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TWENTY CENTS

Amin Orders Tanzania Bombed as

Uganda Conflict Spreads

YOBU NEWS SERVICE

Kampala, Uganda — This small nation of ten million on the east coast of Africa has once again begun to experience military tremors resulting from a basically unstable political situation. On Sunday, September 17, Uganda radio reported that fighting had broken out in the southern region of Uganda which shares a border there with the progressive state of Tanzania. The radio announcer charged that at dawn Sunday morning a force of 1,000 Tanzanian troops had crossed the border at the little village of Mutukla and attacked the town of Musaka, an administrative center about 80 miles southwest of the capital of Kampala.

In response to the invasion the flow of military personnel carriers and armored vehicles was heavier than usual. Roadblocks were set up at the exits from the city.

Tanzanian officials denied that any of their forces were involved. The Tanzanian Ministry of Information clarified the situation when they reported that forces of the people's liberation army had captured an army barracks in southern Uganda. The liberation army is made up of Ugandan guerrillas loyal to Milton Obote, the civilian president overthrown by General Amin in a coup d'etat on January 25, 1971. Bro. Obote is in political retreat in Tanzania. Thousands of Ugandans, some of them, members of the army, also retreated to

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PRESIDENT JULIUS NYERERE OF TANZANIA, SHOWN HERE reviewing troops. Tanzania has stated that the attack on her borders by Uganda will not be long tolerated. There is no

known evidence that Tanzanians were involved in the fighting in Uganda as claimed by Gen. Amin.

In Washington D.C.

Welfare Recipients Betrayed

YOBU NEWS SERVICE

Washington, D. C. — On Tuesday, September 15, the residents of Washington, D. C. were the victims of a betrayal. Despite community objections, Mayor Washington of D. C. signed the controversial Flat Grant bill into law. Flat Grant is designed to give welfare recipients a flat assistance rate. The amount of the assistance is

to be determined by the number of family members. Under this bill, assistance for special emergencies such as sudden

death or illness will not be available. There will be no provisions for transportation expenses for those who need to travel back and forth to hospitals. But the most damaging portion of the bill is aimed at youth. As much as \$15.00 is to

be deducted from a family check for each child over 12 years of age.

It was provisions such as those above which prompted welfare mothers into action.

Mrs. Elizabeth Perry of National Welfare Rights Organization (NWRO), Mr. Curtiss Butler of D. C. Family Rights demanded and received a hearing on the bill before its

passage. At that time, concerned citizens informed Joseph Yeldell, the man in charge of Resources, of the defects in the Flat Grant bill. However, Yedell, the man in charge of structuring Flat Grant for the D. C. area, made no changes in the bill. Determined not to quit, Mrs. Perry and YOBU organizer Terry Day then confronted

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GENERAL IDI AMIN OF Uganda, central figure of recent conflict.



APRIL 30TH DEMONSTRATION AGAINST NORFOLK'S "AZALEA FESTIVAL" WAS PART of African Liberation Day build-up activities. (Photo courtesy of Samuel Weston Fund)

In Norfolk, Va.

Sam Weston Scapegoated For Azalea Protest

Norfolk, Va. — Norfolk is a town of 308,000 people located on the eastern shore of the state of Virginia and is one of the official homes of the North Atlantic Treaty Organization (NATO). Each year in Norfolk, a tribute is paid to NATO through the celebration of the Azalea Festival which includes a week long of activities.

On March 27, 1972, the local newspaper announced that for the first time in the history of this festival, Portugal (NATO country) would supply the young woman who would be crowned as queen of the Azalea Festival. Her name, Maria Theresa Sanches; daughter of the Portuguese Minister of Public Works and Communication and Grandniece of Premier Caetano of Portugal.

After several days passed, reactions of disbelief and shock were followed by the spread of information to the people of Norfolk concerning the murder, enslavement and unrelenting colonization of the black people of Mozambique, Guinea Bissau and Angola, Africa by the Portuguese government.

The city officials were urged to consider alternatives to the festival. Many citizens have viewed this festival, which cost \$32,000, as an unneeded financial burden-coupled with the recent expenditure of over thirty million dollars for the construction of a cultural and convention center in Norfolk.

Such profuse waste of city funds is decried: when the city officials assume a poverty role as an excuse for not providing transportation for our school children, or adequate housing for displaced citizens and ignoring the general improvement of human life.

The plea to find alternatives to the usual Azalea celebration was even stronger due to Portugal's colonial policy regarding black brothers and sisters of Mozambique, Guinea Bissau and Angola-Brothers upon whom Napalm bombs (made in U. S. and endorsed by NATO) are being dropped daily as a means of continuing the oppressive measures inflicted by Portugal.

Upon the arrival of Miss Sanches, a few demonstrators met and protested her presence. The week's activities followed

with a few demonstrators at various places on her schedule itinerary.

On the morning of April 30, the official parade was held which climaxed the public demonstrations and presented to the community, the princessess from the NATO countries and queen from Portugal.

Approximately five hundred demonstrators gathered with a strong contingent of chanters — many from the predominately black institutions of Norfolk State College.

The commanding chants attracted the attention, for they were spoken in Portuguese — the only means of effectively communicating with the queen. Such slogans as: Viva Frelimo (long live Mozambique liberation front), Aboixa Portuguese Colonialismo (down with Portuguese colonialism) and A Luta Continua (continue the struggle) echoed throughout the crowd.

Persons responsible for the parade deliberately left a gap between the queen's float and the cadets in front of her, which gave the viewers the impression that the parade was over. The queen was rushed pass the demonstrators at an astonishing high speed (for a parade) after which debris was thrown. The demonstrators observed the debris being thrown by other spectators. Hastily the police, who were guarding the queen, whisked her off the float to an unmarked car and sped away. Immediately the police, using abusive and offensive language, charged into the crowd with their vicious police

dogs. These tactics created a chaotic situation.

Samuel Weston, one of the more vibrant chanters and a black student of Norfolk State College, watched the police remove Miss Sanches from her float. Samuel was singled out of the crowd of demonstrators, was attacked, brutally mauled by several policemen and taken to jail.

It was over an hour after Sam's arrest, that he was informed of the alleged charge which read "maliciously throwing a missile at a moving vehicle" — the queen's float.

His bail was escalated each time that the prison officials realized that concerned citizens were ready to bail him out. Thus, the officials initiated the bail at \$500, then \$1,000 to \$5,000 and finally \$10,000 — indicating their intent to keep him in jail.

The city officials have pledged to leave no stone unturned in choosing Samuel to vindicate their anger, using any technique available to destroy his political convictions as well as his defense.

To further appease their hostilities, it was announced via press that a grand jury probe is strongly considered to "arrest those who threw rocks as well as the close knit group that planned the demonstration."

The wheels of the gestapo have already been set in motion by surveillances, and unprompted visits to people's homes and their daily activities.

Lone Black Marine Charged With Rioting

MPs ASSAULT BLACK MARINE IN OKINAWA: HE GETS SIX MONTHS FOR RIOTING

CAMP SCHWAB, Okinawa (LNS) — Private First Class W. E. Vance was found guilty August 18 by a Marine Special Court-martial of resisting apprehension and was sentenced to six months confinement, a loss in rank, a bad conduct discharge, and forfeiture of all but \$20 a month, in spite of the

fact that his wife is about to give birth.

The charges arose out of an incident in Henoko outside of Camp Schwab, Okinawa May 9 in which Marine MPs assaulted a number of blacks from this base. None of the MPs were brought to trial. Vance went to trial on charges of riot, assault of an MP, and resisting apprehension. The military judge appointed to the case was a career officer rather than one

Wherever we may be.

Stepin Fetchit Sues

Indianapolis, Ind. - As Black communities throughout the nation are in an uproar concerning the degrading characterizations of Black people in movies such as "Super Fly", Stepin Fetchit, one of the very first Black movie actors is also in the news.

The 80-year old Fetchit appeared before a judge and tearfully asked for three million dollars in damages because a TV documentary had reported that, because of the roles he played in movies, he was a discredit to his race and "the white man's Negro - the traditional lazy, stupid, craps-shooting, chicken-stealing idiot."

Fetchit responded, "If I let this go, the same thing can happen to Sammy Davis, Jr., Bill Cosby, and Sidney Poitier."

Apparently Fetchit is perceptive enough to realize that the roles he played are no worse than the ridiculous roles Black actors and actresses are playing now.

Two of a Kind

Johannesburg, South Africa - The racist regime in South Africa is quick to recognize its friends and heap praise upon those whose racist actions are in harmony with theirs. Recently South African newspapers have been ecstatic with praise for the recent announcement by Nixon that he will abandon the unused policy of guaranteeing a minimum number of Blacks in government jobs.

Realizing that the U. S. is rapidly "coming back home" to a racial policy revealing that of its country, a South African newspaper in a congratulatory fashion stated, "the number of Blacks in the foreign service will grow very slowly under a strict merit system such as the U. S. President has laid down."

Black Dope War

Gary, Ind. - While the Mafia is having a vicious war over control of the multi-million dollar dope traffic in New York, Black death-sellers in Gary, Indiana, are trying to imitate their "masters" over the rights to sell dope to Black children. To date, 19 have died in the Gary dope war to control the crumbs that those who import dope into this country dish out.

of the captains normally assigned to such trials, and the jury was picked right out of military colleges.

In the first session of defense motions, every motion was denied — including motions to dismiss on grounds of denial of counsel, illegal pre-trial procedures and requests for witnesses. The second day the jury was empaneled and three challenges to remove members were denied by the military judge. These challenges were on the grounds that they were MPs, or that they were willing to believe an MP over a black enlisted man or that they were in the habit of scrutinizing blacks to see if they were

"shady characters."

After the close of the government's case, the military judge dismissed the riot charge for lack of evidence. The defense then presented its case which consisted of several marines not involved in the incident such as a white staff sergeant-all of whom testified that the MPs started the riot and assaulted Private Vance. Three defense witnesses testified that Vance was severely beaten while in handcuffs.

The defense was confident of acquittal after having established that it was the MPs rather than the blacks who were

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People Meet by Districts in N.C.

Building The Black Assembly

YOBU News Service

High Point, N. C. - The months of July, August, and September have been months of organizational building in North Carolina. Dedicated to building the North Carolina Black Assembly from the ground up, North Carolina's 110 member delegation to the National Black Convention held in Gary has been hard at work with Black people.

On July 22, the second state Black convention, attended by over 400 people, was held in Raleigh, N. C. The state convention elected delegates to the National Black Assembly. Additionally, the convention discussed and established work priorities for the congressional districts. One third of the members to the North Carolina Black Assembly were elected with the remaining two thirds to be elected at district conventions. North Carolina has eleven districts.

With the implementation of the "Black Agenda" as a focal concern, eight of the eleven districts have held their conventions were held in the state. The Second Congressional District held its convention in Rocky Mount, N. C. Brother Ray Spain, District Chairman, stated that he was "extremely pleased with the results of the convention." Brother Nelson Johnson of YOBU, speaking on the background and the need for the Assembly pointed out that "if in 1968 a group of serious Black men and women had gathered in this building in Rocky Mount to talk about really building a unified, principled, and strong organization; if we had decided that we were not going to get bogged down with dishonest politicians or be divided by the rhetoric of Humphrey and Nixon; if we had worked hard from 1968 through 1970, through 1971 and 1972, don't you know that we would be a more powerful Black people in this congressional district." Johnson stated that "the real

power is in us, we must unify and organize to effectively use it."

Meanwhile, in the fourth Congressional district, Black people were holding their district convention in Pittsboro. The fourth district, under the chairmanship of Bro. Vaughn Glapion, elected its members to the state assembly and set another date to further pursue work in the district.

The third convention held on the 16th was held in the sixth congressional district. The last three of the eleven district conventions will be held within the next two weeks. An account of the sixth district convention is reflective of the trend in the other conventions, held throughout the state. The sixth district convention was held on Fourth Street in High Point, N.C.

On that warm and humid Saturday, seventy-five brothers and sisters from the three counties within the sixth congressional district - Alamance, Guilford, and Rockingham - gathered in order to further the work of building a strong statewide organization.

The North Carolina Black Assembly is the statewide equivalent to the National Black Assembly. The National Black Assembly is to consist of approximately 427 members, chosen from various states and national Black organizations. North Carolina was apportioned eighteen members to the Assembly.

The representatives from North Carolina to the National Assembly represent a broad cross section of the Black community. They include women, youth, older adults, ministers, working people, professionals, students and black elected officials.

The North Carolina Black Assembly will be composed of 224 members, the eighteen members elected to the National Black Assembly and 206 representatives from eleven



THE NORTH CAROLINA BLACK POLITICAL ASSEMBLY HAS REACHED DOWN TO THE GRASS-ROOTS level to organize a vehicle for the expression of the needs of Black people in the state. Shown here are some participants in the recent 6th District Convention as Sandra Neely of YOBU delivers the keynote speech. (YOBU photo)

congressional districts in North Carolina. Districts were allotted representatives relative to the number of Black people in the population of that district. One third of the district representatives were elected by the more than 400 members, voting by districts, who attended the second N. C. Black Political Convention. The remaining two-thirds are to be elected in the special district conventions.

The convention on the 16th was held to select the remaining district representatives to the State Black Assembly, to build the county units of the assembly, and to bring Black people together to work on projects under the North Carolina Black Assembly.

After the three community unit work sessions were held, the general body of conveners came back together. At that time, the results of the election of the county representatives was reported. From Alamance County Bro. John Easley, bro. Richard Hope, and Sis. Hazel Hightower. The representative to the District Steering Committee will be Dr. S. B. Thomas, Bro. Paul Moore, and Bro. Robert Brown. Rev. Morrison was appointed as the temporary convener of a more mass-based Alamance County Black Political Convention.

Sister Mildred Garlington delivered the report about Guilford County. She said, "the people of Guilford County elected Bro. Jerry Mingo, Sis. Marie Darr, and Bro. Cecil Garlington."

"We also elected three people to serve on the steering committee. They were Bro. Oscar Johnson, Bro. Thurman Molly, and Sis. Judy Harmon."

The convention unanimously adopted the prepared plan for the structure of the sixth district committee. The basic underlying position of the document was spelled out in its introduction:

"In North Carolina and in this part of the state, Black people are not unified and we are not organized. Without a strong, viable political organization, we cannot deal with our oppressed condition or build the kind of community institutions which can improve our general social, political, and economic condition... the structure must allow for a maximum amount of participation at the local level as well as adequate, responsible representation at the county,

district and state levels.

Earlier in the day, Sister Sandra Neely, field coordinator for the North Carolina Chapter of the Youth Organization for Black Unity, gave a thorough and forceful account of the need of building Black political organizations in 1972 and beyond.

She noted the basic attitudes folks have towards politics:

"there are three types of people who participate in politics. There are those who don't go too far to the left and

those who don't go too far to the right - the middle of the roaders. And then there are those who are really enthusiastic about the whole idea of getting involved. People like that usually get paid off in one way or another for their work. The largest group we have is those who really don't care much about politics at all. This is because they can't see anything it has done for them.

"This means that one of the

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Black Agenda

YOBU NEWS SERVICE

In an effort to implement the first stage of the "Black Agenda" which calls for the establishment of a national Black Assembly, the national steering committee which grew out of the National Black Political Convention, has set October 21 as the date of the first meeting of the National Assembly. In spite of the opportunism and unethical politics of certain leadership elements within the National Black Convention, the sincere efforts of the people to build a people's Assembly continues.

Bogged down over most of the summer by pro-Nixon or pro-McGovern sentiments within the Convention, the progressive forces appear to have made the decision to keep faith with the 4,000 delegates at Gary and to go ahead and build the Assembly.

While "media leaders" have been running behind Nixon and McGovern with the Black Agenda document, the more serious and forward thinking Blacks have been taking the Agenda to the masses of Black people. To date, more than 35 of the 43 states officially repre-

sented at Gary have called state conventions and elected delegates to the National Assembly as a follow up to the National Convention. While these states conventions have varied considerably both in form and content, that such gatherings were held is a healthy sign.

Indications are that the "old

established" and the new "media leadership" elements are no longer capable of suppressing the honest and just efforts to create an organizational mechanism which expresses the true desires of the Black majority. Surviving the

illusion of a populist McGovern thrust and the ridiculous Blacks for Nixon wave, the remaining alternative was to consolidate the power of Black people and aim at the fundamentals instead of engaging in silly "McGovern or Nixon will save us" politics.

While the flames of Gary still burn dimly, the call for a meeting of the National Assembly in Chicago on the 21st of October could rekindle the spirit of Gary and lead to the creation of a people's Black Assembly.

Wanted: "Approved"

Black Leaders

United Nations (AWA) - There's a new group in Mozambique pushing for African independence - the twist is that the group is white. It's headed by big businessman, Jorge Jardim, who has ties with industrialists in South Africa, Rhodesia, and Malawi. His expressed plan is to put a puppet Black government in office "committed to maintaining white privilege."



DALIBI MAI GALABA, PROGRAM COORDINATOR OF THE Greensboro Association of Poor People, speaks at the 6th District Black Political Convention in High Point. (YOBU Photo)

Alabama "Justice" Makes Richard Boone Victim

SPECIAL TO THE AFRICAN WORLD

by Sister Nsembi
RICHARD BOONE

Atmore, Ala. — On January 22, 1970 a Black man called Richard Boone was sentenced by an all white jury to seven years in prison. The trial took place in Montgomery, Alabama, where Richard has lived the Black struggle most of the 32 years of his life. The fabricated charges for which he was found guilty was second degree arson. The story goes on, but the struggle for Richard began long before this trial ever took place.

There is no exact date to begin his struggle (or end it) for if you are truly committed to Black people's liberation, as Richard is, all elements of life are directed toward that end — including time. Like so many Blacks, Richard learned the meaning of Black and poor in his childhood. There were nine children in his family including himself, and he remembers how hard life can be growing up in rural Alabama. Somewhere in Richard's maturing years, he decided to commit himself to the Black and poor people.

The first direction he took toward this end was Christianity, becoming an ordained minister. His greater participation in the struggle toward liberation opened his awareness of Christianity as a mind controlling device employed by white people to make the task of manipulating Blacks easier. Although Richard no longer considers himself a minister, many Blacks still refer to him as Reverend Boone. Today, Richard states that he is ashamed of ever having been associated with the ministry.

In 1967, Richard organized the Alabama Action Committee, which grew into an organization with revolutionary ideas. Be-

cause of the revolutionary nature of the organization, the white racists in the power structure have used and are using every trick unimaginable to eliminate Richard or to mar his reputation in the Black community. The following are a few of the racist tactics already tried.

In 1969, Richard was expelled from Alabama State University for his part in organizing student protests, mainly directed against the white racists who control the institution. Alabama State University is a predominantly Black, neo-colonial, state-owned, institution with an all-white board of trustees (which includes as its member, the racist governor of Alabama, George Wallace). ASU is located in Montgomery, Alabama. Later, after student protest on campus began to subside, Richard was allowed re-admittance, and in June 1972, he graduated.

Richard's expulsion was just one episode of a multitude of harassments by white racists to suppress his determination to educate Black and poor people to white racism.

