Lake Forest College

BLACK ASTAL RAP

WORDS OF TRUTH - FROM TO YOU

DEC.5 1978

THE STRUGGLE CONTINUES

During the past several weeks, the visit of Rhodesian "Prime Minister", Ian Smith to the United States and that of Lord Caradon to L.F.C. have generated many interests in the "crisis area" of Southern Africa in general and Zimbabwe in particular. Due to the present state of affairs, both external and internal in relation to Zimbabwe, we shall address ourselves to the situation there.

In 1888 Cecil Rhodes, leader of the British Cape Colony, dispatched his agents to sign a friendship treaty with Lobengula, king of the Riv er Limpopo. Reluctantly, and in an attempt to gain advantage over his geo-political rival, the Mashona, who controlled territory all the way up to the River Zambezi Lobengula signed the treaty.

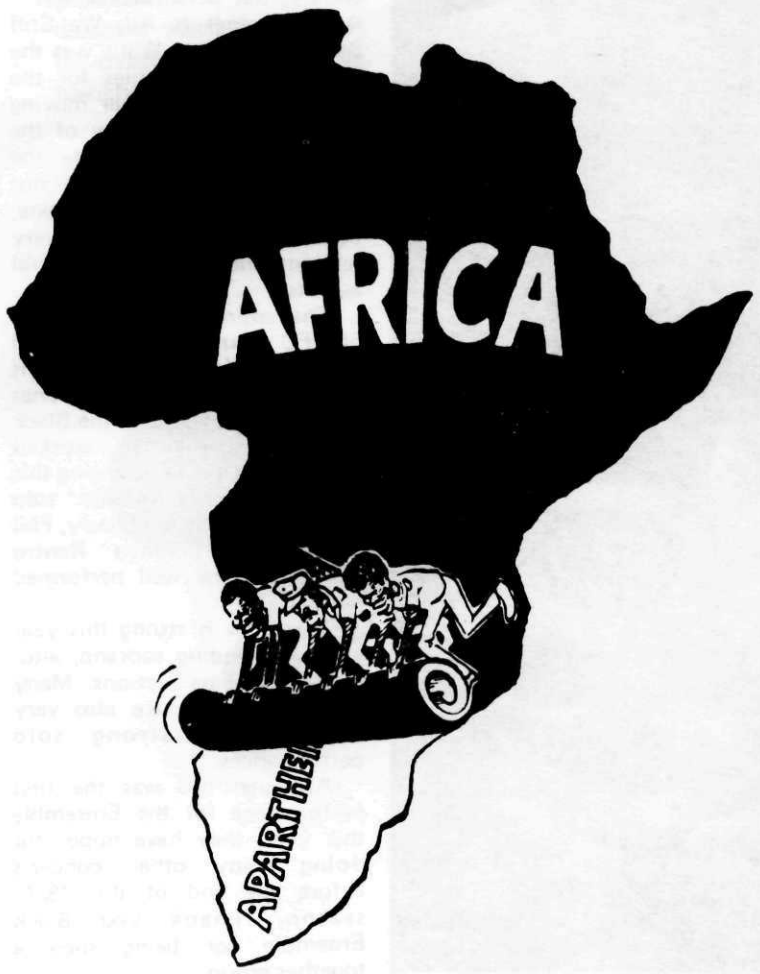
Subsequently, Rhodes applied for and was granted a charter by the British government for the British South Africa Company based on the treaty with King Lobengula. By 1890 Rhodes (whom Africa had cured of his tuberculosis and made rich) had organized his "pioneer column" to colonize both Matabeleland and Mashonaland, over which Lobengula had no authority.

Seeing the diabolical activities of Rhodes, Lobengula protested to the Queen of England in a letter and cancelled the treaty of friendship. However, these actions were to no avail. By September of 1890, the ''pioneer column'' had established a fort, named Salisbury after the British Prime Minister. Urged by his younger officers to wipe out the column before they could mobilize all their resources, Lobengula balked. When he decided in 1893 to move against the imperialist usurpers, he was defeated by superior fire power. A similar Mashona-Mandobele uprising against the settlers in 1896-97 was ruthlessly put down by troops and reinforcement brought in from Britain and South Africa.

