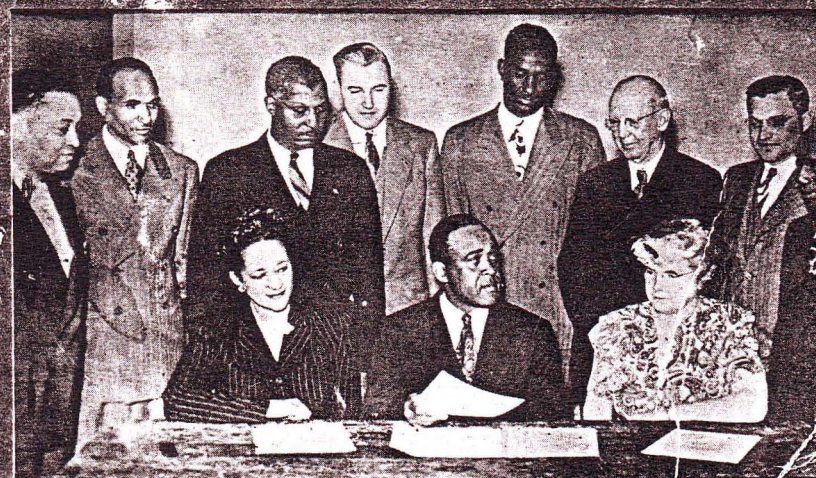
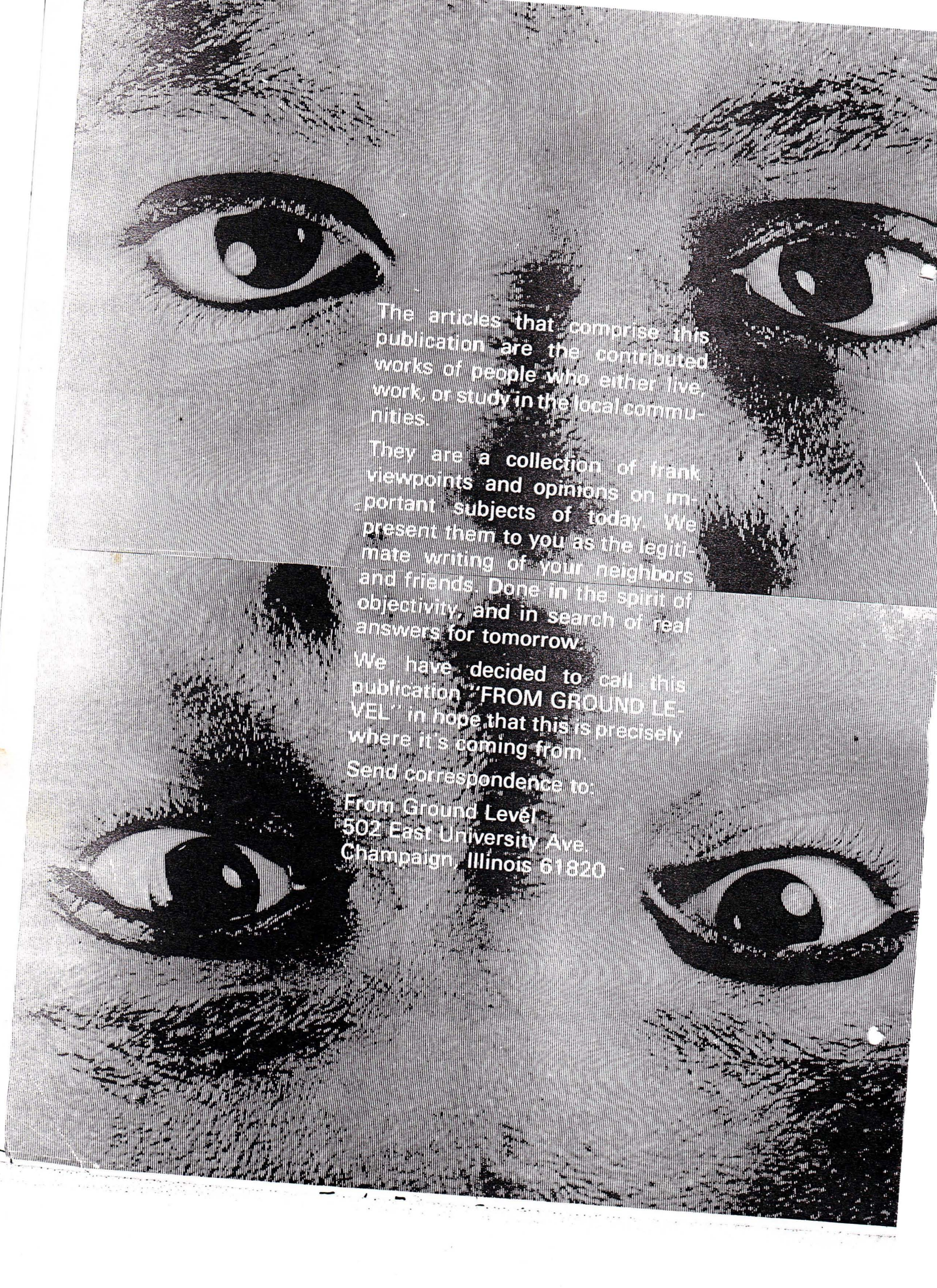




Viewpoints and Opinions from the Local Community





The articles that comprise this publication are the contributed works of people who either live, work, or study in the local communities.

They are a collection of frank viewpoints and opinions on important subjects of today. We present them to you as the legitimate writing of your neighbors and friends. Done in the spirit of objectivity, and in search of real answers for tomorrow.

