

BLACKOUT

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**Togetherness, both
bad and good,
Cries out across
the land;
And bounds man-
kind in brotherhood
That makes a
boy, a man.**

**Power is a
source of strength,
That asks from
each a part;
It gives to each
accomplishment
In minds and in
soul and in hearts.**



**Dedicated to Brother Malcom X. who
gave his life for the people.
Right on!**

Around Campus

Few Blacks Intervisit

Few black students participated in intervisitation last Friday even though Black students had expressed dissatisfaction with the way the Board of Curators and the administration had been responding to the needs of Blacks.

(See editorial page 5)

One Black girl described the failure of her part to participate as a matter of priority, and Blacks could not afford to risk the chance of suspension from the university.

Another Black student said, "I don't care what happens to me. Someone has to stand up to the board. If they are not conscious of white students' needs then they never will consider the needs of Black students."

Over half of the Black students now enrolled at the university live off-campus.

Groups Seek Coalitions

Efforts have been made to form a coalition between the Legion of Black Collegions and the Committee of Concerned Students, two radical campus groups. The coalition would be used as a means of acquiring goals both organizations have in mind.

Jean Colman, a CCS executive board member said that the coalition would be essential in correcting many of the wrongs in existence throughout the university. Jean is an off-campus, junior in Arts and Science.

Ettie Collier, President of the Legion of Black Collegions said that before LBC can form any type of coalition, it first has to organize itself.

Delta Dance the 14th

Delta Sigma Theta will give its first dance of the new semester Saturday, at 8:00 p. m. in the Union. Admission is free and is opened to everyone. The King of Hearts will be announced.

Ramsey Lewis To Present Concert

Brother, Ramsey Lewis and his unpredictable Ramsey Lewis Trio will make its first campus appearance Wednesday, Feb. 25, in Jesse Aud., at 8:00 p. m. Tickets will go on sale Feb. 16th in the Union and will be \$2.00.

Blacks Blacks Participate In Reader's Theatre

Seven University Black students under the direction of Ruth Mutert participated in the University Readers Theatre with "What Shall I Tell My Children Who are Black" on Feb. 6 to 7 at the University Theatre.

The audience received a varied picture of Black attitudes. Such attitudes ranged from the restlessness of the insurrectionist, Nat Turner, to the biting humor of Langston Hughes. The Black group also displayed the prophetic ideas of the late Dr. Martin Luther King

and the cultural magic of the songs rendered by the blues singer, Bessie Smith.

The participants in this program were John McKie, Rhonda Johnson, Jennifer Hill, Virgil McBride, Larry E. Sales, Deborah Owens, and Edgar Taylor.



RAMSEY LEWIS TRIO

in Concert

Causes of Campus Unrest Among Black Students

Blackout Special Report

By Brother James Ethern
Assistant-Managing Editor
The university is an integral part of a system fostering racism. The white establishment lays the format of rules and regulations which are to be abided by both black and white on college campuses; but this profoundly affects the black student because he is being molded by a system of which he wants no part. The situation of the white establishment granting black demands but not carrying through with them is ever-present among black college students and even black high school students. What the black college student wants is his freedom to express his desires; but he can achieve this seemingly infinite goal only if it is possible for him to (each one is dependent on the other) expand upon his civil power and have a say in running the college along with dispersing of complete-adult and complete-governmental control.

The black movement in the United States has moved

irresistibly and steadily toward expansion of civil power. No longer is it a struggle for rights and hope in reform but instead it is a struggle for obtaining this civil power now. Today, the massive struggle being waged especially by black students for self-determination is cutting at the heart of the perpetual racial crisis in America. Black students have spear-headed for the last few years the process of orientation of this crisis at hand. A need for revolution is evident: Black students are creating a new consciousness of self and political awareness of the socio-political and economic institution which perpetuates the dual caste-class oppression of Black people in America.

The black college student is now witnessing a revolution of high expectations of black demands from the white establishment but no fulfillment. Because of this situation the main emphasis is on black pride and black consciousness. The new black college youth is from the ghetto where the projected patterns of

behavior and action are not in total conjunction with the traditional role of a Negro. The black liberation movement as a historical demand for justice is one of the oldest movements in existence. It is up to the black students, who are in between two generations, to knock out these old psychic structures of white supremacy and create new images of black equality. Brother Malcolm X once said, "We are creating a generation of Black young people who will know what they want, and they will create a generation who know how to get what they want."

These black students know what they want; consequently the concept of America, viewed from the eyes of a white man — the same white man who is trying to place this philosophy of a pure, white nation upon the mind of a black student — is the mainstream of why he, the black collegian, is in revolution against the college system today. There was once a time when black students were taken to white universities and

molded into the images of his or her white counterpart (containing the black skin feature but the white soul). Now black students are rejecting white standards and are beginning to realize that they have a better position to hold than that of the "Negro" in white groups. This fact is brought forth in Ebony magazine, "the institution of education in any society is fundamentally political, for it is the major socializing agency which induces people to accept and participate in the social arrangement. In this country the subordination of Black people is perpetuated by the educational system, which refuses to educate or deliberately and systematically mis-educates Black children. In order to maintain oppression with stability it is necessary for the system to make these who are educated in its own image. The black student is going to change this; he is in a period of black rebirth, unlike anything his parents ever experienced. The student wants to disperse with complete-adult and complete-governmental control. They want their voices to be heard and to have some

ruling in the white orientated institution of higher education. All over the country black students are repeatedly and openly involved in a struggle over what they can control and obtain at universities and colleges will certainly be of benefit not only to them but to all Blacks.