With the African resistance broken for the time being, the British South Africa Company could now get down to the business for which it had colonized Rhodesia (named after Cecil Rhodes). That is, the ruthless exploitation of African resources, both human and material. African land, the best land and cattle were stolen; women were raped and a "hut tax" was imposed which forced Africans into the mines and on the farms of settler-colonists. They now needed a "pass"to travel in the land of their ancestors.

This kind of criminal oppression and ruthless exploitation based on "private iniative"were carried on for over 30 years. In 1923, the rule of the British South Africa Company was overthrown, Britain assumed direct control over the colony, oppression and exploitation were socialized and, the local white settlers were granted Self-Government.

From 1923 to 1965, Rhodesia was a self-governing colony of Britain. During this time, the oppression, exploitation and degradation of the Africans increased in severity. The Western imperialists and their junior partners, the white settlers of Rhodesia, became rich.



In 1962 ''moderate'' white-supremacists, suspected of being too "soft on African extremists" were turned out of office by the white electorate and replaced by out and out fascists, led by Ian Smith. By December of 1965, the Smith clique felt strong enough to unilaterally declare its "independence" from Britain.

This was tacitly supported by Britain despite her vehement denunciation of the rebels' action. On the one hand, Britain claimed inability to take any military action against the rebels as they were "self-governing". But on the other hand, she claimed responsibility for Rhodesia's external affairs and denied "interference" by others. British hyp ocricy had reached a new low. Since "independence", white Rhodesia has prospered more than ever in spite of an economic "embargo" imposed on her by the "free world".

By way of African resistance in the contemporary era, no less than three political parties all led by Joshua Nkomo were banned between the 1950's and early '60's. This included the Zimbabwe African People's Union (ZAPU). In 1964, some ZAPU members revolted against the latter's reformism and formed the Zimbabwe African National Unioin (ZANU). They were led by Ndabaningi Sithole who later revived the war of national liberation against the white-supremacist regime.

In March of this year after the military pressure of ZANU had become overwhelming, the white rebels decided on a change of strategy to maintain their domination. An "agreement"was signed with three African "leaders" to prepare the way for ''majority rule''. Prominent among these "leaders" was Sithole who had been replaced as head of ZANU in 1974 by Robert Mugabe.

Under provision of the March "agreement", 28 seats in a 100 seat assembly are "reserved for whites", who constitute 3% of the population. The military and police forces which have been oppressing Africans for 90 years "will be maintained in a high state of efficiency". As for stolen African land, the accord provides for "protection from deprivation of white property unless adequate compensation is paid promptly". In effect, the thief must be paid to return that which he has stolen.

Futhermore, Africans will have to pay the pension of police, bureaucrats, judges and others who have oppressed them.

More recently, the ''transitional government'', consisting of Mr. Smith and his three African "partners" has announced the repeal of laws forbidding Africans to live in "European areas". But there is a catch. ''Standards''must be "maintained" in these areas, and in order for "standards" to be maintained, only a man, his wife and children may live in one house.

Presumably, the African practice of the extended family living in one compound represents barbarism and as such cannot be allowed in areas where ''standards'' are to be maintained. No true African leader would bow before such ignominy. Any claim that Smith's "partners" had to leadership has been forfeited. They have sold the people's cause down the Zambezi for a mess of white supremacist-capitalist-imperialist pottage.

From these observations we conclude that the liberation of Zimbobwe rests solely with the liberation movements, now joined in the Patriotic Front and fighting from bases in Mozambique and Zambia. Therefore, when the lackeys of Western imperialism come lecture us on the "evil of violence", we must regard this as but another example of their vile hypocricy and diabolical duplicity.

We will in principle agree that violence in and of itself is evil. However, we will at the same time vigorously contend that the liberatory violence of the Patriotic Front cannot be measured by the same yardstick as that of the facist regime whose violence is prosecuted towards the end of continued oppression.

TEN YEARS AFTER THEME & ME

Several aspects of the very successful "Ten Years After" program brought about a great deal of thought on my part about blacks, and what is in store for us in the future.

First of all, if I hadn't believed it before, after serious thought, I now know, and strongly insist that we can't expect Carter, the congress, or anyone else to help us get out of the sad situation that structured society has placed us in. As long as black people have no strong voice, nor any real power, any amount of support we receive from the government is simply a deterent to keep all hell from breaking loose at once. They won't give us what we want, or even what we need. What we need among many, many other things is a vast improvement in the present educational system. Too often for blacks, the educational system is simply a formality, in which we learn not even half of what those who are "economically more advantaged" learn, or not even half of what we should be learning at the respective levels.