We have decided to call this publication "FROM GROUND LEVEL" in hope that this is precisely where it's coming from.

Send correspondence to:

From Ground Level
502 East University Ave.
Champaign, Illinois 61820



Contents

Volume I. Number I

1976

War in Africa: A closer look at Angola _____	2
Moving beyond Liberation: Building a postive system _____	8
New York: A crumbling cradle of hope _____	10
The Gap: Between the Black college student and his community _____	13
Examining the American Super-Structure _____	16
Douglas Center: A True Life Story _____	19
Nigger Mentality _____	41
Sexism _____	42
Individualism _____	43
Materialism _____	44
What's for dinner Mom?: Solving the food problem _____	46
Black Awareness at Urbana High _____	50
Justice or Just-Us? _____	52
Profile: Maurice MCKinley _____	56
Who are the Black Greeks? _____	58

Produced and Printed at:
Oasis Graphic Arts
502 E. University Ave.
Champaign, Illinois



The Western industrial nations have been deliberately subjugating the Negro for economic reasons. These international criminals raped the African continent to feed their factories, and are themselves responsible for the low standards of living prevalent throughout Africa.

MALCOLM X February 19, 1965

WAR IN AFRICA

A CLOSER LOOK AT ANGOLA

By Alonzo Mitchell

In late November, 1975 the first major news articles on the struggle in Angola were delivered to the people of the United States. The "Kissinger" foreign policy with regard to African nations struggling against colonial barbarism, was totally revealed to the general public by late December.

On December 23, 1975, Henry Kissinger, in a press conference laid out a twisted scenario of the Angolan situation in a feeble attempt to place the United States in the position of "savior" for two-thirds (2/3) of the Angolan population. He stated, "our involvement in Angola is to moderately support the two-thirds of the Angolan people that do not wish to accept the form of government being offered by the Russians and the Cubans."

Kissinger would have us believe that Angola has suddenly been besieged by hordes of evil communists forcing the will of Moscow and Havana on defenseless Angolans. Moreover, he would have us assume that there is no self-determination on the part of the Angolan people to choose their own political and economic direction. With this kind of garbage being thrown in our faces it would do us good to learn what facts we can on this particular issue. Why?

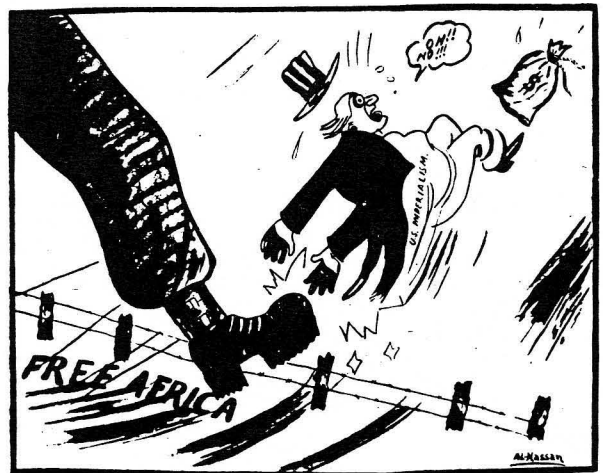
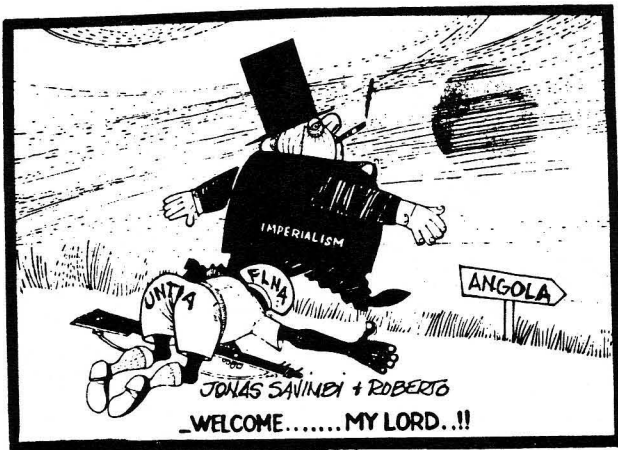
Here is one major reason. Over 400 years ago the country known today as Angola (named so by the Portuguese after Ngola¹) was made the very *first* slave colony² on the African continent. What does this mean? It means that (15) fifteen out of twenty (20) Black people in the United States, South American and the Carribean Islands have their ancestral roots deep in "Angolan" soil. I have looked at pictujes of Angolans and I have heard reports from people who have been there.

In 1973, Owusa Sadukai (former Presi-

dent of Malcolm X University and former chairman of the African Liberation Support Committee) had the great honor to travel extensively throughout Angola during the height of the peoples struggle against the Portuguese colonial mercenary forces.'

He visited the guerilla camps and walked and talked with the fighting forces of M.P.L.A. (Peoples Movement for the Liberation of Angola). He reported to me. "It is uncanny, I saw at least one hundred (100) men who looked almost exactly like me. I could have been in Tennessee or Georgia, the people are the same, the only difference is language. Malcolm (Malcolm X) was right. I didn't understand until I saw for myself, these people are us. We are these people."

