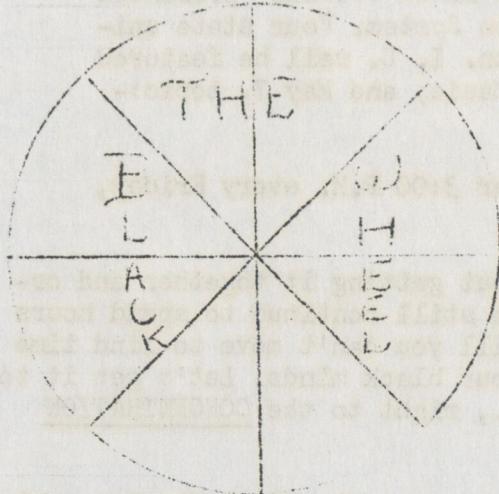


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Indiana University Black Students  
Vol. 1 No. 4 March 13, 1970

#### HOME TO BLACKNESS

Black history has been shoved in the background, but we have a history and a past in which to glory. Dig on this information:

Pedro Alonjo Nina, a Black navigator of the Nino, reached the New World with Columbus in 1492.  
Gabriel Prosser and Jack Powler lead eleven hundred fellow slaves to attack Richmond in 1800.  
Remember Pearl Harbor, where were we? Check this, Dorie Miller shot down six Japanese bombers attacking Pearl Harbor on December 7, and he received the Navy Cross on May 27, 1942.

Just a few facts about our past that bring us one step closer to home, Home to Blackness.

#### THE ACTION IS HERE! (Announcements)

Rev. Austin of the Bethel A.M.E. Church informs the Black Wheel that he needs a female singer and an organist or a pianist. Contact the Bethel A.M.E. Church or Rev. Austin at 308 N. Rogers Street.

A trip: WE are going to Chicago Saturday, March 21, 1970 to the Black People's Topographical Research Center, The Afro-Arts Theater, and SCLC's Operation Breadbasket. The estimated cost is \$2.50 transportation. Please plan to get tickets before Wednesday, March 18, 1970. For further information call 9-0482 or 7-9271, or 9-2838.

#### Upcoming Black Arts Activities

There will be a poetry and dance recital Sunday, March 15, 1970 at 4:00 p.m. in the Fine Arts Auditorium, no admission.

On Friday, March 20, 1970 at 8:00 p.m. in Studio 5 in the Radio and Television Building--The Black Arts--Drama group will present Jimmy Garrett's "We Own the Night" --- Who Must Die for the Revolution.? No admission.

On Tuesday, March 17, 1970 at 8:30 p.m. 920 Atwater our small Political education research discussion group will continue. The emphasis is on economics, law, and politics. The group is open to all Black students, faculty, and staff.

All Black students interested in working with Black children in the Sesame Street Program please contact Liz Feemster 7-1719. There will be a meeting Friday, March 13, 1970 at 1001 East First street. Right now the program is operating with white students, and to further the Black cause, we need to get those white people out. If you can't make the meeting on Friday, please contact me.

--Liz Feemster

All Black Women interested in attending the National Black Women's Conference in Houston, Texas during April 9-13th sponsored by the National YWCA, contact Liz Feemster at 7-1719 or leave word at the Black House 920 Atwater, Phone 7-9271.

Applications for H E L P from the Tutorial Program are available at Maxwell Hall Room 254 for all Afro-American students. DEADLINE M A R C H 16th!

Locked for forward movement  
Only baby, the wheel, the Black  
Wheel is now loose, oiled, and  
Not ready to, but rolling.

Greased lightning it is;  
and knows no nuances.  
Be whatever you be,  
Take it fast people.  
Cause the Wheel, the Black Wheel  
The BBBLLLAAACCCKKK Wheel  
Will smash you, roll you under;  
Cause its got definite  
Business to to, Yah!

On Wednesdays at 3:30 P.M. every week for 12 weeks there will be in Business 109 a program "AN EXPERIENCE IN BLACK STUDIES" presented by Indiana Higher Education Telecommunication System. Four state universities are participating in the production. I. U. well be featured twice, April 8, topic: Contemporary Black Music; and May 7, topic:- (to be decided later).

Rap--jam session at Black House anytime after 3:00 P.M. every Friday, starting this Friday, dig on it!

Wake up BROTHERS and SISTERS we rap about getting it together and organizing and educating ourselves, and yet we still continue to spend hours in the Commons, playing cards, etc., and still you can't move to find time to get involved in things that will uplift our black minds. Let's get it together or we will dance and play cards, etc., right to the CONCENTRATION CAMPS.