We also need of course, more jobs. It is just depressing to think of how many inadequacies which we face in our present political and social system, which we fall victim to more so than any other ethnic group.

It is time to realize that we cannot expect the wrong to be corrected by the current system. *We must do it ourselves* by making some forceful, but careful and effective moves in the near future. Many believe that these moves will involve some type of a revolution, and if any type of an effective change constitutes a revolution, then indeed that is what we will have. The question is, what part will you play in assuring that there will be a change. A change for a better and acceptable system, and a change that will give rise to a new breed of hopeful, successful, higher achieving, aware, and totally together generation of black people.

Will you be one to take your education and experience back to our neighborhoods, or will you work with us from a much needed political level? *which* of the many possible routes you choose to take in contributing to our cause is of course your own decision. However, we must all realize that it must be done and we must play an active part if we are to succeed in our efforts.

Of course the task before us is not an easy one, but it is very possible, and it must come to pass in order for us to gain power, and to have a real voice in the system. Then and only then may we experience "Freedom and Justice for All".

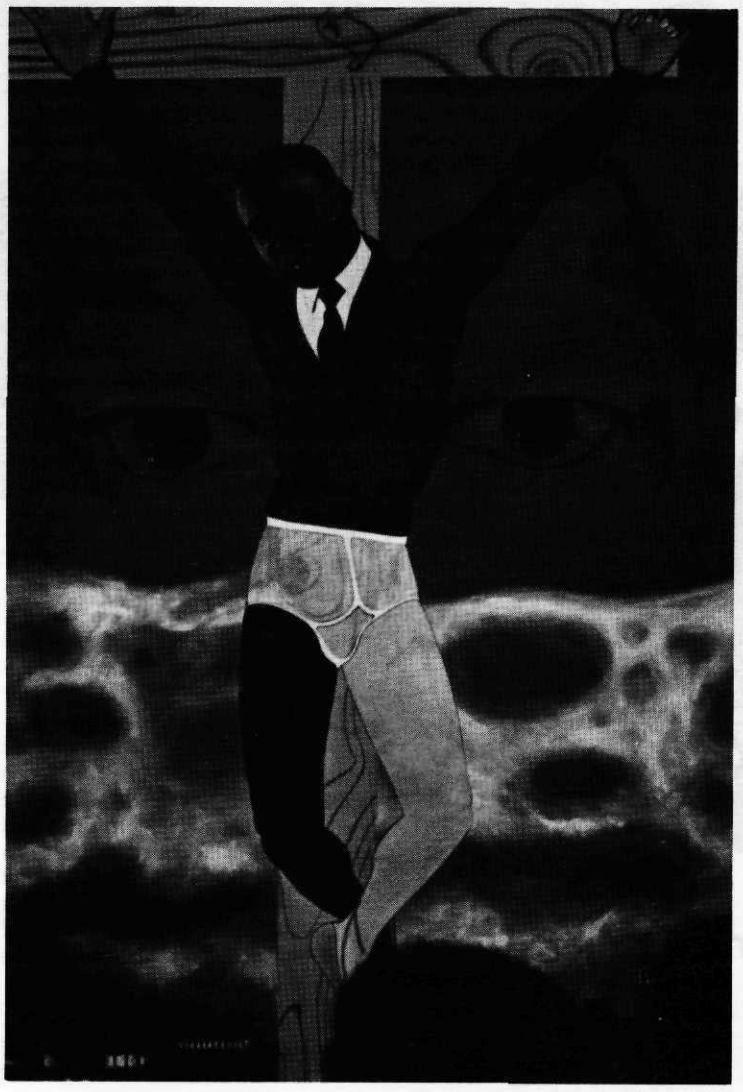
WHAT WILL BE THE RESULTS OF OUR STRUGGLES

We are gathered here today to mark the anniversary of an era in the history of the black movement that, although its achievements have been mostly symbolic, did succeed in opening the eyes, through which America was seen, to the realities of America's inconsistancies. 1968 symbolized both the demise of and the inception to two seperate attitudes towards the rights of the black race, ending an attitude of righteous racism, and progressing onto one of merrited disparity - each attitude equally disrespectful of the universal rights of all people, and each equally unconcerned about the singular role of God in our lives. Today we gather 'round the gospel, as we have for centuries past, in hopes to achieve the sense of spiritual enlightenment that we have been unable to experience while participating as Americans in the institutional struggles for our collective survival. Would you please rise, and join us in the singing of the Black National Anthem.