The black college student is not worried about making it in the white university system, but instead is determined to change it. Under student pressure in the last few years, the United States university structure has been slowly turned around and reinvigorated. The presence of the white-orientated college system is irrelevant to the black student. Now his concepts are being defined on the basis of blacks' solidarity not his black-white relationship. This black college youth looks toward the articulators of these concepts such as Brother LeRoi Jones, Brother Malcolm X, and Brother Huey P. Newton. Dr. Gloria Joseph, Black assistant dean of students at Cornell

(continued on page 7)

Lies Foster Racism Today In The American Society

By Brother Ernest J. Echols

BLACKOUT Reporter

The basic problem of twentieth century man, whether he be Black or white, is the location of the individual in his world. Man is described as being exiled and alienated, anguished and guilty, lost in a desert of meaninglessness. He is an individual paradoxically lonely in a crowd, conscious of being disinherited, lacking an authentic world. He is "homeless."

Although the above is applicable to both Black and white men of the current century, the Black man's search for himself involves a history and struggle different from that of the white man. What is involved when a black man asks, "Who am I?", in a predominately white society?

The Black man does not know who he is; he does not know who he was. He can not relate to the fact that he belongs to a race of people from an ancient civilization that possessed gold and kings. He has been led to believe otherwise, but in truth, man's sunrise glowed first in Africa.

The Black man has been the victim of a lie and society has taught the lie. Society has tried to hide the shame of slavery by calling Africans lazy and uncivilized. Americans lived the lie by creating Tarzan, Jungle Jim, and Amos 'n' Andy. These characters depicted Africans as savage, barbaric heathens. All Americans reap the darkness of it — a false image, a series of lies.

There is an Old Testament prophecy that says: "The sins of

the Fathers will be visited upon the third and fourth generations." Could anything else be more applicable to our present situation? Our forefathers planted the lie, and from generation to generation the lie was watered and fed. Now Americans reap the harvest of our forefathers, a harvest of hate and shame through generations of educational denial, political disenfranchisement, and economic exploitation of our black population.

Though we presently face various national problems both here and abroad, racism is our number one crisis, and society seems paralyzed by its dimensions. We have made laws such as the Fair Housing Law, and established programs like the Project Urban Renewal, to specifically help the black man. Yet despite a score of laws, hundreds of government programs, and thousands of good intentions, one aid program after another fails or falls short. Blacks and sympathetic whites voice their demands. Still, incredibly complacent whites and obdurate Congressmen find ways to avoid and to evade the problems. Definitions

White:

of the color of pure snow free from blemish, innocent without evil in intent fortunate

Black:

destitute of light soiled with dirt sullen, hostile indicating disgrace outrageously wicked, filthy

patience," and realize that the revolution "... ain't got time for niggers singing and praying — we got time for commitment and liberation."

Blacks Urged To Unite On Campus

A Black in America is a contradictory person. One minute he is speaking of Black unity, the next minute he is seeking membership in a white Greek social organization. This is ironic! This contradiction was found in the first edition of BLACKOUT in November. Isn't it time that Blacks really got themselves together?

By honestly working to create Black unity with other brothers and sisters we can develop our Blackness, and in doing so find our identity and individuality. But, in trying to become "accepted" into any type of white organization which does not even want to accept us as persons (because it sees us only as Blacks) we can only become frustrated and lost.

Let us really get ourselves together; let us get our minds on exactly who we are and exactly what we want.

The Black man is refusing to passively accept such lies. White can no longer expect the Black man to be a "good nigger". The Black man is becoming aware of who he is and why. One such Black man is Eldridge Cleaver. Cleaver expressed his insight during his stay in prison. He states: "Of course I'd always known that I was Black, but I'd never really stopped to take stock of what I was involved in. I met life as an individual and took my chances. Prior to 1854, we lived in an atmosphere of novocain. Negroes found it necessary, in order to maintain whatever sanity they could, to remain aloof and detached from 'the problem'. We accepted indignities and the mechanics of the apparatus of oppression without reaching by sitting-in or holding more demonstrations. Nurtured by the fires of the controversy over segregation, I was soon aflame with indignation over newly discovered social status, and inwardly I turned away from America with horror, disgust, and outrage."

How should we approach the problem creatively? What will happen if we don't? One alternative is set forth by James Baldwin.

Baldwin states: "Any honest examination of the national life proves how far we are from the standard of human freedom with which we began. The recovery of this standard demands of everyone who loves this country take a hard look at himself, for the greatest achievements must begin somewhere, and they always begin with the person. If we are not capable of this examination, we may yet become one of the most distinguished and monumental failures in the history of nations."

