Workincommunitystressedat conference

By Chester Sheard

outset that this would be no brutality without fighting On the final day of the ordinary conference as almost back. all of the students showed an On the second day, there was summations of the hopes and interest in relating stories of a panel discussion on the goals of the meeting by Doug their plight as Black students subject, "Revolutionary Miranda, Elaine Brown and in white universities. Their Nationalism versus Cultural Brother Darruba. desire to find ways to become Nationalism." The panelists When the floor was thrown burning issue of the Darruba and Dedon. Although criticism, the organizers left

Quite a number of the colleges are situated in areas which are close to Black communities (its easier to grab Black peoples' land even they no longer find it practical to sit in the students' lounges plasingcards and "talking Black' while their communities are being exploited by racists; therefore, the call for this conference was welcomed.

The three day meeting began with four workshops. They were Education and Revolution, Revolutionary Action on Campus and in Community, National. Salvation and Self Defense and Freeing Political Prisoners of

All the workshops were heavily attended. Here the students had an opportunity to express how they felt they could best relate getting an survival issues.

community. One of the most accepted concepts was the need to live in the communities rather than in the dormitories so they could be better equipped to help the community through programs. such as breakfast, medical and

VVI FIRE AFRICAN PEOPLE



Each subject was given an subject, the final analysis no question unanswered.

A TRIP TO THE PARK NEW HAVEN — added impetus due to the brought the decisions that Rhetoric was replaced by from most sections of the this is just the beginning of to the Black community by attending the conference was country, recently attended the repressive measures against causing them to be more quite evident in spite of a lack first Black Students all who dare to stand up to the concerned than how they could of sufficient help from Yale "We can't go to the Shack" Revolutionary Conference. oppressors and say by their best survive in the chaotic University, the community and Remember it got raided The unprecedented affair acquisition of arms for self situation most Blacks find even the Black students of Week before last. was held at Yale University. defense, that they will no themselves in today. IT WAS apparent from the longer consider taking

conference, there were short

more involved with the Black consisted of Ray "Masai" open for questions on community was the most Hewitt, Elaine Brown, programming or conference

Approximately 400 Black recent campus killings. The cultural nationalism had in logic. Their concern for the About a quarter to nine students, representing colleges conferees took the stand that actuality rendered a disservice welfare of each person was Moose Billy And the rest of the guys

"The park's a nice place

In an hour it'll be dark."

Let's go for our bikes."

"Man it's too close

Why don't we hike?"

"Man it's too late

"Let's take the car

Put up your hand!"

"Whose car is this?"

"Why, sir, it's mine."

Anyway you're lyin'."

"But Mr. Policeman

We weren't goin' far."

It belong to your father."

But look at your watch

"Check the registration

"Nobody asked you

Search the car."

It took two hours!

It's curfew time

"Out of the car!

Here come the man





STUDENTS PACK hall at Yale University where conference on student revolutionaries was held last Where mothers stand on corn-It was generally agreed that month. Conference wrestled with issue of 'cultural nationalism', and many came to conclusion that and fathers spend on any of the students had to be detailed by t Black students had to become merely imitating African, dress, cosmetics, hair styles, languages, superstitions and so forth would who happens to be givin' not solve or even face the problems faced by Black communities in the USA. (MS photo: Chester Where babies cry their lungs

Kansas City has Black police chief

KANSAS CITY, Kan. - A Black man, Major Boston Daniels, was recently Chief of Police of this midwestern city.

HE'S THE FIRST Black man to hold that post in this

There are 88 Blacks on the Kansas City police force of 370,282 are white.

constitute Black People thirty - five percent of the 170,000 Kansas City population. Thirty - five per cent of 170,000

are: twenty - five years on the \ etective and major.

investigative operations.

of Ashanti ONE OF AFRICA'S RICHEST

MONARCHS, HE HAD 3,333 WIVES PLE DOMINATED THEIR GOLD COAST NEIGHBORS AND COLLECTED HEAVY TAXES FROM THE BRITISH AND THE DUTCH!









"I WOULD BLOW YOUR BRAINS OUT, BUT MY PARTNER HAS ME COVERED."