In December of 1969, Richard was fired from his disc jockey job at radio station WRMA, a soul station owned by white people. The reasons for his removal were two in particular. One was the outright attack Richard made on the white managers of WRMA for their failure to relate more meaningfully to the Black community through programs and through the hiring of a Black manager.

Another reason was his organization of a complete "Blackout" (boycott) of the stores in downtown Montgomery. Much of WRMA financial support comes from the white owned stores of downtown Montgomery. The "Blackout" was a big success, and white store owners

were forced to hire Blacks. Richard's desire to bring the problems of the Black and poor people vis-a-vis the power structure, consequently led him to run for Alabama's second congressional district seat in 1968. He ran on NDPA's ticket (National Democratic Party of Alabama) which is predominately Black. Unfortunately, Richard lost. Incumbent, Bill Dickinson, a Republican, won.

In this election the white racist used niggerism in its quest to defeat Richard. It appeared as if Rufus Lewis, the head of ADCI (Alabama Democratic Conference, Inc., also a predominately Black party, but owned by white people), was paid off to endorse the white Democrat, Robert F. Whaley, over Richard Boone. Whaley was a staunch supporter of Gov. George Wallace.

Why was Richard sentenced to seven years in prison Jan. 22, 1970? On Jan. 4, 1970, three young Black men from New York attempted to set radio station WRMA on fire. The three men, Ronald Canty, 19; Ronald Epps, 19; Ronald Dorsey, 24, were caught in the act by Montgomery racist policemen. Two of the Black men were shot to death by the policemen. According to the fascists, they were attempting to flee the scene. This could not have been the case, since the bullets were lodged in the stomach of one of the dead Black men, and not in the back of his body.

The survivor of the three, Ronald Dorsey, named Richard Boone as the one who ordered the arson of WRMA. Richard was arrested, found guilty, and sentenced to seven years in prison. Dorsey was given a lighter sentence of three years in prison. After serving a year of the sentence, Richard's attorney, Michael Lottman, was

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RUWA CHIRI, A NATIVE OF ZIMBABWE, IS ONE OF SEVERAL targets of a State Department effort to deport politically active "alien" Africans.

able to get Richard a retrial due to defects in the previous trial. The new trial was held July 9, 1972, and because of "the defects" all arson charges against Richard were dropped. And he was set free.

On March 2, 1972, Richard had received a letter from Brother Mafundi of Holman Prison which presented evidence to the fact that Ronald Dorsey was bribed by the District Attorney to testify against Richard. The District Attorney promised Dorsey a

lesser punishment if he named Richard as the main organizer of the arson scheme. Because of personal misunderstandings between Richard and Dorsey, Dorsey agreed to act as the District Attorney's nigger in helping him invent trumped-up charges against Richard.

Not more than two months after this trial, Richard was again arrested along with a companion, Mary Gambles. The incident took place at the

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What Happened at Graterford Prison

SPECIAL TO THE AFRICAN WORLD

By Graterford Inmate

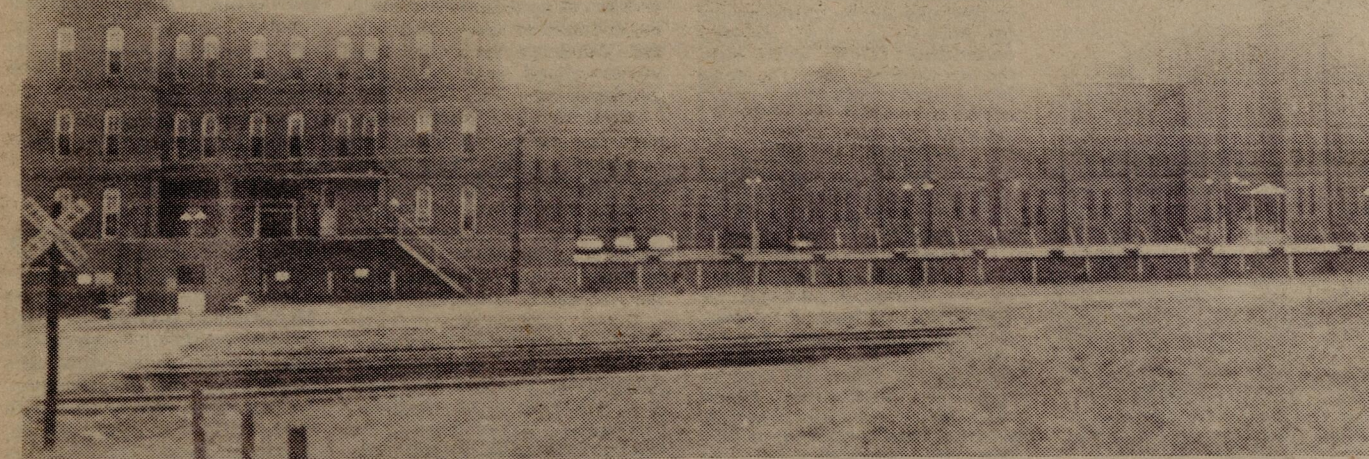
Graterford Prison — In case you haven't heard, we just recently had a work-strike, which was supposed to involve every institution in the state of Pennsylvania. Sorry to say, it proved to be unsuccessful. It was crushed before it really got

started. How? The news media and deceitful propaganda put out by the administration, not to mention threats (concerning the welfare of inmates), lies, force of numbers (extra-guards patrolling the prison and a stipulation of state troopers if necessary) and a little psychological warfare applied here and there.

Before the strike could spread, the entire inmate population was locked-up, harassed, and fed coffee, swine and assorted "cold cuts." Announcements were made over the prison radio station concerning the strike. They termed the strike as "misleading," and stated that the administration was prepared to hold out for an indefinite amount of time. They also stipulated that there would be no negotiations of any kind.

Shortly afterwards, a group of social workers were sent throughout the prison to find those inmates who supported the strike as well as those who were willing to go back to work. They were sporting Black faces, Afros, and clenched fists and many inmates fell prey to these neo-oppressors. All in all the strike lasted for two days. The administration managed to scare the inmate population back to work. Last night the warden announced that he "regretted it but some of you will be shipped to other institutions." If this was not enough, he told the news media that we were "striking for better conditions for other prisons" (since the strike was statewide). As if to say, everything is alright here at Graterford!

I sincerely hope you receive this letter and let people know what really happened at Graterford State Correctional Institute Sept. 5.



CENTRAL PRISON, RALEIGH, NORTH CAROLINA, IS A 135-year-old hellhole, but it is typical of the gloomy, over-

crowded facilities to which America's "criminals", mostly Black, are banished. (YOBV Photo)

Blacks Struggle in Kansas City**Capitalism, Colonialism, and Soul Radio****YOBU NEWS SERVICE**

Kansas City — The struggle to make Black-oriented, white-owned radio station KWKI more relevant to Black people continues in Kansas City. On Friday August 18, 1972, nine of twelve Blacks employed by KWKI walked off their jobs in protest of sub-standard working conditions and KWKI's general antagonism to the Black community's interest. This most recent walkout occurred after the KWKI ownership failed to follow through on an agreement made with the Black employees on June 28, 1972 after a similar walkout (AFRICAN WORLD, 6-18-72).

The demands presented to the ownership are (1) A Black station manager with power to make decisions on his own; (2) A Black sales manager; (3) Overtime pay for work in excess of forty hours; (4) Pay raises and recognition of seniority; (5) Programming more relevant to the Black community; (6) Better news coverage; and (7) A written statement of policies and procedures.

The main participants in the struggle at KWKI are the community, the rank and file staff at KWKI, the KWKI ownership, and the KWKI Black management. The struggle in Kansas City along with similar struggles in St. Louis and Detroit are beginning to raise significant questions about the relationship between Soul stations and the Black community. The struggle sheds light on (1) the nature of the class struggle in this country, (2) the role of the profit motive in soul radio and, (3) the kind of programming broadcast to a colonized people.

The community's representative in this conflict is the People's Communication Commission (PCC). The PCC came together to evaluate the rele-

vance of Black oriented radio stations in Kansas City to the Black community. The PCC is led by Rev. Phil Lawson (widely known for broadcasting anti-war statements over Radio Hanoi) and includes a number of hardworking brothers and sisters from the community and local college campuses. The hardcore members of PCC are militant activists who do not push a specific ideological position.

The PCC has been supporting the Black staff members of KWKI in their struggle against the white owners and the Black management. The major stockholder is R. J. Miller, a wealthy capitalist who owns several radio stations. R. J. Miller has been fighting Black people for fifteen years in St. Louis as well as Kansas City. He is ruthless, blatantly racist, and contemptuous of Black people. The second largest stockholder is Richard Turner, who is both president and sales manager of KWKI. Turner is responsible for all managerial functions at KWKI; the three Blacks on the managerial staff are mere figureheads.

The Black management consists of Clarence Marshall (station manager hired as a result of earlier walkout), David Hunter (Operations Manager) and Bill Chapel (Program Director). Initially all three managers sided with the white owners against the Black community. More recently, Clarence Marshall resigned from his position as station manager, saying that he realized that he was just a "front nigger" and that he is now in solidarity with other staff. Bill Chapel and Dave Hunter heatedly refuse to join in solidarity with the rest of the Black staff members or to make any move that would jeopardize their positions with the white bosses. They give legitimacy to



CONTESTED KWIK RADIO STATION. "BLACK PEOPLE MUST MOVE TOWARD OWNERSHIP of radio stations in the Black Community." (YOBU Photo)

the white owners contention that they are meeting the needs of Black people. Dave Hunter and Bill Chapel feel that there is no reason why they should support Black people's demands; to them race is irrelevant, except to the extent to which they can exploit the existence of racism for their own personal benefit.

On Monday after the walkout all employees returned to work. Vaughn McCormack, Tony Johnson, and Gregg Street were not allowed to enter the station. They later learned through the press that they had been fired because they were troublemakers. Since then there have been two mass rallies in the community informing them of what was transpiring and soliciting financial support for the unemployed disc jockeys. At these rallies members of the community expressed support of the KWKI staff. Some organizations who expressed support of the Black staff are SCLC, YOBU, Nation of Islam, Black Revolutionary Party, and several local BSU's. Local groups such as Freedom, Inc. and SAC 20 also supported the Black staff.

At the rally, Bobby O'Bannon, one of the most outspoken of the KWKI staff revealed that he was arrested for allegedly carrying a concealed weapon and also taken in for questioning concerning robbing a baseball park. Both charges turned out to be absurd. O'Bannon said that he would not be intimidated by either the owner's or their hired mercenaries. He said he would not quit until Black radio truly became Black radio and that "Good Foot" is not the essence of Black Radio.

One brother in the audience had a very clear understanding of soul radio. He stressed that the only way to stop KWKI is through its advertisers. Lawson replied that he agreed that ultimately the advertisers would call the tune, but that the movement had to take one step at a time, gradually heightening the contradictions and raising the level of consciousness of the people.

Brother Gregory X of the

local chapter of the Nation of Islam said that soul stations were about mental genocide.

The struggle at KWKI, in order to be really meaningful, will have to eventually move toward community ownership of the radio station. The conflicts that have emerged are results of inherent contradictions in the social structure of American society. There are basically two forces which inevitably leads to the kind of situation presently existing at KWKI. These forces are capitalism and racism. These forces dictate the position of Black people in society, the nature of work in society, as well as the relationship between owners and workers.

Under capitalist productive relations the broadcast program is not the product of the radio industry. The audience does not pay for the program so the program actually brings in no revenue. In economic terms the program is really a giveaway — an inducement to the population to become listeners. The chief product of the radio are the listeners themselves. Listeners are counted by market surveys, evaluated in terms of income level, age, and sex, packaged and sold to advertisers.

It is these advertisers who determine the content and style of the programming. The programming is designed to attain the largest possible audience. Since Black people do not listen to white oriented stations, Soul music is used to attract a large Black audience so that they can be programmed to mindlessly consume the products of the capitalists. Black people are being constantly indoctrinated into accepting the consumer ethic; that consumption is the goal of life, that whatever you do, buy something!

The fact that Black people suffer from racism as well as capitalism adds another dimension to the use of soul radio stations. The combination of racism and capitalism leads to the existence of Black people as a domestic colony within the United States. The existence of colonialism however, produces

national consciousness among the colonized which in turn leads to wars of national liberation, which would be very expensive to the colonial power. It is necessary then for the colonial power to pacify the colonized people by any means necessary. One means of pacification is through soul radio stations.

The music itself is not the only pacifying agent in soul radio. The style of the disc jockeys often complement the hypnotic, mindlessness of the music. The content of their rap often consists of trivia and nonsense. The program also includes the reactionary side of the Black religious tradition (worship the Lord and forget about such worldly things as your oppression and your oppressor). The program serves also as a method of inculcating white capitalist values and standards within Black people. The soul radio molds Black people into passive roles moving mindlessly to the beat of soul music, eager to go out and buy whatever the disc jockey says will make you hip. They provide listeners with a fragmented, simple-minded view of society.

The efforts of the staff to change conditions at KWKI reflect their growing awareness

Cont'd on pg. 19

Ghana Trial

Accra (AWA) — The trial of the nine Ghanaians charged with attempting to overthrow the government is still in session. Ghana's information officer to the UN, Samuel Ammassah, said that the nine are accused of plotting against the National Redemption Council. France, Britain, and the United States are said to have offered military backing for the coup attempt, which was reportedly foiled in mid-July.

Originally, the plot was tied to former president, Kofi Busia, who was deposed by the National Redemption Council. However, Mr. Ammassah said that the political affiliation of the accused is not at present, an important concern.



BROTHER VAUGHN MCCORMICK, SPOKESMAN FOR KWIK'S D.J.'s said " 'Goodfoot' should not be the essence of Black radio." (YOBU Photo)

The Point of Production

For much too long those who have worked, those who have toiled in the fields, the mills, and the factories that have built this world have not been those who have benefited.

The truth is sometimes slow in coming, but more and more the men and women who find themselves at the cutting edge, at the point of the production of the food, the clothes, the automobiles, the steel of the world are standing up and asking themselves "What is the point?!!!"

Quotas And Melting Pots

A few years ago word got out that the legendary American melting pot just didn't work with Black folks. Despite all the marching, rallying, and boycotting, and all the Civil Rights legislation, we never even got near "the pot."

Now we're being told that America has gone "beyond the melting pot" and that the political issue of '72 is not race but QUOTAS. Dig it! We, Black folks, and particularly Black workers, are being told that whether or not we can get a job is not an issue of race, but rather, an issue about quotas. In a country where every Administration since F.D.R. has talked about boosting the employment of minorities while at the same time establishing some kind of quota system, the real political issue at stake is about maintaining control of America's economic pot and that means keeping Black folks from organizing at the point of production.

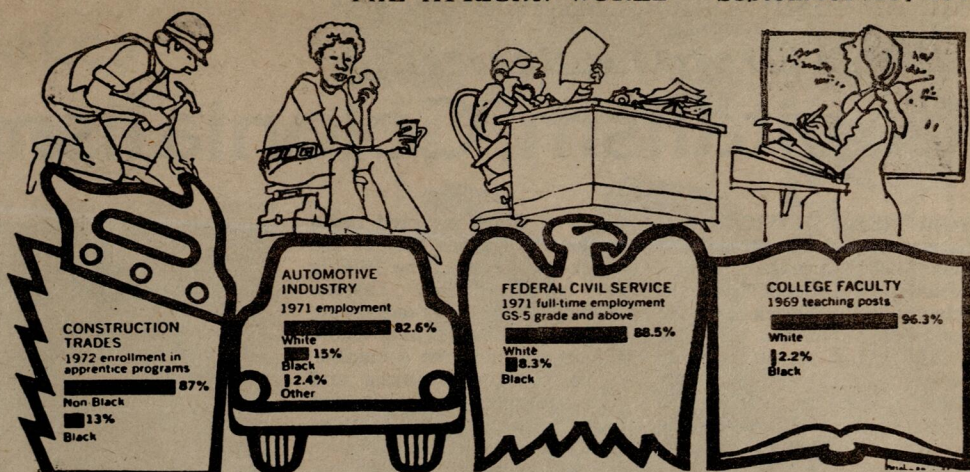
But why all the talk about quotas? Simple. Now there's so much noise about quotas because Black folks are beginning to peep the cracker's "forked-tongue" game.

Black workers have heard the promises of increased employment and have seen the quota system banned (by the 1964 Civil Rights Act), only to be replaced by "affirmative action programs," "sponsored mobility programs," and "enlightened personnel programs," all with an emphasis on "good faith." But the only good faith that America's capitalists have shown has been in keeping the tradition of the quota system - and that means menial, if any, employment for US.

Needless to say, there's a lot of anti-quota backlash coming from white folks too. And Black workers know from experience that this reaction is not based upon any humanitarian bullshit, 'cause when niggers come on the job, crackers begin to act to protect their self-interest -- and that means trying to keep all the jobs for themselves.

You can bet all your pots and pans that there's a struggle going on in the factories right now. And most working bloods know it's not about beating around the quota bush -- it's about surviving the fight. And we must fight, not with our brothers and sisters competing for crumbs doled out by the quota system, but the capitalist, who maintains a system of production and a government that systematically exploits and excludes US.

And if we don't fight, the pot may be about the only thing left that's Black.



QUOTAS IN EMPLOYMENT. THOUGH SOMETIMES CONCEALED, HAVE ALWAYS BEEN A fact of life for Black people in this country.

Black Women Workers Strike Against Racism

"I WAS ALWAYS THE BLACK DISTURBER BECAUSE I WANTED TO STAND UP FOR MY RIGHTS" BLACK WOMEN STRIKE AGAINST ATLANTA HOSPITAL

Atlanta, Ga. (LNS) — Atlanta Hospital on Juniper Street is a 72-bed medical facility specializing in eye, ear, nose and throat operations. The privately owned hospital employs 95 people, half of them in the nursing unit. No blacks work in the 12-person business office, nor do any work in the laboratory, medical records or other specialized areas. There are 30 blacks, mostly aides, in the nursing unit; the dietary workers and maids are all black.

Four weeks ago, at the beginning of August, Carl Thielman, the hospital's administrator, fired Sarah Radford, one of the dietary workers. Eleven of her co-workers walked out with her in support of her stand against the hospital's racist attitudes. According to Thielman, there is no strike because Radford and the other strikers have all either resigned or been fired.

In this interview, Radford makes clear why she and other black women have had to strike the hospital.

MRS. RADFORD, COULD YOU TELL US THE BACKGROUND OF THE STRIKE AGAINST ATLANTA HOSPITAL that has been going on for the past four weeks?

I have been working and working hard, for five years. I got my two-year and five-year service pins. But then things began to happen. I was fired by Carl Thielman, who's been the hospital administrator for two years. The main reason the employees walked out was to support me. It has been a long, hard struggle.

Thielman is a racist. A black person can't make him understand. I think Carl only understands white. We want the people to come out and help us, talk with us, walk with us if possible and try to get the feeling of how a black person really feels. You can't be black one day and up and somebody else another day.

Atlanta Hospital sent me to school to be a food-service supervisor. I got my diploma, but any time the job was open, someone else was there to fill the place. My parents and grandparents struggled and now it's been a long hard struggle for me.