Americans have been warned, but the lie lives on. It is evident in our methods and structures of education. We lie to both the Black and white. We teach that Black is dirty and filthy, and that white is pure and desirable. Examine the definitions of "Black" and "white" as found in Webster's New Collegiate Dictionary.

In the discovery of who he is, the Black man is becoming dissatisfied with current enforced definitions of what he is and should be.

Society is responsible for helping to define the identity of the Black man. The Black man can become what Americans force him to be. Americans can continue to lie. Society can be honest. The Black man's destruction or creation and white are interdependent. Even now he marches for freedom over the same ground white's once marched on. His fight is America's fight. His wants and yours go hand in hand. So what if you don't dig his big lips, flat nose, kinky hair, and black skin? Does this make him less of a man? Is he not an American? Is America not his?

Blacks and whites are not as far apart as it appears; there is something about both that goes deeper than racial characteristics. We have a common search for identity as men. We are men searching for a better life, a better world. Who is the Black man? Can society keep paying the price of answering him with lies?



AKA's Perform at Dance in the Union

LBC Restates Goals

(Editor's note):

This March the Legion of Black Collegians will begin its second year on campus. In an effort to state the organization's goals to those who do not know of them and to reiterate them to those already familiar with them, Blackout prints its constitution.

PREAMBLE

We, the members of The Legion of Black Collegians of the University of Missouri at Columbia, here assembled, in order to foster the ideals of human brotherhood, gained through the unifying ideal of race: the idea of fostering and developing the traits and talents of the Negro, not in opposition to or in contempt for other races, but rather in larger conformity to the greater ideals of the American Republic, do ordain and establish this Constitution for the Legion of Black Collegians of the University of Missouri.

CHAPTER I — GOALS AND MEMBERSHIP

1. The name of this organization shall be The Legion of Black Collegians.
2. The goals of this organization: to promote social, educational, and cultural enrichment of Black Students of the University of Missouri to end discrimination in the university community; to have an effective vehicle by which Black students may be represented in student activities.
3. Membership in this body shall consist of any student enrolled in the university. These students shall be subject to approval by the executive council and charter members. There shall be a membership fee of \$2.00 annually. Any member who fails to fulfill obligations of membership shall be subject to disciplinary action by the executive council.

CHAPTER II —

EXECUTIVE COUNCIL

1. There shall be established an elected executive council with the following duties and powers:
 - a. It shall have all necessary and proper power to carry out the beforementioned purposes of the organization.
 - b. It shall have the power to create committees.
 - c. The president of the council shall preside over the meetings and shall have the sole power to authorize official statements of the organization.
 - d. Members of the executive council shall have the power to preside over meetings in the absence of the president.
 - e. The executive council shall have the authority to approve all activities of the organization.

CHAPTER III — OFFICERS OF THE EXECUTIVE COUNCIL

1. Officers of the executive council shall consist of a president, a first vice president, a second vice president, a secretary, and a treasurer.
2. There shall be a nominating committee composed of five persons who shall nominate a new slate of officers and persons to fill any vacated office when necessary.
3. Qualifications and Election of officers: Any University student, graduate or undergraduate in good standing with the University, shall qualify to hold an office in this organization. This person shall be subject to approval by the nominating committee and voted upon by the majority of the members assembled.
4. Date for Elections: Elections of officers shall be held annually during the first week of March.

CHAPTER IV — AMENDMENTS

1. Amendments, additions and changes to this constitution must be approved by two-thirds of the members of the organization.
2. Ratification of this constitution shall require a two-thirds majority of votes of members assembled cast in an election called for that purpose.

Black Is Beautiful Involvement Is Beautiful

Leonard Harrison, Black activist, reminds one of a Black Moses with his beard and curly hair framing his strong face. His eyes switched from burning coals of anger to warm friendliness as he spoke before the Mid-Missouri Black Caucus at Douglas School, last November.

In ten years Harrison has transformed himself from a singing integrationist as an early member of SNCC, to a Black revolutionary, seeking Black unity.

"I don't want nothing more to do with whites," Harrison does not hate whites. "I just love niggers."

Integration is an irrelevant goal for Blacks, says Harrison, because it has come to connote an inferiority of anything originating in a Black community.

This connotation has arisen from Blacks being imprisoned on reservations, as Harrison sees the ghettos. To change this situation Blacks need to acquire land and power, that 12 percent with Black people should possess as representing 12 percent of the population.

Because "power concedes nothing without a struggle," a revolution of some form is inevitable someday. Harrison says that sincere blacks must develop "revolutionary

Editorials...

Need For Unity

Sooner or later, it appears that the Blacks on campus should resolve their petty differences and in the hope of making the university a better institution for Blacks join together. This has not happened. Everyone knows there is strength in unity; yet few people are uniting. How long will the Black situation on campus continue at the present pace.

Black problems at the university are not going to be solved by anyone but Blacks. Until Blacks have common goals in mind along with a common method of obtaining those goals, they have no chance of making the university a better place for anyone, least of whom, themselves.