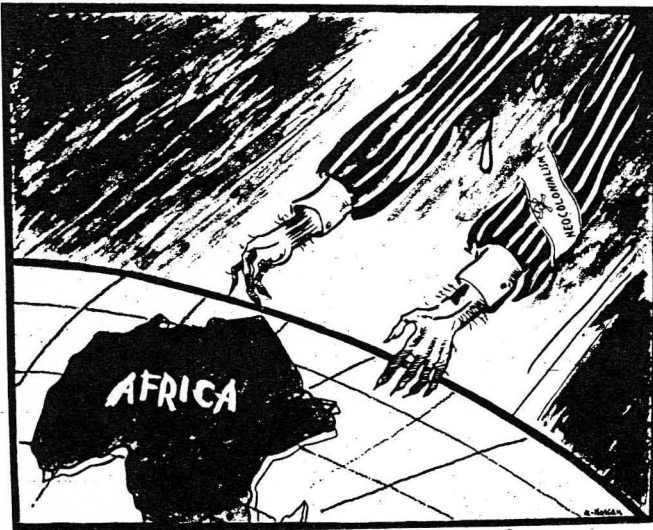
It is difficult to discuss Angola without reference to Portugal (a small European country which forms the west coast of Spain) and its role as colonizer of Angola from 1560 to 1975——415 years. The Portuguese did not invent colonialism³. This idea is of course, exclusively a European concept. One could say that the Portuguese were certainly its best and it's longest expediter against the African people. In brutal colonialist style (totalitarian)⁴ the Portuguese instituted complete suppression of the African population. They reorganized the existing African Society to ensure a continuous rape of the Angolan natural resources (its minerals and its people). After filling the treasure rooms of Portugal with precious goods and minerals they sold the Angolan people to the British and the Spanish (they were powerful then) who needed free labor to effect colonization in the "New World." Many of these people (now slaves) were sent to supply rich Portuguese plantation owners in Brazil.



For over three centuries Portugal held our people in a death lock. They stole the land and physically placed millions of our people into slavery and death. Despite all of this rancid history, Portugal has enjoyed a favored position among western nations. In recent times the Portuguese have received major economic and military support, having held a membership position in N.A.T.O. (the North Atlantic Treaty Organization).⁵

N.A.T.O. supplied Portugal with an abundance of sophisticated military hardware, and technicians in an attempt to ensure the illegal hold over the Angolans. The majority of this equipment came directly from the United States Government's military arsenals in the form of helicopter gunships, napalm (yes they used it on Africans too) rocket launchers, grenades and tons and tons of ammunitions.

Why?????????



Why was the United States supporting a bloodsucking leech whose time had obviously run its agonizing course?

Why indeed. The motives of predator nations are not that difficult to calculate. The industrial nations all knew that the resources of the African Continent and its surrounding waters would become more important as the industrial countries' energy needs increased while their supplies decreased. Their mutual basic weaknesses are apparent. No available petroleum. (Where have we heard this song before?)

Through a greedy self-serving arrangement, the United States government established a relationship with Portugal, supplying strong military aid in exchange for cheap and exclusive access to American

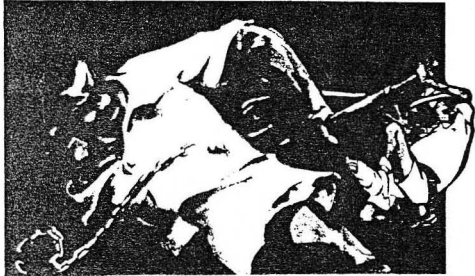
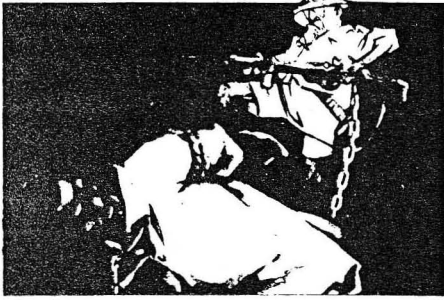
multi-national companies to whatever raw materials (crude oil, drilling rights, etc.) that they would need then and in the future. The United States lined up with the Portuguese in favor of the continued exploitation of Angola by Western powers. The U.S. closed the door on a people struggling to be free for four hundred years. The Portuguese continued their program of murder, terror, forced labor and imprisonment against them. From time to time the people would rise up with their bare hands. They were machine-gunned down like dogs by American made bullets from M-16's carried by NATO armed Portuguese soldiers.

These people were disarmed and defenseless against a "gustapo" occupation force of European mercenaries⁶. The Africans needed help. Where did it come from? In the late 50's about 1958 or 1959 (around the same time that the Congo exploded because of the same reasons) the first signs of hope came to the people of Angola. ARMS, ARMS TO FIGHT BACK, WEAPONS. Weapons to test the "Bravery" of the ruthless Portuguese mercenary army. Who supplied arms to the Angolan freedom fighters? It was the Soviet Union, Cuba and China with light weapons (from USSR, Ak-47's) and jungle training from special Cuban forces (Cuban army is 85% Black.)

The Angolans began to form an army of Angolan men and women. A peoples army, fighting for the liberation of their homeland from any foreign control. These communist /socialist countries introduced themselves to the situation on the side of the people. They offered assistance to a *struggling people* who "would fight to be free." By 1960 there was a "war of liberation" on Angolan soil. Had it not been for the support of certain socialist/communist countries, and clear thinking people throughout the world, Angola would still remain under the domination of western industrial powers, without relief, Portugal or no Portugal.

Fortunately last year, just last year, Portugal, a very poor nation by western standards, collapsed and died from within, at war in all its colonies (Portugal also controlled Mozambique from 1505 to 1974). Feeling the effects of political change from within, the Portuguese empire collapsed and died. The Portuguese opting for European socialism. It "released its colonies", clearly a red letter day in the history of African people. A four hundred year interruption in the natural course of

African Development was over. Our people had won the right to begin again!



