RETURNING HOME

A Call home,

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

Obliged! 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.
LETTERS TO THE EDITOR

Communication

A new year at Lake Forest College begins with entering freshmen. As a new Black freshman, I feel that there 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 and discover the good and bad aspects. The person must have a feeling of belonging and not an over-dependence. However, the freshmen want something which has been dictated to him. As a result of this, many of the elder brothers and sisters is often heard but not head. The returning Black freshmen have found that attempt to understand what is influencing the Black freshmen. But there is also the need for the freshmen to respect the wisdom of the experiences. It is a general concern that some freshmen will fall into the same unnecessary trap which they and other Blacks have fallen into. If those of us who have experience will explore the trap for self-acknowledgement and when or if they find themselves in these traps and are willing 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. When though the learning experience can freshmen find the advantages and flaws of this approach. Moreover, only when they know their own directions and goals will they become total assets to the entire community.

Russell Richardson

Black Rap is an advocate of Pan-Africanism. We are pro-black and about the struggle for black people to see their position in the world. We are of an African heritage. Africa and Africans 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

The Black students of Lake Forest College would like to introduce a brother who provides the Black students with a strong positive image. This new student is Gino Mays, a sergeant 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.

Mays is a member of the Great Lake Naval Station. There he serves as a storekeeper first class. When asked about the Black man, he said, "The Black man must live. He must forever try to improve his own 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, Aaante Sana.

R. M. Jackson

The Black psycho-political impact of the region on the African American within the United States.

In addition to the psycho-political effect of global self-consciousness during the course of the racial struggle for Southern Africa, 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, in the two alternative policies which are of interest to us here. The first could be a positive one in the sense that 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 reiterating 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 Africa, the South African policy for white unity would be realized. The African liberation movements to take note of this possibility in their struggle. In fact, any other African freedom-fighter who wishes to get rid of settler regimes in Africa must come to understand this.

In the final analysis South Africa and Portugal are the appendages of the Euro-American world and that African victory is the only solution to the problem in Southern Africa.

The Black people of Summer are very unique. They have unique records show that the people of Summer were Black. What happened to them?" Ah, the old man sighed, "They lost their history, so they died..."
Art is very important to man since it is one means by which to convey 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 African's everyday life. But because of their beauty and intricate design these pieces from the traditional man's society have become works of art. Art's purpose was primarily as a functional apparatus; but it also projected creativity through beauty. When these two attributes of not only functioning but beautiful are combined the result is "African Art."

For centuries the art of Africa has been termed "primitive". This results from the labeling of the African people as a "primitive" society. Until recently everything connected with Africa had been considered medival and therefore not acceptable to European standards. Yet the art of Africa represented a skillful use of available resources. It explicated 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, African Art must be viewed as a unique style in artistic work. The Traditional African 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 most objects are due to the available free time and the creativity in every man. In the African society, during the early period of about 3000 to 4000 B.C., hours spent gathering fire hunting didn't consume a considerable amount of time. Although hunting expeditions were away 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 was remarkably creative and beautiful. However, the creators would not be considered artist as the term is presently used.

Today in the museums African 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 art of Africa is beautifully hand carved in elaborate details. A model of a native man'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 wove fabrics add to the many colorful articles that should be seen at least once. Viewing African Art is like watching the sunrise and set. These are natural phenomena which men measure time. The art of Africa serves useful by being exquisite in its beauty. Yet, these gorgeous pieces for centuries were lost to the foreign ignorance. But the objects which the traditional man used in his everyday life are now seen as "art." Africa's treasures have become illuminated in museums world wide for History and all to see.

In the last months of the summer, several nations in southern Africa have been in the news. Angola, formerly Portuguese held territory, has been experiencing considerable political 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 (FNLA), and National Union for Total Independence for Angola (NUTIA), are fighting among themselves for political control of the government after the official independence date. The pmla and NLA are the largest of the three groups in terms of military. PMILA is backed by the Soviet Union, while NLA receives support from China and Zeke. The third group, NUTIA, the smallest, receives support from Portugal.

Hollan Rodrigo, Drs. Agostinho Neto and Jonas M. Samora of the revolution 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 fled the country 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 centuries.

The three foreign powers are fighting for the survival and future of Angola's government through their particular group.

The leaders of Angola's liberation movements would 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 Africa as a result of imperialism and neo-colonialism. In the emerging African 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. The liberation movements, well on their way to independence, will have to pay to the foreign power which gave it support. Neo-colonialism is the enemy, and unity is necessary to destroy it.

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

Angola's neighbors do not appear to be giving much attention to furthering black nationalism. The exception is the absence at the 12th summit meeting of the OAU HELD AT Kampala, Uganda and the subsequent economic ties with the very controversial South Africa.