COULD YOU TELL US SOME OF THE INCIDENTS THAT HAVE HAPPENED

THE LAST YEAR OR SO TO MAKE THE SITUATION SO BAD FOR BLACK EMPLOYEES?

At seven one morning as we were clocking in, someone broke in and destroyed all the doctors' offices. The hospital accused the black employees of

doing the damage.

Another time the dietary

supervisor, Mary Anne Lester, who keeps the money in her locker overnight, reported \$15 stolen; someone took all the bills and left the change. Thielman said only someone in the dietary department could have done it. That department has all black workers except for Mrs. Lester.

About three months ago the

Cont'd on Pg. 17

Welfare Betrayal

Cont'd from pg. 1

Dr. Robinson of the City Council. Dr. Robinson is the Chairman of the Welfare Committee on the city council. Dr. Robinson noted that originally the Flat Grant bill was to have deducted \$50.00 for each child over 12, and suggested jobs would make up the money youth would lose. However, 55,000 youth were jobless in D. C. this summer. Further, there is no means available for providing youth with jobs.

Bill protesters also confronted Mr. Russo, head of the Dept. of Welfare in the Human Resources. When asked about the special needs of welfare recipients, Russo commented that under Flat Grant each recipient would have three case workers — one to handle welfare checks and food stamps, one for social services, and one to determine a recipient's eligibility to receive welfare. It was clear that the Flat Grant bill would increase the amount of red tape a person would have to go through at the same time it will provide less services than before. It is interesting to note that while welfare families are getting their funds cut, new jobs are being created for white "welfare mothers." As of today checks have been cut as much as 93 dollars without Flat Grant in effect, yet no reason has been given.

As the bill now stands it will provide only 70 percent of the money needed to meet the 1969 cost of living standards. The presence and protest of welfare mothers and youth were factors the D. C. government could not ignore. Yet the government had no intention of addressing itself to the people's needs. On September 5 the D. C. City Council was called into a meeting with President Nixon. The following day, Sterling Tucker, the council's vice-pres-

ident tried to have the bill postponed until jobs could be found for youth. Despite Mr. Tucker's efforts, and the community's protest, the bill was approved and sent to the mayor for signing.

When one Black councilman, Mr. Anderson was asked why he voted to pass the bill in the face of community protest, he answered, "Politically, it was the only move I could make." In light of the council's visit to the White House, it is obvious that pressure was put on the councilmen to vote for Flat Grant's passage.

The welfare mothers and their community supporters were determined to stop the signing of the Flat Grant bill. There had been plans to meet Mayor Washington's demand that the bill not be signed. Upon hearing this the mayor signed the bill into law three days before its appointed time. The actions of Mayor Washington and those councilmen who voted for the bill are indeed an act of betrayal. As one mother stated "the mayor makes decisions according to what Nixon tells him, not according to what people need."

S. African Critics Bombed

SOUTH AFRICAN CRITICS ATTACKED

Cape Town (AWA) — The home of Cape Town University's president was bombed on August 25. The bombing is the latest in a series of bombings directed at the homes of critics of the South African government. The police, who are reportedly "extremely worried" about the attacks, say that they have no clues which might lead to an arrest.

Third World Workers Discuss Common Struggle

From the Baltimore Organizing Committee

On September 2 and 3, in Lincoln Heights, a Black community outside of Cincinnati, Ohio, over five hundred Black, Brown and Asian members of rank and file workers committees or workers' organizations met to discuss the condition of Third World workers at the Black Workers' Convention and to share experiences as to how to better organize Third World workers-employed and unemployed, against the problems of racism, attacks on their standard of living by such measures as the Wage-Price Freeze, the FAP bill, unemployment, and corrupt union leadership. This historic meeting, the first of its kind, reflected a growing militancy among the working people of the Black, Brown, and Asian communities and the necessity of forging greater unity among all working people led by Black, Brown, and Asian workers against the common enemy — Big Business, corrupt union leadership and racism.

On the first day of the conference experiences were shared by various groups such as: Fight Back, involved in combatting racism in the construction trades in New York City; Health Revolutionary Unity Movement, also in NYC; California Ad-Hoc Committee; United Black Brothers, a group of auto workers in New Jersey; the Isaac Meyers Labor School from California; Third World Workers Alliance from Buffalo; the Puerto Rican

Revolutionary Workers Organization, formerly the Young Lord's Party; the Black Workers Congress, etc. There were also reports given by Third World Workers organizers in major cities such as Baltimore, Los Angeles, Philadelphia, etc. However, the most important event of the day was an inspired address presented to the convention by Otis Hyde, the keynote speaker, whose topic

was "Cast away illusions, Prepare to struggle." Otis Hyde, at 64 years of age, related

the experiences of a worker with wide knowledge of the trade union movement. He described with astounding clarity the short-comings and victories of the labor movement in the United States and the repression of the Third World Workers within its ranks.

On the second day, workshops were convened on a variety of subjects addressing themselves to the problems of women, unemployment, trade unions, caucus building, youth, and programs and resolutions of the black workers' freedom convention. From these workshops came a program which called for among other things workers control of unions, an end to the war in Vietnam, support for the self determination of Puerto Rico, elimination of racial and sexual discrimination at the work place and in the community, an end to U. S. support of Portuguese colonialism and white minority regimes in Southern Africa, the creation of city-wide caucuses of Third World Workers, and the convening of future Black Workers' Freedom Conventions with all the groups in attendance becoming co-sponsors.

John Watson of the Black Workers Congress also presented an address on the "Policies of the Democratic and Republican Parties and Trade Unions." The speech made clear that both political parties and the leadership of the trade unions work against the interests of Black, Brown and Asian workers. This speech also uncovered the phony militancy of George McGovern whose policies have been consistently within the safe framework of a lackey for big business in regards to areas outside of Vietnam. It also showed that McGovern favored only a slight change in American policy in foreign affairs which accepts defeat in Vietnam but would continue a policy of exploitation

on the people of Africa, Latin America, and other parts of Asia. John Watson called for Third World workers not to support McGovern but to build the type of workers movement that would continually place demands of an end to the exploitation of working people at home and abroad.

D.C. Cop Indicted For Manslaughter

YOBU NEWS SERVICE

Washington, D. C. The controversial death of 16 year old Gregory Coleman during a "bicycle stakeout," conducted by the Washington, D. C. Metropolitan Police Department has resulted in the indictment of Officer Charles L. Pender.

Pender is the first law enforcement official indicted for killing a civilian while on duty in 17 years. The indictment on charges of manslaughter is the result of a two and a half week investigation by a Superior Court Grand Jury. Pender will be brought to trial within five weeks, if convicted he may be fined \$1,000.00 and face up to 15 years in jail.

The Coalition of Black Community Organizations for Justice views the indictment against Pender as a tactic to take the weight off the real culprits — Chief Jerry Wilson of the Metropolitan Police Department and the system that governs the District of Columbia. They also see Wilson's declaration that bicycles and cars will no longer be used as bait as a reactionary measure to appease the Black community.

The Coalition has been the major mobilization force in the D. C. community around the murder. The group has set up a People's Tribunal which consist of a 24-member panel representative of all sectors of the black community.



PRESIDENT SIAKA STEVENS OF SIERRA LEONE, WHO RECENTLY announced his country's intention to change its name to something that does not "smell of the Portuguese."

Sierra Leone Seeks An African Name

SIERRA LEONE SEEKS AFRICAN NAME

YOBU NEWS SERVICE

Sierra Leone, the West African country, got its name from Portuguese sailors when the sailors first came into contact with that area of the continent. The name comes from the Portuguese words "Serra Lyona." Now the Sierra Leone government has announced that the country is seeking a new African name — one which in the words of President Siaka Stevens, does not "smell Portuguese."

It is obvious why the name change is being changed. First, the Portuguese are the major Europeans still holding African land and peoples in a state of colonialism. Other Europeans practice neo-colonialism. The wave of African resentment against the Portuguese is growing stronger each day and having a country with a Portuguese name is nothing to be proud of.

Secondly, the rising African consciousness is influencing the course of events in several countries which, like Sierra Leone, have been strongly influenced in the past by western culture. Now, however, there is no doubt that progressive influences like that of Sekou Toure in neighboring Guinea are increasingly being a factor in events in countries like Sierra Leone.

President Stevens has announced that a committee is to be set up to consider the alternatives for a new name. But one name has already gained a great deal of favor in the country, at least in the newspapers. That name is Songhai, after the magnificent seventh century west African empire which reached its peak around 1475 and began to decline around 1528 after the death of the renowned leader Muhammed Toure. The empire was totally destroyed around 1591 when Morocco sent an army filled with European

mercenaries and equipped with the most modern weapons across the Sahara desert into the empire.

Other African nations have already taken the names of the other two West African empires which preceded Songhai, the empires of Ghana and Mali. It may be some time before the final selection of a new name for Sierra Leone is announced, but whatever it is, it will certainly be an improvement over the Portuguese name the country now bears.

Apartheid Partners

The white minority government in South Africa remains strong because European nations around the world readily join hands with them to continue the exploitation of African people. South Africa has little trouble getting arms, supplies, support and all types of aid from the United States and other Europeans.

Recently it was announced that Austria and Britain would join with South Africa to build a steel producing plant which will bring \$500 million a year into the white South African economy.

The South African Iron and Steel Corporation has negotiated with the Austrian Voest Steel to put up a plant to produce some 150,000 tons a year of semi-processed steel. The South African corporation has also been having discussions with the British Steel Corporation as one of several partners in the plant to be built 75 miles north of Capetown.

Thus once more it is clear that when African people talk about toppling the racist regimes in Southern Africa, we must always remember the other European racists, who also profit from African exploitation.



BLACK WORKERS FACE THE DUAL OPPRESSION OF A TOTALLY RACIST SOCIETY AND economic exploitation at the hands of capitalists; they are responding with commitment to change and struggle. (LNS Photo)

Stars, Stripes and Profits

Are you beginning to have trouble buying clothes and other merchandise that is not decorated in red, white, and blue? Are you seeing stars everywhere you go, and you know there is nothing wrong with your eyes? Is the number 76 beginning to ring in your ears?

If so, you are experiencing only the early symptoms of a disease which is soon to be spread around this country in a manner which will make the bubonic plague jealous.

If you don't already know, it's called the American Revolution Bicentennial Celebration. The celebration is to reach its peak on July 4, 1976, and promises to be the biggest mind-distorting, and profit-making venture this country has ever embarked upon domestically. The unofficial twin themes of the celebration are profits and Americanism -- in that order.

The national director of the Bicentennial Observance, Jack LeVant, has stated that, "the American Revolution Bicentennial Observance will be developed into the greatest single peacetime public opinion mobilization effort in our nation's history." And what a grand mass-psychology effort they have planned. Another publication puts it this way, "If there are Americans who are dismayed by their nation's murderous adventures abroad or disappointed by its failure to meet the promises of the American dream at home - it is the purpose of the Bicentennial to set them straight or, if that fails, to isolate them from the nation's mainstream."

And big capitalist enterprises are drooling at the prospect of sure and massive profits. One executive boasted, "If we can sell millions of bottles of soda every year, why can't we sell life, liberty, and the pursuit of happiness" - for a profit, of course.

We need only to look at a small sampling of the current plans to see what they mean. Major truck and car companies are planning a new line of red, white, and blue vehicles; many standardized tests for public school children will be supplemented with the "Bicentennial Quiz"; the comic book character Casper, the Friendly Ghost will become Casper, the Spirit of '76; ice cream companies will be calling your favorite flavors the Betsy Ross Twirl and Washington Cherry; a massive replica of the Declaration of Independence will be shipped around the nation for millions of Americans to "sign up"; the Orange Bowl and the Rose Bowl, Ringling Brothers Circus, and Mac-

(cont'd on pg. 9)



THE STRUGGLE IN PERSPECTIVE

by NELSON N. JOHNSON
YOBU National Chairman

Nixon's Family Assistance Plan

There is presently much debate on and opposition to Nixon's Family Assistance Plan. Welfare mothers and supporters are denouncing it and urging various congressmen to vote against it.

The Family Assistance Plan is part of a larger Social Security Bill entitled, H. R. 1. The bill contains five titles and FAP is listed under Title IV, "Family Programs." The other parts of the bill deal with "Provisions relating to old age, survivors, and disability insurance, medicare, medicaid, maternal and child health assistance for the aged, blind and disabled." This bill has been passed by the House and is expected to pass the Senate. Nixon's FAP calls for the replacing of the present day welfare system with a federal income subsidy. This subsidy calls for a guaranteed income of \$2400 a year for a family of four. This would be a basic federal assistance program with states being allowed to supplement the incomes if they desire.

There are many problems with FAP. First, it does not require those states that presently pay more than \$2400 to a family of four to keep that current level. A national welfare organization points out that "this means that 80 percent of current recipients could lose benefits under HR 1." Also, in just looking at the \$2400 figure, we recognize it to be way below the "federal" poverty line. Even the Department of Labor pointed out that a family of four in the U. S. needs at least \$6500 per year to live. The Family Assistance Plan also does not make provisions to give families funds to help in emergen-

cies that may arise.

Under Part A of this entire Title IV, "Opportunities for Families Program," we find the government would demand that "Every individual who is determined by the Secretary of Health, Education and Welfare to be a member of an eligible family and to be available for employment shall register with the Secretary of Labor for Manpower services, training, and employment." (Sec. 2111, a). The bill requires that all mothers with children over three register and accept jobs. Pregnant women and mothers under 19 would be forced to work. Recipients would be forced to take any type job. They would be forced to work for at least \$1.20 per hour which is less than the minimum wage. Any person who fails to register and/or accept training and jobs will lose benefits. There is also forced requirements that drug and alcohol users attend rehabilitation programs. Any members who refuse training participation in rehabilitation programs or jobs can be cut off assistance or fined \$800.

All the mothers who are forced to go to work will also be forced to send their children to inadequate day care facilities. The quality of education of the centers is not taken into account. All these foolish designers of these so-called welfare reforms are only interested in getting folks in any jobs possible. They are not interested in the mothers or where they send their young. As far as the U. S. government is concerned, welfare recipients can send them any place, especially if it does not go against the interests of the

United States. To assure that U. S. interests are kept in front, the government must approve all centers children are sent to. More often than not, most Pan-African institutions or independent institutions would be ruled out as unacceptable day care centers. Besides these factors, day care centers set up by the government provide for no parental control nor educational development for the children. With all these ridiculous things in mind, the government also calls for some recipients to pay for these bad services.

FAP calls for loss of allowances to recipients if they fail to reapply every two years. When recipients reapply they are treated as new cases and may receive cuts in allowances. There is also a requirement that incomes be reported every three months. Failure to do so also winds up with benefit losses. No extra monies are given for time used to do these report sign-ins to the welfare agents.

It is quite astounding also to check out how FAP plans to deal with fathers who are usually forced to leave home because of inability to find employment. If this bill is passed, welfare mothers would be forced to cooperate in locating "deserting" fathers of their children. The government could cut their checks at any time by accusing the mother of knowing where their spouse might be. These men that are away from the home would also be "guilty of a misdemeanor and upon conviction thereof shall be fined not more than

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Words from Our Readers:

Dear Editors:

Just a note to let you know how valuable YOBU's THE AFRICAN WORLD is to my classes at Atlanta University School of Social Work. Your perspective on the issues and events affecting the lives of all Black people assists us tremendously in delivery of a philosophy uncommon to social

work education. Although all of

your issues have been utilized, the most recent issue, September 16, 1972, covering the repression of Black freedom fighters, new welfare proposals, olympics, etc. have been most helpful. I am encouraging all students and faculty to subscribe. I hope you will reap some benefits from this soon.

Keep on doing it!!
In Brotherhood,
Howard Stanback

Talking About Charlotte, N.C.

LETTER FROM T. J. REDDY
Saluma, greetings. I bring you words from this concrete and steel, from the center of the systems element of beastiality. My crime is the color of my skin. My Black skin is the white man's shadow. It will not let him sleep, rest or escape from his killing me. And he has killed us in the streets, killed us in churches, killed in the jail, killed us on plantations, he has killed our minds in classrooms. My crime is the color of my skin. My Black skin is the white

man's fear. I will not let him stop brutalizing me, shooting me, beating me, racing me, unleashing dogs on me, hosing me, allowing rats to eat me, roaches to nibble off me: he will surplus food me, poverty program me, welfare me, keep me ignorant and quiet with threats of his justice. And when you hear justifiable homicide, look and see who Black it is they butchered.

Charlotte has always been a backward city, first in crime, (cont'd on pg. 13)



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The truly African revolutionary press must aid in the defeat of imperialism and neo-colonialism, hailing those who advance the revolution and exposing those who retard it. We do not believe there are necessarily two sides to every question: we see right and wrong, just and unjust, progressive and reactionary, positive and negative, friend and foe. We are partisan.

— KWAME NKRUMAH

UNITED NATIONS REPORT

by Winston Berry (AWA)

U.S. Spurns Soft Voice For Peace With Veto

United Nations — When the UN Security Council convened here on September 10, 1972, it had before it one item: "The Situation in the Middle East" and 2 sub-items consisting of a "letter from the Permanent Representative of Lebanon addressed to the President of the Security Council," and a "letter from the Permanent Representative of Syria."

The complaints detailed aerial bombing raids by Israel on towns in Lebanon and Syria on September 8 and 9. More than 15 persons were killed, all civilians, ten of them children from the ages 14 months to 15 years.

Ambassador Edouard Ghorro of Lebanon and Haissam Lelani of Syria had asked that Israel be condemned for the action. They also wanted the bombings halted.

Abdulahim A. Farah, the Somali ambassador and a leader of the African Group at the UN, in the absence of the Israeli representatives, said the purpose of his delegation was not to "indulge in recriminations, not to apportion judgment, but to ask this Council to call for an immediate cessation of all military operations in the region."

The resolution he tabled, sponsored additionally by Guinea and Yugoslavia, went straight to the point, steering clear of any assessment of right and wrong in the situation. It expressed the concern of the UN over the deteriorating conditions in the Middle East and ended with this lone operative paragraph:

"Calls on the parties concerned to cease immediately all military operations and to

exercise the greatest restraint in the interest of international peace and security."

But that wasn't enough for Ambassador George Bush of the U. S. He acted as though Israel had brought the complaint against Lebanon and Syria. In his eyes, Syria and Lebanon were responsible for what happened at Munich when Arab guerrillas kidnapped 11 Israelis and were subsequently slayed in a shoot-out with West German police. This attitude was reflected in the two operative paragraphs of his draft resolution:

"Condemns the senseless and unprovoked terrorist attack in Munich on September 5 by terrorists of the so-called Black September organization which resulted in the loss of life of numerous innocent victims;

"Calls upon those states harboring and supporting such terrorists and activities to cease their encouragement and support of terrorists and to take all necessary measures to bring about the immediate end of such senseless acts."

Mrs. Jeanne Martin Cisse, the Guinea Ambassador said, "The death of 11 Israeli athletes in Munich has been deplored...but as a result, must hundreds of lives of mothers and children be sacrificed for the death of 11 persons? Does the international community want to put human lives in counterpoise as if one human life was worth more than another?"