This threw the "predator" foreign policy of Henry Kissinger into a panic! Suddenly it was in the "interest" of the United States to help a fictitious two thirds (2/3) of the Angolans throw off the threat of communism from Russians and Cubans! What did the United States government do for this "two thirds" when they were fighting to throw the Portuguese out? They sent help to the Portuguese!!! Why do they suddenly want to "help" the people now? Who they really wish to help are themselves. For example:

Through an arrangement with the (now defunct) Portuguese government the Gulf Oil company (Mellons of Pittsburgh) began taking Angolan crude oil in the 1960's. By 1975 Gulf admitted to (160,000) barrels a day from Angolan sources. The actual figures we will never know. But we do know that as of Dec. 20, 1975 Gulf oil has ceased operations of all Angolan wells as a direct result of the war and it's involvement in it. Gulf may or may not stay in Angola after it's re-construction, but it will be the Angolans

dictating policy to them and not the other way around!

It is clear now that the U.S. government via Henry Kissinger is busily soliciting groups and individuals from what is left of the mercenary forces in Angola. They have joined with regular forces from nearby racist South Africa and other white supremacist nations. These groups intend to support the ridiculous package of continued exploitation of Angola for the panic stricken west. They are all presently involved in a shell game to confuse the issues and hide the truths of this situation.

After four centuries of colonial subjugation and exploitation the Angolan people have given the West all they had. Their land, it's minerals, the forced labor, and finally the people themselves. Under a brutal white supremacist system, Angolans had been crushed down to almost nothing. Suffering the weight of hundreds of years of social conditioning to accept the absolute power of western men over their lives and futures. Under this system the colonialist powers have fed the factories of rich western nations and the rich have kept them in power. Is it any wonder that after freeing themselves from Portuguese rule, that they would in turn free themselves from continued exploitation by the "friends" of Portugal, the United States and Western Europe (who interestingly enough came out against U.S. policies in Angola). These people who backed the Portuguese and benefited from the brutal subjugation of Africans. Isn't it understandable that they



might just dump the whole capitalist package and re-organize their country around their own ideas and needs without imposition of will by any foreign power, major or minor, left or right?

From its very beginning, the M.P.L.A. adopted a policy of clear non-alignment (prohibition of foreign military bases on the national territory) with regard to communism (U.S.S.R.) and Capitalism (U.S.). The M.P.L.A. program calls for protection of foreign economic activities which were "useful to the progress and reinforcement of real independence of the Angolan People", and protection of industry and private enterprise. Their new economic package also calls for government price controls and prohibition of speculations. This does not sound like a program for communism. It sounds more to me like a sensible program of positive political and economic progress for any thinking people.

We see the Cubans in Angola projected as simpletons following the orders given by their Russian masters. But in reality when one looks at Cuba today, he would see a nation approximately 75% to 80% Black (of African descent). These figures would hold true on every island in the Caribbean, thanks ironically to the slave trading Europeans. The majority of troops, who by the way volunteered for Angolan duty, happen to be of African descent, many with deep cultural roots in Angola's soil. (Much original African culture is still intact throughout the Caribbean.) They see their involvement in this struggle as political, cultural, and African. It is ultimately the highest possible expression of brotherhood among men of good will on this planet.

Do not be fooled or misled by the Kissinger trash, he is a man in an untenable position, and obviously must resort to political distortions in order to operate a delapidated out-moded foreign policy in a rapidly changing world. He and the group he represents would like us to remain historically blind and politically ignorant forever.

There are some 30 million people of African descent living in the United States. This group constitutes the largest population of African people in one nation. This group is a primary consideration in the making of foreign policy toward Africa. We are a plus on the side of African people. The opinions of Black Americans on the Angolan situation have been conspicuously absent in the mass media. In light of these new events,

