police headquarters on Wednesday following the shooting. Close to 200 demonstrators demanded that the Great White Hope, Police Chief Jerry Wilson be fired and that the present police department be dismantled and undergo a complete overhaul.

The long range objectives of the action oriented Coalition of Black Community Organizations are to formulate plans and procedures for impaneling a citizens' Grand Jury to hold hearings on police policy and procedure; to set up a mechanism for a Peoples' Crime Tribunal that renders an effective decision and action in the Coleman case and other cases that may arise; and to investigate the police rules and

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African Athletes Show Solidarity at Olympics

YOBU NEWS SERVICE

After two weeks of threats and counter-threats, the 48-member Olympic team from the racist regime in Rhodesia was forced to walk on out and African athletes from throughout the world have now walked back in. The Olympic games, now in progress, would have hardly been worth the time if African athletes had pulled out.

The dispute was started when a team from Rhodesia showed up in Munich, Germany, complete with eight swift Blacks, and announced they intended to stay and compete no matter what African people thought. Their boasts were based on any agreement African nations were supposed to have agreed

to which called for the Rhodesians to participate as British subjects. But the Rhodesians, who had announced their so-called independence from the British years ago, and even though they had the full support of ancient racist Avery Bundage, the 84-year old President of the International Olympic Committee, they could not qualify.

African nations led by Tanzania, announced they would pull out if the Rhodesians completed. Tanzania was soon followed by Zambis, Sierra Leone, Ethiopia, Ghana, Liberia, Kenya, Uganda, Mali, Sudan, Somalia, and Upper Volta. Eventually Guyana and Haiti

had added their countries to the list of those who would not complete if the Rhodesians stayed in.

African athletes from other western hemisphere nations such as Jamaica, Barbados, Trinidad, and the Bahamas also intended to join the walk-out. When Black athletes from the U.S. issued a statement saying they would also withdraw, it was clear Rhodesia had to go. The Pan-Africa Unity Africans around the world had shown was too strong for the capitalist sponsors of the Olympics who begin to have visions of millions of dollars going down the drain.

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WORKING WITH METALS, BROTHERS FROM MALCOLM X. University exhibit but one of many skills the school continues to develop as it enters its fourth year. See story inside. (YOBU Photo)

California Gives Support To Southern African Racism

YOBU NEWS SERVICE

Sacramento — What is the nature of Southern African racial policies and what is the role of the American corporation in Southern Africa?

What is the extent of California's involvement with corporations that invest or conduct business in white controlled Southern Africa?

What actions could be taken by California to influence such corporations to discontinue investing and conducting business in Southern Africa?

These questions have been discussed and in part answered by a report of the California State Legislature's Assembly Office of Research. It was prepared at the request of John L. Burton, member of the Assembly and chairman of the Assembly's Rules Committee.

It is historically a significant document because it details the State of California's economic involvement in South Africa, Zimbabwe (Rhodesia), and the so-called Portuguese colonies of Mozambique and Angola. In addition, it contains the names of many corporations dealing on a day by day business level with these white racist settler regimes.

The following is an analysis and edited version of the report.

The State of California buys goods and services and invests funds in American corporations which benefit from the slave labor economies and racist political systems now in existence in white controlled areas in Southern Africa.

The State of California has over \$1 billion invested in firms that operate in Southern Africa out of a total investment of over 5 billion. This means that one out of every five dollars that the state spends is with firms that will, in turn, invest the profits made from that money in the further exploitation of our brothers and sisters in Southern Africa.

The State Legislature's Retirement System invests \$283,888 in firms operating in Southern Africa. The Public Employee's Retirement System invests \$798,019,068 in firms



SCENE ABOVE SHOWS BROTHERS BEING ASKED FOR passes in order to travel streets in South Africa. Such op-

pression is supported by California and U. S. investments. (LNS Photo)

operating in Southern Africa. This means that funds taken out of a Black legislator's salary or Black state employee's salary for so-called "retirement benefits" are in part invested in the further enslavement and rape of African people and their land.

The University of California, at which thousands of Black people work, study, and teach, invests \$340,000,000 in firms operating in Southern Africa. This is 40 percent of the total investments held by the University in the Endowment, Pension and Variable Annuity Funds. This means that out of every ten dollars spent there is four which will go to firms that will in turn put it into the hands

of white racist settlers so that they can continue to dehumanize African men, women, and children.

Table I consists of partial lists of University invested common stock funds in firms which operate in Southern Africa. Take a look at Table I the names are familiar wherever Black people live.

This Table makes it clear how deeply the University of California is involved in the inhuman and ruthless daily exploitation of African people. In addition, it demonstrates the tight financial bonds between corporate America and the white settler regimes, that is, the white ruling class of this

country and the illegal settler held areas.

Profits from the University of California's investments, as of July 1, 1971 were 6.32 percent on Endowments, 4.85 percent on Pension Funds, and 7.18 percent on Current Funds.

The Endowment and Pension Funds also hold an investment portfolio of \$10,375,000 (market value) in International Telephone and Telegraph. This firm operates in Southern Africa.

California also buys goods and services from over two hundred firms which invest in South Africa, Zimbabwe (Rhodesia), Namibia (South West Africa), Angola, and Mozambique.

Since many state contracts span a period of several years, it is impossible to document the total amount of business California does with firms operating in Southern Africa. Examples of California's involvement, however, are numerous. Some examples are cited below.

Allis Chalmers Manufacturing Company, which provided the settlers of South Africa with atomic energy, has California as one of its best customers, providing goods to the state worth more than \$10 million in 1970. This figure and many of the others are drawn from the California's State Controller's Office Payee Index, 1970.

Standard Oil of California, which jointly owns Caltex and operates in the Portuguese held areas and South Africa, is the largest supplier of gasoline, oil and transmission fluid to the State of California for its fleet of state cars. Standard Oil's 1972 contract with the state totals \$7,472,150. Standard Oil also contracts with the Department of General Services to supply bulk gas, lube oil, grease, solvents and thinners. These contracts will account for \$3,358,750 in 1972.

The "Big Three" American automobile manufacturers,

Ford, Chrysler and General Motors, which have been an important part of the South African capitalist economy for decades, sell to the State of California an increasing number of motor vehicles. In 1972, California will buy \$8,634,636 worth of cars and trucks from the Big Three.

Major American rubber manufacturers have also been located in Southern Africa since the early 1900's. In 1971, these firms — Firestone, Goodyear and General Tire and Rubber — sold the State of California goods and services costing the taxpayers over \$133,600. Goodyear also supplied storage batteries and electrolite to the state at a cost of \$218,295.

Under the direction of the Pooled Money Investment Board (PMIB), the State Treasurer is responsible for the investment of the state's temporarily idle money. The PMIB has authorized the Treasurer to invest not more than \$225 million in prime commercial paper and under this authority the Treasurer invested about \$173 million in paper in the last fiscal year.

The Treasurer is authorized to loan state funds to 23 corporations of which at least eight are involved in Southern Africa. In the time available, it has not been possible to determine the amount of money loaned to these companies, because of the short range nature of the loans and the resultant turn-over.

In summary, there are three major areas of financial involvement between the State of California and firms investing in Southern Africa: public entity investments, state purchases and PMIB investments. This involvement is conservatively estimated to be over \$1 billion and may approach \$2 billion.

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TABLE I
ENDOWMENT FUNDS

COMPANY	BOOK VALUE	
Caterpillar Tractor	\$8,521,743	\$15,973,132
IBM	1,591,484	15,062,255
Eastman Kodak	939,800	6,513,669
General Electric	2,219,306	5,474,668
General Motors	2,042,399	4,639,208
Texaco	1,447,893	3,493,316
Standard Oil of New Jersey	1,436,686	3,013,191
IBM		
PENSION FUNDS		
IBM	\$2,822,284	\$8,617,645
Atlantic Richfield	3,605,647	5,060,250
General Electric	3,226,058	4,762,800
Warner Lambert	2,871,390	4,597,500
E. I. duPont de Nemours	4,714,475	4,483,850
Pfizer	2,142,832	4,277,350
VARIABLE ANNUITY FUNDS		
Chrysler Corp.	\$99,431	\$ 64,625
Revlon, Inc.	202,698	200,250

Blacks in D.C. Warn Wall Street Journal

YORU NEWS SERVICE

WASHINGTON, D.C. - The D.C. African Liberation Support Committee and members of the Black community went to the Wall Street Journal Newspaper offices on Thursday, August 10. The protest was against the numerous lies printed in the August 7, 1972 edition of that paper. The article, entitled, "Portuguese Are Building Big Dam in Mozambique, But Black Nationalists Call It A Colonialist Ploy," was written by Ray Vicker.

A leaflet handed out by the demonstrators said the paper had "printed false and misleading information slanderous to the cause of Black freedom throughout the world. The Wall Street Journal, attempted to portray African Freedom Fighters in Southern Africa as unsuccessful in their attempt to slow down progress on the construction of the Cabora Bassa Dam in Mozambique."

The truth is that the freedom fighters of Mozambique are waging a successful war against the racist imperialist Portuguese state. A representative of FRELIMO, Front for the Liberation of Mozambique said over 3,400 Portuguese soldiers have been killed in Mozambique since November, 1971. They have stopped trains delivering supplies to the dam. Other measures have also been taken by the freedom fighters to halt construction of the Cabora Bassa Dam. The Cabora Bassa would not aid African people. As the leaflet passed out by the African Liberation support committee read, the "500 million-dollar hydro-electric scheme is primarily financed by Portugal's colonial government and the apartheid regime of South Africa. Also implicated in the scheme are a consortium of United States, French, Italian, Scandinavian and other European Business firms. The Cabora Bassa Dam is being built to provide electrical power necessary for white industrialization in Southern Africa. Eighty percent of this power will go to South Africa, allowing her to maintain the exploitation of 17 million Black people in South Africa."

Four representatives of the

group talked to McGilvray, News Editor of the Wall Street Journal. McGilvray was openly shocked when he saw the group had brought their own video equipment and news reporters to cover the story. McGilvray's contention was we should not be demonstrating against the Wall Street Journal in New York since the article was written by a foreign correspondent. The group said they understood, as the news editor does, that there is no difference between the Wall Street Journal in D.C., New York or London. It is one paper with writers around the world. No article would be written that conflicted in any way with the interest of the supporters of that newspaper. The paper reflects the interests of its supporters.

One spokesman for the group explained, "The Wall Street Journal supports racism and supports the government of South Africa. This was exemplified in your paper's open support of Nixon's aid to Portugal." The news editor responded by saying he was not aware of the paper being in support of South Africa. He continued, "What we write on events only." The group reiterated the facts, "The Wall Street Journal supports white racism." The discussion with McGilvray came to a dead end as he continued to feign misunderstanding of the groups disapproval over the article. He continued to throw out defenses for his paper and the capitalists that the paper represents. The group left, warning the editor, that the community would be warned of the "Lies about Africa, and of the Wall Street Journal and its allies."



THE CABORA BASSA DAM, BEING BUILT BY THE PORTUGUESE, IS AGAINST THE INTERESTS of African people. These brothers and sisters from the Washington community are too politically aware to be misled by incorrect stories printed in the press. (YORU Photo)

Land Still Stolen From Indians

YORU NEWS SERVICE

Salt Lake Valley, Ariz. — The Akmal Au-Athun, the River People, once controlled all the land of the Salt River Valley in Central Arizona.

Now most of their land is gone, and the Pima-Maricopa

they were "renamed" when white folks found "Akmal Au-Athun" is difficult to pronounce) farm the little that is left — 46,000 acres just outside the Phoenix suburbs.

In recent years, with the city growing to the borders of the reservation the land has become very valuable, some of it has been appraised at more than \$15,000 an acre.

Some members of the Akmal Au-Athun fear that the process began over 100 years ago now will be finished.

They believe that white folk will, just as they have done with Africa and other third world nations and people, take all their land.

Many of us who Indians are mentioned, think of the Indian on TV played by white folks as only they can portray.

We rarely think of them as owning and controlling land.

A plan has been devised, financed by another federal grant, that would divide the reservation in two parts.

Two-thirds would be converted into residences and shopping centers (another tool of exploitation) for Phoenix suburbanites, and one-third would remain as a living area for the tribe "until it becomes available for urban development."

The Akmal Au-Athun are not alone in their struggle to maintain their land. In Arizona,

New Mexico, California and other Western States, the land of many Indian tribes has become increasingly valuable over the last decade.

The Indians, like African people, have owned and controlled land for centuries. Valuable land, rich in resources were ours.

But through his trickery, justice and "insidious domain," the white man has gained control over land that he does not own.

In almost every case the transfer of land from traditional tribal uses to mining, commercial use by corporations has aroused fear for the social and cultural survival of that people.

Many disputes center on long term leaseholds on reservation land held by private corporations, or what director of the National Indian Youth Council, Jerry Wilkinson, calls "the newest trick the white man has used to separate the Indian from his land."

Technically, Indian land cannot be sold, the acreage of each tribe remaining in trust to the U. S. Department of the Interior.

One cannot, however, expect to receive fair or just treatment from those who wish to oppress you.

Five years ago, there were no larger land developments for non-Indians on reservations. Now there are lot sale subdivisions on reservations in four states.

The problems that can result from such leases is demonstrated by the Great Western United Corporation's recreational subdivision on the Cocchi Indian Reservation near Santa Fe, New Mexico.

The Cocchi Indian Reservation is called, covers 7,500 acres or about one-third of the Cocchi Reservation, and according to Great Western, it eventually will attract 50,000 non-Indian residents. It will partially surround the shore of a lake that is being created, on the reservation, courtesy of the Army Corps of Engineers.

"The tribe will be destroyed," said a former governor of the group. "Our customs, our self government, will no longer exist."

"We were faced with no choice," said Cocchi Gov. Celestino Quintana.

It began, he said, with the insistence of the Army Corps of Engineers that a dam and lake be constructed on the reservation.

"The tribe opposed the project, but the Army Engineers said they would condemn the land if we didn't agree, so we had to negotiate a price."

Environmentalists have joined in the fight against the land developments, and a number of suits and counter suits have been filed.

In the midst of the battle, the Indians occupy an uneasy center. They are pulled one way by the developers offering money, the other ways by the environmentalists appealing to the Indian heritage.

"I wish this thing had never begun," said one Triunfo pueblo member. "Before, we were left alone. Now we are yelled at constantly. I wish both sides would stay away. They are all white men."



THE GROUP MADE IT QUITE CLEAR THAT WALL STREET and other papers will not go unchallenged. (YORU Photo)

Chavis Convicted in Va.

Faces 3 More Trials

YOBU NEWS SERVICE
PORTSMOUTH, VA.

The forces of repression which have kept Rev. Ben Chavis in court or in jail for nearly one year have recently succeeded in getting their first conviction against him. On Thursday August 10, Chavis was sentenced to twelve months in jail in Portsmouth, Virginia on the ambivalent charge of interrupting, molesting or disturbing exercises at Black Norcom High School.

Brother David Simmons, 19 year old president of the United Black Students of Portsmouth was fined \$100 and costs and given a suspended 30 day jail sentence on the same charge. David Simmons's mother, Mrs. Eliza Simmons was fined \$50 and costs on charges of assaulting a police officer because he tried to stop officers from

choking her son when they arrested him without a warrant late one night.

The charges arose out of a months-long protest. Black people in Portsmouth had come out in an effort to retain Norcom as a high school in the Black community. Chavis, Director of Community Programs for the N.C. Virginia Commission for Racial Justice, had been invited into the area by the local churches to assist the students in their efforts.

On January 19, 1972, Chavis went to the vicinity of the school, being careful not to go on school property, and remained there for 15 minutes. Later after Chavis had departed, a large number of students gathered for a boycott-march on the sidewalk in front of the school. The purpose of the demonstration was to dramatize the Black community's feelings about the fate of Norcom (Norcom has since been closed as a high school and turned into a trade school.)

A.T. Edwards, the principal of the school when it was still a high school testified against Chavis by saying that when people inside the school went to the windows to watch the marchers, "this was the disturbing factor." Ben Chavis was sentenced to one year in jail because people watched a boycott he did not lead. David Simmons, the other brother charged, was in bed with the flu when that particular march took place.

Although, this was the first court conviction for Rev. Chavis, he faces an uphill battle in three other trials he must face all during the month of September.

On September 11, he and 13 other Black people from Wilmington must face charges of assault, murder, conspiracy to assault nine policemen, conspiracy to illegally burn stores, and conspiracy to shoot at firemen.

On September 20, Chavis and Bro. Jim Grant face federal charges of possession of illegal weapons in 1970.

On September 21, Chavis returns to Portsmouth for the appeal case on his first conviction there. In total, Chavis faces over 100 years in charges. Rev. Chavis is only 24 years old and his situation represents a classic example of lengths to which this repressive system will go to silence active and outspoken young Black men.