Will a Black martyr have to be created before the students will join together? Must Blacks wait for a pom pom incident to awake some people, arouse interest, and convince people that Blacks working in a group are more effective than Blacks working on their own?

The Legions or Black Collegions or any other organization can be as good as the people who compose it. To those Blacks who contend that LBC has not done anything, what have you done to improve it?

Regardless of personal background: Kappa, Delta, Alpha, AKA, Militant, "Tom", graduate, or freshman, because you are Black, there has to be a coalition with others who are Black.

Improvements on this university are just taking too long. The programs that Blacks are yet to request have already been implemented on other universities. Programs such as Black studies, projects aimed at recruiting both the top and the average Black students; increase in Black personnel; African Cultural Center all are needed. These things are yet to be asked for in the proper university channels.

Something has to be done: Today more than ever before, there is need to test these channels. Blacks must submit proposals aimed at improving their situation; They must petition for important MSA committees and then make these committees conscious of Black needs.

Only through unity can there come an awareness of what Black needs really are, and only in unity can there be any hope of obtaining these needs.

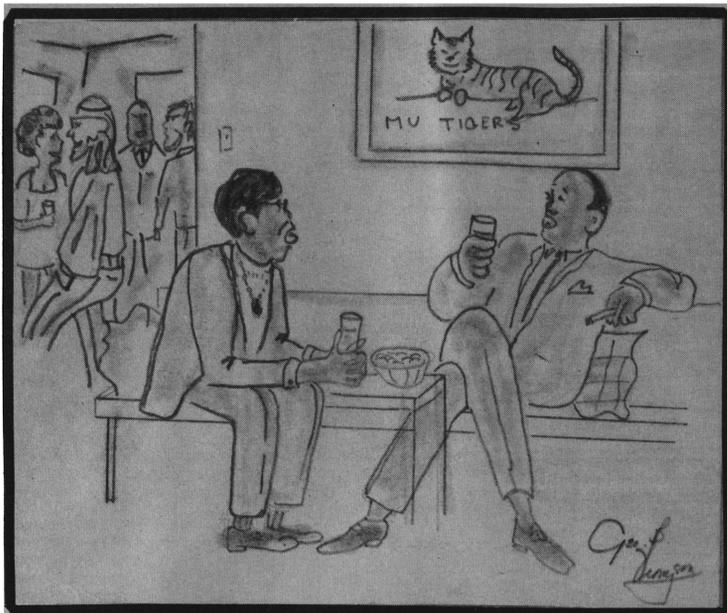
The past is behind us. To most Blacks there has not been much they can be proud of in the sense of making this institution a better place for themselves and for those who are yet to come. But what about tomorrow? Will you join with other Blacks to improve the situation? I hope that you do. For my sake as well as for yours.

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Listen brother, just because I don't act black doesn't mean I don't feel black.

(Reprinted from Look 1-7-69)

Sister Describes Start of NABS

by Sister Jennifer Hill

Note: Sister Hill has contributed this article to Blackout concerning her experience at the National Students Assn. in El Paso, Tex.

In August 1969, I was a delegate to the National Students Assn. Congress. However, this article will deal with a matter of importance — not the congress itself. I could write reams on the backward, racist operation of the congress, but I feel that the matter to be treated below — Black folks business — is far more important than playing the "race attack" game. Besides, white folks who were there would only be too happy to "rap" about their doings in El Paso, Tex.

NATIONAL ASSOCIATION OF BLACK STUDENTS

We, Black folks in El Paso saw a need — a pressing urgency to unite the 375,000 brothers and sisters across the country — and tried to meet it. Sleepless nights, fourteen-hour meetings, and depletion of brains all went into giving birth to the National Assn. of Black Students. Of course, there were labor pains: fatigue, short tempers, but the result was a beautiful spirit of unity and a commitment to see NABS a living, vital entity.

Perhaps the following information taken from the NABS booklet can sum all that I have said into a coherent message:

"Over 200 Black college students met in El Paso, Tex. to discuss the formation of the National Assn. of Black Students (NABS) which will be relevant to black students, thus making them relevant to the Black community. We know that Black programs and ideas need black implementation.

We need a national and international forum to articulate the legitimate demands of Black students which are usually met by the local, state, and national militia

in lieu of rational, sane, intelligent administrators and faculties. We need a communications network and a research center which can gather information for students, which can gather data around a problem that plagues the Black community, which can create tests for our own Black children. We need a teachers' pool, using our own criteria for credentials, rotating in the public schools and on the college campuses to talk about Black orientation in all subjects. We need our own lecture series, record clubs, book clubs, travel services, entertainment series, tutoring projects, scholarship programs, student cooperative enterprises, and all other services related and relevant to Black people. And to do this effectively, Black students collectively must control all of these endeavors.

In ten days the students came up with a realistic and functional structure, which is temporary until we meet in June 1970, with Black students from around the country. We do not wish to thrust any new program on students; we only hope you will add new ideas and constructive criticism which will facilitate black students getting together. We hope your school, your BSU or ABS, or just "you" would like to be a part of us.