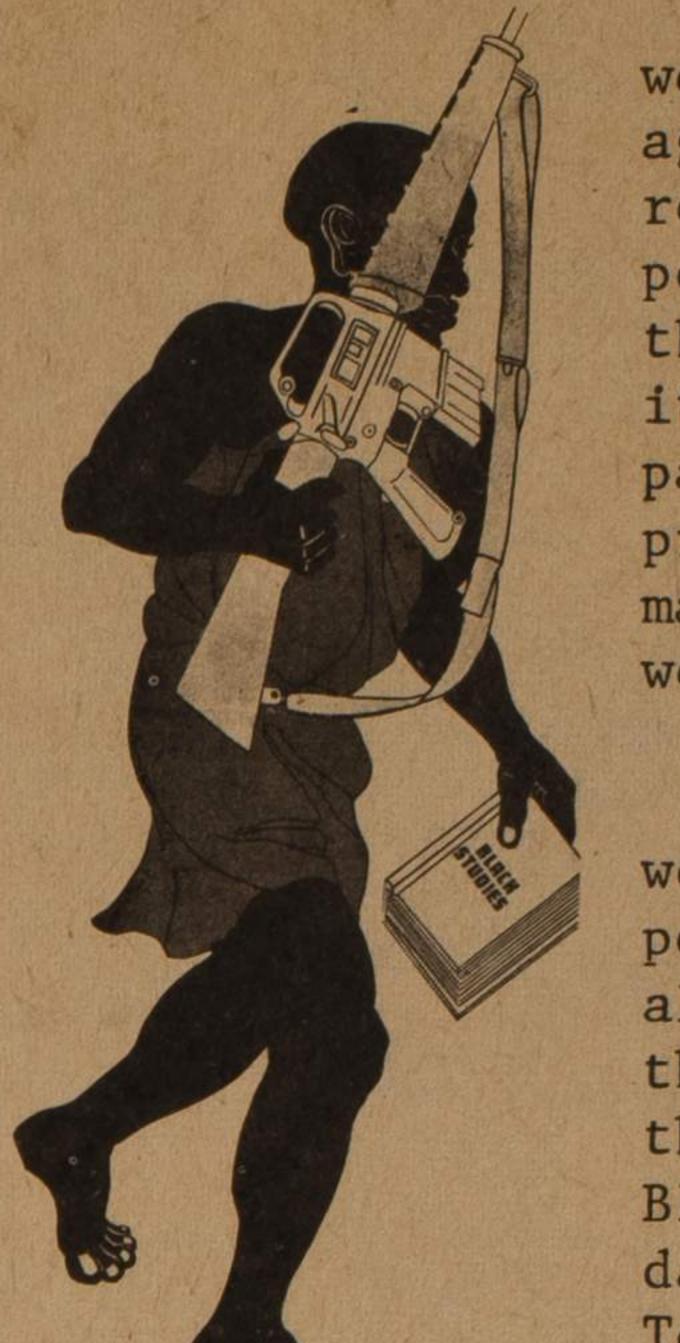
Letter to Black People

Beautiful Black people, on June 9, 1970 the Coordinating Committee for your community presented a list of urgently needed programs before the East Kansas Annual Methodist Conference in Baldwin. The programs were a predelinquent home for girls, food cooperative, a legal defense fund, scholarships and youth job corps programs. A sum of \$76,000 was demanded as a token reparation for the church's role in the exploitation and oppression of Black people. However, it was the intent of the manifesto to reveal the hypocrisy and racism of the so-called white christian church and put them on judgement before all men.

Nonetheless, the Kansas East Conference felt no moral consciousness for the wrongs that the church has committed for: (1) for the children of our forefather's slave master reap the benefits of Black people's labor, while we are still economically exploited, politically oppressed and socially degraded. Through some very scrupulous and screwed church politics, the specific request for Lawrence was never voted on. This process deserves some discuss-

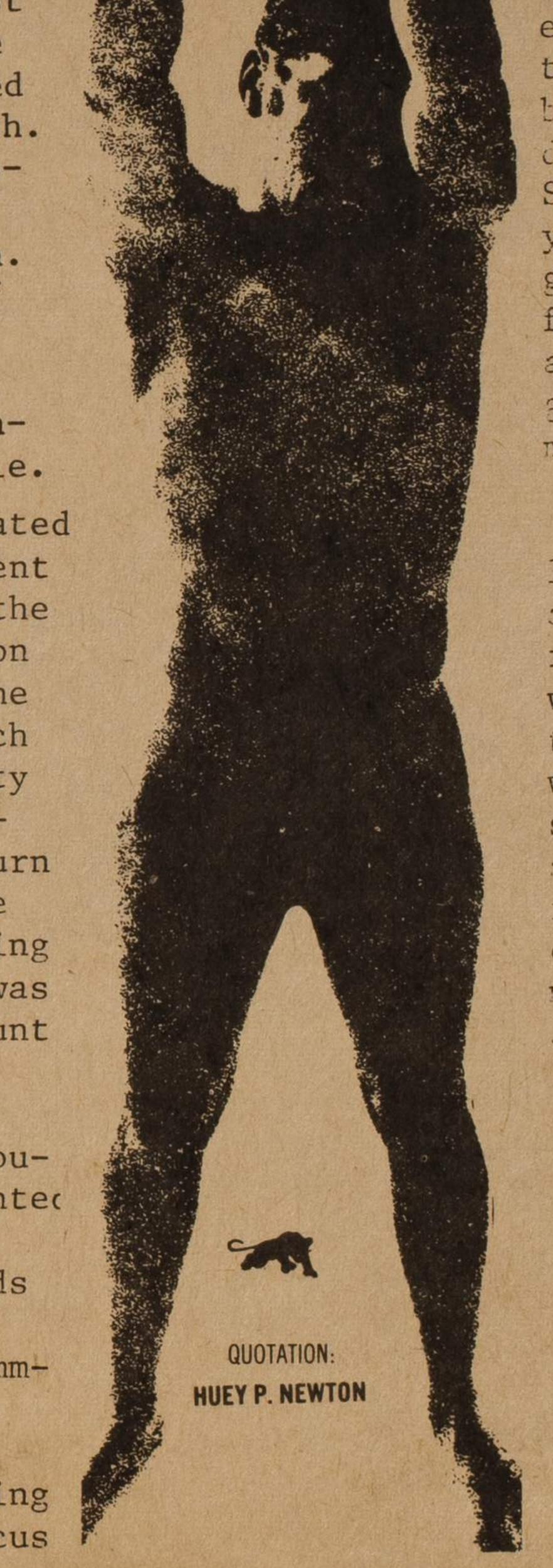
conference approved to have the manifesto referred to the Black Caucus which consisted of Black delegates to the conference. The Black Caucus in turn, would review the manifesto and make recommendations to be voted on by the conference at large. The Black Caucus unanimously supported the Lawrence programs and recommended DIADIE allocated no funds. that the conference fund the programs along with some programs from Kansas City and Parsons. They demanded that they would be the agency of the church to administer the funds to Lawrence WE SHALL WIN! controlled programs. Hence, there will be and other Black areas. Further, the Black Caucus demanded that they would be the agency of the church with the ultimate decision that "An unarmed people they would be the group to fund programs for various Black communities in the conference area. The same day, a substitute motion was offered by Dr. Watts of the First Methodist Church of Topeka. This motion was that the Lawrence proposal be referred to the advisory committee for fund and reconciliation. This committee would determine if the Lawrence proposal should be funded and not the conference. The argument used by Watts was the most racist and insulting argument that could have been used against the integrity of the Black delegates. He stated that the proposal should be decided upon by a responsible agency of the church. Hence, he claims the Black Caucus was hastily put together and could not possibly act within the realm of rational decision. His supporters charge the Black Caucus of being irresponsible in investigating the validity of a program. In essence, they as Black people are less capable of defining Black people's needs than white people.