Nineteen sixty eight marked the end of a turmultuous era in the history of the black man in America, and, for that matter, in the history of all people oppressed by the then existing structures of the American society who, during a decade of struggle, had chosen to change their passive wishes for freedom from disparity into active demands for distinction without difference. For blacks, yes, it marked the termination of the laws that had legalized racism in America, however, in the battle wherein great losses were suffered the system under which lay the foundation of racism, we too were suffered great losses. 1968 marked the end of the times when being poor went hand-in-hand with being black - shamelessly. It marked the end of the times when we knew upon seeing them, exactly who our enemies were, and exactly how they fought their war. It symbolized the conclusion of the era when blacks in America joined hands and rose from their knees to stand eye-to-eye with America to righteously spit in America's face. It marked the concious destruction of the lives of many a brother and sister who rose in the struggle for the illegalization of former legalities, and most tragically, it mourned the death of our noble leaders - across the nation who had attempted to open the tunnel to freedon in their lives, and who had ventured to turn on the floodlights of America's ignorance to its oppressive forces; to its oppressed masses. And through it all we still believe.

Nineteen sixty eight marked the beginning of a new era in the history of the black man in America, and too, in the history of all peoples who were at once disengaged from the bloody battle fields of the '60s, and thrust into an intellectual warfare, silent and unwritten, between the invisible victor and the unknowing loser. It signaled the end of the laws written in black and white, and the beginning of the all the more paralizing and even more deadly "gray" approach. It symbolized the initiations of the divide and conquer notion that marked the dissolution of a collective identity and the inception of an awareness only of "number one". It launched the onset of the direct reciprocity economic theory, providing pretty market goodies for social conformists and dark closed doors for social dissidents or reiects. It created an increased importance in the role of the self-destruction role of the whole. 1968 marked the beginning of the same old end against whose name we lost may of our warriors, against whose name we continue to lose. And through it all....we still belive.

And through it all, we have maintained our strengths as a righteous people, deserving of the worlds best fruits, while receiving only is spoiled and its blighted. And through it all we have laborously held fast to our native visions of the homeland wherein we once maintained on effortless existence in tune with our spirit, ignorant to the prevailing feelings of mental anguish and spiritual hunger. And through it all we have held on to the role of our Savior in our lives and in our destiny, knowingly assured that we will some day be salvaged from the ruins of the human race and freed from the oppression brought on by the greedy desires of the ruling classes. And through it all - we do still believe that we shall overcome.



The Black Ensemble choir, under the direction of Mr. Ed Shealy, an alumnus of Lake Forest College, gave a very arousing and satisfying concert to start off the "Ten Years After the Revolution" program.

Ed Shealy became director of the Black Ensemble choir early in the winter term of 1978. Since then, he has been a catalyst for the choir's emergence as a prime source of inspiration, motivation, and unity among the black community.

The choir gave their debut performance for the 1978-79 season on Sunday, November 12th, at Reid Chapel. They performed in perfect harmony, songs that are symbolic of the black struggle ranging from four hundred years ago up until today. Some of the selections rendered were: "The Black National Anthem", "Glory, Glory Hallelujah", "Jesus Christ is the Way", and "Give Yo' Life". Other selections included: "Life is So Good", "Lord We Try", "All You Need is Peace", and "I'm So Happy". The latter three were written by Ed Shealy.

The overall theme for the choir's first performance was " And Through It All, We Still Believe". Jocelyn Willis was the mistress of ceremonies for the event, and through her moving rendition of the history of the black struggle, she made the choir's debut performance not only a spiritually uplifting one, but one that also contained very relevent and important cultural aspects.

The entire black community of LFC should be congratulated for their efforts in making this event so successful. Joyce Jones and other members of the Black Ensemble committee worked closely with Ed in arranging this performance. Notable solo performances by Ed Shealy, Phil Bates, and Lorenzo Renfro highlighted the well performed musical.

The choir is strong this year with outstanding soprano, alto, tenor, and bass sections. Many of the members are also very capable of strong solo performances.

Although this was the first performance for the Emsemble this year, they have hopes for doing many other concerts before the end of the 78-79 season. Thank you Black Ensemble for being such a together group.