Soviet Ambassador Yakov A. Malik dismissed the U. S. draft by noting that it referred to a private organization. He added that the "Council had never discussed either 'Black September' or the Black Pan-

thers."

As to Mr. Bush's arguments linking the Munich events to the aerial bombings carried out by Israel, Ambassador Rahmatalla Abdullah of the Sudan speculated as to motives saying, "We have heard much said about special situations which do exist in the United States. We have heard much during the (current) campaigning period. Arab diplomats have been threatened because of those statements and others made by citizens of that country. It is not important in so far as the threats against Arab diplomats in the United Nations are concerned; it is important in that it gives carte blanche to Israel to go ahead with the aggression it has declared is going to come."

Ambassador Sen of India said while his delegation condemned terrorism it could not ignore the frustration which led to their commitment. Moreover, a distinction would have to be drawn between acts of terrorism committed by private organizations and the activities of governments, he said.

After beating off all attempts to amend the draft submitted by Somalia, it was put to the vote. The result was 13 for, 1 against (U. S.), with 1 abstention (Panama). The U. S. thus had cast its second veto in UN history. The first was against Rhodesia (Zimbabwe) and now,

Editorial, Cont.

Donald's hamburgers will become "Spirit of '76 centers;" Hollywood is planning a barrage of patriotic movies, starring John Wayne and Bob Hope; billions of dollars will be sunk into parks and monuments; the Boy Scouts will be revitalized; television, radio, and newspapers will go hog wild; and dissident elements are being advised to pack up or shut up.

The original celebration was planned for 1976-1983, but Nixon changed it so the major emphasis will be from now to 1976 -- the years of his last term in office.

It is being said more and more that Richard M. Nixon is a good American politician, that is, he has nearly mastered the art of providing leadership for an ill-valued, racist society in such a fashion that it becomes more ill-valued and racist, while pretending to be the opposite. With the bicentennial era already in motion, Nixon and his country-men are undoubtedly looking for their finest hour.

What all of this means to Black people is that our just struggle to reach the minds of our brothers and sisters will have to be waged against an emotionally super-charged irrational patriotism, as yet unexperienced in this country. Sadly, we can expect the would-be mainstream Blacks and the Black "media leadership" to be drawn into the bicentennial spectrum.

But even the need to attempt such a grand era of deception is an expression of the internal decay of the society. We need to convey the message to as many of our people as possible.

the second, in favor of bombing ask why the U. S. should veto and other acts of violence the simple call to "cease against Arab states. immediately all military operations (in the Middle East) and

The Arab electoral vote is notoriously low in the United exercise the greatest restraint States — and this is election in the interest of international time. But we all have a right to peace and security."

Sister Represents Guinea In U.N.

YOBU NEWS SERVICE

United Nations, N. Y. — In January 1972, The Republic of Guinea began serving a two-year term as a member of the 15-nation Security Council of the United Nations. The Security Council has a rotating chairmanship and when it is Guinea's opportunity to sit in that position, its representative will be a revolutionary sister — Jeanne Cisse.

Sister Cisse has recently taken over duties as the permanent representative to the United Nations from the Republic of Guinea. Many women have served on U. N. delegations to the General Assembly but few were senior officials. Guinea, like revolutionary groups of people throughout the world, is building a socialist society and is rapidly shedding all ideas and tradition which impede that progress. Thus, women in Guinea serve in any and all capacities.

When Sister Cisse reached New York for initial address before the Security Council in August, she had just come from Tanzania where she presided

celebration of the Conference of African Women (Reported in last edition of THE AFRICAN WORLD). Speaking of the three hundred women who attended the conference, she said, "All are affiliated with the liberation movements of their countries." She thus spotlighted the key aspect of what African women feel is their role on the continent. She also stated that at the conference "...the Guinean experience was examined, what we (women) are doing and how we are doing it to push for our involvement in the economic development of the country."

Her presence at the U. N., she believes, reflects her long experience first in regional woman's organizations, then national and now continent wide. "I have been Vice-President of the Guinean National Assembly for two years," she added.

Sister Cisse is determined to represent her country well. The Republic of Guinea, under the leadership of Ahmed Sekou Toure, is one of the most progressive nations in the world and will certainly have a lot to say on the Security Council through Sister Jeanne Cisse.

TO OUR READERS & FRIENDS

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Nationalists Gather for

2nd Congress of African People



IMAMU BARAKA, NEW CHAIRMAN OF THE CONGRESS OF African People, shown here chairing a session of the National Black Political Convention in Gary last March.

YOBU NEWS ANALYSIS

The last edition of THE AFRICAN WORLD reported that the second Biennial Assembly of the Congress of African Peoples, held earlier this month in California, successfully brought together Pan-Africanists and Nationalists to spotlight the "Kazi" (work) of such organizations. The events, speeches, and discussions at the assembly represent in some measure the realistic "state" of nationalism among African people in this country.

The first CAP conference, held in Atlanta, Georgia, in 1970 under the theme of "Nation-Time," brought together Black people representing the full spectrum of ideologies operating in the Black community—progressive and reactionary. This second congress, however, attempted only to bring together a closer knit, more progressive group who were close ideologically.

The assembly was held at San Diego High School and San Diego City College from August 31 to September 4. The gathering was broken down into several types of workshops with presentations from attending organizations in each workshop. Workshop subjects included education, communications, law and justice, economic, politics with most having various subsection topics. Several major addresses were made to the entire group including one by the renowned Pan-Africanist-C. L. R. James.

The hub of activities of the conference centered around its theme "Kazi is the Blackest of all." Participating organizations presented various kazi prototypes and models as examples of Pan-Africanism in practice. The prototypes and models as examples of Pan-Africanism in practice. The prototypes were to be presented in such a way that other groups could be able to reproduce or alter them to fit their particular local situations.

But obviously the dynamics of the gathering went beyond the presentation of kazi prototypes. There were structured meetings in which representatives of various nationalists organizations met to try to hammer out ways to form tighter relationships around the collective work. And there were significant discussions concerning the nature of such an emerging unity.

The gathering generally took on a very serious atmosphere although the usual conference goers were in attendance—the fashion models, the endless "rappers," and the constant floor walkers. But there was a welcomed absence of the "star" types with entourages of newsmen and "star gazers" trailing behind.

The kazi prototype presentations were significant even though it was apparent that we all have a lot more work to do. Bro. Ed Vaughan of the Pan-African Congress in Detroit presented an economic prototypes of the development of a nationalist bookstore. Bro. Vaughan pointed out that the bookstore was started and developed through the efforts and support of Black people only. His presentation was particularly important because it countered those presentations which stressed the face that funds for economic projects had been secured from white foundations.

Brother Ron Daniels of Freedom Inc. in Youngstown, Ohio, presented a prototype of the development of a series of economic and educational institutions. He dealt with the fact that in order for our efforts to survive it is necessary to develop economic structures capable of supporting other institutions and organizations working in the interests of the Black community.

Imamu Baraka presented a prototype of local political organization from the Committee for Unified New Ark. His model spotlighted an approach to putting political power in the hands of Black people when they represent a majority of any local political unit.

Owusu Sadaukai, one of the featured speakers at the assembly (the text of his speech is carried in this issue), presented prototype concerning the development of an African peoples' ideological and technical institute—Malcolm X Liberation University in Greensboro, N. C. The university is now entering its fourth year of operation and has recently announced plans to send technically trained group of graduates to work in rural areas of Tanzania.

Nelson Johnson, the YOBU National Chairman presented a prototype concerning the development of the AFRICAN WORLD which will soon enter its third year of operation.

Bro. Johnson also delivered a major address to the conference. In his speech he dealt with the dialectical process which is at work throughout the ranks of nationalists—a process which was also at work in the conference itself. First of all, he said, nationalism is at a crossroad—a crisis point in its development. It is undeniable that nationalist have been battered during recent years. Capitalists have intensified their attacks upon our ranks and agents of capitalism—the Black bourgeoisie—have struck telling blows.

Despite the points of ideological differences in our ranks, the fact that we are being assailed by the same forces has created a condition in which greater unity is the logical step for us to take to solidify our ranks.

But though the signs of an emerging unity are up, it is now crucially important that the ideological struggle among us be waged. The moves for unity cannot be taken as a rationale for us-nationalists to accept all types of excentric, non-scientific, non-power building analysis and modes of operation. We must now, more than ever before, adopt a clear international perspective while at the same time, work to establish ourselves as a force in the United States.

We can no longer afford to waste time languishing in self-delusions of grandeur. Black is beautiful and it is good to be Black-yes, but let us move beyond that and work to move our people. A dialectical struggle in taking place in our

ranks and from this struggle we should move to a position of greater stability. That struggle, if waged correctly, will draw out the incorrect tendencies in all camps and merge the correct tendencies.

The presentations of both Johnson and Sadaukai were reflected in the keynote address by new CAP chairman Imamu Baraka. Baraka lashed out at many incorrect tendencies to be found in the national movement, emphasizing that he adhered to the goals of Osagyefo Kwame Nkrumah: "Nationalism, Pan-Africanism, Socialism." While stressing that the ideology of our struggle must grow from the experience of our people, he also spoke of the "Africa dialectical process and 'africa dialectical materialism.'"

It was significant that CAP adopted a document dealing with scientific socialism and another speaking of African dialectical materialism referring to the peculiarities of the African situation.

The adoption of the two papers, the increased attention to the international aspects of the African struggle, and the ascension of Imamu Baraka to the chairmanship of CAP promises to open a new dimension in CAP's direction. Over the last two years it was unclear as to what CAP was about. And the CAP structure was equally as unclear to the majority of our people. CAP has received considerable projection but that projection did little to clear up the hazy view most of our people had of its

direction. CAP is being developed as a mass-based congress and as such has an obligation to

restructure and redefine itself so that African people can clearly discern what it's about.

CAP has moved to clarify its structural point, if not its program. The elevation of Baraka as chairman to replace Heyward Henry, confirms his status as the moving force within the organization, a fact that has been apparent since the Atlanta gathering.

The congress has already come under criticism from a few sources. One of the criticisms was concerning the selection of California as the site for the gathering when most of the Pan-Africanists organizations are based on or nearer the East Coast—where the majority of Black people are located. In response to that criticism we are reminded that we can ill afford the development of regional chauvinism and that is important for nationalists to gather on the West Coast in order to counter the new—productive influence of the radical integrationists on the West Coast.

As with anything else, the best evaluations can be made after a period of practice. There are hopes that many of the best "kazi" prototypes will be reproduced among other nationalists around the country. It is yet to be seen whether the verbal commitment of unity made at the conference must materialize in concrete working relationships.

SWAPO's Sixth Anniversary

Statement given by Babatubde Folyemani, Tanzania Representative of the African Liberation Support Committee on August 6, 1972 the occasion of the sixth anniversary of the launching of armed struggle by SWAPO at a rally sponsored by T. Y. L.

Your Excellencies, Brothers and Sisters of SWAPO, Comrades and Friends,

I am extremely honored to address SWAPO and the friends of SWAPO on behalf of the 35 million Africans in America on the sixth anniversary of the launching of armed struggle in Namibia on August 26, 1966.

This date will live in the minds of the people of Namibia, Africa and Progressive people around the world, because it can only end in victory for the people and the defeat of the racist American supported South African regime.

The thirty-five million Africans living in America, the heartland of imperialism also began to move in 1966 with cries for black Power and self determination. Just as the struggle in Namibia led by SWAPO has qualitatively and quantitatively moved forward in the six years since August 26, 1966, the struggle of Africans in America has moved forward on all fronts. In the political sphere, this is reflected in the massive demonstrations on May 27, 1972 of Africans in the West in support of our brothers who with gun in hand are fighting to regain control of the lives and land of the over 30 million brothers and sisters living in Southern Africa. Africans in the West have also

picked up the gun and the gun shots of the urban guerillas of the Afro-American Liberation Army are being heard and applauded by progressive people around the world.

The enemies of Namibia, Africa, the 100 million African people in the West and indeed of humanity are the multi-national corporations which exploit and oppress the struggling people of the world.

Africans struggling in America and throughout the Western hemisphere are an integral part of the struggle being waged to free the continent from the ravages of imperialism, colonialism and neocolonialism. For this reason, the African Liberation Support Committee has been formed in America with branches throughout the Western Hemisphere and in Africa to support the heroic struggle of our brothers and sisters in the motherland, both morally and materially and to do battle with Gulf Oil, Climax Metals, General Motors, and the other capitalist firms supporting reaction in Africa and throughout the world.

We stand shoulder to shoulder with SWAPO, the liberation movements in Southern Africa, the valiant Vietnamese people and all those who have taken up the gun to lift the burdens of reaction from the backs of people around the world. The monstrous system of capitalism began with the enslavement of Africans and it will end with their total liberation.

The people will win! Imperialism will certainly be defeated! Africa will be liberated and united!



ESSIAH ZHUWARARA, FROLIZE representative, was one of the speakers at the second Congress of African People; his presence was reflective of CAP's increased international emphasis. (YOBU Photo)

ANC Leaders Restricted

Salisbury (AWA) — Rhodesia has cancelled the travel rights of a leader of the African National Council (ANC). The Rhodesian Minister of Immigration ordered Canaan Bonana to give up his passport. The order was levelled the same day that legislation was passed empowering the Minister to declare any Rhodesian's travel papers invalid.

No motive was given by the government for the ANC cancellation.

A senior ANC spokesman responded to the action saying, "We have no doubt that the government introduced these measures in order to prevent ANC leaders from leaving Rhodesia to put out case before the people of the world."

"The government will only succeed in convincing the world that it is totalitarian and frightened of criticism."

Part 1

Owusu Sadaukai's CAP Speech

SPEECH DELIVERED AT THE SECOND BIENNIAL ASSEMBLY CONGRESS OF AFRICAN PEOPLE

September 2, 1972 by

BRO. OWUSU SADAUKAI

Mwalimu, Malcolm X Liberation University

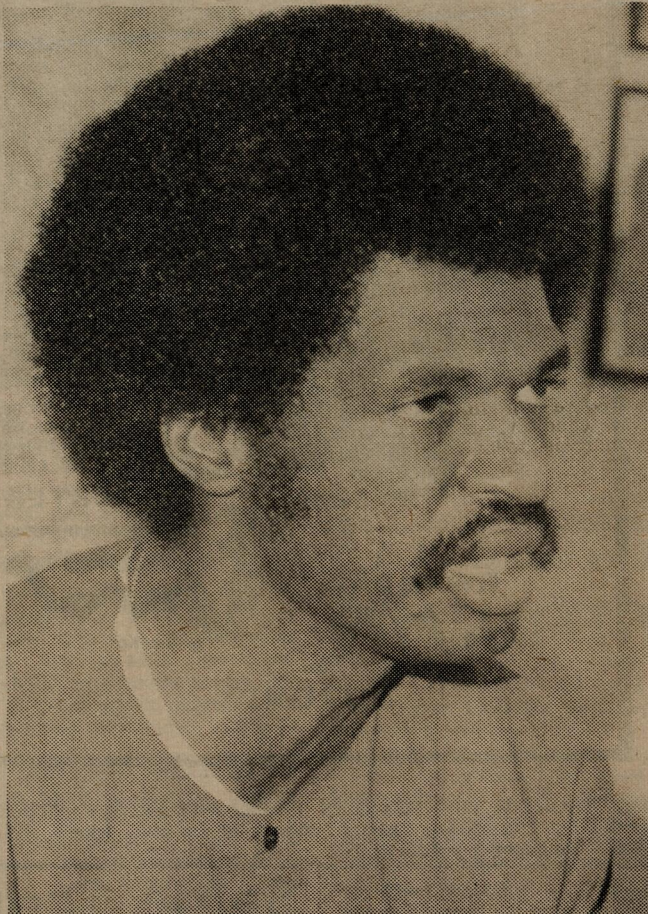
I am very honored and pleased to be able to represent Malcolm X Liberation University at this Second Congress of African People Biennial Assembly. We thank the leadership of the Congress and all of you Brothers and Sisters for giving us the opportunity to spend some time with you this evening.

Several months ago, I heard Bro. Vincent Harding give a speech in Chicago. He was discussing the role of the Black Scholar in the Black Community. He said many important things in that speech, but the thing that stuck with me was his suggestion that their greatest role is to speak the truth, or as he put it, "Speak the truth to the people." It occurred to me that this must not only be done by the black scholar, but by anyone of us who accepts the challenge of trying to give some direction to our people.

Yet, as simple as it sounds, speaking the truth is always a difficult assignment. It is difficult because of the constant question — is that really the truth, or merely your interpretation? It is difficult because many of us do not want to hear the truth because it might be too difficult to deal with. It is difficult because the truth requires analysis and clarity — little catchy sayings and phrases that sound good — but mean nothing — are of no use. No matter how difficult it is, though, the challenge is there and must be met. Speak the truth to the people no matter what questions are raised to avoid it, no matter who it hurts, no matter who does not want to hear it, no matter what happens, speak the truth about us and our condition.

Make no mistake about it Brothers and Sisters, we are still a suffering people, and that suffering cannot become a romanticized concept. Suffering is a harsh reality.

What is the reality about the condition of Black people — African People? After weeks of reading about the new politics, and hearing new slogans, and speeches about bringing America back home, the reality is that the conditions for the masses of our people here and throughout the world are getting worse, not better. Make no mistake about it Brothers and Sisters, we are still a suffering people, and that suffering cannot become a romanticized concept. Suffering is a harsh reality, a reality all too prevalent wherever we are — we are being killed in Angola, Rhodesia, Detroit, and Chicago. We are being imprisoned and brutalized in Mississippi, South Africa, Canada and Trinidad. We are being forced to work for slave labor in the mines of Southwest Africa, and the tobacco fields of North Carolina. We are destroying ourselves with drugs in Los Angeles, New York, Nairobi and the Congress of African People in San Diego, California. We are being



OWUSU SADAUKAI, MWALIMU OF MALCOLM X LIBERATION University was a featured speaker at the San Diego CAP conference. (YOBU photo).

deprived of our land in Mozambique, Antigua and Georgia.

The suffering is such that it is no longer necessary to debate the need for revolution. No sensible, intelligent person really believes anymore that anything other than revolution will significantly alter the lives of our people. But it must become crystal clear that this revolution must be more than just words: If it is to be taken seriously, it must bring about the destruction of those ideologies and structures that cause the suffering of our people. In other words, if our revolution is to in fact alter the lives of the masses of our people, if, in fact, the oppressed will no longer be oppressed, then fundamental changes must take place in the African World. Our revolution must be an all-inclusive one. It cannot merely be the elimination of the white man from a given political, economic or social structure and replacing him with a Black man with no change in the nature of these structures. Malcolm states, "Revolutions are never based upon that which is begging a corrupt society or corrupt system to accept us into it. Revolutions overturn systems." This revolution must affect every aspect of our lives. It must alter the basic fiber of our being, because after centuries of violent repression, subtle trickery and brainwashing, too many of us are carbon copies of our oppressors, or at least as much of a copy as they have allowed.