A beautiful thing to start with is Black Arts. The Black Theatre workshop will hold final casting for Leroi Jones "A BLACK MASS", Monday, March 16, at the Black House, 920 Atwater. Also, persons interested in stage production, lightning, coaching, make-up, making costumes, and playing an original score in the band(all instruments welcomed) attend this meeting.  
DIG ON YOU MONDAY!

#### Editorials

##### On Keith Parker

Keith Parker is the USM candidate for president of the student body. Keith is a junior and his major is pre-medicine. We feel that he is capable of doing right by the students and more than able to deal with this oppressive system.

Foremost on our platform is point one, "We demand power to determine the destiny of our universities." Keith along with the USM demands student control of campus police, do we need police brutality as a part of our educational curriculum? In addition, USM calls for the University to end its policy of cooperation and participation of political and cultural repression.

The purpose of our campaign is to educate the people about the rampant Facism in the University and we feel we have a duty to deal with this situation.

ALL POWER TO THE PEOPLE!  
VOTE USM

##### Supporters of USM

Music  
loud and disturbing!  
drown out my thoughts  
and tears.

Trouble,  
will surface  
if you stop  
Believe me  
of this pain  
for my brothers  
and people  
let it not be in vain  
Black God  
love us (you are there)  
Or make room  
for us in untold numbers.

-----C. Mann

#### On Women

Black women have suffered through many trials and tribulations , and the pain still lingers in the hearts of many. Today, after suffering through the pain of having babies snatched and sold during slavery... through the pain of watching BLACK BROTHERS humanized and brutalized... and today watching the white woman fuck up the minds and souls of Black men which is separating Black UNITY.

On the campus of Indiana University black women are increasingly met with the problem of the white woman. Many of us use psychic in accusing our brothers weakness. It is often theorized that when a black man desires a white woman... it is only because he desires that gun he has been forbidded to touch. He forgets that it is that gun that has been shooting him in his back for centuries and that it too often shoots him in his ass after he gets his hands on it.

Although the desire and increasing possession of the white woman by the black man is often characterized as a fad, dying slowly, it is not an easy fad for BLACK WOMEN to accept. An article written by Bernice Scarborough (New Lady Dec. 69, p. 3) suggest that Black Women solve "THE PROBLEM by doing nothing, constructively. During this "constructive waiting period," the Black women can get her own thing together.

"P. D." (con't next issue)

Born, descendant of half-asses, Segrated housing, food, buses, schools. Bright spots, interested Black teachers, strive for goodness in middle class mold. Child-labor for seven years discharged for trouble-making (agitation). High school, white people, realization of under achievement, adverse affect, three years recovering, bought Dream lock, stock and barrel. Imbued with spirit, out of school, striving for college, end up a janitor with groovy, Black dudes, real introduction to what it's all about, (goosing the man before he do it to you). Black movement, thoughts arrive, doubts surface, hate rises, realize I'm behind in my goosing!! School days, good old BSU days, goosing the man. Big campus, nothing, nothing, a pathetic apathy, shit, dissolutioned a bit, withdraw, retire, to dig on the scene and renew. Summer groove with GURV, mind back together, still behind in my goosing. Don't they know where there's a Nigguh there's a way? Got to act Niggerish, towards 25 it'll blow, I'll be there dealing and goosing

## Group '63

## \*\*\*\*\* Streams of Africa

--Aggrey Nyong'o

Born of the melting snow and ice,  
Covering the high peaks of African  
mountains,  
A small stream  
of cold, clear, sweet water  
Flows along the deep narrow winding  
ravines.

Down steep rugged cliff faces it  
dives,  
To the depths hundreds of feet below;  
And into thousand of minute droplets  
it breaks up;  
Forming giant magnificent rainbow  
In the warm African sun.

Then once more uniting,  
To the west African plains farther  
below  
In unision the flow.  
No longer as a stream but a river  
A winding course they lazily follow  
On their journey to the east.

No longer clear and sweet;  
But brown with mud and silt,  
They move slowly along;  
And through a wide estuary,  
Finally they come,  
To the end of a long Journey  
Across the vast African continent

## My Love is Here

When I saw you last night  
It was quiet and so bright  
Me thought I was to be the  
Sun and you the light  
But which sun can be  
Without light? you and me are  
Like the Sun and its light can be.

