

BLACK

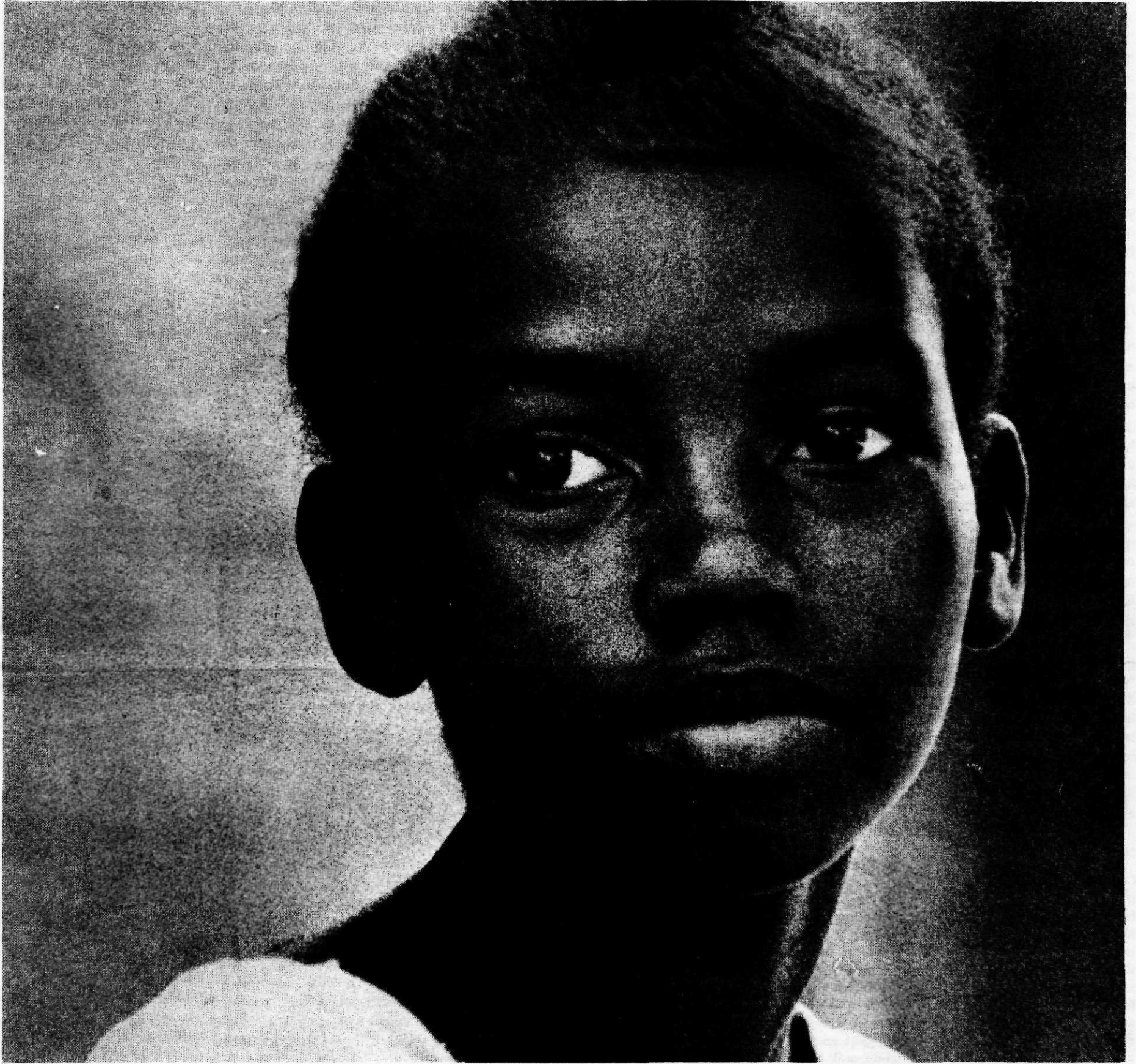


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RETURNING HOME

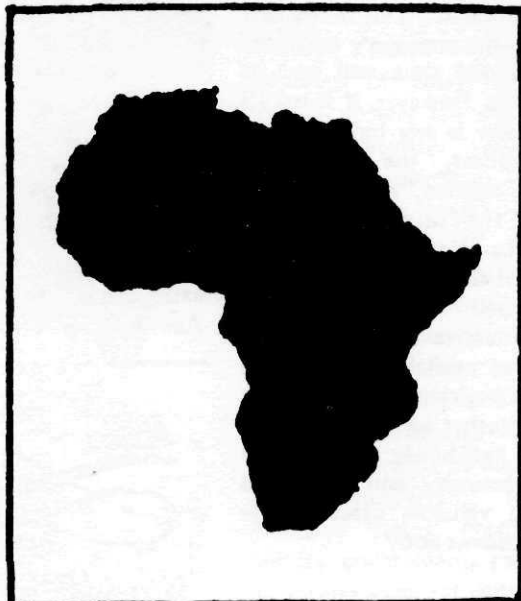
A Call home.

Born in the Bush - to the bush
I must return
Where lies my hidden heart,
The carcass of my ancestral spirits.

I have been gone - far too long
The bushes and spirits
Strongly beckon me back.

I must return-
Return to the bushes-where lies
the carcass of my ancestral spirits
The essence of my Entire being.

Obiageli Alice Mojekwu



AN AFRIKAN FRAME OF REFERENCE

The wind of unity is blowing. In the sixties we learned to be Black. Yet we still consider ourselves as Americans. We must realize that we are not Americans. Americans practice voting, obtaining well paying jobs, and are representatives in their government. Are the so-called Black Americans receiving equally these essentials to the American life? The answer is obvious Our ancestry goes back further than America. We are of an Afrikan descent. Every Black man or woman is of Afrikan descent. The wind of unity is flowing from Afrika. That is why we are Afrikans and not Americans. Realizing that we are one people, what ever we do must benefit all Black people. To do this we must act and speak in an Afrikan frame of reference.

SOUTH AFRIKA : AN INSIGHT

It is obvious that the world is divided into two main cultures, namely the power cultures and the deprivation cultures. The former consists of those human societies that have developed or acquired technological gadgets which have enabled them not only to manipulate and control the forces of nature, but to dehumanize other beings who lack such technological powers. The deprivation cultures, or as Fanon calls them "wretched of the earth," are those human societies where science and technology as we now know them are still underdeveloped. Although moral and spiritual sophistication may be very visible in the day-to-day process of these societies.