So firstly, tonight I speak of revolution. The African Revolution that must be brought to fruition. Yet, we should understand the reason and the context within which the African Revolution must take place. As an African People, we should understand that we struggle against two evils — Racism and Capitalism. Both of them are

worldwide phenomena and consequently must ultimately defeated throughout the world. So, the reality is that there is a world revolution of which the African Revolution is an integral part. If we do not see this, then we will not be able to come up with a correct perspective about our struggle.

The reality is that there is a world revolution of which the African Revolution is an integral part.

Let me use a concrete example to explain my point. There is a war going on in Vietnam and in other parts of Indochina. Although Vietnam is in Southeast Asia and we are in Africa, the Caribbean and the U. S., and while they are yellow people, and we are Black people, the struggle they are waging is important to our struggle. It is important, because they are fighting the same enemy that we are

fighting in Angola, Namibia, Guinea, Guinea-Bissau, Tanzania, Mozambique and Zimbabwe, the same enemy that we must someday fight in earnest on the North American Continent. That enemy knows no boundaries, knows no geography when it comes to oppressing people of color through the world. The Vietnamese people are locked in a death struggle with the forces of imperialism in this world. These same forces are also raining bombs of destruction and despair on our people in Southern Africa. These same forces are jailing us and killing us in the U. S. So it is in fact the same struggle. They are fighting for self-determination in Vietnam and all of Indochina. We are fighting for self-determination and Revolutionary change in Africa and wherever our people are on this earth.

While all of this is true, it is equally true that there are characteristics of the African struggle that are peculiar to African people. The African Revolution must understand its relationship to other struggles, such as the Vietnamese, but at the same time our struggle must be based on our own concrete reality. We as an African people must see that our struggle must be initiated by and carried on by African People.

Let me go at it another way. Many of us believe that we should be demonstrating and issuing messages of solidarity with the Vietnamese people. While that is commendable, it is really not what needs to be done. What needs to be done is clear — we should heighten our own struggle, the Vietnamese are taking care of theirs. If we heightened our struggle everywhere we are, will help weaken and ultimately destroy the hold that the white ruling class has on the world. This is the way to make world revolution a reality, and to make our part in it real.

Finally, on this point, Brothers and Sisters, do not be lulled to sleep by theories about so-called progressive forces in the World Revolution. A look at China and Russia's adventures with the U. S. will clarify this point. No matter what people profess they take care of themselves and their people first. China and Russia are continuing to verbally assault the U. S., and at the same time,

they continue to give aid to Vietnam, and African Liberation Struggles. On the other hand, they are working out economic deals with the U. S. The lesson is simple — people move in their national interest first! We must understand that lesson — and see that ultimately certain help notwithstanding, we can look to no one but ourselves to free ourselves.

Brothers and sisters, do not be lulled to sleep by theories about progressive forces in the World Revolution . . . No matter what people profess they take care of themselves and their people first!

Now, it seems to me that those of us who would claim to be revolutionaries or claim to work for the people must at all times work to bring the African Revolution to fruition. To do this we must work to avoid pitfalls in both theory and practice which do nothing but hinder and the development of our struggle. These pitfalls are there in our view of the struggle in Africa and our involvement in the struggle in the United States.

Let us look at Africa first. There seems to be little debate that Africa is a key part of the struggle for the total liberation of the Black man throughout the world. Yet it is not enough just say that. We must also understand the realities and the difficulties that face Africa today. Let me just deal with two aspects of the struggle for the complete liberation of Africa:

1. The Southern Africa-Guinea Bissau question
2. The importance of Progressive Countries such as Tanzania and Guinea

I will spend the most time on the southern Africa question, because this is the issue being pushed most at this time.

The Liberation of Southern Africa is a crucial one for people of African descent at this point in our history. It is crucial because it not only speaks to the question of Africa's Liberation, but it is also directly related to the white man's continuing capacity to control the world. Let us not for one moment be naive about what Southern Africa means to the continued imperialist domination of African people and other people of color in this world. People seek

(cont'd on pg. 16)

**breaking
the chains
of oppression
through black
unity'**

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Uganda Conflict

(cont'd from pg. 1)

Tanzania after Amin's Israeli backed coup d'etat.

In a Swahili language news broadcast the Tanzanian radio said that the major army garrison at Umburra in southwest Uganda had fallen and that "people's army forces" had overwhelmed a military camp in Kisenyi, also in the southwest.

Last Sunday evening Ugandan radio revealed that the liberation forces had captured three small towns in southern Uganda — Mutikala, where the border crossing reportedly took place, Kyotera and Kaliszo.

On Monday, Sept. 18, Ugandan radio reported that the liberation forces had retreated from the three urban areas which they held. In Kampala, the capital of Uganda, a military spokesman said the Ugandan forces had defeated and captured some of the liberation forces.

Ugandan air force reported that it had bombed Bukoba, a town 20 miles into Tanzania. It was reported from Dar Es Salaam, the capital of Tanzania, that four persons were killed in the bombing. Uganda asserts

that the town is used as a training center by the liberation forces. More air attacks are expected. It is doubtful that the progressive nation of Tanzania will permit this aggression.

Even General Amin acknowledged on Monday that the invaders came from the thousands of Ugandan citizens who retreated to Tanzania after he ousted President Milton Obote in a coup 20 months ago.

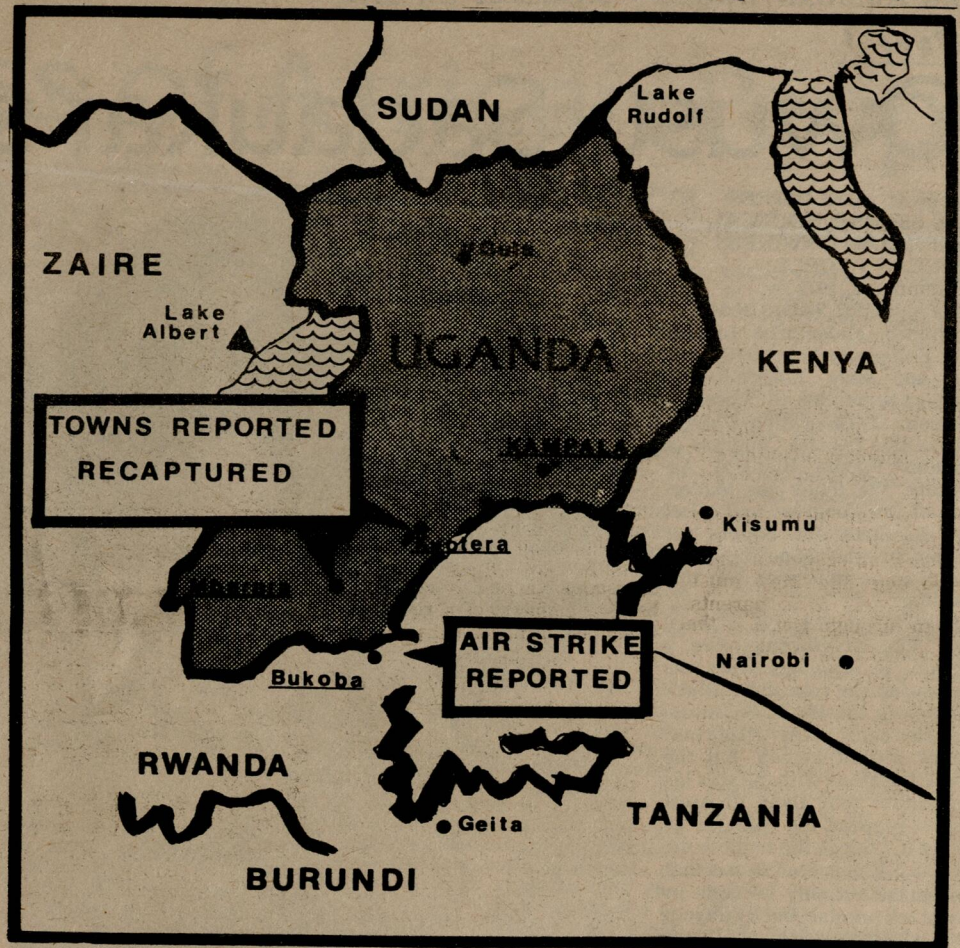
Two of the guerillas killed in action were identified by Ugandan radio as former officers of the Ugandan army. The radio also announced the capture of a third former officer and two civilians who had been close to former President Obote.

Amin's government maintained that white mercenaries were also involved in the attack. It was claimed that three of the enemy dead were Israelis. No bodies have been produced yet. And it has also been reported by a Ugandan military spokesman, that about 200 of the liberation forces were killed.

Among whites and Asians in East Africa there were fears that the reported fighting could set off "a bloodbath" if the Ugandan army took out its rage on the approximately 7,000 British residents and the Asian merchant class who have been ordered to leave the country. Recently an order by General Amin stated that about 50,000 Asian residents must be deported by Nov. 8.

During the early 1960's western journalists also joined the lines of white racism when it reported that a white "bloodbath" was taking place in the then newly emerging state of Congo-Kinshasa. Although the late Patrice Lumumba and Idi Amin could be estimated to be at opposite political poles and although the liberation forces certainly have a justified revolutionary cause to fight for,

there is a growing body of evidence that the press is much more concerned with projecting the myth that once again whites are in jeopardy because Africans cannot manage their affairs.



Same Script, Same Page, Gainesville Ga.

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YOBU NEWS SERVICE

Gainesville, Georgia — Although the years of the massive urban rebellions seem to be gone, the small cities and towns of this nation continue to flare up with Black rebellion. Hardly a week passes without a small town undergoing a major crisis as the problems Black people face continue to mount. Although the white media does a good job of ignoring these situations which would have made front page a few years ago it is the duty of the Black media to report these situations so that we will not be tempted to believe that all is well in this troubled racist nation.

Recently a small town in the northeast neck of Georgia experienced racial trouble. It started at a football game at an integrated high school. But it was not school against school. It was white against black. Gainesville, Georgia has about 4,000 Black people in its population of 15,000 and following the incident at the game, the Black section of town was in an uproar. White businesses were burned, rocks and bottles were thrown and police made the usual charge of scattered sniper fire. A curfew was put into effect, troopers were alerted, and the Black community was sealed off after scores of people had been arrested.

The next day, in a meeting with white officials, Black residents voiced the complaints we all know by heart because they exist wherever Black people exist in this country. They demanded the firing of the police chief because he is consistently brutal against Black people. They demanded that Blacks be appointed to the all-white Civil Service Board because it consistently neglects

the interests of the Black community. They they talked about racism in the schools and discrimination in all aspects of the operation of the town.

And we know the response of the whites because there are only three or four variations of the same answer — No! Mayor Joe Stargell said he doubted if "all the demands can be met, if any at all." Next week it will happen again somewhere else and the script will not change — only the cast will change.

Media Racism

Detroit, Michigan (PAC) — U. S. Rep. John Conyers of Detroit recently stated that Detroit's communications media are "racist" and "directly responsible for the inability of Black people to improve their standard of living, enjoy equal protection of the law and develop their full potentials as individuals." He continued saying that "the media have not focused in on the problem of racism in America as fully as they could have."

Rep. Conyers and several other Black spokesmen spoke at a news conference called to protest the firing of Ron Scott from WRIF-FM. Mr. Scott was allegedly fired because he did not clear guests with the station's general manager. However, Mr. Scott said that he had been the victim of "harassment and racism."

According to sources who were intimate with the situation, "What is needed is an All-Black international communications network system. This is the only way that we can be assured that relevant news is accurately communicated to the Black community."

Words From Our Readers:

Letter From T.J. Reddy

cont'd from pg. 8
first in ignorance and it's no mystery why. First law of nature, self-preservation, that's our motto, that's our creed, let our brothers and sisters bleed, it ain't me, we say. Joking, laughing, smoking shooting up, laughing ourselves to death. This is us.

While we sit here another young brother or sister has just shot a tray of scag into their veins feeling like they must escape the pain their parents put them through. But it is the youth who are more likely to take an interest in what's happening to Black people, to do something when they see their brother or sisters body lifeless, bleeding in the street. And it's no wonder why we call cemeteries, graveyards, and funeral parlors, funeral homes, death at our doorsteps, for we mourn again for some lost black life.

Charlotte has a way of whitewashing things, keeping what's happening subdued, not letting the facts about our deaths reach the news. We don't and don't want to know who Robert Williams is, what happened in Monroe, what his case is all about, we can't know who Marie Hill is, what happened in Greensboro at A&T when brother Willie Grimes was killed; we don't or don't want to know what's been happening to black people in Grover, N. C. where a black girl was severely assaulted by a white man found guilty of first degree rape and sentenced to 2½ years. We don't

or don't want to know what's happening with black youth in Henderson, Warrenton, Statesville, East Acadia, Shelby, Hickory, Asheville, North Carolina, who are trying to get a decent education. We don't or don't want to know why Ben Chavis, since 1967 has had 76 charges made against him by the system. We don't or don't want to know why the system labels anyone who commits himself to the struggle for freedom, justice and equality is labeled agitator, instigator, troublemaker, militant activist. All this is, is to put a fear in your mind for you to be still and quiet, do nothing when they come to take your life, take your brothers, your sister's life, too.

Charlotte has a way of keeping things quiet. Who remembers Frankie Lee Dunlap, Roy Miller, both killed in Charlotte last year, their deaths labeled justifiable homicide, just another name for legal lynching. And when you hear them say justice, look to see what Black they have butchered.

They use to just lynch us, now they use the courts to do it; letting those who confess crimes go free for their testimony against someone the State wants enslaved. What kind of system of justice allows criminals to go free and just because I protest and demonstrate injustices, they jail me? What kind of system has a dual legal plan for dealing out sentences? One law for whites another for blacks. And justice peeks out from behind the blindfold to see whose side to tip the scales on and slaughter again.

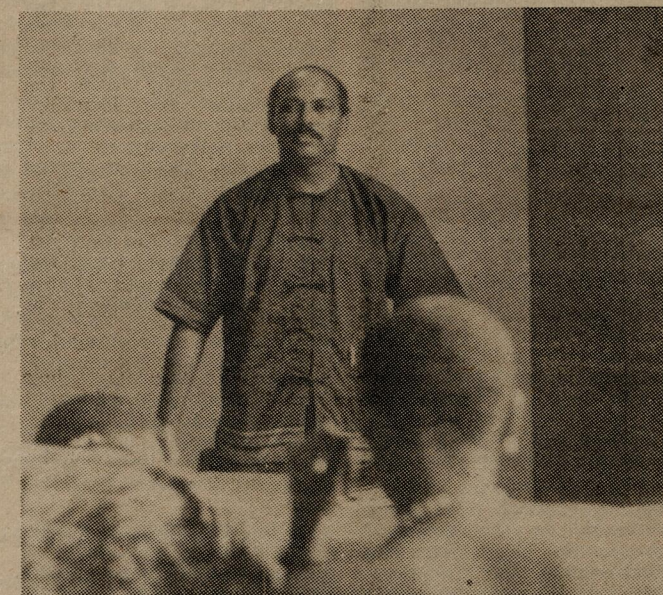
We just aren't hip to our history. Perhaps we never will be until all of us are butchered. Think about the 30 or so or more Panthers killed. Think about the trumped up charges against them: Eldridge, Huey, Erika, Seale and Rap, the Soledad Brothers. Now, they finally killed George Jackson. Think about Medgar Evers, the 4 black girls bombed to death in that church in Alabama, James Chaney, all those countless thousands lynched. North Carolina has a history of 47 recorded lynchings, 2 in Charlotte, this is not to mention Frankie Lee (Little Wolf) and Roy (Twin) Miller. And when you hear them say justice, look to see who Black it is they have butchered.

Brother Hekima Anas' crime is that he is a Black man, a Black man who for defending his life against senseless, sadistic murderers is the one who has to suffer, arrest, tried, convicted, sentenced, railroad-

ed justifiably brutalized, the iron hand of justice coming down on a Black head, a beautiful head, an aware head again. And who will remember us — Larry Alexander, Larry Miller, brother Joel Dell, who died very mysteriously in Central Prison. His vital organs removed and lost before his family could have an autopsy performed on the brother's body?

We are innocent victims of political repression. Our trial, sentence and lock-up came not because of any guilt, but because of our black skins. Get yourselves together people. Look around you, where are your so-called leaders. You are the leaders, black people, all you have to lose if you commit yourselves to the struggle for liberty and happiness, like Brother George Jackson said, is your chains. Take care, be well
In the struggle,
With heart,
Equiana, T. J.

Africa wants her freedom, Africa must be free. It is a simple call, but it is also a signal lighting a red warning to those who would tend to ignore it.



SHARAFADINE KAHN, REPRESENTATIVE OF FRELIMO, at PASOA conference. (YOBU photo).



PARTICIPANTS IN THE NEW YORK CONFERENCE OF THE PAN-AFRICAN STUDENTS' ORGANIZATION in the Americas listen to C.L.R. James detail his relationship with Osagyefo Kwame Nkrumah. The Annual conference of the Pan-Africanist organization was devoted to an examination of the life and work of Dr. Nkrumah.

C.L.R. James at PASOA Conf:

Nkrumah's Life & Work

Participants in the 12th Annual Convention of the Pan-African Students Organization in the Americas (PASOA) heard one of the foremost elders of the African Liberation Movement, C. L. R. James speak of Osagyefo Kwame Nkrumah as "one of the great political reorganizers of the world in which we live."

Bro. James said that Kwame Nkrumah was one of a dozen great men of our century. For nearly two hours, Bro. James held the complete attention of those who had known Nkrumah as father, teacher, leader, comrade and mentor. A shining example of revolutionary heroism, militant Pan-African solidarity, dedication and self-sacrifice, James placed him with Lenin, who led the Russian Revolution against imperialism; Ghandi who mobilized the peasants in India against the British, and Mao Tse-Tung, who led the Chinese peasants in their fight against imperialist domination.

James recounted how, initially the United Gold Coast Convention had asked Nkrumah in December 1947 to leave his work in London and to return to Ghana to lead the Party. After a twelve years absence, Nkrumah did just that — and within one month devised and began implementing programs to further the struggle for self-government. There were three

periods of action and implementation. During the first, the coordination of various social and political organizations under the UGCC and the establishment and consolidation of 30 branches of the Party in all towns and villages was achieved; with chiefs incorporated as patrons of the branches; weekend schools were opened to educate the masses for self-government. During the second and third periods, demonstrations against government actions were constructed to test organizational strengths and to elicit public responses and a constituent assembly was convened to draw up a constitution for national independence. Within 27 months, Nkrumah had successfully carried out the plan. Twelve secondary schools and numerous elementary schools were started between 1947 and 1951. The Constituent Assembly had 90,000 people attending, with representatives from 75 out of the 76 Ghanaian organizations.

James told of the split between the Party and Nkrumah and his followers, how Nkrumah demanded self-government NOW and not the wishy-washy mumblings of self-government that the Party put forth. Eventually the Party threatened to fire him; but, supported by the will of the masses, Nkrumah resigned his position of Secretary and formed the Convention Peoples Party. Nkrumah had led a program of "Positive Action," which included a massive, general strike which left the machinations of the government paralyzed. For this, Nkrumah was put in jail — but his organizational work had well paid off. From behind prison walls, Osagyefo continued to organize for "Self-government Now" and when elections were held, Nkrumah and The CPP won overwhelmingly, 23,300 to 700. At this point, C. L. R. James ridiculed the idea that the British "gave" independence to Ghana. In reality, they were up against a wall and held there by the strength of the viable, African nation, developed by Kwame Nkrumah!