As a matter of clarification, I though it might be best to include some structure:

1. there will be a total of twelve regions
2. they shall be divided according to area and Black college/university population; each region has been tentatively assigned a regional headquarters
3. the national body shall consist of:
 - a. coordinator and assistant — at the present time they are Gwen Patton and Kent Amos
 - b. secretary — corresponding and recording

c. treasurer
e. research center — info for Black studies programs; tests and measurements

f. services — Black teachers; lecture and film series; legal rights; entertainment; travel services; job placement; Black free university; scholarship appropriations

Our regional director is a sister, Valerie Tucker, at UMKC. Our national co-ordinator worked in SNCC and Kent Amos is president of Delaware State College. All them impressed me during my stay at the Congress as being very together Black folks!

I think it is vital for us as Black folks to stop all ego-trippin' and begin to determine where we are headed. I sincerely believe NABS cannot help but INSPIRE US TOWARDS our only important goal as Black people — unity.

Whether we vote yea or nay on membership (heaven forbid the latter, however,) let us keep one thing in mind: IT IS LONG PAST TIME TO BEGIN THE WORK OF BLACK FOLKS BUISNESS!

All Power....

Blacks to Give Scholarships To Stephens

Thirteen Black sisters at Stephens College have organized a group called the Martin Luther King Scholarship committee. The main purpose of this committee is to raise funds for a scholarship to be awarded to a Hickman High School senior planning to attend Stephens College.

The officers of the committee are Sisters Brenda Patrick, chairman, Gwen Jackson, co-chairman, and P. D. Alexander, secretary.

African Culture Center

BLACKOUT Reporter

The need for an African Culture Center on this campus is one which is of imperative importance — important to our unity, important to our existence, important because the Black students here need a place to sit and “rap.” It would be a haven other than the stagnate Memorial Union (since the adverse atmosphere of the Union seems to be conducive only to Bid Whist for some and frustration for others). An African Culture Center would be a place where minds can meet and constructive, progressive ideas can be formulated.

Black students here in “Little Dixie” feel a sense of non-existence simply because most aspects of campus life are white-orientated. It is rather difficult for brothers raised on Smokey nd the Tempts to relate to the New Colony Six, and it seems ridiculous for brothers and sisters to strive for intervisitation while it is difficult for us to visit and exchange ideas without being choked by the stagnant white air we breathe.

The quality of life for Blacks could be intensified by the appearance of guest speakers

and poets. With or center we could educate ourselves through conversation and reading relevant Black material. The center could house a Black library, offices for Legion of Black Students, BLACKOUT or any other Black organization.

Realization that the possibility of having a “Black Crib” is far from being an impossible dream, all that is needed is for the brothers and sisters to come together, press the proper pigs and accomplish our goal — UNITY!



Voice of Blackout

By Brother Gary Cook
BLACKOUT Reporter

The first issue of the voice of the Black Students, Blackout, was greeted warmly and with wide open arms by our brothers and sisters, and allies in the Black revolution on this college campus. This acceptance was a crystal-clear indication of the true extent of the gap in the life and structure of our community, from the perspective of black self-determination. In addition

it satisfied the need and demand for information relevant to the liberation of our communities, especially revolutionary thought, which is prevalent within the Black Mind.

The chronic poverty of Black Revolutionary Information has long served as a shackle upon the liberation efforts of the Black People over the years. Perhaps not since the Garvey days has our community truly experienced the pronulgation of information gathered and

structured by Black hands specifically for Black minds without the distorting pressure of white control, supervision or the need to satisfy the white reader as well as the Black.

Therefore, Blackout is a new form of the spread of truth about the economic, cultural, political, social, and racial system which oppresses us. BLACKOUT not only lies before us, but it is here for you, THE PEOPLE, to support. UHURU!

Need for Realism

By Brother Tyrone Farris
BLACKOUT Reporter

When an individual or individuals seek to face reality, they find it a hard thing to grasp it objectively.

The majority of Black students have to face reality. I believe that Blacks on this campus must be realistic in their views before effective unity can come about. This belief is supported by the mere fact that we have so much division among ourselves now. There is a lot to be done on this campus to elevate the Black students' position.

This is where the realism comes in. Everyone of us must

see our situation for what it is. As a group, we are not represented justly, if at all, in the University's mainstream of activities. A few Black

individuals are in pretty good positions in comparison to the Black masses. These are the ones who have the most trouble being objectively realistic with themselves. They can analyze their situations and feel that they are doing all right for themselves. With this attitude, they go along never getting involved in the problems of

Black students on campus. The problems are evident, but these

individuals do not relate to them. I guess they forget that they are still Black. As for the majority of Black students, we

must realize our true situation here and think of ways to remedy it to the best of our abilities.

We have to be unified so that we can really relate to each other and can obtain a common goal. We have to get organized so that we can initiate an effective program to which we can contribute and con endorse. Once we acknowledge the importance of unity, we will be able to accept reality.