Struggle in Suffolk, Va

YOBU NEWS SERVICE
Suffolk, Va. — Early Saturday morning, July 29, Black protesters appeared in front of Hesse's 5410 and Leggett's Department store to launch a boycott of the two stores for racial discrimination in hiring.

The boycott was called by the Young Blacks Action League (YBAL), a local group formed in May. Brother James A. Arline identified himself as YBAL's coordinator and Brother William Hampton as YBAL's president. Brother Arline reports that Leggett's Department Store employs 50 white

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REV. CHAVIS FACES THREE SEPARATE TRIALS DURING the month of September. He was recently unjustly sentenced in Virginia. (YOBU Photo)

White Orderlies Attack Black Vet. in Hospital

YOBU NEWS SERVICE

Greensboro, N. C. — Brutality upon Black people at the hand of whites has been a fact of life for us since Europeans first invaded Africa centuries ago. Individual cases are so numerous and so common we often shrug them off as being a natural as life and death itself. But for the individual affected, each case is real and serious, as each case should be to us all. Recently, Mrs. Dorothy Murdock, a resident of Greensboro, N. C. was affected with a real case. On July 4, 1972 her 21-year-old son, Harold, was brutally beaten in a federal Veterans Hospital, he has gone to psychiatric care. His pleas for help in the case have gone largely unanswered. She, like thousands of other Black people, wonder why these things continue to happen and why so little is done once they happen.

Her son, Harold had joined the Army shortly after graduating from high school, where he had been a football standout. He left home a perfectly normal and healthy young man, but he returned home just seven months later with Army discharge papers in his hand and suffering mentally from the effects of his short stay in the Army. He was not given a medical discharge as he should have been, rather the Army dumped him out after seven months with an honorable discharge and no further explanation. They were wiping their hands clean of the life of another Black man the Army had ruined.

Mrs. Murdock had her son admitted to a Veterans Hospital in Salisbury, N. C. figuring that at least he would get good care and return home soon fully recovered from his military ordeal. Instead, he was to meet with physical abuse to go along with the mental and emotional abuse he had already suffered.

Late on the night of July 4, four white orderlies, probably filled with the spirit and spirits of all the decadence that day represents, brutally beat Harold in his hospital ward. When confronted with the evidence of the beating by Mrs. Murdock, hospital officials sought to cover up with the shallow and



MRS. DOROTHY MURDOCK WAS TOLD BY HOSPITAL OFFICIALS that white orderlies had to brutally beat her son to get him to "take his medicine." (YOBU Photo)

ridiculous excuse that the orderlies had only done what was "necessary to get Harold to take his medicine." Other Black patients in the hospital are reported to have stated that such beatings are not uncommon whenever the cowardly orderlies can get a Black man alone.

Harold is now in another Veterans hospital in Durham,

N. C. near Duke University where such acts of abuse would be a little bit harder to justify. But though Harold is getting better now, Mrs. Murdock is continuing her efforts to get some measure of justice for the past abuses of her son. She is not alone, she is joined by African people throughout the world who are moving to end the reign of oppression in the world.

"The degree of a country's revolutionary awareness may be measured by the political maturity of its women."
-KWAME NKRUMAH

New Outbreak in Wilmington

YOBU NEWS SERVICE

Wilmington, N. C. — The Coastal City of Wilmington, N. C. is still a racial hotpot after over a year of trouble and violence perpetrated upon Black people by a racist city government. On August 19, Wilmington police barricaded a 20 block section of the Black community after two nights of reportedly gunfire from snipers in the community.

Gunfire coming from several locations ripped into five vehicles, three of them police cruisers. One man was wounded on Friday night as the gunfire reportedly took place on two nights. The shooting began after police attempted to harass Black patrons at a local club in the Black community.

Wilmington whites had naively believed that the Black community would become pacified and docile after the persecution of Rev. Ben Chavis and ten other Black youth from the area. The eleven men have spent time in prison and are scheduled to go to trial for the second time on Sept. 11. The first trial ended in a mistrial after ten Blacks ended up on the jury and prosecuting attorney claimed he was too sick to carry on. The presiding judge, wickily called a mistrial to give the solicitor and opportunity to get a jury with more representation from local white racists.

But obviously, even though Chavis and the other brother are not around, the local Black community is not afraid to defend themselves from the vicious attacks local Wilmington whites constantly carry out in the Black community. On many occasions, white vigilantes, practically escorted by the local police, ventured into the Black community to carry out shooting raids.

On Saturday, August 19, the home of a local white racist, a candidate for city office, was fired upon. Each time white police surged into the Black community to try to catch a sniper, they found the streets deserted and quiet.

Since they thought they were frightening Blacks when they imprisoned Rev. Chavis, local whites are now at a loss to find a scapegoat for the latest Black response to white racist violence.

The POINT OF PRODUCTION

For much too long those who have worked, those who have toiled in the fields, the mills, and the factories that have built this world have not been those who have benefited.

The truth is sometimes slow in coming, but more and more the men and women who find themselves at the cutting edge, at the point of the production of the food, the clothes, the automobiles, the steel of the world are standing up and asking themselves "What is the point?!!!"

Black Workers in Kansas City

Faced with the need to acquire the essential means of life, black people in this country have encountered many obstacles in a system governed by the profit-motive. Additionally, the monster, racism, has been instrumental in denying black people access to acquiring basic necessities.

White racist employers at the Kansas City, Kansas Board of Public Utilities are guilty of discriminatory practices against black employees. Coming to grips with the injustices practiced at the BPU, black employees organized a Grievance Committee to serve as an organ that would express black employees' demands. Brother Garland James was appointed the chairman.

For the last five months the Grievance Committee with support from the community has sought to get the BPU to acquiesce to their demands for unbiased promotion of blacks and the slotting of blacks in jobs of higher salaries of which they are qualified, as with whites. As a result of the black employees protest Brother Nathaniel Stevenson was fired. The Black Progress Shopper News Service, editor Ken Chow, has been working hard with the coverage of the demonstrations and confrontations between BPU board members and the GC. Brother James recognizing the need for the black workers to be informed about the progress of the struggle to get equal treatment had posted all articles written by BPSNS on the plant bulletin board. Though some degenerates had been posting pictures of naked females and other obscene material, the posting of the struggle of the black worker dissatisfied the supervisory sector of the plant. Bro. James was reprimanded on numerous occasions by the supervisors at the plant for posting the articles. Disregarding all admonitions, Brother James was recently fired by a unanimous decision handed down by the BPU board members. The board is comprised of all white, and racist, decision-makers with one exception Mr. James Browne, a Negro. Mr. Browne is reported to have not said a mumbling word in support of the black workers.

It is to these lengths that white employers will go to quell the legitimate struggle of black workers to ensure their means of life, when the tactics adopted are not consistent with the projection of servility which white employers deem as appropriate and tolerable for blacks.

U.S. Has New Bomb With T.V. Guidance

WASHINGTON (LNS) — Just as the electronically-guided "Smart Bombs" and HoBo bombs hit the front pages, the military has finished testing an entirely new missile-bomb which promises to once again revolutionize modern air warfare. In the wake of recent fanfare over the TV-guided Maverick, North American Rockwell's Columbus, Ohio Division has come up with the Condor, which it refers to as an "educated missile."

To fire the Condor, a pilot need not be near nor see his target. It is a no-risk weapon for high risk missions which promises to anticipate even those TV and laser-guided iron (conventional) bombs now in use.

"The Hollos (Homing Bomb Systems) have their limitations," says D. A. Smith, Manager of Analysis Planning at North American Planning, "particularly against high value targets such as factories, strategic bridges, power plants, ships, airfields, and petroleum dumps. Many of these are guarded by anti-aircraft defense that include sophisticated surface-to-air missiles (SAM's), that can seal a 'lethal envelope' fending off anything that comes within eyeball range or even further out." The problem is simple: even though "Smart Bombs" and HoBos are accurate, pilots have to release them over the targets.

As Smith says, now pilots must fly "right down the gun barrel of the enemy" before they can pick up their targets and lock the TV guidance system of the "Smart Bombs" on them. Pilots continue to be shot down at an "unacceptable level" while trying to do so.

What North American Rockwell has done with its new Condor, is in effect to make a seeing-eye bomb with its own

propulsion system. Where the "Smart Bomb" only has fins to direct its fall, the Condor has an engine.

"It's terrific," says Smith. "It can fly longer distances and stay further out of trouble. The rocket motor allows the plane to rocket motor out of visual range and stay way out of visual range and stay way out of the target area. He may be 30 miles away, which is none too far, if there is heavy flak or SAM's. He can also be en route to another target, or heading home."

There is a TV camera in the nose of the Condor which sends back TV pictures of what it sees to a cockpit screen. "When the Condor gets near the target area," says Smith, "a green light comes on in the pilot's cockpit saying, 'start looking at the TV screen.' The pilot then picks out the target on the screen and guides the weapon home. 'You need never see the target in order to get a hit,' Smith notes. 'And we get a hit almost every time — a 90 percent kill ratio.'"

This technique is referred to by the military as the "ready-fire-aim" system, and is described as a "radical departure" from the conventional "ready-aim-fire" tactics used with bombs, rockets, guns and even HoBos. Not only does the system insure maximum security for the attacking pilot, but allows an air strike to be carried out almost without detection. It gives the enemy little time to react.

But perhaps the most important feature of all is that the Condor will allow the U. S. military to pin-point bomb right through bad weather and heavy cloud cover. "It can go right through weather," says Smith. "Once under the clouds, the pilot can pick up the target on

the nose camera and it's home free."

The Condor carries an explosive charge roughly equivalent to a 1000 pound iron bomb, although it does lose some "punch" because of the added weight of the rocket engine and the electro-optical equipment. It leaves a crater around 30 feet in diameter, compared with 20 feet for a HoBo or "Smart."

The research and development costs of the Condor have run to over \$130 million. It has been tested for use at Chino Lake, California. Naval Weapons Testing Station, and at San Clemente Island, where it scored a direct hit on a target ship. In Smith's words, the "unheralded" new era in the Navy's ability to strike surface ships out of range of defense fire.

The Navy is requesting another \$20 million this fiscal year to put it into final mass production. The Air Force is also interested in immediate implementation of the Condor. The trend in new weapons systems is clearly toward automation; toward keeping our pilots out of "high stress situations."

Says Smith, with confidence and satisfaction, "The Condor looks good. No one else has anything else developed which is even remotely like it."

Military planners see the Condor as a fairly inexpensive means of destruction in spite of the high per-piece cost (\$130,000 for the guidance system alone, excluding the bomb and rocket engine, while a 1,000 pound iron bomb costs roughly \$20,000). Says Smith, "Sure, you pay for your direct-hit weapon, but you get over 90 percent reliability. You only have to drop one weapon for the job of 100."

Seeks Freedom From British

Seychelles People's Party

YOBUS NEWS SERVICE

Mahe, Seychelles — One thousand miles off the coast of Kenya, in the Indian Ocean, there exists a group of tiny scattered islands called the Seychelles. The islands are still a British colony and have a population of 55,000.

The recent meeting of the Organization of African Unity in Rabat, Morocco, granted full recognition to a group seeking independence for the islands, called the Seychelles Peoples United Party.

According to a Communiqué sent to the Youth Organization for Black Unity (YOBUS) by Mathew Servina, Publicity Secretary for the SPUP, the group has recently met with wholesale repression from the government ruling on behalf of the British.

On July 31, three members of the SPUP were arrested and charged with three bombings which occurred in February of this year. Other members were expected to be arrested and detained on the same charges. There have been reports that some of those arrested, men and women have been brutalized in jail.

Asa Guy Simon, General Secretary of SPUP and member of the Seychelles Legislative Assembly, was expected to have his passport revoked by the government. The reason was given that Simon and two other SPUP leaders "incited

African countries without permission of the British government," when they went to Rabat in June.

In an article carried in the official paper of Seychelles, the SPUP was charged with sending members to Tanzania for training in manufacturing bombs. The Seychelles People's United Party noted that the measures being adopted by the government are like those of Ian Smith in Rhodesia and Vorster in South Africa. "It must at this juncture be pointed out that South Africa is now as a matter of fact already throwing their racist influence throughout the country."

The SPUP delegation in East

Africa has complained to the OAU Liberation Committee in Dar es Salaam and has requested assistance from the OAU. When that delegation returns to Port Victoria, the capital of Seychelles, they expect to be arrested or at least to have their passports confiscated. The SPUP has issued a call for support saying "we count on the sympathy of friends in Africa and all over the world, friends who are always in the forefront in the battle for the total eradication of colonialism and imperialism. The Party therefore hopes that its friends will come forward to help should they be called to do so."

Equal Opportunity Employer For Who?

YOBUS NEWS SERVICE

ATLANTA — For more than a week now, Black workers at Sears Roebuck have been on strike against inequitable employment and promotion practices. At the present time the strike has grown to a boycott of Atlanta metropolitan.

African workers in sworn affidavits have testified that they have trained new white

workers only to see them promoted to positions over them! They say this is a common practice of Sears, to promote white workers over Black workers even when they are equally qualified, with the Black worker commanding seniority.

The fact that Sears claims it is an "equal opportunity em-

Cont'd on pg. 20

Police Ambush Bro. Coleman

Cont'd from pg. 1

regulations regarding entrapment and stakeouts which invariably lead to criminal acts against citizens. The organization recognizes that the time has long passed where the Police Department can be held accountable to no authority other than itself.

The funeral of our little brother Gregory Coleman was attended by well over 600 people who boycotted their jobs to support the Coleman family in their grief. The Black community of Washington, recognizes that the young boy killed by a policeman's indiscriminate bullet represents the danger that all our children are subject to encounter at the hands of the police department.

To culminate the week's events, on Sunday, August 20, a Memorial Service was held at the District Building. With tears rolling down their cheeks, Brothers Julius Hobson and Reginald Booker officiated the service sponsored by the Coalition. The service was of a highly political nature emphasizing that unless the masses of people take up the responsibility to eliminate the causes of Gregory Coleman's death there will be continued murder of Black people by the police.

At the Memorial Service, Lancelot Coleman, the father of

the slain brother gave an account of the events surrounding his son's death. Three facts came to light which further incriminated Pender and his comrades involved in the stakeout. While officer Pender pur-

sure Gregory Coleman, another cop grabbed the youth that was with him when they spotted the unchained bicycle, held a gun at his head and said, "If you make a sound, I will shoot you." The police lead the community to believe this. Gregory Coleman died immediately. While they waited for an ambulance, officer Pender placed his plas-

tic windbreaker over the upper portions of Gregory's body covering his head and chest. His father reported that doctors at George Washington Hospital, where Gregory was taken, told him that Gregory lived for an hour after arriving at the hospital. True to form the police department did not notify the family that their son had been shot. The family learned of their son's murder when Gregory's older brother heard it from a radio newscast.

This tragedy marks but another episode in the never ending repression and barbarous acts perpetrated against the Black community. NEVER AGAIN! NEVER AGAIN! NEVER AGAIN!



THE D. C. BLACK COMMUNITY TURNED OUT IN LARGE NUMBERS FOR THE FUNERAL OF young brother Coleman. Many D. C. Black organizations are determined to find a way to end these senseless murders. (YOHU Photo).

San Diego Site of CAP

YOHU NEWS SERVICE
SAN DIEGO, CALIFORNIA — August 31st will mark the opening date of the 2nd Biannual International Congress of African People at San Diego High School. The first CAP, held

in Atlanta in 1970 was a collection of Black "Leaders" and organizations representing a wide spectrum of views.

An outgrowth of the Black Power Conferences, the Congress of African People suffered from the same flaw—an attempt to include everyone and everything "Black" in the definition of first, "Black Power" and then "Pan-Africanism." Thus, the Atlanta Conference had speakers ranging from revolutionary Pan-Africanists such as Ousmane Sadiou, to arch-reactionaries such as Whitney Young. This left conference organizers in the embarrassing position of declaring themselves lovers of Africa and African people, while trying to assume a position of "operational unity" with Africa's Black enemies; they therefore appeared on stage literally holding hands with Whitney Young, who was soon to die while on another mission in Africa for U. S. monopoly capital.

So the mood of the first conference was a "African" from clothes to speeches. Jesse "Country" Jackson, then of Operation Breadbasket, said he had dedicated his entire organization to "the ideology of Pan-Africanism." Mayor Gibson of Newark at that time still a nationalist folk hero, talked loud; it has taken years and a Democratic Convention for some people to recognize that he is saying nothing and always was. The mish-mosh of directions and ideologies presented workshop reports in eleven areas, but despite hard work by many before during, and after the conference, it was in many ways more of a show than a political gathering.