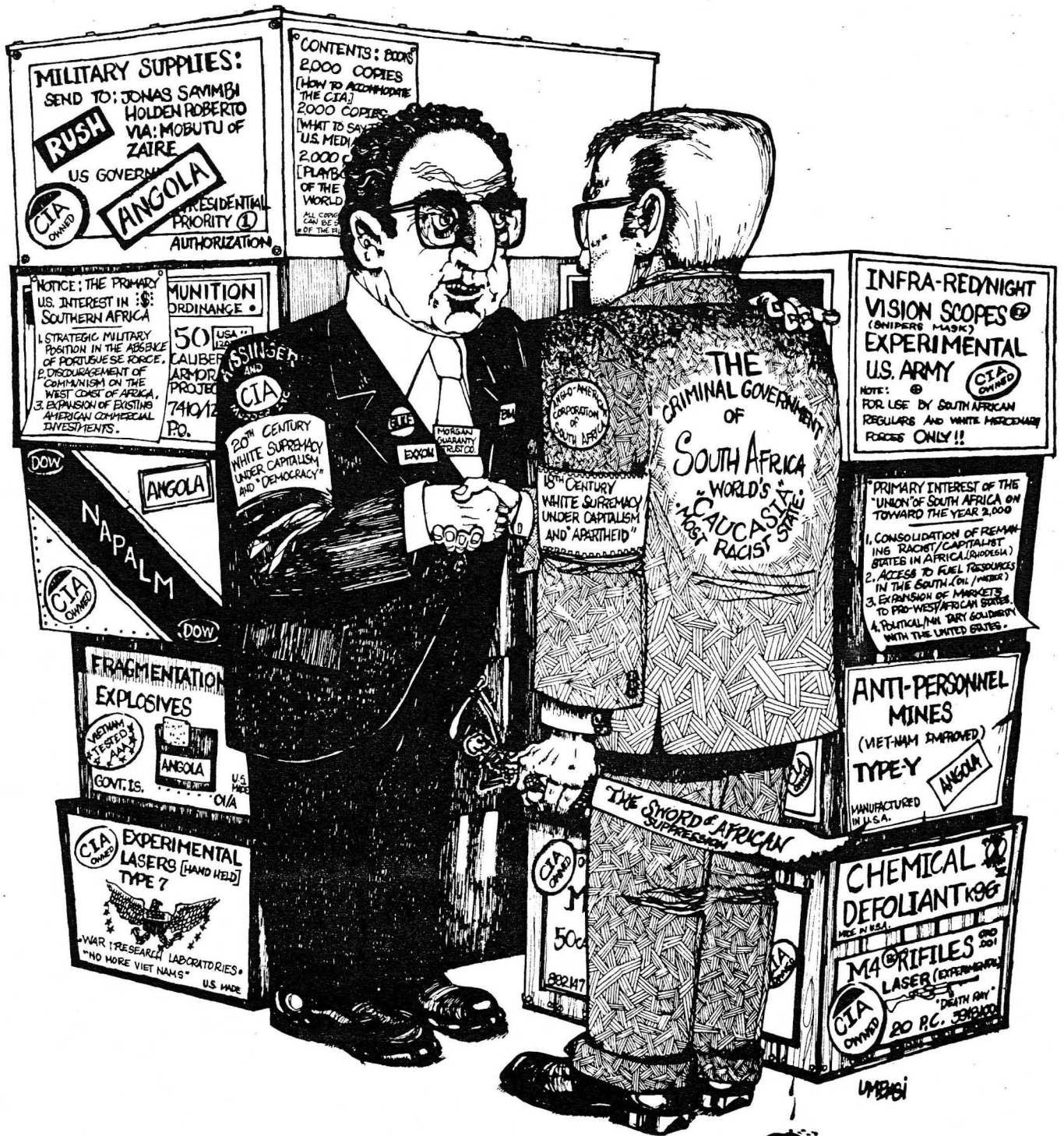
we must be prepared to think clearly when we see headlines or hear broadcasts on the subject of war in Africa.

If it is in the "interest" of the United States and the "free" world to intervene in the affairs of African men on African soil as Kissinger's Angolan policy has obviously concluded, it is also in the interest of every informed person in the world to prohibit any such intervention. The tide of African destiny sweeps on. The destiny of Africa and all its children are one, linked for all time however far we may go.

- ¹ Ngola: Original African meaning—
The King
- ² Colony: A territory distant from the state having jurisdiction or nominal control over it. (Websters New World Dictionary)
- ³ Colonialism: The system in which a country maintains foreign colonies for their economic exploitation. (Websters New World Dictionary)
- ⁴ Totalitarian: A government or state in which one political party or group maintains complete control and illegalizes all others. (Websters New World Dictionary)
- ⁵ N.A.T.O.: Membership by U.S., Britain, France, W. Germany, Spain, and Portugal.
- ⁶ Mercenary: Person or persons motivated by desire for money or other gain; venal, greedy. (Websters New World Dictionary)

SELECTIONS OF AFRO-ASIAN PEOPLES
ANTI-IMPERIALIST CARICATURES

BELLIGERENT CAPITALISM AND RACISM AGAINST THE PEOPLE OF AFRICA.



WELL, WHAT THE HELL IS A FEW MILLION DEAD BLACKS, WITH
THE "FREE WORLD" AT STAKE ONCE AGAIN ???

MOVING BEYOND LIBERATION

by Shackleford Collectively

A very important part of the black movement is the development of black power or black nationalism. This is a major first step, but it isn't enough, because many blacks have realized that nationalism becomes a dead end if it is just an end in itself. One thing is that it leads to being co-opted by the system. This co-option takes many forms, for example, believing that if you can get your 'black thang' (social club, organization or life style) together, this will solve many of the problems you face because you are poor and black; thinking that the road to freedom for black people is to get a bigger slice of the pie (black business) and also seeing everyday people who consider themselves very black but who are ripping off other black people to make money, keep their job or because that's the way it is.

Perhaps the very worst thing about nationalism, though, is that it creates divisions in the revolutionary elements in this country, continent and the world. The ruling classes have learned how to use this nationalism to have black people fighting Chicanos, who in turn fight indians, instead of all of them uniting to fight the real oppressor. Now people are beginning to see that racism is part of a whole larger system—capitalism—and the greatest weapon against our oppressor will be unity of all poor and working class people.

"Freedom is not a gift, but the fruit of hard struggle." Because we have learned from the lessons of the past, we have concluded that the only way for our condition to

change is for us to change it.

In the process, we will utilize every approach we feel is workable from the political structure of the larger community to our own internal black community political structure. We realize we do not have a strong and together black community structure, so we see as our most important task the necessity to provide the basis or foundation on which to build such a structure. The start of the black community's unity and power is through the recognition of collectivity. Collectivity is nothing more than working together for the benefit of all.

Before we can operate successfully as a collective, we must realize that whether and how we survive depends on the necessity to function collectively. In this pamphlet, we will point out examples of some of the binds we are now in and have been in for some time; we will look at some of our own (universal black communities) habits, customs and ways of looking at things and people.