One should now, without hesitation contend that the emergence of Europe and North America as centres of technological and scientific development has tilted the balance in favor of men in Europe. This advantage has also given rise to the proliferation of fantasies in the mind of European man. In fact, I am of the opinion that the present crisis in South Afrika cannot be understood unless one looks at the problem from a philosophical and psycho-political perspective.

On the philosophical plane one can argue that man is a cosmic schizoid; that is, he lives in 3 worlds simultaneously. These three worlds are: 1. the world of concrete reality, 2. the world of utopias and counter utopias, and 3. the world of social values. Each of these three worlds affect the mental estate of man, for man's consciousness

is like a compulsive traveller that shuttles to and fro between these worlds. The flight from one world to the other is determined by a whole number of factors and variables. In this study we do not intend to list all relevant factors. However, we do need to say briefly and in passing that the flight from one to the other of the 3 worlds is determined by the extent to which the man, or the people, or the nation exercise control over the forces of "Otherness in the Universe" This is very important and its significance would be clearer when one starts to analyze the South African Problem in detail which is beyond the scope of this article.

If my conception of man as a cosmic schizoid is valid, then I can further argue that in any human conflict these schizophrenic tendencies of man (whether man as the oppressor or man as the oppressed) would become very evident in his social and physical universe. His activities would most certainly be tainted by his social values and his perception of reality would definitely be colored by elements in his world of utopia and counter-utopia.

Though South Afrika as we know it today is not a power culture itself, its historic and economic links with other Western European people have made it a sub-system within the general system of the Western Power culture. South Afrika is at the periphery of this Western power culture and this point can only be discussed in detail if we analyse South Afrika's military power as a security crisis for Afrikan states.