This year's conference will be somewhat different. First, titles notwithstanding, Imamu Baraka has emerged as the leading force in CAP. Second, the conference will not attempt to repeat its romance with elected officials and traditional politicians, but instead will concentrate on "Pan-Africanists."

Third, and perhaps most importantly, the conference is to be devoted to kazi (Swahili for "work") prototypes and presentations. Thus the conference promises to highlight many positive, concrete contributions of brothers and sisters

around the country struggling to perfect their practice of revolution. The "kazi" emphasis, however, has a major danger—that of blurring and submerging conflicts over theory and direction. Admittedly many "nationalists" over-talk, over-cap, and over-theorize, but the glorification of practice does not and cannot resolve the real, and important theoretical contradictions of the movement. "Kazi" is vital. But without shabaha, kazi is worthless, or as Osagyefo Dr. Nkrumah said: "Thought without practice is empty; practice without thought is blind."

U.N. Hits

Slave Trade

GENEVA, SWITZERLAND (PAC) — It has been learned that the United Nations Economic and Social Council has condemned the smuggling of Black laborers from Africa to Western Europe and called for tight national controls to stop it.

The 27 member council unanimously adopted a resolution expressing alarm and indignation at last week's report that hundreds of West Africans were smuggled into France via Italy. It said "white racist criminal elements" organized this smuggling in conditions akin to slavery and forced labor, which constitute an extreme outrage to the human person. Governments concerned were urged "to take all necessary action to apprehend and bring to justice those responsible for such malpractices."

Liberia & Firestone

paper has already raised the issue by publicly asking, "Are we not unwittingly being used to further the insidious designs of the neo-imperialists?" The question of Liberia's reaction to the Firestone moves is a minor one however, when compared with the larger question of how long it will allow Firestone and others to exploit Liberia's assets.

Jim Grant Undaunted

Brother Jim Grant who was a field reporter for the AFRICAN WORLD is now in prison after being sentenced to over 20 years. He sends this message to the AFRICAN WORLD and African people everywhere.

Brothers and Sisters:

The Charlotte 3 (Brother T. J. Reddy, Brother Charles Parker and myself) received the August 19th issue of THE AFRICAN WORLD yesterday and was very appreciative of the opportunity to check out what's happening with our people. The crackler press and the boob tube, which is the only source of news readily available in this pig pen, twists and distorts the facts of our struggle. But then, we cannot expect our enemy to do otherwise; after all they know that our goal, liberating Black people, means their destruction.

At the present time, the three of us are being held in maximum security in one of the pigs concentration camps where we have been since the conclusion of the massive frame up that was our "trial." Because all three of us have been in the front of the liberation struggle for years and with the growing consciousness of our people and the increased solidarity of African people in the U. S. with the brothers and sisters on the continent, the pigs felt the need to get us out of the picture. However, their limited mentality prevents them from realizing that acts of repression no longer intimidate but creates revolutionaries; that for every one of us they remove, there will be 10 who spring up to take our place and accelerate the revolutionary process to its inevitable end, the destruction of capitalism, neo-colonialism, racism, and white nationalism.

Our temporary residence is one typical of what one could expect of brutal, vicious, racist crackers. Overcrowded, roach-infested, defective in construction, ventilators and air circulators that do not work, food that is inedible and insect infested, mail that is censored and read before we get it, harassment on the part of the ignorant creatures that are hired here as jailers. Inmates are forced to pay for the use of TV's and store box privileges, all the money of which goes to the sheriff. Use of the "hole" as punishment facility is in vogue, something held over from 2 centuries ago. As of right now, the sheriff of the city, county, a pig named Donald Stahl, has been sued in the federal court for keeping a juvenile, age 14, in the hole for 15 days. As is the case in the majority of us prisoners, 70-80 percent of the population is Black, many of them victims of monstrous crimes by the establishment in the never ending effort to remove potential leaders from the streets. Many of them understand that the only reason that they are imprisoned is because they are young Black and unimpaired by our enemies.

Across the country, we are prisoners of war in the war for Black liberation. A war that has been going on ever since we were snatched in chains from our motherland over 400 years ago and dragged 5,000 miles to do the bidding of the European Savage. That war continues today wherever Black people are found, in the urban ghettos of Amerikkkan cities; in the cities and villages of our African homeland, in Latin America. We who occupy a strategic position of land here in the belly of the beast who enslaves, who rules the world, must realize that our fight is

one the world over. In the jungles of Mozambique, where Black liberation fighters struggle daily to reclaim their land from the Portuguese speaking pig, in Guinea Bissau, where freedom fighters have already sounded the death knell to Portuguese imperialism and are on the threshold of victory, to the collective society of Tanzania and Guinea who have told the Euro-Amerikkkan power to kiss their asses, whitey is on the defensive. Everywhere he is hated and despised. Other non-white peoples, the Chinese and the Vietnamese have shown us that he can be beaten by non-conventional guerrilla warfare. We as displaced Africans are in a position to aid our brother struggles all around the world by dealing a death blow to racism and capitalism. Without the financial and military support of the United States of Amerikka, crackers and the Vietnamese revolutionaries, stooges and toms who are stand-ins for the Euro-Amerikkans could not last 10 minutes.

But before we can do that we need to get our minds together. We must realize that when a panther gets murdered in Oakland and Chicago by the pigs, that is our blood being shed. And if we can understand that, and deal with that in a positive way, and realize that whatever happens to any and every Black man happens to all of us, and that we all must move in a collective fashion to deal with our enemies, then victory will be ours.

Yous for liberation and Blackness.
Brother Jim

The friends of our friends are our friends. — African Proverb.

Back to School Again

As September arrives we are reminded again of the millions of Black people who will resume their "education" at schools ranging from kindergarten to post-graduate levels. Just as SOBU has evolved to YOBU, reflecting a development in composition and outlook from "student" to the broader "youth," we hope that Black people enrolled in school will continue to broaden their concerns and activities.

We are all familiar with the period of intense struggle on college campuses for "Black" demands. That period was important in the political development of all of us, but it is gone. We who are in school must turn from narrow campus interests and concern ourselves with acquiring useful skills and struggling with educational institutions on behalf of the broad masses of our people. Elsewhere in this issue is a report outlining the interrelationship between major American universities and corporations heavily committed to the maintenance of colonialism in South Africa.

It is important that Black students confront institutions over this issue. It is important that Black students integrate themselves with other Black youth to help develop the National Black Assembly in every state in this country. The task for Black youth is to first overcome its divisions. Whether we are in school, a factory, the army, or in jail, we must have the maturity and dedication to struggle, with, for, and alongside the masses of our people for the betterment of our individual and collective lives.

Each year the institutions Black youth return to have changed a little but usually reflecting those things white folks deem in their interests. In the public schools "to bus or not to bus" has still not been resolved and our youth will be shuffled all over the place until things are as those who try to manipulate our lives would have them.

On the higher education level, Black colleges will not be so Black as the waves of white students flow in. We may even see the beginning of busing on the college level this year. On many white campuses the Black students may not be so militant—they won't have time because cutbacks in "minority aid" will force them to find odd jobs to meet the bills.

But the thing we look for the most, and we cannot leave it up to chance --we must work for it, is the continuous rise in consciousness among our youth and clearly defined work reflecting that consciousness.

The welfare system in America is one of the direct results of capitalist exploitation. It is a reflection of the contradictions in the American economic system. A close look at the development of this country and its poor, shows how the road to welfare was developed and continues in its chaotic form today. An analysis tells us why Blacks were systematically forced on the welfare rolls. It further explains to us why over 14 million people are on welfare in the country called the "land of the plenty."

The early 1900's saw the inevitable stranding of this society in the form of what has been called the "Great Depression." The "Great Depression" was a breakdown of the American economy. The causes of this breakdown were due in large part to over-production of goods with no markets to consume them. Other reasons for economic breakdown was mass unemployment and industrial shut-down. As a result of these crises, over \$160 billion in stock market values were depleted as well as the closing of almost 6,000 banks.

There was rapid industrialization in the United States in the 1900's and many Blacks were forced to leave the farm. Prior to this period white northern capitalists sought the great reserve of Black labor power that was in the south to come north to work. Various measures were used to lure Blacks to the north. Many Blacks migrated to the North in hopes that their material conditions would change. Blacks that came North were forced into over-crowded decayed areas in filthy industrial cities. Blacks that found jobs during the war in military industries were restricted to the hardest and lowest paying jobs.

Still others found no jobs and after the war the jobs in military industry disappeared. There was greater unemployment than ever before, particularly amongst the Blacks. Lack of food, clothing, shelter and

medical care was more than not the case non-existent for Blacks. Reliance on U.S. relief programs was a must.

During this period, the President of the United States was Franklin Roosevelt. Under his misdirection the government sought relief measures for the unemployed by creating new programs. These measures pretended to be for the benefit of the masses but were made to aid private industries. A part of Roosevelt's New Deal program called for federal relief to the unemployed and needy. Numerous relief agencies were formed during the years 1933-38. Some of these agencies were Works Projects (Progress) Administration (WPA), Civil Works Administration (CWA), Public Works Administration (PWA) and the Social Security Board.

These programs were very similar to one used today by the welfare department. The Civil Works Administration, for example, was created to force people to go to work. It was part of a "self-help" philosophy.

There were as many people seeking jobs then as there are now. Jobs were hard to find and most Blacks were not hired due to discrimination. This is the same thing that is happening today. Then, as now, the government sought to create jobs for many of the unemployed.

Eighty percent of the jobs created under CWA were for improvements on public government property. Jobs were for work on sewages, sidewalks, streets, road repairs, repair and construction of buildings and creation of recreational facilities. There were different

wages paid to employees according to the region of the U. S. they lived in as well as different pay scales for skilled and unskilled workers. The lowest wages were paid to Southern unskilled laborers. Those Blacks who received jobs under CWA were the last hired and the lowest paid and this was sanctioned by the law. Work hours were also limited and employees did not make enough to buy food or shelter. In most families CWA money did not meet their basic expenses. A great percentage of the CWA funds went to the administrators of the program. The jobs that were created also did not last long. In fact, CWA became really operational January, 1934, and ended that spring. This resulted in employment with very small wages for a very short amount of time.

The Public Works Administration was created to aid public agencies by giving out government loans. These loans were to be used for construction work on heavy industry programs. This was clearly an attempt to aid the big industrialists. They were able to hire more people for lower wages. Although most jobs also went to whites, a provision in the program called for employment of Blacks in construction of government buildings. This stipulation was never enforced as discriminatory practices against Blacks

was just as great in the federal government as private agencies. As another part of the pacification program in Blacks under this program, a token number of hospitals were built as well as subsidies given by construction jobs on Black colleges. Today the highest percentage of those lands contracted by the government for private industry for construction jobs on Black college campuses to white contractors. They make plenty of money and often refuse to hire Blacks. The number of Blacks they did and do hire now were less in number and were paid low wages.

Yet another pacification program was the Works Projects Administration set up to employ people in special projects under the works program. Many jobs under WPA were for various public works operations on buildings, sewers, sidewalks and bridges. Many theatre projects were also subsidized under WPA. Many Black artists of the Harlem Renaissance were financed under WPA programs. The government has and continues to support these programs for Blacks that are primarily cultural in nature since they present as threat to them in any form. This is very similar to the numerous Bourgeois Cultural-nationalist programs that are set up in most cities particularly in the summer.

The Social Security Board was also established during this time. This is something we are all familiar with since the government takes a social security tax out of our checks. In 1935 the Board was established to supposedly give aid to the aged and unemployed. Most Blacks were excluded from these benefits by a stipulation in the grants that excluded domestic and agricultural workers where a large number of Black workers were to be found. Throughout the history of the United States we see these systematic stipulations placed in bills, etc. that many people think should help Black people.

Programs created for relief measures during this time were in effect, not for the unemployed, starving masses, but in the interest of the owners of production. Programs were beneficial in aiding the banking industries, big businessmen and private enterprise. This has continued to be the way of life to this day as the people in office are creating, designing and implementing federal programs piecemeal in the interests of big do so in the interests of big business. At no time have programs been created to uplift the poor, unemployed masses from their plight to decent standards of living. This is not and never has been a program of capitalist society.

The best the programs did then and are doing presently, is to provide a minimum of relief for the people. No provisions have ever been made to provide adequate food, clothing, shelter, medical care, day care, educa-



THE STRUGGLE IN PERSPECTIVE

by NELSON N. JOHNSON
YOBU National Chairman

Road to Welfare Bills



THE AFRICAN
WORLD

NELSON N. JOHNSON
National chairman

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Published bi-weekly by the Youth Organization for Black Unity, a non-profit organization. Post Office Box 20826, Greensboro, North Carolina 27420. Tel-phone (919) 273-1797.

Subscription rates: \$5.00 per year (26 issues in U.S. Add one dollar for Canada, Caribbean and South America; two dollars for Africa, Europe and Asia (surface mail). Special bulk and air mail rates to places outside the United States are available on request.

The truly African revolutionary press must aid in the defeat of imperialism and neo-colonialism, leading those who advance the revolution and exposing those who retard it. We do not believe there are necessarily two sides to every question: we are right and wrong, just and unjust, progressive and reactionary, positive and negative, friend and foe. We are partisan.

—KWAME NKURUMAH

WORDS

FROM OUR

READERS

Strategy for Our Liberation

To The Editor:

Currently the emphasis is on Black liberation, but how to accomplish it is vague and confused to Black people. In Africa and the United States White Military and Economic power dominates the scene. However, whereas discrimination, oppression and exploitation is de jure in strategic parts of Africa, it is certainly de facto on occasion in the United States.

Considering this prevalent degree of racism, the fight for Liberation in both cases calls for two different strategies if their objective is to coordinate their efforts. Since the United States Black man is on foreign soil and citizens of an interracial society his ambition should be purely political and economic. On the other hand, in African nations threatened by Apartheid regimes in their midst, the military standard should be of exclusive importance. A Military regime also has its economic rewards.

How can Africans be interested in Western Culture and styles when their land is being confiscated? The imperative necessity is adequate defense

and effective offense. All their manpower resources and foreign aid should be directed to this end. Finance is a big problem. Besides allies, an efficient Army, Navy and Air Force is necessary. The United States Black Man's assistance to them depends upon our political and economic progress. Our contribution should be finance, brains and positive pressures. Black leaders should institute a special African Aid Fund.

So the only Western pattern necessary at this point in

African history is the military. The National resources must be converted into military necessities. It may sound flimsy, but an all out effort is required.

Wars are won with bombs and bullets, not conventional establishment and rhetoric. I wish I could convey this message to all the underdeveloped Black Nations in our native African homeland.

Respectfully,
Arnold P. Keith, Sr.

About Jonathan Jackson

COMRADES,

Would you please print the following letter in commemoration of our beautiful comrade Jonathan Peter Jackson:

Brothers and Sisters, August 7th was the day the Man-Child Jonathan P. Jackson died two years ago. He had courage in one hand, the assault rifle in the other; my brother, comrade friend, the true revolutionary, the black guerilla in the highest state of development, died on

the trigger, scourge of the unrighteous, soldier of the people. But never your mind, my beautiful comrades, because when this righteous black Man-Child fell, 1,000 of us took his place, right on to the conclusion of the wars!!!

From dachau with love, your brother in unity, and peace,

Akmd Al Hassan
Prison Unit 4530
Lumberton, N. C.

In Detroit

Black Police Organize

SPECIAL TO THE AFRICAN WORLD

by Charles Simmons

Detroit — Aug. 8 — The organization of Black policemen here have presented seven complaints to their Commissioner revealing the ultimate in racism within the Detroit Police Department and repression of the Black community by the Police force and local administration.

The black officers' association, the Guardians of Michigan, are currently responding to the beating of two black policemen at the Fifth Precinct station by white officers on July 22.

The grievances presented by the Guardians also include unfair monthly evaluations for black policemen; too few black supervisors; unfair assignments of black officers with too many involved in plainclothes-sneoper work; unfair disciplinary action and unfair hiring practices. Finally, the officers are protesting against overall discrimination by the Detroit Police officers Association toward black officers.

The history of the Detroit police department reads like the pages of Nazi Gestapos who imposed order by force and made the law as they went along. As the Second Imperialist War ended in the Nazi defeat, the black GI's returned to Detroit to witness one of the nation's greatest riots of the time. And black policemen were disarmed and detained while the Black community was under siege by armed whites.

Regular beatings and intimidations both on the streets and in the precinct stations were the order of the day until the early sixties when the black community responded with growing militancy and protested at the infamous Police Headquarters in 1963 when a black woman, Cynthia Scott, was shot in the back and murdered by a white policeman.