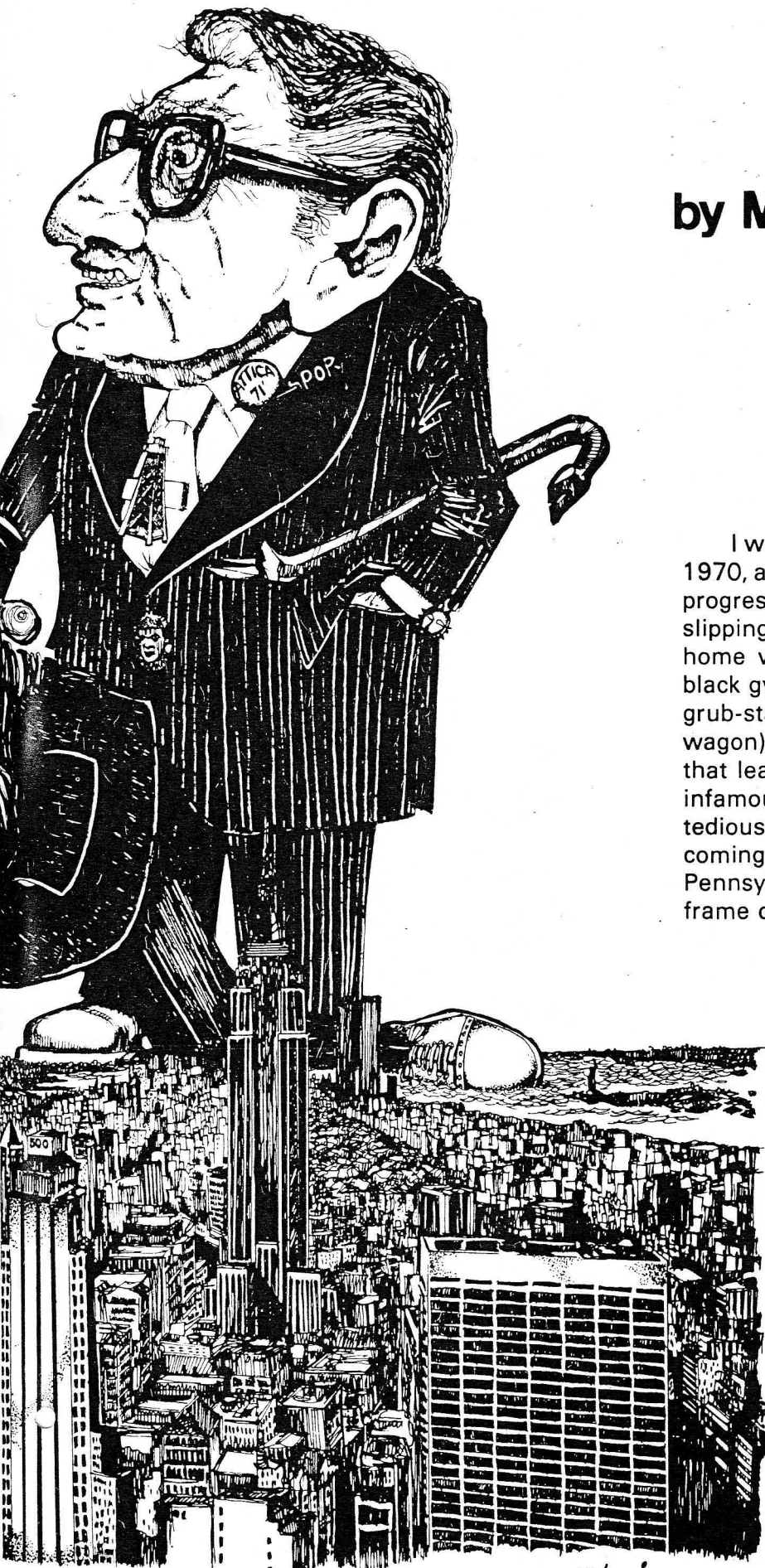
This pamphlet does not tell it all nor does it attempt to. Each topic can be expanded infinitely so you must view this pamphlet as a stimulus for discussion and comment. The only way to solve a problem collectively is to discuss it collectively. If you are a student, explore these or some related matters as the topic of papers for courses. Instead of the idle BS which we all engage in, we ought sometimes realize, talk about and be about some important things.

NEW YORK:

A Crumbling Cradle of Hope



Now remember Jerry



by Maurice McKinley

I woke-up early one nippy April morning, in 1970, and realized as a multitude of other young progressive black men realized, my dream was slipping away. True, Champaign was home, but home wasn't far enough away to satisfy this black gypsy's need to journey. So I rustled up a grub-stake (\$600.00) and a horse (a '63 Chevy wagon) and lit-out over the well travelled road that leads east-thru Klu Klux Klan land, known infamously as Indiana, which segways into a tedious drive thru flat, drab Ohio, which the on-coming darkness helped to pacify. Dawn brought Pennsylvania's mountianous landscape, a new frame of mind and a secure knowledge that the

(turn)

..just the pests!

UMBASI

FROM GROUND LEVEL

Big Apple was only 400 miles east.

My first night in the Apple was truly an experience and actually set the tone for the next three and a half years. A friend I had known previously, took me down to Slugs, a jazz club in the lower east village. There I witnessed a revival performed by Tony Williams and friends. In two hours, I heard more music that I ever imagined existed. I was drained. Never had I experienced such a high level of *BLACK CONSTRUCTIVE ENERGY*. Being witness to Tony Williams is truly intimidating, yet somehow he ignites a competitive spirit and warmly arouses one's enthusiasm. New York, from the beginning, was a rat race . . . yet rat races are won, with the acting out of master plans . . . of course, everyone doesn't have a master plan! For New York's 13 million people, less than 25,000 of them are super-sure-fire winners; the rest, just like Champaign or anyplace else, has its great multitude of ethnic close-to-the-earth-type people.