It was at this point that Bro. James gave some new insight as to what went down between the British in their struggle to maintain existing relations with Ghana. The British imperialist

government, after the elections, were determined to crush Nkrumah and the new nation. Plans were being made to use heavy propaganda campaigns to weaken Nkrumah's strength from within and force was to be sent in the form of planes, ships and soldiers to crush him from the outside. Word of this proposed action reached the ears of the then Prime Minister of India, Nehru, who quietly let it be known that if such moves were taken against Nkrumah and the people of Ghana, he would remove India from the British Commonwealth.

Up until this point, James had spoken of general things of which much of the audience had some knowledge. He then turned to sharing some of the highlights of the personal, and long-lasting friendship he had with Nkrumah.

In 1943, Nkrumah decided to go to England to study law and James wrote a letter of introduction for him to George Padmore, one-time leader of the African movement of the Communist International, who educated Nkrumah on the theory of politics and who had a great deal of influence on the early decisions and directions of Nkrumah. A major disagreement occurred when Padmore, who felt that Nkrumah was not advancing the struggle for an independent Ghana fast enough, had other ideas of the continuation of the struggle.

As history tells us, Nkrumah maneuvered with the government from 1951 to 1957. His old comrade says that Nkrumah thought that the leaving of the British officials could mean the destruction of the country. He was afraid they would do what the French did to Guinea, destroying all communication and plumbing lines, etc. James said that he now feels that Nkrumah could have gone ahead: "One cannot stop revolutionary drive for six years. The Party was out of his hands and under control of local people."

The Pan-African patriot ended by saying that Nkrumah had "unleashed the elements of the African independence movements." He said he was sure that Nkrumah had no idea that it would spread with such range and power — "Nkrumah educated people all over the world as to what an African nation consisted of."

Thieu a Shaky Dictator

Saigon Sheds Phony Democracy

SAN FRANCISCO (LNS) - Saigon is one of the grimmest cities in the world, a sprawling refugee camp. Most of the city's three million inhabitants fled homes in the Vietnamese countryside during the last ten years after U.S. bombing and pacification programs had turned much of the region surrounding Saigon into a barren wasteland unfit for habitation.

What they came to was a city whose economy centered on vice, prostitution, the drug trade, and a huge black market - spinoffs of the massive American presence. The Saigon of the sixties was the brainchild of American university professors like Samuel Huntington of Harvard who theorized that the rapid, forced urbanization of Vietnam would deprive the National Liberation Front of its loyal rural base.

Saigon today is grimmer than ever. The city's biggest gangsters are also in government, its economy is in chaos - and the forced urbanization of Vietnam has in no way created a loyal base for the Saigon government. Indeed, it has fed the flames of urban resistance to the rule of President Nguyen Van Thieu.

As a result, the capital of South Vietnam has become the capital of police repression and the seat of one of history's most brutal dictatorships.

Impaired by the successes of the PLAF (People's Liberation Armed Forces) offensive, the Thieu government has stripped to its bare essentials in recent months. In June, Thieu assumed absolute dictatorial powers, scrapping the constitution pushed on him several years ago by public-relations method Americans.

Thieu bases his now total personal dictatorship on a "national emergency" law that never actually passed his own rubber-stamp legislature.

"According to opposition congressmen," reports Thomas Fox, a dispatch News correspondent in Saigon, "Thieu, pressing for a needed majority to make the bill law, made lucrative offers, including Saigon villas, around the world tickets for two, and more than \$12,000 dollars in Vietnamese piasters to any senator who would turn from the opposition to pro-Thieu forces."

When bribery failed to produce the necessary majority, Thieu had three opposition senators arrested. As a result of the missing senators, the opposition didn't have enough votes to defeat the measure and walked out.

The walk-out in turn reduced the number of senators on the floor beneath the number needed for a legal session of the senate. Nonetheless, 26 pro-Thieu senators took a vote in favor of the measure, and Thieu has ruled by decree ever since.

Among his edicts:

- Authorization of a "shoot-to-kill" policy by Saigon police directed at the occupants of any vehicle which fails to stop after the firing of three warning shots. Roving civil and military checkpoints routinely stop vehicles and pedestrians to check for arms, identify cards, and evidence of desertion from the armed forces.

- Before the shoot-to-kill policy, most Saigon drivers, fearing any contact with the police, sped up at the sound of a police whistle. Traffic is now step-and-go everywhere in the city.

- A suspension of the right to a trial for servicemen and civil servants accused of "treason, membership in a Communist organization, surrender to the enemy, rebellion in the armed forces, or violation of military or administrative orders when facing the enemy."

Thieu and anyone he authorizes may now pass instant death sentences in such cases.



THE DECAY OF SOUTH VIETNAM, AGGRAVATED BY CORRUPTION, INFLATION, AND DICTATOR Thieu's repression, has reached a new low. In a desperate effort to retain his stranglehold over the war-weary people, Thieu has resorted to a bizarre set of fascist laws giving him personal life-and-death power over dissidents. (LNS Photo)

- A measure to eliminate all local elections in South Vietnam's 10,755 hamlets and ordering the 44 province chiefs, military men appointed by Thieu himself, to name all local officials.

"I must complain that our government has allowed us to enjoy too much democracy too soon," explained Thieu, who was the only candidate in South Vietnam's last presidential election.

- A directive ending all draft deterrents to religious people, including Buddhist monks and members of ethnic minorities traditionally exempt from the draft. Every able-bodied man in South Vietnam is subject to the draft, which means that many households have lost their chief breadwinner.

Recent raids on churches and pagodas to forcibly conscript new soldiers prompted Buddhist, Catholic and Cao Dai religious groups to issue a joint statement condemning Thieu's new draft policy. The statement named times and places of such raids and called them a "serious violation of the South Vietnamese people's freedom of belief."

- Stringent new press regulations, threatening editors with court-martial and requiring every daily newspaper in Saigon to post 20 million piasters (\$47,000) to cover possible future fines and court charges stemming from Thieu's strict press code on "national security matters."

Only a handful of Saigon's 43 daily newspapers had been consistently critical of the Thieu government. The August 5 press edict seemed to be designed not only to snuff out those papers, but to muzzle even the loyal criticism of Saigon's pre-

dominantly pro-government press.

Some idea of what the new regulations are about can be seen in the way the press was treated before the crackdown. In July alone, the Ministry of the Interior confiscated more than 300 editions of Saigon newspapers for such crimes as publishing a photo of a North Vietnamese factory bombed by the U.S. and running a series of articles about a Saigon official caught embezzling public funds and raping a 12-year-old girl.

In August the crackdown began in earnest. According to the Liberation Press Agency, the Thieu administration quickly brought 32 newspapers to court for alleged violations of his decree. Only one paper escaped a fine of more than 100,000 piasters, and some journalists were sentenced to jail in absentia.

But the chilling new laws enacted with a flick of Thieu's pen are only the tip of the iceberg. What takes place on paper is a mere hint of what takes place in reality. When Saigon had a constitutional government, rigged elections, press censorship, and the assassination and imprisonment of Thieu's opponents were the order of the day.

Since the liberation forces began their offensive in March, the Saigon government's police, who last year received \$30 million in grants from the U.S.A. Agency for International Development, have engaged in the most massive round-up in Vietnam's history. Foreign diplomats set the total number of people jailed in "pre-emptive sweeps" at more than 10,000 and some estimates run as high as 14,000 per month!

The leadership of almost

every student group in the country, numerous labor organizations, the Women's Committee to Defend the Right to Live, Buddhist and Catholic groups opposed to the war, and other public opponents of Thieu have been whisked off the streets of Saigon.

"Khong, danh cho co" has become the sardonic password among South Vietnam's 200,000 police - "If they are innocent, beat them until they are guilty."

"Prisoners are sometimes kept for months and years without a hearing or trial. Often the police will not acknowledge that they are holding a particular person so his family is unable to locate him. In a sense, many of these people and their cases simply disappear - except for reports that elude out clandestinely."

What they disappear to, if any of the numerous reports smuggled out of the South Vietnamese prisons is to be believed, is a medieval world of torture.

Perhaps the most dangerous fact for Thieu is that the wealthiest backers are edging away from him, the cream of Saigon's power elite, who have profited like Thieu from the American presence. That a majority of the Saigon government's senators refused to grant him the dictatorial powers he now rules is a sign of his growing isolation.

"when you were not being interrogated, you could hear the screams of the people being tortured," ex-prisoner told Schanberg. The woman had been interrogated intensively in a police detention center in Saigon and then released.

Sad But True

YOBU NEWS SERVICE

New York, N. Y. - As more and more Black people appear on television, in the movies, and in the windows of corporate executive offices, there is a steady game of show-and-tell being run on Black people. The idea is to show and tell us how much progress we as a people have made during the 1960's toward becoming a part of this system.

But a glance at the figures taken from the 1970 census will quickly show and tell us that capitalism and racism have not lost their status as the primary conditions of our oppression.

The census correctly revealed that most Black families depend on a weekly pay check to barely survive while at least 22 per cent of the Black families recorded on the census were dependent on "some form of public assistance." These sources made no comparison of the number of white folks, like Senator James Eastland, who are also on "some form of public assistance."

Of the number of Black families in which both the husband and wife work, 72 per cent still had incomes under \$10,000. And while 29 per cent of the "registered" Black population in 1970 fell under the official poverty level, only 9 per cent of the white population fell in the same category. The govern-

ment definition of the poverty level varies depending on the size of families and location. The actual poverty level of Black people probably far exceeds the government calculations.

The 1970 poverty level for New York City was \$3,740 for a family of four and \$4,415 for a family of five. Over 25 per cent of the New York Black population, or 399,000 individuals, were living on below poverty level incomes in 1970. Additionally, there were 130,000 Blacks in the "near poor" category, which means above the poverty level by less than a thousand dollars.

The median income level for New York during that period, however, was \$9,686. Median simply means that half of the families in New York made less than \$9,686, while the other half made more. Nearly 70 per cent of the Black population fell in the lowest half of that "median" figure.

Part of the reason that we are so disproportionately represented on the lower rungs of the capitalist economic ladder can easily be explained when we look at the unemployment figures for the period 1960-1970. During that period the rate of Blacks who failed to find jobs - or rather found jobs but not employment - was twice that of whites.

By 1971 the progress we have been told about was finally noticeable in the economic figures. No longer was the Black unemployment rate twice that of whites - now it was a fraction less than twice. The percentage of Black unem-

ployment, however, had still risen.

By 1972 the Black unemployment rate had risen so high that the government will not tell the truth about what it really is. Black economic experts have recently lashed out at the

government figures which attempt to hide the truth. But we don't really have to see the figures; we can simply look around the Black community during normal working hours and note how many of us are looking at each other.



Black Media As Education Materials

As Black people born in the U. S. have become more and more aggressive about African our African heritage, we have noticed a rapid increase in the number and variety of printed media being published and aimed for a Black audience. Many of these publications do not have the positive African unity orientation that we would like to build in ourselves and in our young children. However, we should take the attitude of making use of these materials in a way that will be positive and assist us in developing materials which will enable us to develop within our children self-sufficiency and a base for understanding and controlling their lives.

This certainly means that we must be extremely aware of the skills necessary for our children and develop educational materials that have been selected with an African orientation.

Communication Skills

Included in these skills are reading, writing, listening, speaking and following directions. We will cite a few days to use Black media to develop these skills.

Pictures can be clipped from THE AFRICAN WORLD, particularly since the pictures relate directly to the struggles our people are having in the U. S. These pictures could be made into booklet form or used alone to have children develop their own stories. Children who are unable to write could have their stories written down by the teacher who could be a parent volunteer or some other community volunteer. Children who could write, of course, would develop their own stories. The children could then share their stories with other children. These stories could then be sent home to share with the other members of the family.

Such a procedure would develop the skills of our children and involve the family and community in the child's education at school.

Other newspapers and magazines have pictures which could be used in a similar manner. To ensure continued use of these pictures if children do not keep them, the pictures could be placed on cardboard and covered with clear contact paper.

Political Education and Current Events

Our children can be made acquainted with African people and people of African decent through various teacher and community developed materials.

Some of the important people to help our children become acquainted with are of course his family and other people in his community.

Many local weekly or bi-weekly Black newspapers have pictures of community people who are the models and who have jobs that our children can understand and relate to. Some of these people include nurses, storekeepers, carpenters, plumbers, political leaders, etc. If we collect two pictures of each of the people, we could then make a set of cards using the pictures. The youngest children could match the the pictures and with the assistance of adults begin to become familiar with the various community people. A brief statement about each person could be on the back of each card. Older children would be able to read this and could work with younger children to help them learn about community people.

Of course, the teacher could supplement this material with visits to the person's job and by inviting the person to the school. Again, placing the pictures on a sturdy material and covering it with clear contact paper will ensure longer use.

History and Geography

It is extremely important that our children be able to relate to and have an understanding of the history of our people and relate to where African people live in the world today. Black printed media can again provide us with some inexpensive yet excellent resources.

"World View", a regular feature of THE AFRICAN WORLD, has a map of a country where Blacks live and also focuses strongly on the fact that land is the basis for the struggle. The brief statement about each country could be used to develop a more extensive geography lesson.

A teacher collecting these maps and statements could soon make her own geography book.

Many local Black newspapers such as The Carolina Peacemaker carry a section on "Things You Should Know." Teachers could select materials from here to assist in developing history units.

Kansas University Scene of African Solidarity Week

SPECIAL TO THE AFRICAN WORLD

LAWRENCE, Kan. - "The stifling hypocrisy which has characterized this nation's policy toward Africa, which has stymied the legitimate aims for self-determination and majority rule in the present white ruled areas of Southern Africa, must be halted," stated Congressman Charles Diggs, as he opened African Solidarity Week Sept. 17 through Sept. 23 at the University of Kansas.

Speaking to a large audience on Sunday afternoon, Diggs opened a program which was followed by the showing of Black Unity: Breaking the Chains of Oppression, on Tuesday evening.

"Breaking the Chains of Oppression," is a revolutionary film effort on the African Liberation Day demonstrations conducted in Washington, D.C., San Francisco and the Caribbean on May 27. After the film showing, Mark Smith, National YOBU Vice-Chairman, explained the significance of African Liberation Day and discussed the varied roles that Black people in this country can play in aiding the African Liberation struggles.

Recently many brothers have taken to wearing combat boots in this area. Mark suggested that we "take them (to combat boots) and send them to someone who is doing some combating."

African Solidarity Week, a joint effort by the Black Student Union and the African Club served to heighten the understanding of the struggle of African people on the Continent and its relationship to other Africans throughout the world. For this small Kansas community, it also signalled a renaissance in relations between continental African students and African people held captive in America for the last 400 years.

Historically, relations between continental Africans and Blacks in Lawrence have been far from harmonious, as white imposed stereotypes and lack of political maturity served to effectively block any attempts to solidify relations. But, after comparing notes, both are beginning to realize that there is no difference between the oppressor we face in America and the oppressors our African brothers and sisters face in the Motherland.

African Solidarity Week clearly underscored this growing understanding.

Concentrating primarily on American foreign policy toward Africa and its relationship to Black people in America (with occasional references to the National Black Political Convention) Congressman Diggs in his presentation, said that "History has created the mutuality of interests between Blacks in this country and Africans on the Continent and the Caribbean."

In a general condemnation of American foreign policy, Diggs pointed out that "if the American way of unbridled monopoly capitalism combined with a ruthless military imperialism could solve our problems, then Nixon would not have to go to Peking or Moscow in an effort to try to make some friends for this country."

Many people in the audience were surprised to hear Diggs take such a progressive position on the question of Africa, as many people have come to recognize that most Black politicians take a weak-kneed, vacillating position on most questions that affect the real

conditions of Black people throughout the world.

But, in the discussion with Mark Smith, the following Tuesday, this contradictory stance of Black politicians was

cleared up as Mark pointed out the basic causes.

The primary reason seems to be the rising consciousness around the question of African within the Black community, which has created an atmosphere in which Black officials are forced to take a progressive stance on Africa or be the victims of "tailism." The rising political maturity of the masses of Black people is forcing those who claim to represent them (the masses) to play more chips than they have historically played. This is also an indication that we are beginning to make politicians somewhat more responsible to us.

Another significant factor for Diggs' progressive posture on Africa is the fact that Africa is still a "safe" issue -- just as the Vietnam war was a safe issue for many peace activists. Africa like Vietnam is still looked upon as a struggle that is thousands of miles away and allows many people to take the progressive position on an international issue and a reactionary position on domestic issues. The reality of the situation dictates that the two cannot be separated and disconnected.

It is from this perspective that Diggs' speech must be seen. Only then will we be free from prematurely labelling Diggs as progressive when he says that "Anyone who disassociates himself from the use of violence in winning the war of liberation lacks a historical perspective . . . the kind of resistance that is being experienced in the pursuit of independence in the remaining areas to be liberated invites violence."

Congressman Diggs outlined a two-fold course that he is

pursuing in an attempt to break the conspiracy between the U.S. government and U.S. business interest in Southern Africa. One concerns fair employment practices by U.S. businesses that operate in Southern Africa. Diggs stated that he has proposed legislation that will extend federal government contract compliance beyond the domestic confines of the U.S. to international business ventures also. Diggs is also introducing legislation that will restrict tax credits received by U.S. businesses currently operating in the illegal states of Southwest Africa, South Africa, Rhodesia, and the Portuguese territories.

When asked if the African question was one of civil rights and better jobs for Africans under an illegal regime (as Diggs' policies seem to substantiate), as opposed to African control of the land, Diggs responded, "I'm for African control of the land."

"In connection with American businesses and their connections with Southern Africa, it has to be pursued on a two-tiered basis: Because of the free enterprise system of the U.S. you cannot make General Motors, Ford, or Polaroid pull out of Southern Africa.

"I'm for the disengagement of American enterprises in South Africa, but unless they make a judgment that they don't want to stay there, then there is very little that we can do about it.

In reference to U.S. foreign policy toward Africa, Diggs commented that it should be "re-vamped to the point that it will expand economic assistance to African countries" and that there should be a "complete overhaul of U.S. policy toward the liberation of Southern Africa."

Events are scheduled to run for the rest of the week. On Thursday will be a symposium on "The Struggle in Southern Africa."



CONGRESSMAN CHARLES DIGGS OF MICHIGAN SPEAKING at the University of Kansas. (YOBU Photo)



ISRAEL, IMPERILISM'S OUTPOST IN THE MIDDLE EAST, CONTINUES TO USE SOPHISTICATED weaponry supplied by the United States to reign terror on her Palestinian victims, shown here is a Palestinian refugee camp in ruins, typical of the devastation which the illegal state is capable of delivering. (LNS photo).

Owusu Sadaukai Speaks to CAP

Cont'd from Pg. 11

of Vietnam because it is in the news. But, make no mistake about it, one of the keys to total economic existence of the European-American world is Africa.