The rise in hostilities between the Black community and the police Department continued during the sixties and precipitated another mass rebellion in 1967 which lasted for more than a week and took more than fifty lives accounted for. Weeks later employees in the local morgue revealed the presence of scores more victims of the riot whose bodies had not been identified.

The 1967 rebellion became infamous with the Algiers Motel Incident. That murderous incident involved the deaths of three black youth by Detroit policemen which was known by the black community "to be clearly premeditated and later a break about the incident became a national hot seller. The police implicated in the murders have been released in their cases reappealed and, on August 7, this month, Judge George Ryan said the case is closed.

Several new organizations of special forces (super cops) have been created since the '67 rebellion to increase the repression of the black community but the most publicized is STRESS

(Stop the Robbers Enjoy Safe Streets). What all of them have in common is their facade of promoting law and order, and their disrespect for law or justice. An example of the types of policemen recruited for STRESS is Raymond Peterson, a white officer who has been involved in some nine murders and carries large muzzum pistols which use hollow point bullets for maximum kill efficiency. He is known to provoke and intimidate his victims and has been fast to attack innocent bystanders. However, whenever he has had to appear in court he has been seized with a sudden loss of memory.

Trigger-happy officers of STRESS travel in groups of four. One member will pose a drunk, staggering down ghetto streets. If he is successful at provoking trouble with pedestrians, the other three members of the team come to his assistance from their hiding places which results in the beating, mauling, and often murdering of their victim.

A trial is currently in session concerning the shooting by STRESS officers of three deputies from the Sheriff's department. The Sheriff's deputies say they were sitting in their friend's home when he STRESS policemen busted in the door and opened fire.

Wood may remain ten years in the water, but it will never become a crocodile.—African Proverb.

Solidarity Day Held In Lawrence, Kan.

YOBU NEWS SERVICE
SOLIDARITY DAY

LAWRENCE, Kan. — More than 275 Black folk gathered in Clinton Park July 30 for Black Solidarity Day to express a sense of unity and nationhood among African people in Lawrence.

Although it is a small city, Black folk are scattered throughout with no large concentration in one area. Many folk recognize this balkanization and realize that it hampers the development of interdependency and ties we must have if we are to survive and grow as an African nation.

So, in a regular community meeting, the idea for a Black Solidarity Day was born.

Marked by a festive air and constant activity, the all-day event drew crowds from all segments of the Black community. Folk came early in the afternoon with basket dinners and stayed all day. With sickle-cell anemia testing taking place on one side of the park and displays set up on the other, there was something for everyone to see and do.

Elderly ladies dressed in Sunday finery clapped to church choir music while several yards away, young brothers sweated in a fierce football game.

Brothers and sisters, young and the not-so-young, joined in competitive but playful volleyball matches. At frequent breaks in the games, everyone rushed to buy a can of pop, a slice of watermelon, or an ice cream cone — all being sold in various community groups.

Other folk wandered around looking at displays set up by folk from the community. Some tables showed personal collections of African sculpture and art work, and another featured original paintings done by a local Brother.

At another table, a Brother bartered with Sisters in the crowd for jewelry he had made.

Books by Kwame Nkrumah covered one table and a short bibliography was handed out to viewers. Copies of THE AFRICAN WORLD were also available.

The highlight of the day was the sickle-cell anemia testing conducted from a mobile unit set up by the Black Student Union from the University of Kansas. Black personnel from the community performed the testing.

"White officials in Lawrence as elsewhere throughout this country have failed to deal with this very serious medical problem facing Black people," said Sister Brenda Marrett, one of the organizers of the sickle-cell testing.

"So we realized that if anything was to be done for us, we had to do it ourselves," Sister Marrett continued.

And, we did, with good results.

Long line constantly led into the mobile unit, until the serum used in the testing was gone. However, testing was conducted again the next day for those who were missed. More than 225 Black folk were tested during those two days.

Sickle-cell anemia testing is one of the kinds of progress crucial to our people that we must begin developing and maintaining.

As the sun went down on Solidarity Day, folk stretched out on the grass and listened to the bands. African brothers played congas and kettle drums, and, afterwards, local bands played for several hours.

As it neared time for the park to close, the band started packing its equipment and folk reluctantly struggled out of the park. Already many were planning the next solidarity day.

Solidarity Day was one climax of a week of activity for Black folk. The first African People's Relay was held the day before at the high school track. More than 30 contestants, ranging in age from 8 years up, raced and jumped for first, second, and third place ribbons.

But, contestants were not the only ones at the track meet. Mothers proudly cheered from the sidelines, and girlfriends sported ribbons earned by their fellows.

Sponsored by Unite! Black Youth, Inc., the African People's Relay was another means of getting Black folk working and playing together.

Earlier in the week, the BSU along with YOBU held its third anti-drug seminar. Films were shown vividly depicting the fate of Brothers who get strung out — eventual death.

The BSU and YOBU are waging an intensive campaign against drugs, pointing out that they work only to our political detriment. Staying high keeps us from seriously analyzing our conditions, and more importantly, actively working on solutions.

All told, African Peoples Relay and Black Solidarity Day were successes, for they served to bring folk from all over the city together. But, we cannot allow it to stop there. We must look at the long-range political significance of "togetherness" events like these.

Solidarity Day has laid the groundwork for us to recognize the ties between African people. We share a common oppression, and, therefore, must share a common liberation. We must realize this in order to begin to devise solutions which deal with us as a nation, as opposed to individuals.

To do this, we must unite. But, we cannot be so foolish to assume that this unity can be based on anything as fragile as a day in the park. Instead, it must be based on working together from a common basis toward a common goal — the liberation of African people. Solidarity Day was a small step in that direction.

Struggle Perspective

tional facilities nor care for the aged, blind and disabled. In capitalist societies, one finds, due in large part to its individualistic tendencies, mass numbers of the aged, blind and disabled in homes with no one to care for them. This is the way of life in a capitalist society. Most of the welfare problems of today had their beginning under the imperialism of F. D. R.

Following issues will focus on present day welfare legislation: Flat Grant Bill, Early Screening and Diagnosis Prevention Bill and Nixon's Family Assistance Bill.

**We Are
African
People**

A Serious Yet Festive Occasion



BRO. MUSA KAMARA PERFORMS THE "SATHKA". (YOBU PHOTO)



"WE ROOTED OURSELVES IN SOUND PRINCIPLES." (YOBU Photo)



STUDENTS MAY BE YOUTHS, BUT ALL YOUTHS ARE NOT STUDENTS. (YOBU Photo)



DIGGING THE SOUNDS.



WATCHING FROM INSIDE YOBU OFFICE. (YOBU Photo)

SOBU Becomes YOBUB



BRO. MUSA KAMARA IS ALSO HEAD OF GREENSBORO PASOA chapter. (YOBUB Photo)

On Saturday August 19, two hundred people came out in the warm summer sun to take part in an afternoon of activities marking the official name change of the Student Organization for Black Unity (SOBU) to The Youth Organization for Black Unity (YOBUB). The event was both serious and festive for the crowd of mostly Greensboro residents.

The seriousness of the occasion was reflected in the speeches made by Sandra Neely, chairman of the N. C. YOBUB, Joey Herring of the Greensboro YOBUB chapter, Musa Kamara, of the Greensboro chapter of the Pan-African Students Organization in the Americas (PASOA); and Nelson Johnson, National Chairman of YOBUB. The seriousness of the occasion was also noted in the Blacklash program which took place later in the day and the presentation made by Dalibi Mai Galaba, Program Director of the Greensboro Association of Poor People (GAPP).

The festive atmosphere was also present as the crowd enjoyed the "down" soul music of the talented Blacklash band. The Chocolate Funk, listened to some stirring and revolutionary poetry created by gifted Blacklash youth, and as everyone enjoyed delicious food prepared by sisters in the community.

Jerry Walker of YOBUB opened the ceremony by noting, "Just a little over three years ago the Student Organization for Black Unity was born on the campus of A&T State University. We have since grown into a national organization with members and chapters in states throughout the nation. Today, we gather just five blocks away from where we were born, in the middle of a Black

community, to celebrate a new stage in our development. As we have said in the last few editions of THE AFRICAN WORLD, SOBU has always stated as its objective the development of a revolutionary Pan-African youth movement not a revolutionary Pan-African student movement. The attempt now is to bring the name of the Organization into harmony with the objective and focus of our activities."

SOBU had always stated as its objective the development of a revolutionary Pan-African youth movement, not a revolutionary student movement.

Next Brother Musa Kamara led the Sathka, a dedicating ceremony in which he used water and branches to symbolize unity, peace, continuity, growth and development. During the ceremony Brother Kamara stated, "we realize that there are people who preceded us who worked hard to make this day possible. They are many, and some of them included: Samoray Toure, Patrice Lumumba, Felix Moumie, Albert Luthuli, Kwame Nkrumah, W. E. B. Dubois,

Marcus Garvey, Martin Luther King, Malcolm X, Arch Foster, Minnie Fuller, Willie Grimes and thousands more whose names I have not called. In the name of all these people, we dedicate this day."

Sister Sandra Neely, state chairman of the N. C. Youth Organization for Black Unity, stated, "N. C. YOBUB, a state arm of the national, is very proud on this day of the name changing. Our objective is to develop a revolutionary Pan-African youth movement right here in N. C. Our base already extends beyond college students and we are working to broaden it much further."

Brother Joey Herring, talked briefly about the Blacklash program, the major product of Greensboro YOBUB this summer. "Blacklash was designed for and by the Black youth of Greensboro. It started in July with the aim of developing the constructive potential of Black youth in the city. It came from the realization that Black youth in Greensboro, as Black youth everywhere, need something constructive to precipitate their development as a Pan-African youth dedicated to the uplifting of African people wherever we may be. Blacklash is born, it must now continue, develop, and turn into a unit of politically conscious Black youth."

Brother Musa Kamara, President of the Greensboro chapter of the Pan-African Students Organization of the Americas brought greetings on behalf of PASOA chapters around the country. "When Kwame Nkrumah was young in the U. S., he saw there was a need for African youth to get together. It is needed because we are the trustees of prosperity and we are going to be the leaders of African people."

The featured speaker for the day was Brother Nelson Johnson, National Chairman of YOBUB since its formation in May 1969.

After greeting those present and talking a short while about how the decision for the name change came about, Brother Johnson spoke about the organization itself. "In our beginning, while we were not completely clear on details of ideology, we rooted ourselves in dedication and principles-sound principles! It is this fundamental characteristic of our organization that kept us going. Since our beginning, a number of things have happened over the world, the continuation of the Vietnam war and the killing of Black men, the invasion attempt upon the Republic of Guinea, the overthrow of Obote in Uganda and recently, the death of Dr. Kwame Nkrumah."

Nationally, we have seen the Jackson State Massacre, the Blackst racism of Nixon and Agnew, Attica and George Jackson.

And here in Greensboro, we have witnessed the continued increase in police brutality upon Black people. We have watched a whole lot of movement people come and go as they give way to pressures, 'chump change', or both. On this occasion we reflect on our resource poor beginning and rededicate ourselves to never violate our fundamental principles. So even though we are poor we are strongly principled!

As we move from this significant turning point in our development, we do so with an understanding of the struggles that lie ahead, and the hardships we will encounter. So we draw strength from today which will prepare us for our push forward.

Brother Johnson moved on to talk about other aspects of YOBUB. "I want to take a minute to pay tribute to those people who are working out of the central office here in Greensboro. They are sisters Bronwyn Wallace, Carla Tavares, Sandra Neely and my wife Joyce. Brothers Mark Smith, Jerry Walker, Mkazi ya Sanaa, and Jae Joyner. They help keep the office functioning."

He then went on to talk about the present status of the organization as a national entity. "We are, as I mentioned, in our infancy but we are growing because of hard working brothers and sisters around the country. People like Tim Thomas and the D. C. group, Roger Newell and the New York group, Cliff Bush and the New Haven group, Alvin Evans and Victor Bond and the groups in South Carolina, Thomas Blanton and the Houston group, Duane Vann and the midwestern groups in Lawrence, Kan.; City and Omaha, Nebraska, Sandra Neely and the groups in North Carolina. And there are others in Pennsylvania, Richmond, Florida and other areas. This day is a tribute to all these people."

"I want to make a special mention of Brother Alvin X. Evans. He was one of the founders of this organization

has always worked hard in his duties as field secretary for South Carolina. Alvin X., as most of you know, is now in prison serving a two year sentence for his part in trying to make meaningful changes at Voorhees College in 1970."

We pay a special tribute to our brother Alvin X. Evans who is now imprisoned in South Carolina.

While we in YOBUB call the attention of Black people to the case of Alvin X. and the six other brothers who are now imprisoned in an effort to push for their release, we recognize the process of imprisonment of Black men and women because of their conscious commitment to oppose injustice in this system. The incarceration of the brothers in South Carolina, rather than being an indictment of them, it is clear indictment of this oppressive system that is buckling at the knees because of the blows that are being rendered by brothers like Alvin X."

Later in the evening the Blacklash program took place on the lawn of the YOBUB office. Normally, the program is held in a local club. This day, however, all the Blacklash participants and those who come simply to watch, erected a stage, sound equipment, and gymnastics mats on the outside and began the program. The two hour program-form included African dancing, judo demonstrations, a dramatic skit with a powerful message about education and an electrifying performance from the regular Blacklash band, The Chocolate Funk, which is also the most popular soul group in the area.

A regular feature of the Blacklash program is the "rap" a session where some community worker or some Blacklash member, takes the time to do a little educating. The groups planners realize of course, that such a rap is one small part of education, and

that they must consistently study and involve themselves more in work in the community.

Brother Dalibi Mai Galaba, Program director of The Greensboro Association of Poor People began the "rap" by stating, "brothers and sisters, we are going to talk to each other for a few minutes about education. We are going to talk to each other because as I teach, I also learn, and as you learn you must also teach. First of all, we must note that education is about control. It is about control of our minds individually and about control of the consciousness of our people as a collective. It must be tied to the economic and political institutions in a society and provides a value system that underpins the major systems and institutions of society, and it must provide the skills necessary for us to survive in society...."

Brother Dalibi went on to chronicle the history of Black education in this country, carefully pointing out the manifestations and implications of white control in each stage. And he brought the historical development up to the present growing realization of the need for independent institutions...and since most of our people are still in tradition institutions a need to go to reach our people."

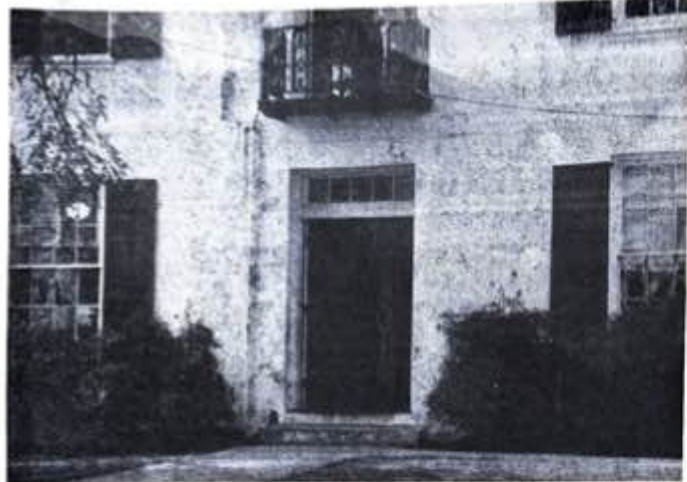
Throughout the day of activities the crowd remained attentive and enthusiastic. The day ended only when darkness approached and rain threatened. YOBUB does not often find time for such occasion, but it is fitting that we do so from time to time. Any organization must, from time to time, take a little

while to reflect upon where it has been, assess its present directions and efforts, and plan meaningfully for the future. A revolutionary youth movement must be built among African people and the Youth Organization for Black Unity intends to work tirelessly for it's development.



BRO. DILLAHUNTY BROUGHT A SPECIAL MESSAGE. (YOBUB Photo)

Black Politics In Greene Co. Ala.



COURTHOUSE IN GREENE COUNTY NOW REPRESENTS A PLACE THAT BELONGS TO BLACK people. Most whites in the area now turn red when passing the courthouse, because of its symbol that "those days are no more." (YOBUS Photo)

The subject of this story, Greene County, is but one county in Alabama with significant Black control over political positions. There are other areas in the country, some smaller than a county, with similar control. THE AFRICAN WORLD will, during the next few issues highlight some of these areas and add our analysis of them after the series.

YOBUS NEWS SERVICE
Eutaw, Alabama — Greene County, Ala. is the fifth poorest county in the United States. Small wonder that the continuous exodus of young Black men and women to the urban North goes on.

But, on January 18, 1971, a day of sharp contrast for Alabama residents, something happened in Greene County that may change the long existing migratory pattern so familiar to Alabama Blacks.