However, it will suffice here to say that the white South Afrikan policy maker knows this very well. He knows that he may be a terrible case of cosmic schizophrenia but he also understands his cosmic schizophrenia could be rationalized by the social values that exist implicitly or explicitly in the western power culture. The white South Afrikan recognizes that he lives in a world of Otherness and that his identity is rooted in and defined by the western power culture. He knows that his pigmentation has been assigned a specific value in the world of otherness and that the western power culture is based on the perpetuation of Euro-American superiority in the realm of concrete reality. If these assumptions of the South Afrikan Policy-maker is correct, and I tend to accept their validity, then the Afrikan freedom fighter must come to the understanding that his liberation is a Pan-Afrikanist one, and that if he succeeds in his local struggle he must not be distracted by his small scale victory; he must realise the continental and global dimensions of his struggle.

The last point is very crucial and its significance will be seen shortly after I explore the psycho-political dimensions of the South Afrikan Problem. In fact, the first thing to be noted in this case is that the South Afrikan white man who acts in the manner of a cosmic schizoid is most likely to bank heavily on his identity as a member of the western power culture. In the psycho-political realm, he would try his very best to cripple

psychologically his Afrikan opponent by employing all the psychological and technical facilities that are available in the heartland of the Western power culture. Indeed, such a cosmic schizoid will dwell for the most part in the realm of utopia and counter utopia. His racial fantasies will certainly put him either on the defensive or the offensive depending on the situation he finds himself. For the most part, however, such a schizoid tries to concretize his utopian dreams and fantasies into realities in the world of concrete reality. That such has been the case is evidence by the experience of the last fifty years. Indeed, it is due to this horrendous practice of the South Afrikan regime that liberation movements have emerged and offered to challenge the settlers who are bent on making themselves men-gods in a world of human. This now leads us to the third point that deserves our consideration. This point relates to self-consciousness, we mean the realization by man that he is alone and that his existential position makes it necessary for him to band with others in defense of him self. This aspect of self-consciousness is a paramount of importance in our analysis of the South Afrikan problem, because the South Afrikan while in their desperate drive for survival would try to remain as united as possible. They would also appeal to the self-consciousness of other whites who share the belief that in a world of otherness white must band together in defence of their white selves.

In addition to the psycho-political effect of global white self-consciousness during the course of the racial struggle for Southern Afrika, there also exists the possibility that white preoccupation with white dignity is the world of concrete reality would compromise the sense of justice and morality the policy-makers of the western power culture. In fact, there are two alternative policies which are of interest to us here. The first could be a positive one in the sense that the interest of the oppressed is upheld by the policy makers of the Western power culture. The second could be negative; that is, it could favor the status quo by reasoning that an alteration of the situation would spell disaster throughout the western power culture.

If the latter decision is taken and chances are it will be the case when an all out war breaks out in South Afrika, the South Afrikan call for white unity could be realized. The Afrikan liberation movements must take note of this possibility in their struggle. In fact, any sober Afrikan freedom-fighter who wishes to get rid of settler regimes in Afrika must come to the understanding that in the final analysis South Afrika and Portugal are the appendages of the Euro-American world and that Afrikan victory is the only solution to the white problem in Southern Afrika.

LETTERS TO THE EDITOR

A new year at Lake Forest College begins with entering freshmen. As a new Black freshman, the influencing factor has been the willingness of the experienced Blacks to bestow their knowledge of LFC to him.