The demeaning and humiliating game President Ford and his supporters, in and out of government, play by threatening to decapitate the Apple with their swift economic sword, is only a part of the adventure. Mayor Beame's feeble and unimpressive bid to beg a "hustle" for the city, still, is only a superficial part of the adventure. The real life day to day drama, is acted out all over the Apple. New York is thoroughly saturated with soul from the bottom (lower east side) to the top. (Dykman, 200 St., Uptown) Blacks, Puerto Ricans, West Indians and poor Jews (they *do* exist) plus the ever growing number who are the products of those many mavericks, who have crossed racial lines, all live in New York, mostly never rising above blue-collar or working poor economic status. These people, like most poor people, are the ones suffering most from this morbid game played by rich, selfish, egocentrics.

A concrete jungle such as New York offers a poor unemployed, destitute person very few outs! Here in the mid-west, we are great consumers of good home grown beef, potatoes,

enough grain to satisfy our needs plus enough to export and the list goes on. In the Apple, there are no farms, no cows, no corn, only concrete. A kid can conceivably grow up in New York City and never see a cow. He doesn't equate apples and trees, bread and wheat, potatoes and earth. Only neighborhood stores and fruit stands, pizza parlors and delicatessens. For dessert, there's heroin, sold openly on the street, delivered to your door, if you wish, or . . . available at any respectable New York school including elementary thru college. The Big Apple is a welfare city, compounded by the ugliness of every conceivable vice known to mankind. You can buy, sell or display sex, almost to your choosing and share it at will. City hospitals are *free* and noted for their care and treatment of mental anguish, paranoia, schizophrenia and sho-nuff freak-outs! Its institutions are over-crowded and under-staffed.

The arrogant, snobbish New Yorker that media has depicted is in reality only a very small microscopic minority. New York's 12 million 900 thousand people are an incarcerated mass, a boiling concentration camp, exposing a poor, defenseless, mass.

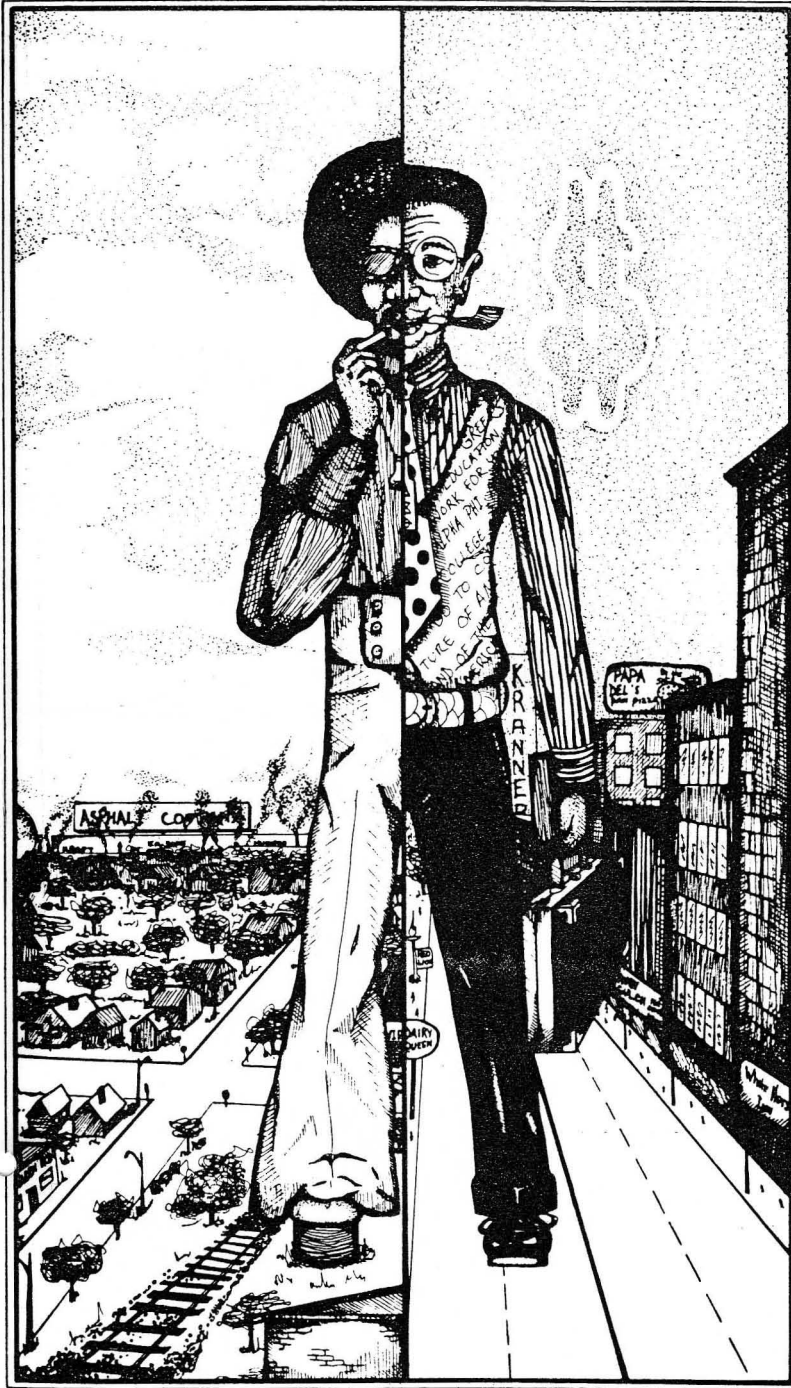
New York, once a haven for immigrants arriving from Europe as well as being the mecca of the Western world, has gone through a startling transformation. New York, the showcase for European art, subsidized by the American government, does not see the importance of embracing the talents of it's deprived artists of color.