In Montgomery, Ala., George Wallace was sworn in as Alabama's new governor and in Eutaw, less than 100 miles from Montgomery, six Black officials took office, effecting Black control of an Alabama county for the first time since reconstruction.

The Greene County offices of Probate Judge, Sheriff, two members of the Board of Education, Circuit Clerk and Coroner were filled by Black people voted into office by the Greene County Black majority.

Even though Blacks now control the Greene County governmental machinery, there were few spoils to be handed out.

In 1960, Greene County was composed of 13,600 people, of whom 81 per cent were Black. In 1960, only 4,633 of its population had jobs; 1,967 of them in agriculture. Out of the 3,130 men with jobs, 932 of them earned less than \$499 a year; of the 2,807 families, 1,148 lived on an income of less than \$914.

Although economic conditions in Greene County are unchanged, the change in the political machinery is bringing about a reversal in the trend of Northern migration, as two major positions were seized by Blacks in the last election.

The Rev. William Branch, who describes himself as "a little piece of leather, but well put together" was elected Probate Judge, the most powerful position in the county.

Elected in November, 1970 for a term of six years, Rev. Branch defeated the white incumbent, James Herndon, by a 100 vote margin. The small victory margin is in no way indicative of the overwhelming nature of Judge Branch's victory as whites employed numerous tricks and shyster-like games to stop the Black takeover.

The shyster-like games could not stop the takeover of the sheriff's office either. Called the "High Sheriff" by the local people, Rev. Thomas Gallimore was elected County Sheriff by a 300 vote margin.

Sheriff Gallimore ran against the defeated white incumbent, Bill Lee, whose family had occupied the sheriff's position for 54 years. Lee, a popular figure for 54 years with the local whites, defeated Gallimore in the 1966 elections by 293 votes, as votes were stolen by the hundreds. Black people were not extended sample ballots to familiarize them with the balloting procedure, a common practice which cost Gallimore some 500 votes in the 1966 elections.

The issue was taken to court and was finally decided in Sheriff Gallimore's favor, two weeks after he had defeated Lee again in the '70 elections.

The two Black members of the Board of Education elected in 1970, added to the other three Blacks elected in 1968, make up the all Black five member Board of Education, whose Superintendent is also Black.

The three members elected in 1969 should have been elected in 1968, but the then Probate Judge James Herndon deliberately left their names off the election ballots. Herndon was subsequently convicted of civil and criminal charges for violating provisions of the Voting Rights Act of 1965 and sentenced to one year in jail. Placed on probation, he received a suspended sentence.

In addition, the avowed segregationist and graduate of Alabama Law School was ordered to pay the back salaries of the Black officials from the time that they were supposed to have been seated as Board officials in 1968.

Attempts to keep Black officials out of office in Greene County, underscores the desperation of the white populace in trying to maintain a "mint julep" type of existence that has been the history of that

section of the country.

Most Black officials ran on the independent party ticket of the National Democratic Party of Alabama (NDPA), whose party symbol is an eagle. Due to the fact that many Black residents are unable to read, their knowledge of who to vote for was based on their familiarity with the NDPA's symbol. Attempting to create as much confusion as possible, white officials, under the shrewd guidance of Governor Wallace, created three additional independent parties — all with various eagle-like symbols. The list of underhanded practices ran the whole spectrum.

Many Black workers were forced not to vote under the threat of loss of jobs and eviction off the land. Bribery and reviving dead white voters by utilizing old voting registration lists were also done. White folk even went so far as to go around getting Black voters to sign absentee affidavits empowering them (whites) to vote for the absent Black voters. This was countered by NDPA organizers following the white tricksters and getting people to sign counter-affidavits.

Another underhanded trick that white folk tried, was to split area or precinct votes by misleading Brothers and Sisters as to the real places that they were supposed to vote. In many instances, Black people in the same household were voting miles apart, only to be turned away when they appeared at the wrong voting place.

Despite the many counter-moves by white officials to keep Black people from voting, the intense desire of Greene County Black residents to take over the political machinery could not be denied. Judge Branch described the situation as one in which "there was no other choice, we had to win, or go back into slavery."

Judge Branch, now occupying the most powerful seat in the county, is custodian of all county records, the county purchasing agent, judge of all misdemeanor cases; recorder of all wills, deeds, marriage records; the juvenile officer, chairman of the Greene County Commissioner's Court (which is all Black), recorder of all land transactions, and responsible for bringing business and industry into the Greene County area.

Commenting on his role as Judge, Rev. Branch said, "Historically, the commissioner's role was to build roads. I see the role now as one of building people."

"People around here did not have any idea or image of a Black person in office and said that it couldn't be done when we first set out. Many people thought I came from Brice (a state mental institution) but since have changed their thinking. They know it can be done," Branch explained.

"The reason for our success was that we pulled all of the leadership together, organized around issues, and would not sell out," Branch said. "I was offered \$50,000 to pull out, but I had to think about my other brothers and sisters and our unborn generations."

Continuing Branch remarked that although the decline in population from 1960-70 was very evident, "since the change in office, people are coming back. Our purpose now is to bring our sons and daughters back home."

The 28 year old Gallimore, as a policy, does not wear the sheriff's uniform or carry a gun because of the negative images both have carried.

Sheriff Gallimore also pointed out the different trends in migratory patterns, as he noted that three of his former schoolmates have returned from the North to work in Greene County.

Now all law enforcement agents and agencies have to come through the County Sheriff's office. This includes national Alabama State Troopers as well as the FBI. No one can come into the county without his knowledge or consent.

As sheriff, Gallimore said, "Now we control the elections. We appoint the election boards, and all ballot boxes are in my charge. I can keep them for a lifetime or destroy them in six months. I also appoint all the election workers."

It takes little imagination to see the effects in voting

procedures and equitableness that the change in office has brought about. Gallimore stated that "if the elections were held tomorrow, we'd win by one thousand votes."

With a staff of ten people, Sheriff Gallimore has brought about an increase in jobs, since the previous sheriff had a staff of only three people.

The most frustrating situation for Sheriff Gallimore in Greene County is the job situation. As he brought out a folder that contained 1365 employment applications for the Board of Education, Gallimore commented "although the Board has created at least one hundred new jobs and I've added a few personnel, we at this point, cannot begin to solve our employment problems. Maybe after you've come back in four years, we'll see how we've done."

Despite the reality that to solve many of the basic economic problems will take time and is bound up with the exploitative nature of America as a whole, everyone in Greene County is in agreement that the Black takeover was a psychological victory of great importance.

In an area where beatings, lynchings and torture were only a small penalty for Blacks attempting to vote or do anything else, the reality of Black people now in control of the political machinery allows everyone to rest a little easier.

Sheriff Gallimore noted that Black residents no longer have to suffer mental anguish for a friend or relative who might happen to wind up in jail. The past horrors of lynchings and beatings are now history. Everyone in the county remembers the story about the Brother who was murdered in jail — hacked up with a power saw by his sadistic captors. Today, the meaning of jail for some Black residents is a place to get a good meal.

Cont'd on pg. 19



THE YOUNG SHERIFF GALLIMORE DOES NOT WEAR THE traditional uniform and gun, but is usually found in suit and tie. He does not see any substantial assessment of change at this time, but wants to wait awhile to make an evaluation. (YOBUS Photo)

California and Southern Africa

Cont'd from pg. 3

The report goes on to suggest that the state could take certain measures to divest itself of all holdings in firms operating in Southern Africa and with businesses that provide goods and services to the state and have holding in Southern Africa. However, the state would only make such progressive political and economic moves if it were controlled by a group of people willing to do so. It is obvious that the present government of Ronald Reagan is not about to make such a move.

There is also the problem that the state government is part of a national policy making authority. No administration within the history of the United States has ever made any attempt to politically or economically inflict blows on the "legal" regimes of Southern Africa. This is because the

interests of the United States and the interests of these regimes are the same — to profit materially from the continuous exploitation and rape of African people and resources.

In the same way that the capitalist system is fixed so that Black people are the last hired and first fired the same system operating in Southern Africa insures the same exploitation and domination. The United States is a partner and Big Brother to the white settlers of Southern Africa, a the same way that it supports the white Zionist settlers of Israel.

In conclusion, this report makes it clear that the time has come to serious develop and strengthen our struggle for liberation on three geo-political levels — within the local (including state, county, and city), the national and the international black communities.



THE STATE OF CALIFORNIA, LIKE ALL STATES, PROFIT from the imperialist regime in Mozambique. The brothers and sisters of FRELIMO are working to destroy the Portuguese colonialists. (YOBU Photo).

Fun and Sun and Republicans

YOBU NEWS SERVICE

Miami, Fla. — The dog racing capital of the world is entertaining again. The Democrats were here a few weeks ago but their race was colored by fights and scores of demonstrating biting fleas. Consequently, a lot of them were defeated at the gate and those that dared to step on the track were called crazy.

Now the top running dog of the country is in Miami and all his mutts, Nixon and the Republicans. It appears that they didn't come to run but to enrich their coats with sunshine, lap from the blue Atlantic and to become one of the most lavish dog shows of the century. Private jets litter the airports, yachts are cruising into the marinas. The most rich, the Rockefeller, and the Firestones and the most famous, Charlton Heston and Art Linkletter, jam the most elegant clubs and villas. Even a singing and dancing black Jew is available for parties. Sammy Davis Jr.

Taxi drivers change from Bermuda shorts to black trousers and white shirts. One driver flared up because he wasn't getting enough tips.

Dan Pollock, one of the three Black delegates of 64 delegates from North Carolina, was taking issue with the GOP Rules Committee for defeating a proposed rule that would have set up a challenge procedure for delegation makeup. He was quoted as saying that the minorities aren't represented

here. The minorities aren't represented, just look out on the convention floor, it's a 'prima-facie' case. He ended his statement because a newsmen switched on a tape recorder in front of him. He told the reporter to go away. He didn't and Pollock stormed out. A black alternate from Durham, N. C. stood in Pollock's defense: "This is a family matter. We don't want the public to have anything to do with this."

A motion was made and passed to close the meeting to newsmen. The meeting lasted one half an hour but women delegates left 15 minutes earlier to attend a party.

No one wants to shake the boat. Spiro said he'll run behind if he can run ahead in '76. Rockefeller saw gold over a rainbow and stood behind to protect the track from progressive forces. The Yippy Hippies are only a distance echo heard only by chance.

Black leadership have gone insane doing the Nixon. Floyd McKissick wagged his tail so well that he was left a \$14 million dollar bone at the back door. Charles Hurst, Jr., president of Chicago's Malcolm X College, is going to testify to the Republican Platform Committee.

Well Nixon has been to China and Russia, he sent Pat to Africa and Kissinger to Paris. Now Nixon is in Miami and speculation is that he will be back in the white house and blacks will remain in the out house.

political cook book

In this and each proceeding issue of THE AFRICAN WORLD, we will define words and phrases which will be re-appearing continually in articles of the paper. Words to be defined are essential for a clear understanding of what the articles are about. It is through the understanding of these definitions that we can concoct a recipe for liberation.

Nationalism

The National Black Political Convention is a result of the surge of Black Nationalism in the 1960's. Nationalism is the expression of the commonality of a people, a nation. Having defined themselves as a nation, Black people begin to determine their interests on the basis of what is beneficial to the whole and claim the right of nationhood-self-determination.

The view of Black people as a nation within the United States gave rise to the heightened struggle in the 60's just as it has in colonized nations in Africa. It is nationalism that leads a country out of colonialism. Black people — not whites — begin to govern themselves as can be seen with the growth of the National Black Political Convention, (NBPC) and its assembly and the concept of community control. But there are pitfalls: nationalism can lead to either "real" independence or neo-colonialism, to freedom or a more sophisticated level of oppression. For African people in the United States that means the NBPC and community control can become either instruments of liberation or instruments of oppression.

They can become vehicles for expressing the self-determination of Black folk by white people through our so-called "Black leaders." It has happened in Africa; it can happen to African people in the United States.

Pan-Africanism

As the highest form of nationalism it recognizes the commonality of African people throughout the world; it views the struggles of Black people in the U.S., Canada, the Caribbean, and Africa as being essentially one and the same. It sees all African people as a nation with Africa as its land-base.

Pan-African programs must build the awareness of the commonality of our struggle wherever we may be. But the specifics of Pan-African programs must vary to deal with the differences in conditions in various places. So while a Pan-African program in Guinea, a Pan-African program in Harlem, a Pan-African program in Epps, Alabama operate on the same principle — The unity of struggle of all African people — Their form, and day to day activities will vary widely; life in Guinea, Harlem, and Epps are not the same. The sameness of their struggles is expressed in their goals, decent food, clothing, shelter and self-determination for all African people. African Liberation Day was an expression of this understanding by 55,000 Black people in the U.S., Canada the Caribbean, and Africa.



SAMMIE DAVIS, PICTURED WITH THE NIXON DAUGHTERS, SANG, DANCED, AND GRINNED throughout the GOP Convention.

Tombs Brothers Rap About Prison Movement

On August 18, after the following article was written, brothers Curtis Brown, Nathaniel Ragsdale and Ricardo de Leon, were found not guilty of all charges growing out of the Tombs rebellion of 1970. The jury includes 8 Black and one Chinese.

When people talk about the beginning of the prison movement they usually mention the year 1970 for it was in that year that rebellions erupted in prisons all over New York City and many people began to realize what was happening behind those stone walls.

Since that time there have been other rebellions — Attica, Rahway, Framingham, Baltimore City Jail.

Yet the prison movement wasn't born with a snap of the fingers in 1970 — it had grown over the years because of the interminable waits for trial, the lawyers who pressure prisoners to plead guilty, the brutality of the guards, and the rats and roaches, as well as the growth of the black liberation movement.

Prison administrators and prosecutors have painted the finger at "incorrigibles" and "revolutionaries" for the "trouble" inside prisons. They have asked for maxi-maxi prisons, more riot equipment, new modern weapons — and they have usually gotten it from government officials who are equipping policemen on the outside with the same paraphernalia.

It is with this backdrop that the trial stemming from one of the 1970 rebellions — in the Manhattan Men's House of Detention (The Tombs) — is of more than local interest. The Tombs rebellion is the only one of the five October 1970 rebellions to come to trial. And it's the first major prison rebellion

to be tried. As the judge said quite clearly throughout the trial, "If I make this precedent, what about Attica?"

Although the defendants and their lawyers were prohibited from presenting testimony which talked about jail conditions either before or after October 25, 1970, the case is obviously about more than just those three days on the Tombs' 11th floor.

The following is an interview with the three men — Ricardo De Leon, Nathaniel Ragsdale and Curtis Brown — on trial for the Tombs rebellion (the other four men who were charged are awaiting separate trials, along with one black guard and one white inmate). The verdict is about to be delivered in the case.

Ricardo De Leon's interview was done in the Queens House of Detention where he is being kept as part of the prosecution's attempt to prevent the three from conferring on their case. Curtis Brown and Nathaniel Ragsdale were interviewed in the Tombs.

"I think that the case is a good thing because it shows that the prisoners are tired of what is happening and what is being done to them, not only in jails but what is being done in court."

It also exposes to the public the misconceptions that they have that everything's all right in jail but that because a man is being brought to trial and is being charged with a crime, that he loses all his dignity, that he loses his so-called rights under the constitution, he loses in fact the points where he must function as a human being," said Curtis Brown.

Ricardo De Leon was a member of the Brooklyn branch of the Black Panther Party. He spent many hours working in the Breakfast program and around housing issues. He was hauled in 1969, after being set up with two others by a police

prosecutor in a conspiracy case, closely resembling the Panther 21 case. Though all were cleared of conspiracy charges, they were found guilty on weapons charges and he was sentenced to seven years. He was awaiting his sentencing when the Tombs rebellion happened.

Nathaniel Ragsdale was awaiting trial on Oct. 2, 1970. "I was born black and being born black is a felony," He was charged with manslaughter — someone had pulled a gun on him and he had knifed him in self-defense. He was an addict, and like so many others, had to kick cold turkey in the Tombs.

"One day I saw a pusher friend with \$80,000 on his bed and asked him where it came from. He said those were his profits."

Curtis Brown was also on heroin for a while. "I was arrested in 1946 when I was 17 for grand larceny and sentenced to three years in the Elmira reformatory. The only knowledge I acquired in there was hustling and stealing and that's where I got my first knowledge of narcotics — heroin, cocaine, morphine."

"One day, after seeing a pusher friend who had \$70,000-\$80,000 on his bed, I asked him where did he get his money. He said that is what he got from his 'Profs'," said "Yeah."

"Curtis," he said, "I got some advice for you. If you intend to sell narcotics, don't use them. And if you intend to use, it don't sell it."