The problem of Southern Africa is not simply South Africa and Portugal it is about all of the white peoples in this world. Brothers and Sisters we have not yet really seen a struggle until we see the one that is on the way — when we as African People finally decide for real that the political-economic control of Southern Africa and all of Africa for that matter must be put into the hands of revolutionary African people.

The significance of Southern Africa, then, makes it incumbent on us as rational thinking people to be objective and scientific in our analysis of just what is happening and what ultimately must be done if we are to seriously consider the question of the Liberation of Southern Africa.

I have been very disturbed about a type of attitude that seems to be prevalent among many so-called Black experts of the African scene. There seem to be Black people in our midst who actually believe that the problem in Southern Africa is jobs, or that the problem is lack of industrial growth, or that the problem is a misunderstanding on the part of the U. S. Government as to the effect of their foreign policy on Southern Africa or Africa in general.

Brothers and Sisters, let us equivocate no longer — let us no longer trick ourselves with nonsensical reasoning. The question in Southern Africa is who will control — who will exercise the power over the production and distribution of goods and services, the mechanisms of force and violence and the minds of the people. You see the line of reasoning mentioned above will invariably led us into irrational positions and arguments. We are constantly explaining what we are against. We are against apartheid, we are against discrimination, we are against disparity in wages. All of these "we are against" positions are an answer to the problem are a reflection of our own political ineptness inside this country.

Let us equivocate no longer—let us no longer trick ourselves with non sensical reasoning. The question in Southern Africa is who will control

We view Africa from the frame of reference of a slave mentality that has been reformed by a moderate supply of material goods given to us by our masters. We over here have somehow interpreted a poverty program job, a middle management job with ITT, a government job as being indications of freedom and progress. So, now we are turning to our Brothers and Sisters on the continent and telling them that they too can be "free" if those same jobs and those same material goods are made available to them by the same slave masters who have reformed our existence but deftly avoided the question of freedom and self-determination. Who said jobs were the problem? Who said American investment was needed? Did the PAC say it? Did ANC say it? Did MPLA say it? Did FRELIMO say it? Who said it? Polaroid said it! General Motors said it! Gulf Oil said it! And true to form once they said it, then we obedient followers of the white man's gospel chimed in. So now we have in our midst the disciples of the white man's new rationale for the continued control of the lives of African people.

Black man! Black woman! How could you form your mouth to suggest that the existence of General Motors in South Africa will somehow exert a moderating force on the South African government. Does it represent a moderating force on the U. S. Government in relationship to Black people in this country? Or more to the point, have you ever know reactionary force to cast itself out — as General Motors is in fact the government of the U. S. A., and economic interest such as General Motors is the government of South Africa, because he who controls the economy ultimately controls the State.

The plain fact is that the export of U. S. capital is increasing the misery of our people. It is helping to deter the Liberation struggles for the time being, and even where it does give jobs, it effects only a

small number of African people and it ends up creating a whole new level of petty bourgeois Black people who will move to stifle the legitimate concern of the masses for Democracy and self-determination.

Right about now some of us are beginning to say yes. Yes, all that may be true, but you are not dealing with reality. You are not being practical. The reality is that U. S. investments are there, and we must work from where things are — this is the only practical way. I can only answer you in this way — the practical thing for the Vietnam people to do is to give up, because the U. S. is too powerful. The practical thing for Mao Tse Tung would have been not to walk 6,000 miles, because it was too far. The practical thing for PAIGC to do is to give up, because too many people are still being killed — who decides what is practical? The reality is that the Brothers and Sisters in Southern Africa who are struggling have made that decision. They believe the only practical solution for them is armed struggle.

Now, if we are going to support the Brothers and Sisters then we should accept their definition of what is practical and then move to help them reach their objective using the methodology they decided was practical given the objective conditions in which they live.

If we are going to support our Brothers and Sisters who are fighting in Southern Africa then we should accept their definition of what is practical given the objective conditions in which they live.

You see the "practical" people ultimately end up vacillating at best and developing a Wilkins-Bond mentality at worst. We end up talking about the practicality of dialogue, we end up talking about learning to live with the white settlers of South Africa, Mozambique, Angola and Zimbabwe as neighbors — end up talking about the improbability of armed struggle, even as it continues to develop.

PART II,
NEXT ISSUE

Israeli Terror Shatters Shaky Peace

YOBU NEWS SERVICE

When the Israeli government refused to negotiate with Arab guerillas in Munich and eleven deaths resulted, the western press was filled with outraged cries about savage Arab terrorism. Since the Munich incident, the Israelis have carried out relentless bombing of thousands of Arab citizens, and the western press apologetically calls them "measured reprisals."

Recently Arab guerillas adopted the tactic of sending booby-trapped letters to Israeli diplomats throughout the world. Again the cries of "savage terrorism" went up, even as Israel carried out murderous raids throughout the Middle East.

On September 9, Israel waged the heaviest bombing attacks against Arab people since the Six Day War of 1967 in which the 12 year old illegitimate Israeli government gobbled up Arab land in its continuous expansion policies in the Middle East.

After three days of air and land attacks into Lebanon and Syria, Israel's chief of staff, Lt. Gen. David Elazar said, "these

actions are a part of a continuous war that should not be regarded as begun today and finished tomorrow. More attacks can be expected."

And more attacks were launched by Israel. Although the Palestinian guerilla group, Black September, had claimed responsibility for the Munich

actions, the Israelis attacked any and all Arab groups. When asked why they were attacking all Arab organizations, General Elazar responded that, "We do not make fine distinctions."

When a newspaper in Beirut reported that the Israeli attacks brought more casualties among civilians rather than guerrilla groups, Elazar excused the actions saying, "It is unfortunately impossible to avoid harming civilians."

On September 17, Syrian newspapers predicted that the Israelis would soon launch a large scale attack on Syria, after having withdrawn from a massive incursion into Lebanese territory. Libyan President Qaddafi offered to send his armed forces to Lebanon to fight the Israeli, but Syrian President Suleiman Framjie declined the offer.

Nations throughout the Arab world have a wide variety of responses to the Israeli attacks. The Lebanese government recently issued a new set of regulations limiting the activities of guerrillas and was quickly accused of plotting to liquidate the Palestinian resistance movement.

Meanwhile the ministerial council of The Federation of Arab Republics, which links Syria, Libya and Egypt, warned that an attack on a member state "would be considered as an attack on the entire federation."

And in Cairo, Anwar Sadat and Muammar Qaddafi were meeting to plan the union of Egypt and Libya which is supposed to strengthen the Arab world.

In all probability, the intensity of the present situation in the Middle East will soon subside, and again an uneasy "peace" will settle. But true peace is out of the question given the current state of affairs in the Middle East, and no one really believes otherwise.

Odinga & White Humor

YOBU NEWS SERVICE

Augusta, Georgia - In the last edition of the AFRICAN WORLD we reported that Brother Oliver "Odinga" Pope had been recently imprisoned in Georgia on a two-year old charge of inciting to riot and misuse of the State flag. Since that time we have gotten a detailed account of the trial of Bro. Odinga.

On May 11, 1970, Black people in Augusta held a rally to protest the slaying of a 17 year-old Black youth in the county hall. At least eight people spoke at the rally including a local minister, the mother of the slain youth, an administrator from Black Paine College, and Odinga. During the rally police arrived on the scene with full riot equipment. The sight of the heavily armed policemen inflamed the crowd to violence. Brother Odinga has now been singled out to bear the blame for the entire incident.

A warrant was issued for Odinga's arrest in June, 1970 but he is just now being brought to trial after defense witnesses had moved away or forgotten important details about the incident. Police claimed they could not find Odinga before recently even though he has been in Augusta much of the time. Police Chief Kerr tried to substantiate the allegation with an off brand of humor. He said, "I called police chiefs all over the country. Whenever a riot threatened I called to see if O-liver Pope was there."

The rest of the testimony against Pope was even more

comical and far fetched. In trying to substantiate the charge of "misuse of the state flag," a detective said witnesses saw Odinga burn a confederate flag. When he realized the insanity of the charge, he changed his mind and said it was the state flag. The Judge of course allowed him to straighten out his lie.

Then another officer took the stand to try to prove the charge of "inciting a riot." He testified that Odinga, in his speech, said, "Warfare, warfare, Burn, Baby, Burn." Such quotes were, in 1970, only heard on television shows, and badly written ones at that. Brother Odinga responded that he would never have used such archaic phrases in a speech.

But that is where the humor ended. Odinga was given the maximum sentence on each charge. And when his lawyer filed an appeal, the Judge set the bond at \$10,000 instead of one thousand or less as standard with such charges.

After the trial Odinga commented that, "This is not a question of me on trial, the Black people of Augusta are on trial. The techniques used here are the same used against Blacks all over the country. It's the same thing that's happening in Angola and Mozambique. It's white hate."

"I will continue to fight for my people and have full confidence that they and history will absolve me. They can jail a freedom fighter, but they cannot jail the fight for freedom."

MXLU Initiates Project:**'Floating Swahili'**

Ten years ago, a mention of the word "Swahili" would have brought fresh memories of the "notorious Tarzan movies." If you asked somebody in the street what Swahili was he would most likely either say he did not know, or rather dreamily answer by saying, "it is the dialect spoken by primitive Africans on TV."

That was the dismal extent of aggressive ignorance promoted by the intense racist propaganda against Africa and her institutions. Swahili never was and never will be any of the things it was portrayed to be.

Born out of a natural combination of other African languages back in the tenth century, Swahili has a long tradition and rich heritage carrying with it the majestic contrast of cultural patterns of various African peoples; mainly in the Eastern, central and Southern portions of Africa. It goes without saying that Swahili is an African language.

Over the many years that Swahili has existed, Africa has seen various foreign invasions and occupations. Consequently, the development of the language has often times been disrupted and retarded. The latest of these and by far the most destructive is white colonialism and its toxic by-products...of neo-colonialism and apartheid.

Today however, with most of Africa independent, Swahili has emerged as the most dynamic, fast spreading language of Africa. At the present time, Swahili is spoken and understood by more than 50 million

African people, covering a vast and infinitely promising area of our motherland.

The Government of the United Republic of Tanzania has for years now decreed Swahili as the official language of the Republic. While other East African governments have not taken this important step as yet, Swahili essentially remains the language of the people; the eventual emergence of which as the undisputable medium of communication, up and above other languages, especially foreign languages, and transcending political limitations, is a practical inevitability.

Since a measure of a people's maturity and development is shown through how well they communicate their ideas among themselves, using their own language, the development of a workable common language will hasten the emergence of a powerful and independence Africa.

Many of our people here innocently ask, "What can Swahili do for me, or for us?" I cannot get a job with it, and I cannot speak it, because nobody here speaks it, and there is "no chance of me going to Africa to stay anyway."

This way many of our people have dismissed Swahili as foreign to us, irrelevant and holding no promise for us.

It must be remembered that, for all the centuries that we have been in this country and in a state of oppression — we have struggled one way or another for freedom. We have done practically everything imagin-

able here. But we have done so with our vital ancestral cultural bonds severed...and essential link missing. For a people to prosper, both in struggle and in freedom, they must be intimately attached to their history and heritage. When this is not the case, such a people would be like a tree without roots struggling for nourishment and security from the woes of the forest...admittedly an exercise in futility.

Language is a dynamic and authentic purveyor of a people's culture and while Africa has many important indigenous languages, Swahili stands with, beside and above them as the fastest developing multi-national language, cutting across tribal, religious and ideological lines.

With this understanding, we can see the essential role that our knowledge of Swahili, will increasingly play in our protracted search for freedom. The truth is, our future is inexorably tied with that of Africa, and therefore our identification with her is made complete and powerful when we learn and use her tongues for the purposes dear to us.

It is in recognition of this most important duty that MALCOLM X LIBERATION UNIVERSITY has instituted, among other programs, the "FLOATING" SWAHILI PROGRAM to teach and propagate the Swahili language by mail to our people. Swahili is essentially a language of struggle.

THE "FLOATING" SWA



TIM THOMAS, YOBU NATIONAL YOUTH COORDINATOR (center), leads workshop at Houston conference of South West Black student government officials examining Black Schools. (YOBU Photo)

HILI PROGRAM is a longrange project of the MALCOLM X LIBERATION UNIVERSITY designed to fulfill the following needs of our people in struggle:

1. Teach Swahili by correspondence to everybody interested.

2. Popularize the Swahili language so as to reap the political and cultural benefits of its impact.

3. Consolidate and centralize Swahili learning in the U. S. A.

4. Develop an on-going communication between us and Africa through the use of Swahili.

The program is "floating" because in contrast to the other Community Swahili Programs that we have inside the MXLU campus, this particular program reaches out to every corner of this land, where our people are. The "floating"

condition is temporary.

Every African of any age from 16 years on is eligible for admission. Apply today and join the unfolding and irreversible process of African cultural restoration.

We request a \$10.00 enrollment contribution from every Brother and Sister applying.

THE ENTIRE SWAHILI PROJECT IS OFFERED FREE TO ALL AFRICANS INCARCERATED IN UNITED STATES PRISONS.

For more information and enrollment please write to:

Admissions
Malcolm X Liberation University
The "Floating" Swahili Program
P. O. Box 21045
Greensboro, N. C. 27420

Women Workers

Cont'd from Pg. 6

head nurse's purse was stolen. Then all the blacks had to take polygraph tests to see if we stole the purse — none of the whites had to take them. When they said I had to take it a second time because it didn't work, I told them if I had to take it again, all the whites would have to take it. And that's when the real disturbance came.

Thielman called me into his office and told me I didn't have any rights because I'm a black. He said, "What kind of rights does a black person have?" I told him rights to speak their sober minds and to tell anybody what they want them to know.

I know that hospital inside out. I can do anything in the dietary department and anything in the maid department, but I had never been able to express myself fully until then.

AFTER THAT MEETING WITH THIELMAN, DID THEY ACCUSE YOU OF TRYING TO STIR UP THE OTHER EMPLOYEES?

Yes. I was constantly reminded to keep quiet, don't talk so much, and don't keep the other employees in conference. I was constantly watched. Thielman wanted the hospital to stay racist as it was — a completely white hospital. All he wanted black employees to do there was to work, be quiet, not learn anything, not do anything unless he tells you to.

I couldn't even sing because they said I was going crazy. They said they were going to put me in a home because I was losing my mind. I was always thought of as the black disturber, the black militant, because I just wanted to stand up for my rights. If I'm black, let me stand up and be black.

WHAT DID YOUR FELLOW EMPLOYEES IN THE DIE-

TARY UNIT DO WHEN YOU WERE FIRED?

They knew I was going to get fired. When I told everyone in the dietary and maid departments that I was fired, they said, "If you're fired, we're willing to walk the line with you. We're willing to support you in any way we can." Eleven of them from both departments went out with me.

UNDER WHAT CONDITIONS HAD THEY BEEN WORKING?

For 10 hours, we would just get paid straight time, not time and a half, Saturday and Sunday it was 11½ hours, again no time and a half pay. If you worked on a holiday, you had to take another day off so that you wouldn't get paid for the holiday. I have been there five years and never got nothing but straight time.

The average pay in the dietary department was \$2.75 if you have been there for five years. But you could start off with \$1.60 an hour. Maids now get \$1.75 an hour if they have been there two years.

ELEVEN PEOPLE WALKED OUT: NOW THERE ARE ONLY THREE ON THE LINE. WHY?

Three went back to the dietary department because they couldn't stand the pressure. They didn't have any money and they couldn't stand it without a payday. There were three that had to find other jobs because they were their sole support. The other two found jobs elsewhere. But the main thing about it is that we three are still out, and we will be out till Carl Thielman recognizes us.

Hunger is felt by a slave and hunger is felt by a king.
—African Proverb.

MALCOLM X LIBERATION UNIVERSITY

ANNOUNCES -----

THE "FLOATING" SWAHILI PROGRAM

Learn to read, write and speak SWAHILI by correspondence

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Classes begin November 1. \$10-00 enrollment contribution

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COMMENT: _____

PLEASE RETURN COMPLETED FORMS TO:

MALCOLM X LIBERATION UNIVERSITY, "Floating"

Swahili Program, P.O. Box 21045, Greensboro, N.C. 27420

Pan-Africanism And World Socialism

Malik Chaka
Third World Media News
Correspondant Affairs

The Russian Revolution in October of 1917 moved socialism from the realm of theory into the objective reality of practice. This was the initial breakthrough the bloody chain of imperialism choking the colonies, e. g. Gold Coast, Algeria, Mozambique, Philippines, Puerto Rico and semi-colonies, e. g. China, Latin America, of the world. This qualitative change from capitalist relations of production to socialist relations of production gave the people of Africa at home and abroad an ally in the fight to defeat the imperialist powers.

Today many bourgeois nationalists see the Soviet Union as the identical twin brother of the United States and draw this conclusion from an unscientific skin analysis of the situation. Their surprising reasoning states "the Americans are white and they oppress us." "The Russians are white and therefore are oppressors." This line of thought must be met with ideological struggle to expose the reactionary nature of bourgeois nationalism with its support for Nixon, i. e., in Indo-China, support for racist regimes in Southern Africa, etc.

The support of the young Soviet Union for the super exploited countryside of the world is clearly evidenced in the development and continuation of historical materialism by the Bolshevik Party and their concentration on the problems of oppressed nationalities and colonial areas.

Lenin's analysis of capitalism's last phase — imperialism, shattered the paternalistic European Centered view that the European proletariat would free the colored people of the world. His analysis that breaks in the imperialist chain would come in the weak links, i. e., underdeveloped areas, has been proven in practice by the struggles of the people of China, Korea, Cuba, the Democratic Republic of Vietnam and Guinea-Bissau, Angola, and Mozambique, the colonies exploited by Portugal, Europe's poorest nation.

The applicability of Lenin's analysis to Africa and the bi-hemispheric African nation and the warmth and solidarity of the young Soviet Union was understood and appreciated by George Padmore, Jomo Kenyatta, J. B. Marks, the recently deceased African National Congress and South Africa Communist Party leader, and the other Africans coming to Russia for study and material aid for their struggles.

The Soviet Union was under intense pressure from internal reaction which resulted in a bloody civil war, invasion by imperialist troops, international isolation and underdevelopment. The Bolsheviks waited for a revolution in an advanced capitalist country that never came. In 1924 they were further burdened by the death of one of the greatest revolutionaries of all time — Lenin.

After Lenin's death, a struggle for power ensued ending in the victory of Stalin. His victory was a victory of the line "Socialism in one country." The adaption of this line coupled with the revolutionary importance of the Soviet Union as the first socialist power passed the revolutionary initiative of the national communist parties to the Communist International which was controlled by the Soviet Communist Party. This resulted in the subordination of activities of national Communist Parties to the needs of the Soviet Union developing, surrounded, and hated by imperialism.

This resulted in the defection of George Padmore, a Trinidadian-born African from the ranks of the Communist International, because Moscow wished to soft pedal agitation against France and England, the largest colonial powers in Africa, during the popular front period. The disillusionment of Africans and other colonial people is seen in the defections of Aime Cesaire, Harold Cruse, and Senghor from the ranks of communist parties.