To most of the students around the university the intervisitation situation last Friday offered two clear alternatives. Either they opposed the Board of Curators in an attempt to make them more conscious of students needs, or that they submit to the pressure from Dean of Students Jack Mathews and Dr. Richard Capel, Assistant Director of Housing and did not participate in the liberation of the dorms.

With the Black students on campus the situation was not so cut-and-dry. To them it involved not only the immediate issue at hand “intervisitation” but it also involved what couldand how could they go about making the university a better place for Blacks.

Regardless of what people say, before the Black students at the university are university students they are Black university students. This they are.

To face the possibility of suspension from the university is a risk that Blacks on this campus could not afford. Even though Blacks agreed wholeheartedly that the Curators for so long have not given a da- about students opinions and needs, for even longer it seems that they as well as the administration have not been conscious of Blacks students needs.

Someone has to be available to create programs asking for increased Black student enrollment, someone has to implement a proposal aimed at improving the quality of life for Black students, someone has to submit proposals for more Black administrators, faculty members and graduate students; someone has to keep alive Black organizations such as L.B.C.; someone has to write for BLACKOUT; someone has to present the Black point of view to the entire campus-body.

Blacks have to be interested first of all in the Black problems that are existing. When Black students truthfully obtain the status of students in every sense of the word, when the university has become a school of which Blacks can feel a part, when Blacks can take pride and relate to the University of Missouri, when the existing problems before the Blacks students have been “dealt-with,” then the Blacks can turn their interest in correcting students problems.

Intervisitation saw unified student efforts in correcting a wrong. Why hasn't there been unified student effort in correcting the wrongs which most of the Blacks have been subjected to at this university.

Intervisitation was a problem too great to be solved by only a small faction of students. Yet Black problems for so long have been left entirely up to Blacks for correction.

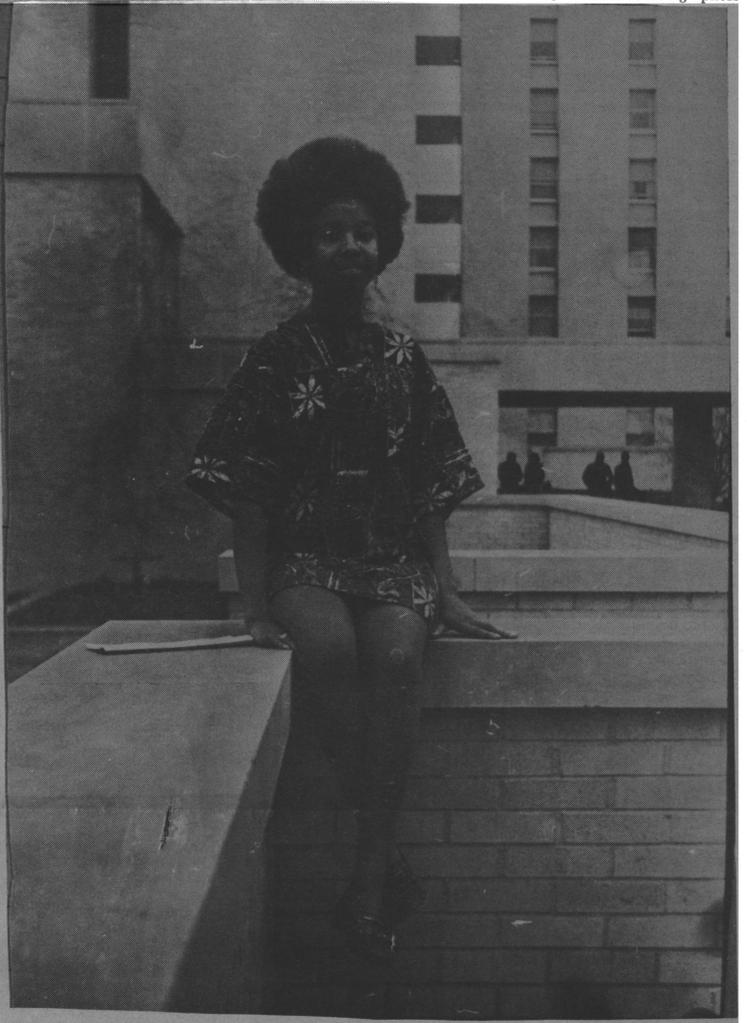
So while for the most part Blackout agrees entirely with those courageous students who stood-up to the Board of Curators, it feels that Blacks were justified in not participating in the campus-wide protest.

Either the entire campus just join together in correcting all of the wrongs around the university or the Black students will have to try, as they never have before, to correct the Black wrongs themselves.

I DON'T WANT TO BE
LIKE YOU

Black Fashions: Between Two Distinct Worlds

Photos by Brother Thomas Ousley and Dallas Branning, Blackout Photographers



Art...

'Growing Up Black' Tells It Like It Is -- Black

By Sister Vicki Floyd
BLACKOUT Reporter

GROWING UP BLACK, an anthology of nineteen personal narratives tells of Black authors' lives as children by way of excerpts from some of their better known works. These excerpts trace certain reactions in the lives of Black authors such as Issac Jefferson A MONTICELLO SLAVE and Dick Gregory's in his autobiography NIGGER.