"I asked him to give me \$10. I took the \$10 and I went and got a pair of handcuffs from the pawnshop and I went home and took off all my clothes and I handcuffed myself to the radiator and threw the key out the window. And that's how I kicked 5 days, cold turkey. I never shot dope again."

"Drugs are used in this country, the same context as alcohol was used against the Indians, the English used opium on the Chinese. Opium was not indigenous to China. The British cultivated opium in India and imported it into China," said Ricardo De Leon.

Curtis Brown was in the Tombs waiting for a hearing on a writ he had submitted about a previous case. By this time he had become a jailhouse lawyer. He had been pressured to plead guilty by the judge, the DA, his legal aid lawyer and even his co-defendant (who had been pressured by the judge, the DA, and his lawyers).

"I was not guilty of the robbery but the mere fact that I had a prior felony conviction put me up tight. I cried to the judge and I cried to the DA and I cried in that five legal aid lawyer and nobody would believe me. They said, 'Listen, you're in the vicinity, you know this guy, you have to be guilty.' So with all the pressure coming down, and I knowing I'm not ready to defend myself, I pleaded guilty. I've been fighting that case ever since then."

The rebellion was the second one in the Tombs in two months. In August 1970 inmates had also taken over a floor of the prison and issued demands — "The



CURTIS BROWN, RICARDO DE LEON, AND RAGSDALE were on trial recently. (LNS Photo)

demand in August," recalled Curtis, "was to be treated like human beings — that would cover everything. The demand for justice, the demand for ceasing of racism in the courts, the demand for the stoppage of brutality in the prisons, the demand for the respect for inmates' mothers, fathers, sisters and brothers. They're common demands that a human being will request from another human being."

"Now when guards beat people up they take them to the middle of the elevators between the floor instead of beating them in front of other inmates."

"After the August rebellion, they started transferring guys all over the institution to different institutions. The promises they made in regards to the August protest was just something to pacify the public. They took men — like in the Tombs we had three guys to a cell, in some cases four guys to a cell. What they did was transfer men off the floor in the Tombs and took these same men to Old Queens in Long Island City and put them on the floor. They just transferred the problem."

In October, Long Island City was the first prison to blow up. "In October," remembers Brown, "we had the same demands plus some additional ones like demanding that the city administration keep those August demands, to attempt to do something about the conditions that were slowly sneaking back in. You see they made a little change, they made a little effort and the effort was that they started a campaign to kill the roaches and the rats and the fleas and attempted to give clean clothes to the men."

"But after a period of time we were back in the same pitfalls. And it looked like nothing had changed. The city administration, their whole thing was not to change the conditions but to get revenge for bringing the attention of the public to what was happening in jail."

The revenge — a 72 count indictment for each of the seven men indicated for crimes ranging from kidnapping to unlawful imprisonment, reckless endangerment to interference with governmental administration. Each of the seven face life imprisonment.

Yet, after the prison rebellion, which was "serious" enough that seven people are facing life imprisonment for it, "Nothing has really changed," comments Ricardo de Leon. "The only thing they've changed now is that they have better public relations — whitewash. You still have rats and roaches running around. When the guards beat people up they take them to the middle of the elevators between the floor instead of beating them up in front of the other inmates."

But shorter waiting periods to trials, better food, reduced bail, some educational facilities? No. Some inmates provide education for themselves. Nathaniel Ragsdale:

"Me and Curtis and quite a few other brothers got some books from the outside. We had a political education class going up there. It was beautiful — I got a lot of knowledge out of it. They used to teach class twice, sometimes three times a day. Everytime we lock out we go have our class. And I learned more in that period of time than all of the time of me being incarcerated."

"The function of the Legal Aid lawyers is to oil the machine."

"In the Tombs, we had organized a legal forum," remembers Ricardo, "where we had all the legal cats who helped do motions for the rest of us. You know, there is a ruling which is nothing but an excuse to perpetuate the elitism of the legal profession — the Richardson rule — which says that a defendant that has an appointed counsel cannot file by himself. So what we had to do was write up a motion, all the copies, send it to his Legal Aid lawyer so he could put in the motion for him — something the Legal Aid

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THE THREE BROTHERS INTERVIEWED DECIDED TO FIGHT for their rights. (LNS Photo)



While critics of Nixon's administration concern themselves with the continuation of the war in Vietnam, the administration is moving quietly on the domestic front to control the minds and lives of Black children, the future of our Black nation. The Administration's opposition to legislation now pending in both the House and Senate are evidence of its lack of concern for the welfare of our children.

In testimony before the Senate Finance Committee on September 22, 1971, the secretary of HEW outlines the administration's position concerning the delivery of child care services under the HRI child care bill. According to Secretary Richardson "the delivery system the Administration has proposed would utilize a relatively small number of prime sponsors, (state and local government), as the primary vehicle for channeling federal funds to child care programs. States and political jurisdictions of 500 persons or greater would be eligible for recognition as prime sponsors. The prime sponsor of a child development program would have broad responsibility for submitting a plan to HEW for approval, receiving a direct grant from the federal government and reviewing, approving, funding and monitoring individual projects within the area over which it has jurisdiction. The chief executive (governor) in a prime sponsorship area would designate the specific agency to be responsible for program operation and would also appoint a child development council."

Richardson stated further that "since child care will be provided principally in response to the service needs of mothers enrolled in work and training programs, the Administration's resource development planning will be closely coordinated with the department of labor. At the state and local level, day care resource planning and resource creation will occur in close collaboration with manpower agencies and will be based on need estimates related to training activities and priorities."

Another potentially detrimental aspect of the Nixon administration's child care plan is its position on parental involvement. It would only require the prime sponsors to encourage parents to participate in the activities and operation of the program, leaving the decision making to the prime sponsors.

Past and pending Senate and House bills, however, differ from the administration's position and previous bills have been voted by the administration. The child care provisions of HRI (the Welfare Reform Act) would permit both public and private authorization of funds for child care services. Senate bill number 3617, the Comprehensive Head Start and Child Development Act of 1972, would provide fifty percent or more parent participation on the policy making bodies of the administering and operating agencies. These parents will be democratically selected by parents of children receiving services. This bill also calls for a full range of supportive child development services, including educational, nutritional, social, medical, dental and psychological services. It also provides child care services for children aged 0-14, including pre-natal and infant programs, with priority for pre-school and economically disadvantaged children.

The question of prime sponsors is of crucial importance to child care programs. The legislation proposed by the Nixon administration would permit state and local governments to become prime sponsors, another form of home rule and a concession to Southern governors anxious for power in any form. With the state and local governments as prime sponsors, child care programs become a part of the state and local public educational systems and children are locked into the nightmare of public education from age zero.

HEW proposals also allow profit making centers to obtain federal child care funds and it has already been proven that when given the choice of making money or providing quality services to children, these centers choose money.

The previously mentioned Senate bill number 3617 states that both state and private agencies can become prime sponsors, but this is a vague statement of "private" and, historically, those agencies with some power and influence, that is money, have been the ones to receive federal funds for such projects. Only through legislation which allows parent and community groups to be prime sponsors can we begin to have true control of, and quality in, federally sponsored education for our children.

We, as Black parents, teachers and community people, must be aware of the importance of correct education for our survival, growth and liberation. We must begin to work towards the controlling of the education of our children on all levels and at all stages of educational growth, but especially during the early childhood years which are so crucial in the development of our children, the future of our nation.

SPECIAL TO THE AFRICAN WORLD

by Vaughn Taplin (S. Ali)
BUFFALO, N. Y. — Black residents of Buffalo's East Side are currently engaged in a bitter battle with the Buffalo Board of Education to control schools in their own community. Similar struggles are being waged in countless other Black communities in the U. S. Like most colonial administered educational systems, the Buffalo Board of Education is dominated by corrupt politicians, Zionists, and white supremacists.

The education that black children are receiving in Buffalo is of a second-rate, inferior quality, and certainly is something to be concerned with. On standard achievement tests, Buffalo school children have scored lower than any of their counterparts in New York, and rank below the national median. Black and Puerto Ricans comprise 50 percent of the school population (42 and 8 percent respectively) and account for 95 percent of the suspensions many of them questionable.

BUILD ORGANIZATION
BUILD (Build, Unity, Independence, Liberty and Dignity) Organization a confederation of 261 black delegate groups, has issued an ultimatum to the Board of Education warning them that Woodlawn Junior High (which has an all-black student body, lily white administration, and 85 percent white faculty) will not open in September unless the Black community controls it. Woodlawn was built in 1964 and on outside appears to be a fine modern complex, but on the inside, the school is smoldering with problems that are common to all black inner-city core schools. Perhaps a little background on Buffalo's school situation is necessary before exploring BUILD's proposal for community autonomy.

HEX K PLAN
In April of this year, N. Y. State Education Commissioner, Edward M. Quigley, issued an order for Buffalo to desegregate and integrate its schools, via the Hex Plan. The Hex Plan ordered Buffalo to be divided into five zones with black and minority enrollment not to exceed 35 percent. Mandatory cross-bussing was included in the plan too. White parents objected to the plan, some even vowing to go to jail or die before they would send their kids to ghetto schools. To the dismay of black integrationists leaders, the Black community was cool towards the plan also, obviously more matured and hip to the deceitfulness and subterfuge of integration when it doesn't benefit the black community. The Board of Education rejected the Hex Plan 4 to 3. Subsequently, Rev. Milton Williams, former Buffalo NAACP head; Elliott councilmen, George K. Arthur and others, filed a suit against the board contending that they were perpetrating defacto segregation.

At previously all-black East High School, the board of Education in a rare case of reverse token integration, has ordered 60 white students who reside in the East District, to attend East High School. The prospective white students have been assured of ample police protection and security, and special transportation in case they are threatened. And extensive curriculum in European Studies e. g. Polish, yiddish, Russian, etc. has been added to the East High School curriculum.

um. Blacks students-most whom are bused-have complained that they haven't received similar treatment while attending schools in hostile white neighborhoods.

BUILD ACADEMY
BUILD's efforts to control Woodlawn, has received support from all segments of the black community, as exemplified by the large turnout of blacks at the school board meeting in which BUILD presented its case, as contrasted to the sparse turnout of blacks at the hearing on the Heck integrationists schemes. BUILD has successfully operated a K-6 school, BUILD Academy, and has proposed to implement similar programs at Woodlawn, especially since sixth grade graduates of BUILD Academy are slated to attend Woodlawn. Those at the academy are scoring well above the national norm in reading and mathematics tests. Dr. Roderick Charles, a physician, testified to the board that BUILD Academy pupils "show no anxiety and depression" as compared to youngsters at other Buffalo schools.

The Black Community, no longer brainwashed by the segregation v. integration v.

separation argument, is confident that BUILD Academy's can exist in all East Side schools. Furthermore, the 25 universities of Islam, and Independent Black Educational Institutions e. g. the Uhuru Sasa Shule, Nairobi School, Chad School, Marcus Garvey School to name a few; and successful de-centralized programs in the black communities of New York, Newark, Los Angeles, Washington, D. C., Indianapolis, etc., have proven that black controlled administered schools with a positive environment, can have more positive and concrete results than assimilation and cultural genocide.

In a move to stifle BUILD's proposals, School Superintendent Dr. Joseph March, and board member Charles Blaine, have used the alibi that the lawsuit over defacto segregation may legally prevent BUILD from operating Woodlawn and influencing other schools on the East Side.

Legality or no legality, its quite obvious that the black community deserve 100 percent support in their efforts to manipulate the education that their youth are receiving the future of the Black Community and Nation.

D.C. Workers Back Federal City College

YOBU NEWS SERVICE

Washington, D. C. — Black government workers met at the U. S. Department of Agriculture in Washington, D. C. on Monday, Aug. 14, 1972. These workers, members of the Agricultural Task Force Against Racial Discrimination (ATFARD) along with supportive members of the community held a press conference and demonstration in support of the Federal City College.

Lesotho Requests Black Aid

NEW YORK, N. Y. — It has been learned that an African diplomat said that his nation wanted Black American technicians to help replace "British Expatriate" technicians who were being phased out. The United Nations' representative from Lesotho, Mr. Mooki Moiso, further stated that already the country has phased out some of the British technicians and he's replaced them with Nigerians. He also commented that the country is in dire need of physicians and he hoped to work out a program with a black American medical college whereby graduates would spend a year or two in Lesotho to run the government hospitals.

Lesotho is a small pseudo-independent Black nation which is about the size of the state of Maryland. It is completely surrounded by the country of Azania (South Africa) and is heavily influenced by the South African government. Many naysayers say that the only way this small country will ever experience independence from this Apartheid country is by the Black majority within Azania assuming complete and total control over the land and the government.

Federal City College is one of the land-grant colleges under the Smith-Lever Act of 1914. This act authorized the United States Department of Agriculture to fund colleges for the study of Agriculture and Home Economics. Historically, the Federal Government has given more financial aid to the white colleges under this grant than to the Black ones. According to ATFARD, "In 1964, according to USDA's figures, per capita Federal aid to Black land-grant colleges was only \$24.00! Aid to their white counterparts was \$244.00! In 1971, USDA allocated \$120,000 for research to be divided among the Black land-grant colleges; while the white land-grant received almost \$29 million."

The Department of Agriculture is calling for the predominantly Black, Federal City College, to return over \$250,000 of supposedly misapplied federal grant money. If this money is not returned, the government has threatened to cut off \$672,000 of promised funds needed for continuation of the college's various community programs. The task force, chaired by Jerry Battle, says they deplore the fact "that the U. S. Department of Agriculture is now investigating Federal City College." They further stated they will "no longer tolerate the double standards imposed by the Department on predominantly Black schools and distribution of funds when benefits are for a predominantly Black population." Many Black workers attend Federal City College and they do not want to see it closed. Investigations are being conducted to legitimize the closing of this Black school.

This show of support and question of government actions on the part of Black employees shows Black federal employees

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Method in Media Madness

Black Movies Abound

YOBU NEWS SERVICE

If it is true that one picture is worth a thousand words, then it is time we took note of the "words" afloat in the Black community. Within the past year, the Black community has been flooded with pictures-moving pictures. It would be difficult to find anyone whose eye has not been caught by the flow of Black films. Originally it was the hope that a media as powerful and effective as moving film would be used to raise the consciousness of Blacks, to educate and to inform. However, the parade of Black cops and Black robbers, indicate that Hollywood has no intention of providing a service to Blacks. The most one can expect is a portrayal of Black people in white roles. The stupidity of the situation is easily seen. Malcolm tells us that of all our studies, history is best suited to reward our research.

wave of Black films are produced. The result was stated in the report: "By giving the natives something to interest them and to talk about, these films helped to keep down riotous talk and to prevent an outbreak of Black workers." The report also stated that in South Africa, despite oppressive conditions, films are instrumental in "promoting racial understanding" and in "showing how the happiest conditions could exist between Black and white races."

The western colonial powers were well aware of the situation they were facing. "The African is waking up, clamouring for education," the study acknowledged. Thus in order to preserve colonial interest the Africans were said to be "in dire need of all the help and guidance we (whites) can give him." With typical European

what was "best" was to be determined solely by whites.

The study advised "in detectable scenes, it would be undesirable from every point of view to show anything original or clever in the way of theft."

One film, Labour Conditions at Geita Mines was made specifically for showing the good working conditions for Blacks under "an enlightened employer in a modern labor camp." It takes no great imagination to see the relations between the above statement and the portrayal of Blacks in American films. The wealthy, well fed Black in the movies shown here reinforces the lie that America is the land of opportunity, full of enlightened employers "who reward workers well. The reality that most Blacks are starving, ill clothed, and poorly sheltered is blurred by the glamour of the silver

Experiment was that film was indeed a viable propaganda and profit making venture. "A half-starved peasantry is too tired to come willingly out of its huts to learn its letters," the report proclaimed, "but it will come out to watch a film."

A few years ago, Black folk were demanding more Black faces on television and movie screens, and, in roles other than maids and porters.

Well, we've got them. But, the overall quality of the films suggests that we were better off without them.

With few exceptions, the movies have all been a series of Black-white racial clichés with an overemphasis on sex and violence.

Shaft, one of the grandfathers of the super-bad, super-Black flicks, was an empty panorama showing, at best, the latest styles in leather coats. The

our history.

The picture opens during the days of slavery. An African prince with his beautiful bride travels to Europe to appeal to influential whites to stop the slave trade. He visits Count Dracula. However, Dracula, lusting after the African princess, puts the curse of Dracula on her husband.

The picture then rapidly deteriorates into a tiring succession of frantic neck biting, blood-dripping teeth, and flashing of the cross (to ward off the blacula).