I think that the majority of the freshmen are from public schools which have few similarities to a private school and even fewer to a college. Therefore, for most freshmen this is a new environment. Being placed into a new structure entirely different from what they are familiar with makes it necessary for each individual to explore his environment and discover the good and bad aspects. The person must have a feeling that he is doing what he wants and not something which has been dictated to him. As a result of this, advice from the elder brothers and sisters is often heard but not heeded. The returning Black students must realize and attempt to understand what is influencing

the Black freshmen. But there is also a need for the freshmen to respect the wisdom of experience. There is a general concern that some freshmen will fall into the same unnecessary "traps" which they and other Blacks have fallen into. If those of us who have experience will respect the quest of freshmen for self-acknowledgement and when or if they find themselves in these "traps" and are unable to cope, the more experienced should once again attempt to help, in this manner the Black community will be strengthened. However, if the freshmen encounter these "traps" or not they should respect the willingness to help and advice of the community. Only through the learning experience can freshmen find the advantages and flaws of this environment. Moreover, only when they know their own directions and goals will they become total assets to the entire community.

Black Rap is an advocate of Pan-Afrikanism. We are pro-black and about the business of spreading truths which will allow our people to see their position in the world. We are of an Afrikan heritage. Afrika and Afrikans throughout the world must be free.

"For blacks to accept the Arabs as anything but white invaders is a pathological denial of reality."

Bobby Wright

Communication

Russell Richardson is co-ordinator of the newly organized Educational Development Program. The program is geared to raise the over-all level of the student's communicative skills, with focuses mainly on reading, writing and verbal communication. Throughout the year students will be provided with tutors and there are also hopes of bringing speakers to the campus, such as reading specialists, journalists, etc.

Russell was a 1974 graduate of Lake Forest College; therefore, he is familiar with the basic problems and weaknesses of the students. This is the first year of the program's existence at LFC and time will test its usefulness. However, if Russell's enthusiasm is any indication of its success, the "academic support system," which he has termed the program, will be worth the effort. The program is open to all students who feel they need help with their communicative skills. However, it is also available to students who are basically competent but need refresher courses. Russell is an old face-newly returned to the community and he should prove a valuable asset to the entire student body.

The Black students of Lake Forest College would like to introduce a Brother who provides the Black students with a strong positive image. This Brother is Gino Mays, sargent of the Lake Forest College security force. Brother Mays joined the security force in 1972 and since then has provided the Black students with encouragement in the achievement of our goals.

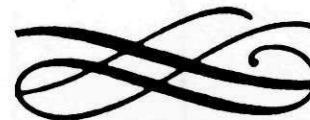
Brother Mays is also a member of the Great Lakes Naval Station. There he serves as a storekeeper first class. When asked about the Black man's plight. Brother Mays replied, "The Black man must live Black. He must forever try to improve himself and his people. To Brother Mays and to Brothers and Sisters like him we extend our deepest appreciation of your gift of knowledge and experience. We say to you, Asante Sana.



Save the Children •

"What became of the Black People of Sumer?" the traveller asked the old man, "for ancient records show that the people of Sumer were Black. What happened to them?" "Ah, the old man sighed, "they lost their history, so they died..."

A Sumer Legend



AFRIKAN ART OUT OF DARKNESS

for weeks, they spent more time village. Consequently, one had time to create more elaborate designs in the making of utensils, dresses, and weapons.

There were no set guidelines to distinguish "good art" from "bad art". The decoration was a part of the creation of the object. Of course some of the art work was remarkably creative and beautiful. However, the creators would not be considered artist as the term is presently used.

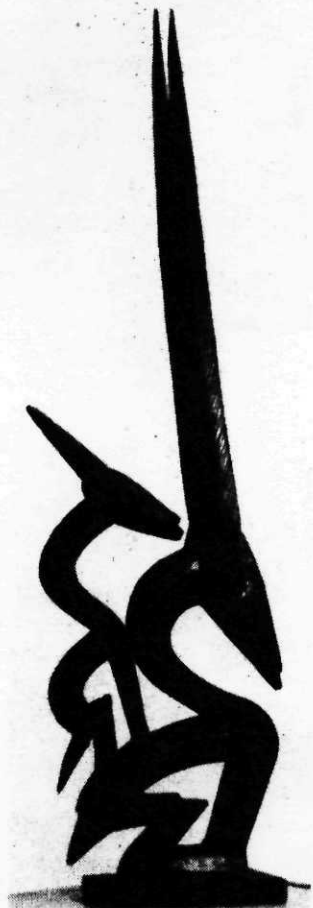
Today in the museums Afrikan Art is among the other great arts of the world. It is no longer whispered about but now discussed enthusiastically in many societies. The main groups who called their designs crude now embark upon recovery expeditions for more pieces of the "art".