OPPRESSION IN SOUTH AFRICA 1976

The struggle of the people of South Afrika for liberation is indicative of what Black people across the world are fighting for. The conditions under which the people of South Afrika live in their own homeland are abominable. The native people of South Afrika are members of the Bantu tribe. These people living within the cities of South Afrika, which are controlled by racist whites, are herded like cattle into housing complexes, little better than concentration camps.

The Bantu people must carry around passes to travel to and fro in their homeland. Those found without passes are subject to prison sentences of as many as seven years. The people are also not allowed in certain sections of the city without specific passes. The Bantu people working in those sections cannot receive visits from their relatives without them first stating why they are visiting, and even then they are only allowed to stay 2 hours at a time.

These are only a few of the indignities that these Afrikan people face. The racist government of Vorster has also passed laws which forbid the publication of a newspaper or document which "is calculated to endanger the feelings of hostility between Europeans and inhabitants ... and any other section." They have also passed laws which state that anything which promotes hostility between natives and Europeans shall be guilty of an offense. They forbid any publication which promotes the spread of Communism. These are only a few of the laws the racist government of Vorster has passed to keep the native people of South Afrika from bettering the conditions they live under and breaking the chains these racist have tied to them.

The atrocities faced by the people of South Afrika were brought to the attention of the world when police brutally murdered children in the streets who were fighting for the right to learn to speak their native language, Bantu, in the schools. The upsurge began on June 16, in a ghetto of South Afrika called Soweto with a population of over one million Bantu people.

The plight of the people of Soweto quickly spread across the entire country of South Afrika. The native people of South Afrika took to the street against the regime that had so brutally murdered and injured so many of their people.

Although, Afrikans across the country took up arms in support of Soweto, it was in Soweto that the brunt of minority rule terror was unleashed. The official figures state that only 176 died during this period; sources from the people of South Afrika report that 3 times that number died and that over 2,000 men, women, and children were injured, and over 2,000 people including scores of 8 year olds have been arrested.

Amidst the unrest of the native South Afrikans against the white minority, Vorster when consulted about how to deal with the problem, answered "the maintenance of law and order at all costs." It was on this order that the police of the "South African" regime base their moral authority for the brutal murdering of Black children in the streets of Soweto. It was with this man that Kissinger, emissary of the U.S. discussed the future of South Afrika, and what will happen to the Afrikan people there.

Since that time the black leaders of South Afrika have been calling on the people of South Afrika to unite and organize to take their country out of the hands of the racist minority, Vorster regime. They have vowed that they will not settle for anything less than their undeniable right to rule and control their country and the destiny of their people.

Let us think of the plight of the blacks of South Afrika in relation to the history of Black people in America. The people of South Afrika are fighting for their natural right to control and determine their destiny. The spark for this struggle began over the people and their children demanding to be taught their native Bantu language in the school room.

Is this so different from the things that we as Black people in America said we were fighting for in the '60's, and are not the consequences very similar to the ones we faced when we first bean our struggle. When our people took to the streets, did not mayors and governors call for "the maintenance of law and order at all costs" in their precious American cities. Our people were shot and beaten and killed throughout the cities of America. Is this not the same thing that is occuring in South Afrika today.

There are other similarites in each of the countries, the U.S. and South Afrika, the governments are both controlled by whites and the Black people of these countries are subjected to whatever the whims of the white administration are at any given time. The major difference between the countries is that the controllers of the government in South Afrika are in the minority and in America the controllers are in the majority. Can we as Black people refuse to indentify with the plight of South Afrika, when we are faced with similar conditions.

One vey important thing we must remember is that in both countries, the whites, be they in the minority or the majority, control the governments, and pass the laws whichaffectus. Just as the whites in South Afrika presently have control over what happens to Black people in that country, whites in America have the power to pass laws that control Black people in America. Just think, if white people passed a law to ammend the constitution we would all be slaves again and what could we do about it?

We must therefore, identify and support the fight of our people in South Afrika. We cannot deny the similarity of the plight of Black people in this country and in South Afrika. This is just one example of the similarities between our struggle and the struggles of other Black people. The situation is very similar for Black people across the world. It is time we realized this and began to intensify our struggle and our support for our brother and sister everywhere. Our cause is just, our history tells us this, and we know we will WIN.

