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 1880 Cecil Rhodes, leader of the British Cape Colony, dispatched his agents to sign a friendship treaty with Lobengula, king of the Ndebele or 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 cursed of his barbaric traits 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, his 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 write 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-Mandembele 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 "nut job" was imposed which forced Africans into the mines and on the farms of settler-colonists.

Africa now needed a "pass" to travel in the land of their birth.

This kind of criminal oppression and ruthless exploitation based on "private initiative" 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" by their "harder" extremist colleagues, 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' actions. On the other 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 hypocrisy had reached a new low. Since "independence," while 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 1960's and early '80's. This included the Zimbabwe African People's Union (ZAPU). In 1964, some ZAPU members revolted against the latter's "separatism" and formed the Zimbabwe African National Union (ZANU). They were led by Ndabatsanega 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 pressuring Africans for 30 years "will be maintained in a high state of efficiency." As for African land, the accord provides for "protection of property" and "adequate compensation." In effect, the thief must be paid back that which he has stolen.

Furthermore, 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 remains barbaric 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 supremacists-capitalist-imperialist porridge.

From these observations we conclude that the liberation of Zimbabwe 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 hypocrisy 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 fascist regime whose violence is proconsul towards the end of continued oppression.
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, now I 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 voices, nor any real power, any amount of support we receive from the government is simply a deterrent to keep us 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 fail 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 we choose to take in contributing to our cause is of course your own decision. However, we must 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 continue in order for us to gain power, and to have a real voice in the society. In order for us to gain power, and in order for us to gain power, and to have a real voice in the society. In order for us to gain power, and to have a real voice in the society.

The Black Ensemble choir, under the direction of Mr. Ed Shealy, an alumnus of Lake Forest College, gave a very moving 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 emergence of a prime source of inspiration, motivation, and unity among the black community.

The choir gave the debut performance for the 1978-79 season on Sunday, November 12th, at Reed Chapel. They performed in perfect harmony, songs that are symbolic of the black struggle ranging from four hundred years ago up 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 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 proved very relevant and important cultural aspects.

The entire black community of LFC should be congratulated for their efforts in making this event such a success, and other members of the Black Ensemble committee worked closely with Ed in arranging this performance. Not only the highly successful performances by Ed Shealy, Phil Bates, and Lorenzo Renfro highlighted the well performed musical.

The choir is strong this year with outstanding sopranos, altos, tenor, and bass sections. Many of the members are also musical and capable of strong solo performances.

Although this was the first performance for the Ensemble this year, they have hopes for doing many other concerts before the end of the 78/79 season, and hope you, Black Ensemble for being such a together group.
The struggle of the people of South Africa for liberation is indicative of what Black people across the world are fighting for. The conditions under which the people of South Africa live in their own homeland are abominable. The native people of South Africa are members of the Bantu tribe. These people are not the only ones living within the cities of South Africa, which are controlled by racist whites, who are bred 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 not also allowed in certain sections of the city without specific passes. The Bantu people working in those sections cannot receive visits from their relatives without permission. The system is designed not to be visited, and even then they are only allowed to stay two hours at a time.

There are only a few of the indignities that these African people face. The racist government of South Africa has 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 South Africa has passed to keep the native people of South Africa from upsetting the conditions they live under and breaking the chains these racist have tied to them.

The atrocities faced by the people of South Africa 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, Baris, in the schools. The uprising began on June 16, in a ghetto of South Africa 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 Africa. The native people of South Africa took to the streets against the regime that had so brutally murdered and injured so many of their people.

Although, Africans across the country took up arms in support of Soweto, it was in Soweto that the brute of minority rule terror was unleashed. The official figures state that only 176 died during this period; sources from the people of South Africa report that 3 times that number died and that over 5,000 were women, men, and children were injured, and over 2,000 people including scores of 8 year olds have been arrested.

Admit the unrest of the native South Africans 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 have their moral authority for the brutal murdering of Black children in the streets of Soweto. It was with this man that Kistinger, eminence of the U.S. discussed the future of South Africa, and what will happen to the African people there.

Since that time the black leaders of South Africa have been calling on the people of South Africa 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 Africa in relation to the history of Black people in America. The people of South Africa are fighting for their natural right to control and determine their destiny. The Black people in America are fighting for the same thing. The Black people in America are fighting for the same thing that is occurring in South Africa today.