The Milwaukee Museum is exhibiting a collection of authentic works from masks to fabrics display, examples of battle arms, architecture, clothing, masks, utensils, etc. The authentic armor is beautifully hand carved in elaborate details. A model of a nobleman's house shows an array of extensive designs carved out of stone. Every inch of the house from the roof to the porch floor is decorated. The spoons, cups and other utensils present variations in shapes and designs. The explicit detail of hand woven fabrics adds to the many colorful articles that should be seen at least once.

Viewing Afrikan Art is like watching the sunrise and set. These are natural phenomena which men measure time. The art of Afrika served useful purposes while being exquisite in its beauty. Yet, these gorgeous pieces for centuries were lost through ignorance. Because of the objects which the traditional man used in his everyday life are now seen as "art", Afrika's treasures have become illuminated in museums world wide for History and all to see.

Art is very important to man since it is one means by which to carry a message. During the time before writing, pictures were used to convey men's thoughts. Their pottery, wooden utensils, and weapons served functional uses in the Afrikan's everyday life. But because of their beauty and intricate design these pieces from the traditional man's society have become works of art. Their art's purpose was primarily as a functional apparatus; but it also projected creativity through beauty. When these two attributes of not only being functional but beautiful are combined the result is "Afrikan Art."

For centuries the art of Afrika has been termed "primitive". This results from the labeling of the Afrikan people as a "primitive society." Until recently everything connected with Afrika had been considered mediocre compared to European standards. Yet the art of Afrika represented a skillful use of available resources. It explified long hours, and even days of shaping crude materials. The artistic value is unsurpassable when one realizes these natural materials were made by hand. Therefore, Afrikan Art must be viewed as a unique style in artistic work. The Traditional Afrikan involved artistic elements in everything they made. Their ornaments, utensils, clothing, and architecture are never plain but elaborately decorated. The use of "art" in the creation of many objects are due to the available free time and the creativity in every man. In the Afrikan society, during the early periods of about 3,000 to 4,000 B.C., hours spent gathering & hunting didn't consume a considerable amount of time. Although hunting expeditions were away



BROTHER BROWN SPEAKS

The Brothers and sisters of Lake Forest College were honored by the presence of speaker Bob Brown at the Political Education session during Black Orientation Weekend. Bro. Brown, who has been continuously struggling for the liberation of all Afrikan people, met with the Black students to speak about the history of struggle of people of color all over the world and especially Black people.

As Bob pointed out, people of color have been struggling for a long period of time.

Throughout the years, there has been a parade of changes in the Chinese world, the Japanese world, the Afrikan world, etc. Brother Bob emphasized that these changes, like all changes came about through some form of struggle. Black students are on white campuses today because Black people took to the streets to struggle. We must continue to struggle for the preservation of our future generations. Struggle is necessary if we are to survive as a true people.

ANGOLA: AN APPEAL FOR UNITY

In the last months of the summer, several nations in southern and eastern Afrika have been in the news. Angola, formerly Portugese held territory, has been experiencing considerable internal troubles on the eve of their November 11, 1975 independence day.

The three liberation groups in Angola; Popular Movement for Liberation of Angola (PMLA), National Front for Liberation of Angola (NFLA), and National Union for Total Independence for Angola (NUTIA), are fighting among themselves for political control of the country after the official independence date. The pmla and NFLA are the largest of the three groups in terms of military. PMLA is backed by the Soviet Union, while NFLA receives support from China and Zaire. The third group, NUTIA the smallest, receives support from Portugal.

Holden Roberto, Drs. Agostinho Neto and Jonas M. Savimbi, leaders of the liberation groups met in Nakuru, Kenya in June, 1975 and signed a peace agreement; peace never came to Angola. The fighting continues as the death toll climbs steadily into the thousands. Many people in Angola have found it wise to leave Luanda, the capital and main thrust of the fight.