In the midst of this fantasizing, the film attempts, unsuccessfully, to portray a sensitive relationship between Blacula and a woman who resembles his wife of 160 years ago. In spite of his "peculiar nature," she loves him and joins him in his flight from the police. She is shot by a policeman and Blacula bites her as order to save her life. After she is killed (you know, by a stake in the heart), Blacula kills himself by walking out into the sunlight.

Now, really. Can Black folk continue to pay to see such trash? Must we put up with empty plots which not only exploit us but insults our intelligence for the "lift" of seeing a Black face at the movie?

If we are to continue to support Black films, we must demand more substance from the producers. Historically, white folk have made money off Black folk and given nothing in return. Movies like Blacula offer nothing to Black folk. It gives us no perspective for solving our conditions. Moreover, it does not even correctly portray our conditions with all Black actors wearing the latest fashions and living in bad cribs.

Worse yet, the entertainment value is not even high enough to allow us to momentarily escape those conditions.

In reflection, however, Blacula has one redeeming point. It aptly points out the fallacy of appealing to white folk for our salvation.

One falsehood spoils a thousand truths. — African Proverb.

Guyana Hosts Non-aligned Conference

Georgetown — Foreign ministers representing the non-aligned nations of South America, Africa and Asia convened here recently.

The conference which lasted for four days, called upon the industrially developed nations to provide assistance to nations without intersecting their own big power conflicts.

Admitted to the conference were the representatives of the Provisional Revolutionary Government of South Vietnam and the Royal Cambodian Government of Prince Norodom Sihanouk, who called for the immediate withdrawal of all U. S. forces from Indochina.

Attempts to block the admittance of the representatives of Cambodia and South Vietnam were made by India, Indonesia, and Malaysia but were soundly defeated on the floor.



ABOVE IS A "NON-EUROPEAN ONLY" BAR IN JOHANNESBURG, South Africa, which like the movies developed by white racists in Southern Africa is used to try to keep the masses from awakening to the realization of their situation.

History may reveal something about movies. In 1936, the Institute (sic) Colonial International of Belgium heard the results of a government study on films shown to brothers in Africa. The project was called the "Bantu Film Experiment." Its purpose was to discover how to reach the majority of the "natives" with messages that would aid in keeping the brothers working in white interest.

The use of films proved very effective. During a white miners strike in January, 1922, 200,000 Black workers were kept idle in their compounds. Mission workers had been showing films and, during the strike, speeded up the showing of films to three times a week. The situation is reminiscent of the rapidity with which the new

arrogance, the project members wrote, "with backward peoples unable to distinguish between truth and falsehood, it is surely our wisdom, if not our duty to prevent as far as possible the dissemination of wrong ideas."

The whites were explicit in their proposed objectives in the use of films. The most important goals being:

1. To help the adult African to understand and adapt himself to the new conditions which are invading and threatening to overwhelm him, and,
 2. To conserve what is best in African tradition and culture by representing these in their proper setting as stages in racial development.
- The questions of "guidance," of "right and wrong" of what was "proper," of how to "adapt," of

white racists in Southern Africa is used to try to keep the masses from awakening to the realization of their situation.

Finally, the white exploiters were not content to simply propagandize. Present even in this operation was the primary motive of western Europe and the United States — to make money. Appendix F of the Bantu Film Experiment is devoted to the "box office point of view." That is profits. It remarks how films advertise the western way of life and promotes business. The 1936-37 study would appear to hold true today. Recall after the movie Shaft that there was an emergence of everything from Shaft coats to Shaft haircuts. Business prospered. In America the film Shaft grossed \$17 million and saved Warner Brothers Studios from bankruptcy.

The conclusion whites came to as a result of the Bantu Film

movie, buoyed by the hit songs of Isaac Hayes, made millions off Black audiences eager for a Black winner.

Movies like Honkey, and Ghetto Freaks, and others with similar nonsensical titles frankly exploit the mythical sexuality of the Black man and the controversy surrounding Black and white sexual relationships.

But, the latest Black film seems to have deviated from this pattern and discovered a new drawing card — substituting horror for sex. Black folk have finally achieved the ultimate symbol of equality — we have acquired our own Black horror figure — Blacula.

Like most white horror films, Blacula is more humorous than frightening. But, the sickness of the film is its perverted use of

Tombs Seven Inmates Become Political

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lawyer should have done on his own. This is how you are blocked.

Some inmates like Curtis Brown become jailhouse lawyers — "something the court disdains and the District Attorney hates because as he puts them in, we put them out."

"You know," Curtis said, "I took my case because my two co-defendants requested me to take my case because with the prosecution defending the District Attorney's office, the court defending the court itself, the correction officers defending the Correction Department, we had no one to defend the inmates against the charges."

The system or the "machine" as Ricardo De Leon describes it, includes not only the judge and the DA but the Legal Aid Society who is given to indigent inmates to defend them.

"The type of advice the Legal Aid Society provides is usually bad," says De Leon. "The only thing they know — I've got this nice plea for you."

"Legal Aid's function is one of silencing the machine. The court calendars are so crowded they have a big backload of cases. So the more cases they dispose of, the more cases they are able to throw into the hole" — with cops busting people in the street. They go in one end and come out the other end upstairs. When they finally come out again there hasn't been any change — they're going back to the same conditions, the same situation, the same drug environment.

The warden owns the nearest motel where people pay \$20 dollars a night when they come to visit inmates.

"In the South," says Ricardo, "you have all those military bases. The whole economics of those towns goes around those military bases. Up here in the North, the prisons serve the same function. Not only does the prison itself provide employment to the large majority of the population but all the things they buy in the immediate vicinity provide commerce for the businessmen in the area. At Clinton Prison, the Warden, Laville has business interests all over. He owns a motel where the people who go up there to visit have to spend \$20 a night to stay. The areas around the prisons are not economically advanced and if they would take out the prisons, the whole economy of the area would collapse."

The huge prisons in New York State, for example, act as factories producing goods — from flags to office furniture to clothing — to be used in all parts of the state's bureaucracy. The Department of Correction publishes a catalogue (which looks like a Sears catalogue) describing the goods available.

"Clinton Prison," goes on De Leon, "has the only profitable cotton mill in the North — they process cotton from bales to finished goods. They pay people \$20 a day — all that is slave labor. They bust cats off the back in Bedford Stuyvesant — mostly blacks — and here you go into the cotton mill."

Most of what the three talked about they wanted to get into in the trial but were stopped by the judge who would only allow

testimony on conditions if it was warranted into by a prosecution witness. "We were going to put the state on trial," commented Brown. "They wanted to be sure that it was the state that was trying us."

But prisons being prisons, a victory in a prison rebellion case doesn't mean victory parties for freed defendants with friends and relatives. It means that they escaped getting life imprisonment.

"By nature prison is a violent institution — the mere fact of confining people is violence itself," observes Ricardo De Leon. "The guards are people from working class backgrounds but what happens is that they internalize the whole thing of the power structure, in assuming an authoritative role and having people under them — this enhances their ego. They're able to do their thing because the whole structure backs them up all the way up the line to Rockefeller and the Pentagon. When Attica happened they were able at that moment to give vent in things that were in their day dreams — to have a duckshoot among a bunch of niggers."

"What happens is that it creates a group of people with a vested interest in the society itself. Because everyone of these guards, their families and their relatives are upholders of the system — even though it doesn't operate in their interest."

"Even though the economy and technology have advanced to a stage where it could be done, they don't want to provide an adequate standard of living on the basis of taxing the rich, automating the factories and guaranteeing people a decent living. They don't want to do this because some rich businessmen are going to lose 'some money in the process. There'll have to be a whole realignment of power to do this."

The court, the DA, the Corrections Department, have done everything possible to make this case disappear. They offered the defendants pleas and when they insisted in going ahead with the trial, hid the pretrial hearings away in a hidden courtroom. The DA has threatened to indict any inmate who testified for them on as many charges or more than the seven were originally charged with. The New York Times, the television stations have hardly given it any coverage on the grounds that it's not a political trial (while giving pages of space and hours of TV time to the legal cases of Clifford and Edith Irving — which hardly brought earthshaking issues of the day to the fore).

"The Tombs, Attica, Rahway, Jackson State they are all the same thing."

"The Tombs, Attica, Rahway, Jackson State, — they're all the same thing," comments Curtis. "The only slight difference is that these people were so-called free, these people didn't commit crimes against so-called society. But when you come to look at it at its highest point, these people died like the people in Attica died, so it didn't make any difference."

"It's something going wrong with this country. The people who are supposed to benefit out of the government are not benefiting. The government itself is committing crimes

against the world which the people themselves don't appreciate. They're a living drug to be brought into this country so that wealthy people become wealthier and poor people are becoming addicts. They're destroying our youth in Vietnam, they're destroying our youth in the streets. And because of these things there is a confrontation at the present time between the people and the so-called government. And if there isn't a change in this country, then we have to have more prisons, more prison riots or rebellions, more prison protests, Attica where more inmates and officers die."

"You know, I've found myself and I think each one of us on this trial has actually found ourselves. We have become better men, better people. We know we have a duty to help the people now, instead of hurting the people. We know who our enemies are, this makes us better men."

Sleep is the cousin of death. —African Proverb.



NATHANIEL RAGDALE, ONE OF THE TOMBS 7, RAPS about prisoners. (LNS Photo)

Looking at books...

Eduardo Mondlane

reviewed by Malik Chaka

EDUARDO MONDLANE: PANAF GREAT LIVES SERIES

Reviewed by Malik Chaka, African Affairs Correspondent, Third World Media News

The publication of Eduardo Mondlane as the first work in the PANAF Great Lives Series is an important step forward for the Pan African and world revolutionary movements, because it seeks to provide "a critical assessment of the life and work of revolutionaries who have made a significant contribution to the continuing process of world revolution, and in particular to the African Revolution."

This task is arduous, because with the mounting of the Pan African Liberation struggle on the continent and throughout the world, the bourgeoisie attempts to counter the thrust of the struggling African masses with bourgeois studies and books which seek to interpret the present and past of a people in order to control their future.

In the United States, this struggle has seen a diabolic flood of historical and sociological studies of the African experience in the Americas by opportunist European and African scholars in the race to make the fast dollar and echo the thoughts of the bourgeoisie, both big i. e. European and National i. e. African.

The European scholars and intellectuals are epitomized by Theodore Draper, the historian and William Styron, the novelist. Draper is the author of two major books on communism and The Rediscovery of Black Nationalism, a derogatory attack on the dominant nationalist tradition and leaders in the history of Africans in America.

His intellectual counterpart is Styron, the novelist, who paints the heroic figure of Nat Turner, an African warrior prophet in the freudian colors of an impotent homosexual.

The African opportunist, our national bourgeoisie, is reflected in the political writings of Baynard Rustin and his unprincipled support for Moïse Dayan and the Israeli fascists. It becomes further evident in his attacks on Malcolm X in collaboration with Tom Kahn and his betrayal of the progressive African struggle being waged for community control of schools in New York City.

Rustin has more younger more militant counterparts who in their fervent desire to blackenize the world, fail to analyze the world from a materialistic and dialectical position, and fall prey to mysticism. PANAF has been in the forefront of the battle against the ruling ideas of the bourgeoisie where capitalism and colonialism exist. It came into being after the coup in Ghana which deposed the late Osagyefo Kwame Nkrumah as a means of keeping the vitally necessary writings of Nkrumah before the masses. It replaced the bourgeois publisher Heinemann, who was pressured into keeping Nkrumah's publications out of circulation because he had lucrative text book contracts with Ghana, which were now decided by the reactionary military clique ruling the country.

The typical bourgeoisie response of putting money before peoples stimulated the formation of PANAF Publishers. The launching of the Great Lives Series is a continuation of their revolutionary work, because

they realized that "ideas become a material force when they seize the minds of the masses."

This series also differs, because "each book in the series is written by an author who is actively engaged in the revolutionary struggle, and who writes from an expert, often first hand knowledge of his subject." This is significant and clearly illustrates the inability of Styron to write a novel on Nat Turner or Draper a study of Black Nationalism.

Eduardo Mondlane like Nkrumah's Class Struggle in Africa can serve as a model for political analysts and propagandists, because it is concise easily understood by the masses and scientific. It examines Mondlane, not as an individual apart from the masses and the processes of history, but as an integral part of the society from which he came.

The book is divided into two sections. The first section of one hundred and twenty pages examines the life of Mondlane and its relationship to the social forces shaking Mozambique and the world in the twentieth century.

It is divided into eighteen short chapters which lend themselves to serialization in newspapers and magazines and deals with different aspects of his life and the Mozambique Revolution led by Frelimo.

These sections scientifically analyze Mondlane's life and provides both information and needed analysis for the emerging Pan African Liberation Movement in the Americas.

Certain sections have particular relevance to the struggle

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Malcolm X Liberation Univ. Begins 4th Year

Continues Serious Struggle

On October 2, 1972 Malcolm X Liberation University will enter into its fourth year of existence as an independent ideological and technical institute for the education of African people.

The establishment of Malcolm X Liberation University was the result of the struggle by black people to change white institutions to meet the needs of black self determination. Out of this struggle came the realization that the white oppressor would not and could not provide the Black oppressed with the skills and knowledge necessary for obtaining freedom from European oppression. Malcolm X Liberation University was established to provide Black people with the necessary skills and ideology for Black independence.

The University opened its doors on a full time basis October 25, 1969, in Durham, North Carolina. It has been located in Greensboro, North Carolina since August, 1970.

Pan Africanism and Scientific Socialism are the ideological basis of the University and the technical training given is geared to meet some of the fundamental needs of African Nation building.

The Agricultural Department presently has a twelve month program. The objectives of the program are threefold: 1) To provide brothers and sisters with the technical skills involved in the science of food production. 2) To train them to teach the practical as well as academic aspects of food production. 3) To provide food for the university family.

The course is divided into four major areas: 1) Soil Science 2) Field Crops (fundamentals of plant science) 3) Poultry 4) Dairy and Livestock. Upon completing the course a student is expected to be able to take soil analysis for determining the productivity of the soil, and know ways to enhance the productivity of poor soil.

They will be capable of raising a variety of food-stuffs, from table vegetables to cash crops. They will also know how to raise poultry, and dairy and beef products.

The Bio-Medicine skill area is a three-year program. Lec-

tures, extensive reports, laboratory work, and practical experience on members of the Malcolm X Liberation University Family are used to learn the various areas of study. They include: 1) Anatomy and Physiology; 2) Bio-chemistry and Nutrition; 3) Diagnostic techniques; 4) Pathology; 5) Microbiology and Parasitology; 6) Prenatal and postpartum care; 7) Emergency treatment; 8) Pharmacology.

Besides giving medical assistance to all the members of the Malcolm X Liberation University Family, students get practical experience working in clinics and hospitals during the summer. At the end of three years the student will be able to give medical treatment in field situations where all the equipment and facilities needed may not be available.

Communication Technology

The Communications Department of Malcolm X Liberation University prepares students both technically and ideologically to meet some of the immediate needs of African nation building in the field of communications. Complete and accurate dissemination of information to black people is stressed.

Emphasis is placed on understanding the forces and workings of propaganda along with technical expertise. This is done through studying communications theory and learning techniques in printing, photography, cinematography, graphic design, and radio production which will equip students for work in various types of information media. They will also learn to effectively use, repair and modify the equipment available and be able to teach others the techniques involved in the production of printed, audio and visual material from idea to finished product. The entire program covers a period of two and a half years.

All students graduating from Malcolm X Liberation University will have a firm sense of responsibility to all African people. And they will be equipped with skills that continue to play an ever increasing role in the struggle for the liberation of all African people. Engineering: Construction

The three main components



UNLIKE MANY SIMILAR EFFORTS DURING THE LAST FEW YEARS, MXLU SURVIVES AND GROWS STRONGER EACH YEAR ON VERY LITTLE FUNDS. (YOBU Photo).

parts of Construction Engineering are: a) Construction Materials, b) Methods and Techniques, c) Construction Analysis and Design. If one has a working knowledge (combining theory with practice) of the three general areas, one should be able to construct projects, from building furniture to houses, schools and small factories. Topics included in this two year program are: 1) The engineering process, 2) Hand and power tools, 3) Building Materials, 4) Construction Design, 5) Surveying, 6) Drafting, 7) Map Work, and 8) Soil mechanics.

The Electrical Engineering area is a two to two and a half year program. It is designed to give fundamental theoretical and practical aspects of electricity and electronics. Specific electrical and electronics principles and practices in which students are given a working frame-work are the production, transmission, distribution and control of electrical power for residences and light industry, the building, operation, maintenance and

control of radio communication systems and the electrolytic refining of metals, dielectric and induction heating and electronic motor control for machine and other industrial operations. Students are also taught to teach the skills they have learned.