President Idi Amin was the host of the 12th summit meeting for the Organization for African 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 and Cabinda enclaves were unofficially in Kampala. Machel of the "Cuban" attempted in June, 1975 of Cuba to meet with President Mobutu of Zaire, four chief consuls have beenzeigen ten of high-ranking officers. Other audits and arrests are expected to follow.

No African nation can afford to stand only and allow the destruction of Angola as the country's freedom with the world's present situation; the leaders must act and the unity for their nations lies in Africa unity.
AFRIKAN EXPRESSIONS

THE SEEDS
I am a seed of a continent
Along with my brother seeds
I float upon the wings of direction
Along with my brother seeds
I am finally grounded on a different continent
Along with my brother seeds
I am made to set roots in tight confinements
Along with my brother seeds
Work or die were the requirements
Along with my brother seeds
I feel a sense of being lost
Along with my brother seeds
I shall uproot and return to the continent of my birth
Will my brother seeds uproot and come with me

By Jet

Black Music

Trans
These must have
died
A thousand
times
Trying to tell
us
What it was
All about
But we were
So busy
dancing,
We couldn't hear
His music

A.B. Spellman

Genesis

In the beginning there was togetherness.
Then came the white man – and individuality.
Now college intellectuals thought that was cool,
cause now they could deal openly with the man
and be individual.

And then came the problem – when they looked at themselves,
and they realized being Black and separate – wasn't it.
Because once they couldn’t deal effectively w/ the man
when the majority of them dug being individual.
This the man dug – cause he could deal w/ a name –
ye know.

But it came to pass and they finally realized
that they were being dealt on right b/c their eyes.
So they decided to discard their individuality –
realizing that in togetherness lies strength,
and by their bonding together they put the man’s game
to an end.

Alonzo Whitehead

Hmmm...

I got something to say, something pretty heavy;
yeah, in other words, something pretty low.
it's something that deals w/ a fear we all feel,
'cause it's a feeling inherent in those who're real.
it's the thought that's mixed w/ that reality,
the one kept in the back of your mind.
it's the thought we can't refuse to see,
when it's your life style that's laid on the line.
some people look at me and say i'm pretty cold.
others frown – then smile and say – he hit it on the nose.
life just ain't that beautiful to wanta' miss yo' turn,
to go and start again – missin' yo' chance to burn.
you know i kinda wonder, that if throughout all these lines,
if you really know the count – like – what's on my mind?
i wonder if you realize this feeling i'm trying to show;
well, i'm rappin' bout that thing called Death –
you know...

Alonzo Whitehead

African

Third Class
Mail

U.S. Postage
PAID
Lake Forest College
Lake Forest, Ill.
Permit No. 4
NON PROFIT

Bobby Wright

“Everywhere blacks and whites live in close proximity to each other,
the whites are in control, whether it is Chicago or Zimbabwe. This
...defies every known law of probability.”

Bobby Wright

"we should not be racists and treat them as they have treated us. In
reply whites are not going to stand for blacks to treat them as they
have treated us so that requires no discussion.”

Bobby Wright

Alice Mokajwu

Alonzo Whitehead

Give us back our black souls,
Let us be black.
Chocolate or fudge,
Let us be the colour of dust
– powder like.
Dark, brown, yet beautiful.
Coarse, hard, but black as the earth.
Oh, let us be... For we must be US
Black...the children of Africa.

October 21, 1975
Black Rap
Lake Forest College
Lake Forest, Ill.
60045

anyplace but here...
a few words of whatever on a problem that we face,
words needed desperately cause we’re losin' the race,
despite harshness of sound, the problem needs to lay –
the problem of the black race, you know, niggas today.
we all have our pride, something you can't shrink,
along with our blackness, ingrained since birth,
but though we've followed the man's plan to a "T",
we ain't even gettin' ovah', or niggas can't you see?

Just look at our past, let's compare it to today,
despite obvious changes, the man still holds the ace.
we've worked in his fields, puttin' food in his mouth.
we've also worked his woods, building his homes;
yeah, it was us that kept the elements out.
we've worked his mines to keep his feet warm,
while our wives stayed home filin' their corns.
we harvested his cotton, we slaughtered his meat,
while forced to see our younguns run 'round in their bare-feet.
times change and you tell us that we're equal and free,
thoughts of leaving stifled by "stay 'round – work for me."
and now we have stared till our hearts have turned
mean cause we've sweated to achieve what's yours yeah, your dream.
but you know that it couldn't work and now you show fear,
and no longer can you hide a realization so clear;
that between the black man and your american dream,
it's a dream that's a reality –
anyplace...but here.

Alonzo Whitehead