As a result of Portugal's troubles within its own country, its ability to be the neo-colonial power of Angola is severely weakened. To the point of military intervention by other countries like the Soviet Union and China who see their chance to get a piece of the pie that Portugal has controlled for hundreds of years. The three foreign powers are fighting for the economic control of Angola's government through their particular group.

The leaders of Angola's liberation movements should heed the experienced words of the late Dr. Kwame Nkrumah, president of Ghana, "In order to repair effectively and quickly the serious damage done to Afrika as a result of imperialism and colonialism, emergent Afrikan states need strong unitary governments capable of exercising a central authority for

the mobilization of the national effort and the coordination of reconstruction and progress." The fighting in Angola is detrimental to the future solidarity of the country. Whichever group wins, the dues will have to be paid to the foreign power which gave it support. Neo-colonialism is the worst form of imperialism and unity is necessary to destroy it.

Mozambique also a former colony of Portugal, is beginning to set its house in order. Frelimo, the liberation movement in the country and now the government, has as its first priority domestic problems. Samora Machel is the president and a devout Marxist. It is very possible that Mozambique, the 44th Afrikan nation to receive its independence could become the first to be a communist.

Machel does not appear to be giving much attention to furthering black nationalism. This may be indicated by his absence at the 12th summit meeting of the OAU, HELD AT Kampala, Uganda and the proposed economic ties with the very controversial South Afrika.

President Ida Amin was the host of the 12th summit meeting of the Organization for Afrikan Unity (OAU) held in his country in July. President Julius Nyerere of Tanzania and President Kaunda of Zambia also did not attend the meeting.

One of the primary issues of the OAU is to offer a solution to the troubles in Angola. The liberation movements are recognized by the OAU and representatives from Angola's Cabinda enclaves were unofficially in Kampala.

After the June coup d'etat attempted in June, 1975 of President Mobutu of Zaire, four chief conspirators have been arrested and ten other high-ranking officers. Other arrests are expected to follow.

No Afrikan nation can afford to stand only and hope to preserve its freedom with the world's present situation; the leaders must see that the only security for their nations lies in Afrikan unity.

In his speech, Bob contrasted the struggle of different peoples of color: including the Red man, the Chinese, the Japanese and Afrikan. However, the struggle of Afrikan people has been the longest and hardest in history. When "Afrikan" is referred to here, it covers Black people in all corners of the globe, with the understanding that Black people are dispersed all over the world. It should be understood that a man's race is determined by his land base, for example, the original land of his ancestors. Therefore, the Chinese, regardless of where he lives, is always a Chinese, for China is his homeland or land base. The Italian is always an Italian, whether he lives in Russia or Cuba. The Black man also has a land base, mainly Afrika, the land of his ancestors. Therefore, the Black man is first an Afrikan.

Continuing with his presentation, Bob touched upon the fact that since 1945, students have played a major part in bringing about changes. The students in China struggled for change, the Black students in America struggled for change; thus we, as students, must not underate what we can do to benefit our people. The first step is already made when we begin to understand certain concepts. Just as students have turned the world around since 1945, so shall they continue to play an important part in world-wide struggle. Other points brought out in the presentation such as, the instrumental part that the railroad played in the genocide of the Indians; the Black cowboys who first settled the West and how they manipulated the white man; the bombing of Japan and the vast destruction; the lynching of Blacks in America; the Black Liberation Soldiers in Afrikan Countries; through the rape and exploitation of Afrikan people, land, labor and the rest of the third world.

Always lingering in the background of Bob's presentation was the serious tone of struggle. Every point made related to struggle in some form or faction. Very clearly Bob was trying to impress upon the minds of the students, the importance of struggle, for example, the struggle for social improvement and cultural integrity. It is very important that we struggle for cultural integrity, for the culture of a people is their basis for survival. It is the essence of a people, manifested in everything they do and say. A people that has lost its culture or that has no culture is not a true people. Therefore we must maintain and perpetuate our culture. It will be continued, but we must not be afraid. Because eventually we shall accomplish our goals.