Because of the intense turmoil created around Watts' motion there was an amendment to the motion. This amendment was that the Black Caucus, the fund and reconcilliation committee, world service committee and the program council meet to determine how much should and can be appropriated to minority communities and to formulate the administrative arrangements. These groups in turn would bring back these arrangements to be voted on by the conference. The only thing that was acceptable to the Black Caucus was the amount to be appropriated. This amount was 6% of the conference's total budget, \$54,000: \$50,00 from the World Service Committee and \$50,000 from the program council. However, on that day, Watts presented the administrative arrangements and the decision making arrangements for the funds appropriated. These arrangements were that all these funds be placed in the committee for fund and reconcilliation, and this committee would decide if a program should be funded. As a token and insulting gesture, Watts stated that the Black Caucus



AN Once the manifesto had been presented, the

jected to slavery at any given time.'



would serve as a screening and recommending agency for the committee for fund and reconcilliation. Once the Black Caucus persuaded this committee to fund a program the funds would be turned over to the committee to fund a program, appropriated to particular program. Throughout the whole process Black people have no decision making power, but only the power to beg like we have been doing for the last 400 years.

One might say that this committee would be relevant to the needs of Black people. Yes, would do everything except allow Black people to make decisions about thier own lives. There is not one program that it has funded which is controlled by Black people. It claims it has funded a day care center, and tutoring program in Topeka. However, the director of the day care center is white, and the tutors are white. There have been many proposals designed by Black people that have been rejected by this committee. In other words, any by this committee. In other words, any person in a decision-making position is not black. In February of 1969, a proposal for a mobil cultural unit created by Maurice Woodard, Horace Bond, Jesse Milan, Charles

Scott, Sr., and Leonard Harrison was

presented before this committee. This

Moreover, the committee has over-committed its funds to presently whitelittle if any left over for programs designed by Black people. This committee is at present cutting down on the programs it has. Secondly, this committee has made wasteful allare slaves, or sub- ocations. In 1970 it had allocated \$5000 to conduct a seminar on interracial understanding. In other words, it spent \$5000 to get people together and talk about how Black people are going to acquire freedom from oppression.

> As the result of the insult placed upon the intelligence and the sense of responsibilit of the Black delegates and Black people in general, the Black delegates spoke vehemently against the hypocrisy of the church. One delerate said that she is no militant or revolutionary' she won't light a match or throw a bemb, but she will be damned if she throws a drop of water when the buildings start to burn. stated that she has sat on the shoulders of young Black men too long and that now sheis going to get off and let the bullets and bombs fly. Other delegates stated that now they realize that they only way Black people are going to acquire freedom is to take it by any means necessary.

The Black delegates now realize the powerless position of Black people in this society, and that is little hope of exerting any power in institutions created and controlled by white people. We as Black people must all come to that realization, for in these institutions we are totally at the mercy of a people who hav shown no moral conscience for the wrongs they ere guilty of. No race of people is so superior or so moral that they have the right to control the lives of another. Therefore, we must remove the right to control the lives of another. Therefore, we must remove ourselves from such bondage, and we must end the abuse of Black people. We must acquire land and resources, and develop institutions in order to gain control over the destiny of our lives and enhance the lignity and respect of all Black people.

> Peace and Power to All Black People Brother Charles S. Scott, Jr.

WE SHALL WIN!