Then you were gone, done?  
Oh my young love gone  
Too soon my sun life, too soon  
Was it a dream, a dream yes but,  
none,  
Why so soon? Why so soon my light of  
noon?  
I see now why it will never never  
Be the same

a poem of depression  
repression  
supression

i write.

black people  
my only link with  
reality.

its cold here  
where is the sun?  
i feel no rays of warmth  
pray has  
the chilling effects  
of pollution  
set in  
and destroyed the sun?

black people  
my only link with  
sanity.

can a people survive  
crazy?  
yet we must be crazy to  
live in a place  
without the sun  
so long.

its cold here  
and i am alone  
where are  
my black brothers and  
sisters?  
where is the sun?

--e.b. perkins

T	B L A C K !
H	BE
I	L
N	A
K	C
	K

Then I saw blood  
I came real, very real but sad  
A tragedy of life that always is  
True when the loved does dry blood  
No not you. Don't say so  
You are here. Here must you be  
You can't go. How can you do so?

--Aggrey Nyong'o

Dr. Joyner, a graduate of Gary Roosevelt High School, received his B.E.D. from Illinois State Teachers College. He attended Fullers Seminary in Pasadena, California and was ordained in 1961. He received his masters in speech pathology from the University of California. In addition, he studied drama at Edinburgh, Scotland during 1966-67. He obtained his doctorate from USC in voice disorders and a minor in psychology.

His wife, Erma, a member of the Delta Sigma Theta sorority, finished work for a B.A. at Grambling, and her masters at USC. They have been married five years and have a daughter, Breshawn Birene, which means "Dream fulfilled" who is four months old.

When he received job offers he faced the dilemma of whether to teach at a Black school or not. In spite of feelings that Blacks need you too, he selected a predominantly white school, because he feels that the power in white institutions could be used to enhance the positions of Blacks. Therefore, he came to I.U. in February of 1968.

His first involvement with a Black/white confrontation was the little 500 in Spring 1968. Many of you will remember that rainy, dismal day that a few Blacks dedicated the aspect of total liberty, tramped out on that muddy field. Along with Dr. Orlando Taylor he pleaded on the behalf of Blacks to prevent disaster from occurring. It was at this moment Dr. Joyner felt that he had made the right decision.

Out of this conflict and several others, the Human Relations Center was created. He is now using the agency to speak for Black concerns. In order to do this, Dr. Joyner feels, "It is necessary to change mens minds; there are laws on the books, but minds remain unchanged. Change comes as mens minds are changed". Dr. Joyner prefers behind the scene action to better the positions of Blacks.

The Human Relations Center is located in Bryan 145 and is available to all Black students, faculty, and others. To this effect Dr. Joyner says "I'm there and searching".

#### Black Greek Council -- ADAKOS (con'd from last issue)

Kappa Alpha Psi was founded here at Indiana University under less than favorable conditions at the time. This campus was not, and it holds to this day, noted for its liberalness and the Kappa's are to be credited for perseverance and for fostering the spread of their fraternity. Sigma Gamma Rho had the advantage of being founded in a large city, Indianapolis, but the disadvantage of being at a particular school, Butler University, that is also not known for its liberalness.

Now that you know where the Black Greeks come from, we must now go back to the paragraph that ends with the statement about subsequent chapters of the Blacks Greeks primarily not being at Black Schools. These organizations, in form, are copies of the white Greek organizations and this fact serves as ammunition for the charges that Black people are not creative, but we must delve into this situation further.

By noting places that the Black Greek organization have spread, one can see that they fulfilled a need on these campuses, they promoted Blackness and Black togetherness on white campuses that were in those times 100% racist, segregated universities. Though four of the organizations were founded at Howard, probably a good bit of borrowing from white groups, they spread, not as imitations of white groups, but as organizations dedicated to preserve themselves, and indeed their mental and physical health, on white campuses.

Black fraternities and sororities are therefore to be seen as reactions to white racism and condemnation of the "non-spreading" of the American dream to the Black people. Black Greek organizations are groups with a purpose. Their purpose is to help their people and indeed all people to become better human beings, not better whites or Blacks but better human beings.

\*\*\*\*\*

Pollution,  
Fallout,  
Cyclamate,  
Autos,  
Dynamite,  
Racist Pigs,  
Busts,  
Toms,

Cancer  
fighting for your (?) country  
BLACK PEOPLE !!!!  
Don't go  
Like everyone else,  
Die for your people,

C. Mann

C A M P S A N D R E S E R V A T I O N S --think about it!!!

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