As I write I look at you from afar and see a perplexion of wandering which stems from you. I cannot quite place it, so my mind wanders on, observing you still further. I notice your warm mellow smile missing from the picture you present of yourself. I automatically think joy and *realize*, that it is sorrow unmasked. For what is joy, but something which once gave you sorrow. The deeper the sorrow, the greater will be your joy. As I wonder if joy and sorrow are inseparable, the smile reappears on your face but the perplexion is still seen in you eyes. As you stare at your watch, I wonder if this is the source of your bewilderment. My thoughts center on time, and I ask what is time; a phenomena which is immeasurable, but yet one builds their life around hours, minutes and seconds which encompass the day. But the timeless in you is aware of life's timelessness. You glance away from your watch, a look of relief covers your total being, then fades away. Confusion weights over me, even though the distances are far, I sense a wonderment of life usher forth. And I ask must life encompass all things. The work that you do to keep pace with the earth, to which you will one day return. The love of life which course cannot be directed. The question is, are all things in life inseparable?

A warm smile reappears on your face, simultaneously as I think that life must be followed like fluid and together all life has to offer like flowing waters, which are strong enough to tear away mountains, and can move around obstacles while wearing it away until one day the obstacle is no more.

You rise from your seat with a relaxed smile on your face. And I wonder if everything I saw in you was stimulated by you or just my imagination. As you depart, there is a perplexion or wonderment in my eyes.

Emmett J Marshall

the night and I
are one
as she is called
Darkness
I am called
Black
she and I are
lovers
stealing away together
after the sun
has died

riding on a star
I sing to her
as she caresses
my soul

she and I are
sisters
both of us, dark and
mysterious
capturing all
who dare to enter
our open arms

The devil's creations
they call us
ah, but we only
laugh
and grasp them tighter
the fools
damn them all
we, my lover, my siste
and I
are here to stay
forever we will
haunt the daylight
and each man's soul

Meryl Morris

once I was taking a walk in the country
the wind was passing by
it called me telling me to join
we traveled high above a land
i will never forget
the sky was a deep beautiful blue
the green leaves of trees fluttered as we
passed thru the grass joined
the rainbow lighted the world colorfully
the flowers blended it was beautiful
then as it still is now when i think of
it i feel happy

i remember seeing God smile

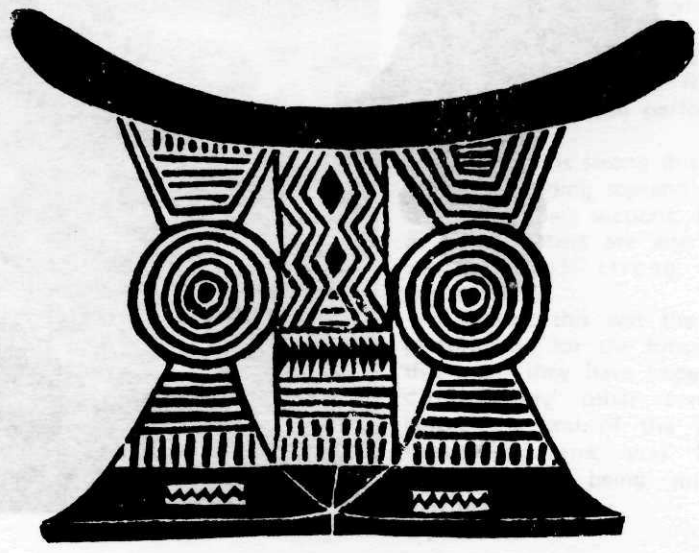
Linda Reed

I am searching
looking for satisfaction and
finding none.
I am trying to climb the ladder
of success, happiness and self-worth
but only to be stopped
I am reaching for something that
does not seem to be there
I cannot sleep, my mind is
not at peace
There is too much to do and not
enough time to do it.
However, I am alive and for
this I keep struggling for
those things I need and want
I will continue to search until
there is no tomorrow
I will keep climbing 'till I
reach the top.
I will reach out until I can reach
no further
I will sleep when I
accomplish my goals
Then maybe my mind will
be at rest.

Linda M Jones

I kissed, touched, held and needed you so
your face is so different
yet you, you're you, just you
still glowing and silvery bright
wonderous, dancinely bright

Where have I known you before
the moment I saw you I knew
I had found again the singer of a thousand
songs
that haunted every dream
the painter of the colors of my mind
reminding me of places we had been
I'm see clearer now- the truth unfolds
The past all drifts away
you're back again my dearest friend

You never went away

Toya Dorham