The book points out that the childhood lives of these authors have one common bond — the injustice, hatred and suffering that all Black children in America have been made to feel since the landing of the first slave boats on American shores.

Also, that the discrimination and oppression that was so much a part of the early authors' lives and the oppression that was inflicted upon Booker T. Washington UP FROM SLAVERY, Frederick Douglas THE LIFE OF AN AMERICAN SLAVE, and James D. Corrothers IN SPITE OF THE HANDICAP, is the same degradation that confronted the 20th century authors Malcolm X THE AUTOBIOGRAPHY OF MALCOLM X, Claude Brown MANCHILD IN THE PROMISED LAND and Richard Wright BLACK BOY. The editor's main point in bringing together the experiences of these authors was to show America that something is definitely wrong and that progress in equality is non-existent in this "land of the free and home of the brave."

The narratives are eloquently and triumphantly written but tragic in the sense that the feelings of a Black child of 1970 and his place in the American society is hardly any different from that of a slave child in 1798. GROWING UP BLACK is a book to be read by those who are concerned with a better life for all and those who need to be shoved into action to help make America a land where the first realizations of a Black child, that moment of truth when he recognizes the fact that he IS BLACK, are thoughts filled with beauty, pride and strength in his own race.

Lester's 'Whitey' Seeks Coalition to End Racism

By Brother Gary Cook
BLACKOUT Senior Editor

Julius Lester is a former spokesman for the militant happening of the Student Non-Violent Coordinating Committee. Lester says that his book "Look out Whitey" is based on his experience in and around the Atlanta SNCC office. SNCC rhetoric, SNCC theory and SNCC programs issue from this point of view, and Lester's writing is organized to be consistent with the SNCC reality. That is to say the Lester goes from the frigid analytical to the torrid subjectivity. Not that objective basis for his analysis is not present, but it is not only untruthful, but also foolish for a man who has been whipped and jailed for trying to help his people to pretend that he doesn't hate the people who did him in. Lester puts the true facts before his reader to take or leave, and the man is so honest with his prose that if truth were the light, the Julius Lester would be the sun.

Where should it all lead? "It is clear that America as it now

exists must be destroyed. There is no other way, and if destroyed then it must be by Blacks." Does this mean a race war? "Perhaps the only way that it (race war) might be averted would be through the ability of young white radicals to convince Blacks through their actions, that they are ready to do whatever is necessary to change America." Blacks and Whites should accomplish this by not fighting racism with racism, but by getting the "Stuff" together in the respective communities (Black and White) and then forming a functional coalition for solidarity.

Whatever significance this book has it is still a valuable work. It explains Black history, style, and theory as good or better than most Black works up until this time.

"Look Out Whitey" is an indispensable part of the library of every person who wants to understand what the Black liberation struggle has been in the last fifteen years.

A Little Soulful Advice

Brother Tyrone Farris

*Listen, my dear Brother,
For I have advice to give.
While you're still young
It's got to be instilled
That you've got to have pride
To get thru life.
And no one who doesn't have it
Can call himself a man!*

*Unless you believe in yourself,
You won't get very far.
Because if you don't believe
You're as good as the next man,
No one else is going to believe
That you are.*

*I guess I'll tell you my concept
of Soul
Just in case you want to know.
It's being sincere in what you
say, feel and do.
In other words, my Brothers,
it's being YOU!*

*I say again that
Pride is the thing
And pride you've gotta have.
So, if you're not proud, dear Brother,
Then I can't help but be sad.*

*Listen, my Brothers, and you
shall hear
How to live your life with
limited fears,
And go through any crisis and
never fold,
Because all it takes is a little
Soul.*

*Soul is something everyone has,
But inhibitions make it bad
For people to be their true
selves,
But all they need is a little help.*

*So whenever pressures get you
down
And on your face there sets a
frown,
Try a little Soul and you will
see
That it'll help you like it helped
me.*

*If you tell it like it is
Or do your very own thing,
Then this, Baby, I can dig,
And to me, you'll be a queen.*

*I love a girl who has a mind,
A girl who is unique.
One who's mellow and real kind,
Who's goal — the truth — she
seeks.*

*"Soul" is the thing that she's
got.
It makes her beam with pride.
An extremist she is not
But one whose limit's the sky.*

Campus Unrest Causes

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University, expressed the reason for this concept: "When black campus radicals speak of America as a "white nation" what they refer to, in the main, is that white men have the power to define America thoroughly in their own turns because they control the society exclusively and completely."

Revolution-conscious black students want and will get knowledge and skills that are relevant to the experience and conditions of their people. The contemporary black student resents with a passion, the idea, even the thought, of obtaining a college degree as a means to escape the black community. Brother Marcus Garvey stated that, "Education is a medium by which a people are prepared for the creation of their own particular civilization, and the advancement and glory of their own race." The black student needs a Black Studies curriculum in his college life; for

example at Missouri University, four Black Studies courses are offered which is not even the bare necessity. In conjunction with this idea, the black student wants to escape totally from white values that are present on the white campus.