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

Our very 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 which affect us. Just as the whites in South Africa 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 amend the constitution we would all be slaves all over and what could we do about it? We must therefore, identify and support the fight of our people in South Africa. We cannot deny the similarity of the plight of Black people in this country and in South Africa. 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 your 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 phenomenon which is immeasurable, but yet one builds their life around hours, minutes and seconds which encumbers the day. But the timeless in you is aware of life's timeliness. 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.

Emnett J Marshall

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 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, dancelly 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 shifts away you're back again my dearest friend You never went away

Toya Dorham

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.

Meryl Morris

Linda M Jones
BLACKS & POWERS

"Anytime a black person gets an authoritative position he abuses his power." This is a statement that was made by a young black female very recently. Although it is sad to see a black person with this kind of attitude, this is not an uncommon view among black people today.

At some point during everyone's employment opportunities, they have come into contact with one black employer, or at least known someone who has possibly been a victim of unfair treatment by a black employer. Take a typical incident for example. There were two young females, one black and one white, with identical positions. The young black female had a charming personality, intelligence, and hard working characteristics. She was very cooperative and always prompt. The young white female had only adequate capabilities, she did only her minimal share of the work, and was frequently late. This particular supervisor would never complain or make any allusions to the tardiness of the Caucasian female. However, there was one occasion that the black female was five minutes late. The angry, very hostile, and very crude with the young lady: almost bringing the unsuspecting recipient to tears, in her attempt to reprimand the black female for her tardiness. Because this type of relationship frequently exists between black employers and employees, it stands to reason that there are some common solutions which can explain this relationship.

Whenever I hear black people savagely criticizing black professionals, I often wonder if they have given serious thought to why these professionals conduct themselves and their businesses as they do.

From personal experience and in talking to black professionals, I have found that there are numerous unseen factors that determine how black people function in supervisory roles.

In the majority of the cases, the black person holds only a subordinate position in a white man's business. His authority is so limited, that if there is such a thing as token power, that is what he possesses. Due to a lack of 'real' communication and understanding with his overseer, he never knows just how secure his position is. Often times when blacks are hired, they are placed in very uninteresting and unstimulating positions. Due to inherent characteristics of the system, opportunities for advancement are almost non-existent. These conditions create a displeased person: holding a dull position, with little chance of advancement. This situation also brings about an attitude of malice and indifference to everything associated with the powerless condition: including the employees who, by design are almost always black.

Other examples of blacks who supposedly take advantage of their people are doctors, lawyers, and businessmen. Many doctors and lawyers do indeed charge fees that are considerably higher than their white counterparts. However, they charge higher fees out of necessity. Black people refuse to support them, and in order to make the living that they have worked for and deserve, they must charge higher fees. Many people would rather go to a white doctor's office before dawn, and spend the entire day waiting to get treated.

When they are finally allowed to see the doctor for ten minutes or less, they are sometimes treated so callously that they begin to wonder about their worth.

There are many, many other factors affecting black people unlike whites, in authoritative positions. Therefore, the next time you hear someone complaining about a black person abusing his authority, ask him to consider why these people act as they do: to realize that these people are black and that the same social and economic conditions that govern us govern them also; try to help them deal more effectively with their situation. For we all must realize that until we learn to support and understand each other, social and economic advances will remain only a dream.

TODAYS

This year we have a new faculty member who really has his stuff together. His name is Ted Groves and he is a professor of Psychology. He did his undergraduate work at Washington University in Seattle, then attended the University of Illinois graduate school. He is a native of Seattle.

Ted has been very involved in trying to aid the black community in developing a stronger coalition that will be able to bring about far reaching results. During the "Ten Years After" ceremony, he took part in several events both as an onlooker and as a speaker. He was a panelist for the discussion on the "Role of Education", which further consisted of Nathaniel Willis, Sr., Ph.D., Professor of Chemistry at Kennedy-King College, Joe Scott, Assistant Dean of Student Affairs at Barst College, and Clayton Gray, Jr., Professor of German here at Lake Forest College.

In the short period that Ted has been here, he has been involved in several debates. One of the issues concerned violence of the oppressors and the oppressors. He has shown time after time that he is not hesitant in making his opinions known. There have been few people to come to Lake Forest with the energy and awareness that Ted Groves possesses, and we hope his stay here will be fulfilling for him because we the black community can only benefit from his presence and knowledge. So people, we have a powerful resource here, and it would be to our advantage to gain as much as we can from the man. We appreciate you, Ted Groves, and we hope your fire continues to burn.
Merry Christmas From

Mother Africa.
A view of the Lagos, Nigeria lagoon.

The MotherLand