The Mechanical Engineering program is a two and a half to three year course. The first year students will study automobile fundamentals and welding fundamentals. The succeeding years will be spent in metal work, advanced metal work, refrigeration systems, chemical and physical metallurgy and machine design and manufacturing methods. The students

will learn these subjects by studying the theory and by spending a lot of time practicing the theory.

Graduates will be capable of setting up and maintaining operations under conditions that may dictate maximum production with a minimum of equipment.

Work projects of the skill areas are designed to develop a commitment to the hard work ahead in the struggle for the liberation and unification of Africa and for the survival of our people throughout the world.

For information write or call Malcolm X Liberation University, P. O. Box 21045, Greensboro, North Carolina 27420, (919) 275-0930.

All-African Student Union is Formed

YOBU NEWS SERVICE
KUMASI, Ghana - African Students from across the continent, attended the first All African Student Union committed to the total liberation of Africa and African Peoples everywhere.

A communique issued at the end of the week-long conference called upon the Organization of African Unity to put together an African Military High Command and proceed to free African countries still under the yoke of White colonialism.

The communique continued to urge all those African nations bordering colonial territories to use their armed forces directly to help Freedom fighters and hasten the pace for Liberation.

The conference also recommended the adoption of the philosophy of Pan-Africanism which essentially serves the material, intellectual and spiritual interests of Africa and not in anyway serves the interests of Western or Eastern powers.

The week long conference was held at the University of Science and Technology and the delegates called for a vigorous cultural revolution, in which everybody will be compelled to have only African Names. Streets, public places and institutions will be named after things and people of African origin.

Also the communique called for a commitment to liberate

African Educational system, from the shackles of bankrupt intellectual imperialism and gear it towards the needs and aspirations of our continent.

In a practical gesture to assist the Freedom fighters in their struggle for liberation the students have vowed to set up a Student Volunteer Force to participate directly in the liberation struggles.

On the question of our Struggle in the United States against racism, exploitation and political suppression the African Students have declared, "We fully recognize the Black People of America - as our own. We salute the Black people."

On the question of our Struggle in the United States against racism, exploitation and political suppression the African Students have declared, "We fully recognize the Black People of the Americas - as our kith and kin and regard any attacks on their dignity as attacks on our own. We salute the Black People in the United States in their heroic fight, against racism and pledge our solidarity with them in their struggle."

Worried about spies and saboteurs hiding under the guise of interpreters, the student conference called on the OAU to set up schools to train interpreters and translators for the continent.



ONE OF THE SKILLS TAUGHT AT THE SCHOOL IS POULTRY RAISING. THE AGRICULTURAL department provides a large portion of the school's food needs. (YOBU Photo)

Greene County, Ala.

Cont'd from pg. 12

To most Black people in the area, the Courthouse represented a place that mean prison for a husband, father, son, etc., or a place that countless tickets were paid and white folk justified the theft of Black owned land. Now, county meetings are held every Sunday in the courthouse and with the presence of Black employees, Black people in Greene County rightly speak of "our courthouse."

Another important aspect that resulted in the Black takeover of county seats is the added protection of land. Land in this rural agricultural area is an important part of Black people's struggle to survive. The movement toward cooperative farming is very evident, and represents the recognition of the contradictions apparent in individual farming and an inability to compete with large white land holders individually.

But, without the retainment and acquisition of land, any cooperative movement is nullified.

There is a long history of deceit, trickery and theft by whites of Black owned land that was facilitated by the inability of many Blacks to read or write. Sheriff Gallimore stated that the land he presently lives on is 40 acres of what used to be 600 acres owned by his parents — stolen by white folks.

Judge Branch pointed out that there is tremendous resentment on the part of white residents since he now has control of all county records. His position now allows him to be pivotal in any land transactions. The numerous incidents of whites tricking Blacks into signing mortgages, foreclosing on land that was used as collateral for the purchase of a television set, or flour and meat and persuading Blacks to sign a paper that was in fact a misrepresented deed, are no more.

Foreclosure and secret public sales are all known to Judge Branch. Any discrepancies in land transactions can either be corrected by him or caught in time to give advice or signals to those involved.

The elections in Greene County have sent shock waves throughout the state of Alabama. For Black people, Greene County represents a model to be copied. For whites, it represents a thrust that must be stopped.

There are ten other counties in the Black belt of Alabama that have the potential to gain control of the political machinery. Of the six Black sheriffs in the United States, four are in the Alabama counties of Lowndes, Bullock, Macon and Greene.

Sheriff Gallimore sees the white strategy to counteract establishment of Black control in areas where they constitute a sizable majority, as using large sums of money, increased organizational work and deception. "White folk will come in with large sums of money and be nice to us until the elections are over," he said.

Continual hard work and vigilance are the most effective ways to counteract the white strategy. As a warning, Sheriff Gallimore pointed out that in the recent city elections of Eutaw where Blacks constitute a majority, the elections were lost. "We did not do our work and white folks did," he explained.

"In the 1970 elections, we had one organizer assigned to every twenty people and won easily. Even if we turn out a 40 percent Black vote, we would win, because with all the work put out by whites, they can only turn out 60 percent of their vote."



RECORDS IN COUNTY COURTHOUSE CLEARLY SHOW that the psychologically sick white folks kept separate records of whites and "colored," mainly to facilitate the exploitation of Black people.

With an increased effort, we can easily turn out 70 percent."

Judge Branch sums up white strategy as simply the age old tactic of "divide and conquer" coupled with gerrymandering attempts. By redistricting lines, they hope to break up the collective power of the Black belt.

Another significant tactic pointed out is the increased floating of drugs into the Black community. "White folk have long recognized the self-destructive potential of drugs and are using it against us," he said.

Judge Branch made a point of emphasizing the limitations of their electoral victory. Understanding the inability to presently change the devastating economic conditions that crush his constituency, he pointed out that their victory was most significant in its psychological impact.

When asked "What do you see happening in the next four years?" he stated, "In Greene County, people have already seen the value of Black people in office and will continue to put

Black people in office."

Although behind other parts of the country in rhetoric, Greene County, Ala. appears far ahead in practice. The battle to seize political machinery in areas where Black people constitute a clear majority represents a form of community control, a commonly talked about goal.

The problems resulting from community control within the context of a society that is totally racist and profit-oriented will serve to heighten contradictions that will propel us toward a clearer understanding of what it will take to liberate the whole of African people, wherever we may be.

Agriculture Workers

are not merely interested in improving their individual working conditions but also in policies that come out of the various government agencies that affect the lives of Black people.

Book Review

Cont'd from pg. 17

In America and are always presented with reference to the world revolutionary movement. The sections on "The Role of Women in the Mozambique Revolution," "Class Struggle in the Mozambique Revolution" and "Poetry in the Mozambique Revolution" are of particular importance.

The section on the role of the women in particular important, because certain sections of the Pan African Liberation Movement believe "In order to be feminine a woman must be submissive." This reactionary view is in contradiction to the revolutionary experiences of people around the world and impedes the struggle. Josina Abiathar Muthemba, a Frelimo militant, says "Before the struggle, even in our society women had an inferior position. Today in Frelimo, the Mozambican woman has a voice and important role to play. She has the same rights as any militant, because she is Mozambican, because in our party there is no discrimination based on sex."

country.

This section is particularly important to the struggle being waged in America, because of the impact of cultural spokesmen and artist on the consciousness of our people.

It is unfortunate that Africans in America are unfamiliar with the poetry of Machel, President and military commander of Frelimo, Neto of MPLA, and Bebe and Dos Santos of Frelimo. A volume similar to Drum and Spear Press' Poets of Liberation Series on the Palestinian poets is needed to fill this gap.

The second part of the book contains two essays by Mondlane and an address by his wife to an International Women's Conference in Finland.

The essays by Mondlane are The Development of Nationalism in Mozambique and The Crystallization of A Struggle for Freedom. They show the careful academician trained at the West's best universities turning his knowledge and skills on the oppressor. They provide additional historical and economic data on Mozambique and it does much to deepen the meaning of the first section of the book.

The address of Mondlane's widow, Janet, to the World Congress of Women, demonstrates her skill at presenting the case of the Mozambican people to the people of Western Europe and the United States. This is a job she does as extremely well as a fund raiser for Frelimo and director of the Mozambique Institute in Dar es Salaam, an educational institution for Mozambique students.

Eduardo Mondlane should be read by all those seeking to deepen their understanding of the armed phase of the Pan African Liberation Struggle now being waged in Southern Africa. It illustrates why one fourth of the territory and one million Mozambicans are beginning to build a new life in the liberated zones.

The acquisition of the book in America may be difficult, because PANAF's distributor in America is International Publishers, the publishing house of the Pro-Soviet Union American Communist Party and the anonymous author of Eduardo Mondlane, a friend of the author of this review, is called a Marxist by the Pro-Soviet publishers.

I say with old Africans, wazee, "The truth is the light, let it shine." If the European left fails to publish this book, the Pan African publishers must rise to the occasion.

The section entitled "Class Struggle in the Mozambique National Movement" is important, because many people active in the Pan African Liberation struggle reject a class analysis of Africa or America. This leads to constant calls for unity without ever saying who, i.e., what classes, strata, national groups are to be linked under whose direction, i.e., class strata, etc.

The author shows the futility of classless analysis by his illustration of how reactionary sections of the petty bourgeoisie raise their heads after Mondlane's brutal assassination on the third of February 1969 by a bomb sent disguised as a package by the PIDE, Portuguese secret police, in Lourenco Marques, and by the defection of Kavandame, a former Central Committee member to the Portuguese.

In this respect, the successful Great Proletariat Cultural Revolution led by Mao Tse Tung must be seen as the continuation of the class struggle years after state power had been seized.

"Poetry in the Mozambique Revolution," analyses the uses of art in the struggle and relates it to the social fabric from which it emerges. Poetry in Mozambique is traced from the pre-war to war periods and the changes are illuminated as reflecting changes in the socio-economic conditions of the

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Bro. Odinga Jailed In Augusta, Ga.

Brother Oliver Pope, known to most as Odinga was recently sentenced to one year in jail. Odinga was a close associate of the seven brothers, including YOB members, who were recently jailed in South Carolina.

AUGUSTA, GA. — The long arms of the law have once again entangled themselves in the life of another innocent Black man. Brother Oliver Pope has been charged with inciting to riot and misuse of the state flag as a result of a riot he is allegedly to have started.

As Brother Pope and others spoke at the recent community rally, the crowd was reported to have gotten "out of hand" and a "riot" resulted.

White Detective Sergeant R. W. Gerald testified at Brother Pope's trial that he saw Pope and two other youths burn the state flag on the flag pole in front of the municipal building in Augusta.

No other youths have been identified, but Detective Gerald easily identified Brother Pope, the alleged participant.

Augusta Police Chief James Hale also testified in the court

that Brother Pope allegedly started the riot.

The state rested its case after the police testified possibly with the thought that once again the testimony of racist police officers would again convict an innocent Black man.

The alleged riot took place several months ago, but Brother Pope has only recently been charged for the crime. No explanation was given to the court as to why the charge was just being made.

Due to the long period of time between crime and charge, many of the witnesses that could help Brother Pope are no longer available.

It was not surprising however, if Brother Pope is convicted.

For years, Black people have sought justice through the courts and have not received it.

It is obvious that Brother Pope will not receive a fair trial and that he would become another victim of justice-America style. Odinga had been back in Georgia working to aid Alvin Evans and the Voorhees Seven.

Sears Workers

Cont'd from pg. 6

player" does not seem to bother them. Black Workers say that this is nothing but "liberal rhetoric."

Apparently Sears has no limits to its tricks and efforts to exploit and cheat the Black Worker. For example, Sears promotes a Black Worker, gives him the same title with a white

worker, to do the same work but pays them differently.

As though it is not bad enough to exploit its Black employees, Sears shows total disregard and contempt of the Black Community, who while they constitute more than 50 percent of Sears' customers, there is not a single Black Store manager.

As usual, when our People stand up for their rights in racist America, they are charged with a host of bogus offenses. In order to blunt this oppressor line and also affect a redress of the outstanding grievances, Black workers at Sears have drafted the following list of demands:

1. We demand that any and all criminal or civil charges be dropped against any and all employees arising out of the Sears, Roebuck and company racial labor dispute.

2. We demand that all persons involved in trying to bring about equal and adequate job opportunities and promotional opportunities for all Sears employees, regardless of race, creed or color, by participating in the picketing and boycotting of the stores, be reinstated to their previous positions without loss of pay during the racial labor dispute, and with same working hours and rate of pay as prior to the racial labor dispute.

3. We demand that any and all mention of employees' participation in the bringing about of equal job opportunities and employment opportunities for all Sears employees by participating in the picketing and boycotting of Sears be removed from their personnel files completely, without exception.

4. We demand that no supervisor of managerial personnel be allowed to harass, intimidate or punish any employee in any way whatsoever for participating in bringing about equal job and promotional opportunities for all Sears employees.

In any event, the Black Workers have declared that they will continue the strike and boycott of Sears Stores indefinitely and expand to other areas in the State and country if their rights as workers and People are not honored.

Suffolk Boycott

Cont'd from pg. 5

workers and 10 Black workers while only 4 of the Blacks are full time workers.

Roses has 25 white workers and only 2 Blacks.

The employment practices of these white businesses take on an even dimmer view when you consider that both stores receive over 50 percent of their business from Black folks (Roses's 59.5 percent; Leggett's, 70 percent). Leggett's was a heavy target of pickets during the hospital strike of 1969-70.

Brother Arline stated that YBAL plans to extend the boycott to two chain stores at Suffolk Plaza Shopping Center in the City of Nansemond; Montgomery Ward and Co. and W. T. Grant Co.

The local white news media ignored the existence of the boycott and refused to run a news story. As usual, local law officials kept a tight surveillance on the protesters and refused, when approached by boycott leaders, to relax their vigilance.

It's an old Indian trick to instill fear in its victims by visibly stalking its prey without attacking. Much the same tactic used by the local law officers.

However, Bro. Arline expressed the will of the people by saying, "The boycott will go on until an agreement is reached, if it takes one day, two days, six months or six years."

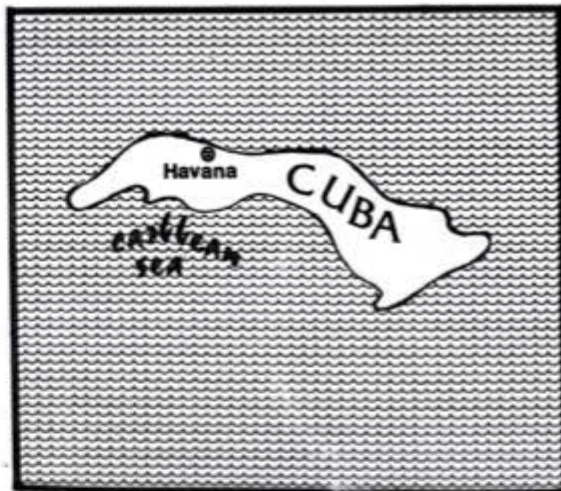
Black youth in Suffolk like Black youth around the nation are increasingly rearing up to meet head-on the problems our people face in each locale.

WORLD VIEW

Any student of revolution understands that our ideas must constantly be extended and enriched to reflect the movement of revolutionary struggle. As we reach higher levels of understanding, old ideas must give way to new ones.

Further study has taught us to see the theory "land is the basis of revolution" in a new perspective.

A study in political economy points to the fact that land is the basis of revolution where it exists as the essential means of production. Since some parts of the world are in accordance with this condition, land is the basis for struggle. But where land or feudal relations have replaced by capital labor relations then this theory no longer applies. What we have done is not to abandon this theory but to give it its proper place. The axiom, "Concrete analysis of concrete conditions," is now being applied. There can not be, then, any universal statement without first analysing specific concrete condition." This change represents our continued growth and development in our attempt to wage a successful struggle. In order to wage that struggle, we must have a World View.



With a population of about 8 million and covering about 746 miles long and averaging 62 miles across, Cuba is the largest and most populous island in the West Indies.

Strategically located at the entrance to the Gulf of Mexico, Cuba has historically been a target for colonial aggressors. This colonial subjugation is represented in the racial diversity of its people who are derived from Europe, Africa, Asia and Indians, the largest proportion of whom are African descendants.

Since 1900, the economy of Cuba has been primarily based on its sugar cane production, but the government led by Fidel Castro is now trying to diversify to cut down the heavy importation of foodstuffs, such as lard, rice, wheat and flour. Mineral resources include copper, iron ore and nickel.

Having overthrown the imperialists regime of Spain and the United States, which held back its economic development, Cuba is now making great economic strides and is using these funds to improve the life of its people. The government has waged war on illiteracy and is providing a free education for all its people.