Different from the past the universities today are getting numerous Black youth from urban, working class communities. These students refuse to adjust themselves to the rules of success defined to them by the white man. Evidence that they are on a white campus is the absence of the kind of food, clothing, cosmetics, and music to which they are accustomed. For example, again at Missouri University, a black student cannot buy dashikis (African-orientated wear) or natural-hair style hair spray, be served chitterlings or pig feet at meals, or hear black music from the university bands. Ebony

magazine states: "He refuses to renounce his cultural life — styles or to remain politely moderate on questions relating to the systematic subordination of Black people in America. His concern is for much more than personal identity; for by attempting to know and define himself, he is trying to discover the answers to future Black people — that are hidden in the present."

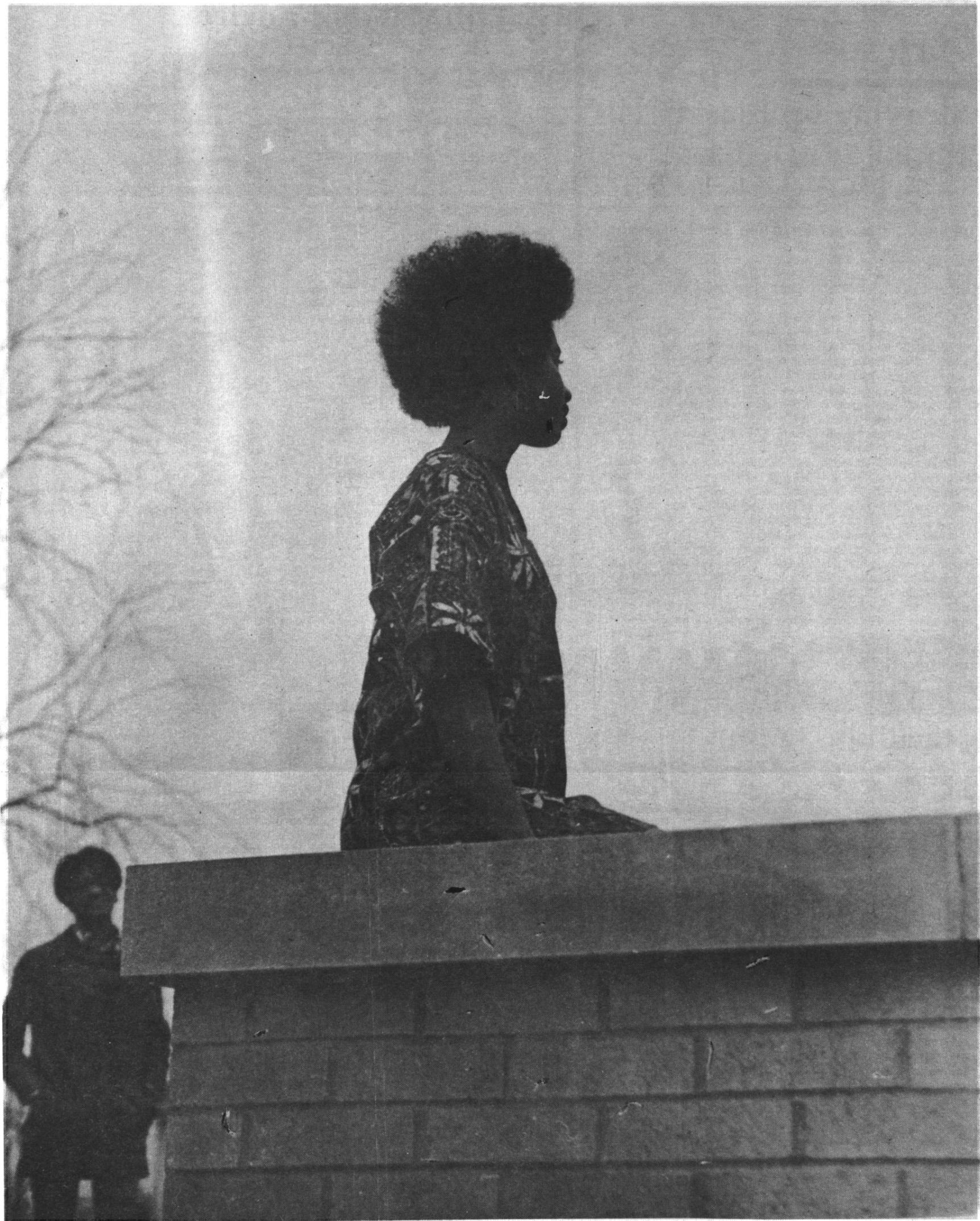
The demands of black students will be continuously strong until most of them are answered and fulfilled by the white college establishment. Until these demands are fulfilled, chaos will be present among black students and white administrations and students. This will lead to the situation of no one having authority which neither race of people wants to encounter.

Come and Have Fun

LBC Sponsors First Free Dance

Friday 13 At the Green Lance

Dance Starts at 8, NO ONE Admitted after 9:30.



**I HAVE A DREAM --
A BETTER LIFE FOR ME**

**Soul is the Epitome of feeling
RIGHT ON**