In Padmore's case the rejection of European Communist Parties was not a rejection of the truth of dialectical and historical materialism, but of opportunism and revisionism. Other Africans like Harold Cruse and Senghor rejected both the rational kernel of scientific thought and the opportunism and racism of the European left. This has led them to reactionary cultural nationalism, e. g., negritude.

The mechanical application of Moscow-made theoretical formulations on Africans is seen in the imposition of a preconceived position on the national question on the Communist Parties of South Africa and the United States. In both instances, these positions caused havoc in the ranks and alienated African Communists from the African masses.

Another Soviet imposed position affecting both Africans in Azania and America was the Communist insistence that the grievances and demands of Africans must be shelved to help the war effort after the invasion of Russia by the German fascists. In America, this took the form of communist seizure and the ultimate destruction of the National Negro Congress and Communist opposition to the March on Washington Movement led by A. Phillip Randolph and the Double V Campaign sponsored by the Pittsburgh Courier.

The Randolph-led march threatened an all-African, African-led mass march on Washington to force the government to appoint a Fair Employment Practices Commission (FEPC) and enact a presidential ordinance to insure African workers employment in the war industries. Randolph was labeled a reactionary and friend of fascism. F. D. Roosevelt gave in to pressure and issued the ordinance to stop the march. The African-led, all-African MOWM was much



ANGELA DAVIS, SHOWN HERE WITH AN EAST GERMAN REPORTER, HAS WON THE ADMIRATION of many Black people, but several of her statements and actions on her present trip to the U.S.S.R. have stirred controversy and re-opened questions in the Movement about our people's relationship to Russia and the U.S. Communist Party.

closer to the African Liberation Day Committee (ALDC) than the "Black and white together" liberal controlled "I have dreams" March of 1963.

The Double V Campaign was developed by the Pittsburgh Courier and called for victory at home against discrimination and victory over facism abroad. The Communist Party used Black spokesman like the late Ben Davis and D. Wilkerson to oppose the progressive actions of the African masses.

The end of the Second Imperialist War saw the Soviet Union as an ally of Britain and the United States and Communists returned to positions of influence in the labor unions, literary world, the movie industry and education in America. As the alliance between the Soviet Union and its imperialist allies broke and Churchill gave his famous curtain speech, an anti-communist hysteria broke out backed by big business and government camouflaged behind a young Senator from Wisconsin, Joseph McCarthy.

In a relatively short period of time communist influence was drastically curtailed by repression and red baiting. Among the casualties were W. E. B. DuBois, not yet a Communist Party member, Paul Roberson, and Communist Party stalwarts Ben Davis, a former Harlem City Councilman and Henry Winston, who was blinded while in prison.

The anti-communist upsurge coincided with the growth and development of strong national liberation movements in Africa and the breaking of Soviet isolation with the emergence of the post-war governments, in Eastern Europe and the success of Mao Tse Tung, Kim Il Sung, and Ho Chi Minh in Asia.

The Communist Parties were an ally of the African nations fighting for independence and they offered help even to the likes of Houphouet-Boigny in the Ivory Coast. The nations coming up from under the boot of colonialism were also offered an alternative to the West in their quest for development. They had the example of an entire block of countries united by a common ideology collectively and rationally planning their futures. The underdeveloped nature of China and Korea and their rapid development also serve as models to the newly independent African states.

The monolithic socialist block was broken by the Sino-Soviet Split in the early 1960's. In this split and the subsequent polemics China has accused the Soviet Union of neglecting the underdeveloped world in its quest for peaceful coexistence. This policy is traced back to the period following the death of Stalin by the Chinese. They see Stalin as a link between Lenin and Mao.

Although the Chinese position on the Sino-Soviet conflict concides with the concrete needs and aspirations of Africans around the world, we must reject the idea of Soviet revisionism starting with Khrushchev and historically trace it back to its roots. Our support and solidarity with a people must be based not on emotion alone but on concrete analysis. In this way, we will not support reaction in Black or white face.

Russia is not imperialist America. This is evident in the

volume and type of aid, e. g. arms made available to the liberation movements in Southern Africa. At the same time, we must ask why Frelimo has more soldiers than guns and why Russians refused to give Egypt the weapons necessary to regain the African soil illegally occupied by the Zionists? Poland buying ships from Portugal cannot be explained as an example of proletarian internationalism. We must analyze Russian, China and the rest of the socialist countries' solidarity with Africa not by words, but by deeds. A unified socialist Africa linked with and part of a world socialism system is our eventual goal, but we can bow to no gods in heaven, Moscow or Peking. We are using a guide to action not a dogma. We say with Aime Cesaire on the occasion of his resignation from the French Communist Party in 1956: "Africans are not to be used by Communism."

Richard Boone

Cont'd from Pg. 4

local Montgomery theater called the Empire. The movie which Richard and Mary were attending requested that anyone under the age of 16 years be accompanied by parents or an adult guardian. Mary was approached by a policeman who demanded that she show her I. D. Mary is 21 years of age. The policeman's unwarrantable rationalization was he thought Mary was 15 years of age. Even so, as Richard stated, his accompanying Mary automatically legitimized her entrance into the theater. However, Richard realized this was a petty reason for the officer to harass him.

The officer claimed Mary used profanity, and proceeded to arrest her for disorderly conduct. Because Mary did not understand the reason for the arrest she resisted and a struggle ensued. Richard came to Mary's aid, and both were brutalized. Another officer came to the scene and Mary and Richard were driven to the police station. The next day Richard was released at a \$500 bond. In the trial Richard and Mary were found guilty. Richard's fine totaled to more than \$1,000.

Richard is back in the Black community fighting for justice and human rights for the poor

and Black people. Despite the many attempts to stop Richard Boone, he continues to struggle on. He is again running for the second congressional seat of Alabama against the two main white candidates, incumbent Bill Dickenson, and Ben Reeves. Again, they are trying to stop him. Four bullets were shot into his home (which is also his campaign headquarters) on September 4. But Richard still struggles.

Marine

(cont'd from pg.2)

involved in a riot and in assaults. Even the military judge was surprised when the jury came in with a finding of guilty. The jury gave Vance the maximum sentence without even giving him credit for three months pre-trial confinement and restriction.

The judge, obviously upset at the verdict and the sentence even stated afterwards that the case in his opinion, would be dismissed on review before even going to Washington for appeal.

Vance now returns to the Camp Butler brig where he had been holding political education classes for the other inmates there until stopped by the authorities.

International Strategy Of Non-Aligned Nations

Georgetown, Guyana (AWA) The Fourth Conference of Non-aligned Countries wound up an enthusiastic 4-day session here on Aug. 12. The conference was called to co-ordinate the activities of the non-aligned countries at the next UN General Assembly. One of its high points was the granting of full membership to the Provisional Revolutionary Government of South Vietnam.

At the conclusion of the conference, attended by the foreign ministers of over 70 nations, the "Georgetown Declaration" was issued. That document expressed the international solidarity of developing countries, pointing up their common positions on the primary issues facing them:

The "Declaration" called for the "immediate withdrawal of all foreign forces from Vietnam," condemning US aggression in Indochina. It gave "full support" to the 7-point peace proposal of the Provisional Revolutionary Government.

The "Declaration" affirmed that "the African people are left with no other alternative but to intensify their armed struggle" against racism and colonialism.

The foreign ministers declared their "support for the rightful struggle of the Arab people" and called for "the immediate and unconditional withdrawal of Israel from all Arab territories and the restoration of the legitimate rights of the people of Palestine."

The Caribbean People's "inalienable right to national

independence" was recognized and firmly backed.

The efforts in Latin America of the Chilean and Peruvian governments to "consolidate national independence and promote social progress" was also lauded.

Particular emphasis was placed on the establishment of "an international regime and appropriate international machinery" to ensure the fair distribution of the resources of the sea-bed which rightfully belong to the people of the world.

The foreign ministers "solemnly declared to oppose imperialism and neo-colonialism; to eradicate fully and forever the colonial system, apartheid, and racism; to create international order which will contribute to economic and social development, and to wipe out starvation, misery, and ignorance."

Struggle in Perspective

(cont'd from pg. 8)

\$1,000 or imprisoned for not more than one year, or both."

Also, any individual that leaves his "spouse or his child or children" and these members are receiving government aid, the individual must pay the government according to the bill, monies equal to "(1) the total amount of the benefits paid to such family during such period with respect to such spouse and child or children, reduced by (2) any amount actually paid by such individuals to or for the support and maintenance of such spouse or child or children during such period, if and to the extent that such amount is excluded in determining the amount of such benefits."

The Family Assistance Plan is just another of the many bills that make up the insane welfare system in this country. The passage of this bill only means that this capitalist society is only continuing to act with its usual lack of concern for those "citizens" unable to provide themselves with a adequate standards of living. FAP is indeed just another repressive measure that in anti-welfare recipient, anti poor, and anti-Black.

Tanzania Says No Invasion

YOBU NEWS SERVICE

Washington, D. C. — Despite white press reports that Tanzania has invaded Uganda, Tanzania denies that such reporting is the truth. According to the white media, the September 18 invasion was supposed to have been repelled by Ugandan forces. It is reported that President Amin has charged Tanzania with attempting to stop the expulsion of Asians from Uganda. The first plane of Asians left for Britain on the day of the invasion. A 1,000 man invading force was said to be jointly sponsored by Britain and Tanzania. Further, some 20 Europeans were said to be arrested by the police of Uganda. It was stated that casualties were heavy on both sides.

political cookbook

Liberal Democracy

Liberal democracy is a socio-political system used to maintain and perpetuate capitalism. In a liberal democratic society, capitalists have succeeded in making the people believe that their system is working for them, and, therefore, can afford to allow "freedom of criticism." Workers push for reforms rather than a total overhaul of the economic foundation. Dissatisfied segments of society (including Black people) who still do not question the economic basis of society are granted concessions and appeasement programs. Thus, we see the mass development of Equal Opportunity programs, Community Action Programs and National Defense Student Loans after the urban revolts of the 1960's. The capitalists could coopt and buy off the Black movement for their position of control was still intact and they did not have to resort to mass violence.

Fascism

Liberal democracy gives way to fascism when the survival of the capitalist system is threatened. Under this society, appeasement and pacification programs are replaced with the naked power of the state. The United States is not yet a fascist state as evidenced by the facts that we have Black people in Congress, Black people in universities, and Black people openly preaching revolution. And, of course, Black Journal. If capitalists see the African liberation movement as a viable threat, they will begin to take strong measures to stop its development. It is then that we talk about identification passes and concentration camps for Black people.

It is important to point out that the potential for a police state exists within this government as shown by the waves of repression which virtually wiped out the Black Panther Party and the Republic of New Africa. But, we must recognize the distinction between actual fascism and the potential for fascism, for our analysis determines our programs.

N.C. District Assemblies

Cont'd from pg 3

things we must begin to do is to be consistent in our work, in our political direction towards laying out concrete political, educational, and economic programs so that all of our people will be able to benefit."

Dalibi Mai Galaba, a co-convenor of the convention and the temporary chairman of the sixth district of the N. C. Black Assembly, summed up everything when he said, "We're saying that with this N. C. Black Assembly we have to commit ourselves to building the kind of an organization we really need."

KWKI Radio

Cont'd from pg. 5

of the meaninglessness of their jobs as presently constituted. They realize that they are mere cogs in the machine used to produce profits for the capitalists. The dismissal of the leaders of the struggle, the owner's disregard of the worker's grievances, the owner's callous disregard of Black people's dignity, the police harassment of one of the leaders, the use of brainwashed

Black management are all reflections of the nature of work under capitalist productive relations.

The move toward more Black control of KWKI and more relevant programming at KWKI will inevitably lead to an awareness of the fact that the operation of KWKI simply reflects the operation of the total system in which we live.



PRESIDENT NYERERE OF TANZANIA IN THE CENTER AND KENNETH KAUNDA ON THE right have, during recent weeks, left no uncertainty that they have little or no respect for Uganda's Gen. Amin or his political views.

These reports however have been refuted in a press release distributed by Mr. Chale, Charge d'Affairs of the Tanzania Embassy in Washington, D. C. The statement reads as follows:

"You must have learned about General Amin's claim that Tanzania troops have crossed in Uganda via Mutuku-

la and invaded some Ugandan villages and that these troops were marching to Masakatown. This is not true. The truth is that it is purely and entirely an uprising within Uganda, Amin's regime. Our border remains intact and there is no course for fear. The same message has also been broadcast by radio Tanzania.

"Jet aircraft from Uganda have bombed a marketplace in Tarkin Bukoba where four people were killed and 20 injured. Tanzanian troops have been mobilized and we shall resist any future invasion into our territory. The troops have been ordered to defend and not attack. Their role is a defensive one."

Videotape Trials

NEW YORK (LNS) — The jury files in ready to hear the first witness. There is no judge, no District Attorney, no lawyer, no defendant. Some one turns on a little TV set and the first witness starts to testify. This is a courtroom?

It is now that videotapes have begun to slip into the courtrooms all over the country. Videotape testimony is already permitted in a number of states including Ohio, Illinois, Florida, California, New Jersey, Pennsylvania and Alaska.

Videotaping is the latest addition to the courtroom. In the Soledad Brothers trial (and more recently in Ruchell Magee's case) a glass and metal partition was built between the spectators and the courtroom. Already there are close to completed plans to keep defendants outside the courtroom. They watch in another room their own trial on a closed circuit TV and are allowed to speak when their microphone is turned on.

Right now most of the videotaping of witnesses has been done in personal injury cases. Supposedly it saves witnesses (like doctors for example) from inconveniencing themselves by coming to court.

But there are other applications as well. "Videotape may be a partial salvation for those urban judicial districts that are heavily burdened with cases

awaiting trial," said Guy O. Kornblum, a professor of law and former Assistant Dean of Hastings College of Law in San Francisco, quoted in the Wall Street Journal.

According to Kornblum, videotaped testimony would contribute "to the goal of a fair, impartial and efficient system of justice" because "most in-trial delays, such as objections rulings and lawyers' technical arguments would be edited out in advance by the judge trying the case." The jury would then be spectators to a smooth sailing, conflict free presentation by the prosecution and defense.

Already full videotape trials are possible in Ohio. On July 1, a rule became effective in that state which allows all the testimony in a given trial, at a judge's discretion, to be videotaped. So, pointed out the Wall Street Journal, "a judge might be in his chambers editing testimony for another case, and the lawyers might be back at their offices working on other business." One wonders whether the defendant will have to bother attending his own trial.

An interesting side issue to this Orwellian legal breakthrough centers around one enterprising lawyer in Chicago. Edmund W. Sinnot has started two video-recording companies called "Depovision" and "Trialvision."

Murder and Wage Labor

SPECIAL TO THE AFRICAN WORLD

Over 300 medical workers of the Union of Hospital and Nursing Home Employees marched through the streets of Philadelphia to protest the death of a Black union organizer, Norman Rayford. Norman Rayford, a former porter at the Hahnemann Hospital where he earned \$1.20 per hour, was shot to death by a security guard on the parking lot of Metropolitan Hospital while visiting picketers.

Metropolitan Hospital had been one of the targets of union demonstrations in an attempt to organize about one-half of the city's service workers who are outside of any union. Metropolitan Hospital and Delaware Valley Hospital have been hold-outs in the struggle for unionization and are also felt to be responsible for the hostile atmosphere which led to Norman Rayford's death.

As the protest grows, Henry Nicholas, national secretary-treasurer of 1199E, called the slaying "murder." Nicholas also urged all union members to protest at Metropolitan "until justice is done."

At a time when the struggle of all workers to win wages that can keep up with the rising price of living are restricted by the Wage-Price Freeze, it is not unusual that the bosses begin to use murder as a weapon against Black workers who have now become the most militant section of all working people. The death of Norman Rayford must be counted as another casualty in the battle of Black working and poor people to gain a decent wage and a decent life.

In the words of an unorganized hospital worker: "The laundry is unwilling to give us a decent wage and that's why we are picketing. That is why Norman Rayford lost his life!"

G.M. in Africa

Detroit, Michigan (PAC) — General Motors Corp. said it agreed to sell over the next five years \$80 million of trucks to TAW International Leasing Corp. for leasing in Africa.

GM also said it will assist the company in the development of truck service, training and parts-warehousing operations. Thomas A. Wood TAW president, called this a key to making the leasing operation in African workable.

A spokesman for TAW said the leasing concern, which he described as a private partly black-owned U. S. company, would lease the trucks in 10 African countries. They are Ivory Coast, Cameroon, Gabon, Kenya, Zambia, Ethiopia, Uganda, Botswana, Ghana and Liberia.

The trucks involved are built by General Motors. The truck tractors are capable of pulling

40-foot trailers.

The TAW spokesman said most of the trucks would be leased in the private sector of the economies of the African companies, although some would be leased to governments.

It has been learned that most of the African companies who will be receiving the trucks are really only entering into another capitalistic venture and are not concerned about the welfare of the masses of the people. According to one high source, "What is actually needed is for concerned Black Americans to send groups of technically skilled people to Africa, in addition to the badly needed trucks, not to exploit, but rather to aid in developing the motherland and expecting nothing short of true independence and liberation for all African peoples where ever they might live.

WORLD VIEW

Any student of revolution understands that our ideas must constantly be extended and enriched to reflect the movement of revolutionary struggle. As we reach higher levels of understanding, old ideas must give way to new ones.

Further study has taught us to see the theory "land is the basis of revolution" in a new perspective.

A study in political economy points to the fact that land is the basis of revolution where it exists as the essential means of production. Since some parts of the world are in accordance with this condition, land is the basis for struggle. But where land or feudal relations have been replaced by capital relations then this theory no longer applies. What we have done is not to abandon this theory but to give it its proper place. The axiom, "Concrete analysis of concrete conditions," is now being applied. There can not be, then, any universal statement without first analysing specific concrete condition." This change represents our continued growth and development in our attempt to wage a successful struggle. In order to wage that struggle, we must have a World View.



Ranked fifth in size and eight in population among the nations of the world, Brazil is the largest and most populous country in South America.

More than 85 million people with a racial mixture drawn from every inhabited continent except Australia occupy this upside down diamond shaped country. After the Portuguese colonized the indigenous Indians, in the 15th century, million of African slaves were brought to Brazil from the 1500s to 1800s. During the 19th and 20th centuries, immigrants arrived from Spain, Italy, Germany, Poland and Japan. Resultant racial intermingling has left a wide range of colors and classes.

Eighty per cent of the "Negro" population is in the manual working class with one or two scattered in the upper middle and upper classes. Because of its large number of African descendants and its proximity to Africa (1,850 miles) Brazil's relationship to the Continent is growing in importance.

Historically, the economy was overly dependent on one or two crops, mainly coffee and sugar. But, Brazil, with strong political and economic ties to the United States is now working on industrialization. However, urban problems accompanying this development intensify problems left from colonialism. Thus the government must contend with city slums, inflation, and demands on public services coupled with poor diet, land hunger, and 50% illiteracy donated by colonialists.

Brazil, ruled by a military dictatorship is designated to play an important role in U. S. plans for hegemony over South America. Acting as a sub-imperialist outpost, it has and is increasing its effort to destroy revolutionary activity in South America and is essential to Nixon's South Americanization program, ala Vietnamization.