America, a society bogged down by a culture based on storekeeper mentality, means mediocrity and boring repetition. America, in it's bicentennial year, symbolized by the eagle, can spread his wings and boast of it's greatness, yet in reality, a nations' character is measured, not by its industrial rich or its military technology, but by the steady, progressive development of all its people. God Bless Who? AMERICA?



The Gap Between University Blacks and Community Blacks

by Glenna Bryant



It is apparent to every black residing in the Champaign-Urbana area that there is something lacking in the relationship between the University black community and the Champaign-Urbana black community, known as the North End. Some blacks say it's a lack of communication between the two groups; some blacks say it's the differences in their physical surroundings, others say it's a conflict in attitudes.

To get a better perspective of the situation, a look at both groups historically and in relation to blacks as a whole is necessary.

Until the middle 60s black students present at white universities and colleges were largely from the middle class. They saw their presence at these institutions as a means of being accepted into white society. The same held true for lower income blacks who were beginning to arrive on college campuses through various assistance programs.

But with the emergence of black awareness and black power movements in the latter half of the sixties the black student at white institutions was viewed by the rest of the black community as being somewhat of a traitor who shunned his blackness in pursuit of white ideals and support of the white power system. As a result, the majority of black students during this time developed guilt feelings, but at the same time felt they could not go back to their community because they were not welcome or because they could not relate to the community as a whole.

In the Champaign-Urbana area, prior to the 60s, blacks were centrally located on the Northeast section of Champaign. Most were descendents of blacks who had moved here from the South at the beginning of the century, seeking better living conditions and fleeing from physical harassment and lynchings. They settled in the North end of Champaign in self-made tar-paper shacks.

The University community provided for the black migrant job opportunities largely through domestic work at white fraternity and sorority houses, and in the homes of faculty members. Though the University community provided jobs, the movement of blacks in Champaign was restricted and their liberties were few as elsewhere in the North during this time. Blacks were not allowed on campus unless they worked there and *never* after dark.

The trickle of the first black students arriving at the University necessitated some kind of relationship between the community blacks and the black University student. At this time, black students were not allowed to live in the University dormitories and were not welcome at University social functions.

Black students sought housing in the North end where they were taken in by black families. The North end also offered the black student social interaction and religious worship.

Presently blacks make up about 8% of the total population in Champaign-Urbana numbering almost 11,000 (mostly residing on the North end of Champaign). A 1974 article in a local newspaper reported that only "37.4% of all blacks in the Champaign-Urbana area were high school graduates," and for Champaign, the figure dropped to 25.1%.

Contrary to many beliefs, the gap did not originate with last year's killing of a black Illinois football player, Gregory Williams. Williams was allegedly shot by a member of the Champaign-Urbana black community when he tried to stop a few community blacks from entering a party without paying. The incident brought a lot of bad publicity to the University; but since the shooting

BLOOD

of the black students from the Champaign-Urbana area. But because of the poor quality of education provided to the blacks in the area, the goal was unrealistic

"This created ill will between Champaign people who had been victimized (by a poor education) and people recruited out of state. The University student would have privileges that the community blacks did not have. This created a lot of animosity," Shelley said.

Bruce Nesbitt, Director of the Afro-American Cultural Program agrees with Shelley and said, "It wasn't until the mass came, that there were differential feelings."

Nesbitt said, "as a larger body, the black students began to interact more amongst themselves; not seeking out the community any more for housing and social functions."

Nesbitt also said the University through its Educational Opportunities Program was telling black students "everything you ever will need, we got it for you." Nesbitt said that this resolved the need for black students to go outside of the campus and lessened interaction between the two groups.

"So the black student began seeing themselves as separate from the community," Nesbitt said.

Also, at this time University functions were closed to the North end community, requiring University identification for admittance. The black community saw this in much the same way as the previous decades' restrictions of blacks on campus after dark.

John Lee Johnson, black Champaign Council member sees the gap as being multi-faceted. Johnson said, "One of the problems is that most blacks attend the University under false assumptions about their role at the University. They fail to see their presence at the University as it relates to the black community which serves the University. In the same way the average black citizen feels if he's not attending the University, he has no business being there." Johnson said that this creates an uncomfortable social atmosphere.

Johnson also regards the University blacks avoidance of the North end area, as contributing to the gap between them. He feels that both sides could gain from greater interaction between them.

Black students similarly add their own views.

Kim Moore, former University student now attending Parkland community College and also a former North End resident said, "Campus folks feel the people on the North End are not as good as they are. Most of them come from Chicago and think they're better because they attend a big university."

She also said that because some of the University blacks come from more prosperous families, they look down on the blacks from the North End.

Moore said, "I don't care how much money I have, I'm not ever going to put down my own people."

Michael Winfrey and Willie Brownlee, also Parkland students and residents of the Champaign-Urbana black community see the problem as one of physical separation. They said that being separated by distance, a lot of rumors circulate which causes friction between the two groups.

Brownlee made reference to the gang wars that were going on in the North End a few years ago. He said that the gangs would take their frustrations out on students on campus and "crash" parties.

Samuel Johnson, a senior at the University said that when he first got down here, he had this "wild impression" about blacks from the North End largely through rumors.

"I live in the projects in Chicago and I knew the folks from the North End couldn't be any worse than folks from the projects," Johnson said.

Johnson feels also that most blacks at the University *do* think they are better than blacks in the Community. He attributes this superior attitude of University blacks to the recruitment of more middle-class blacks to the University.

Johnson said, "The University is recruiting a different class of blacks. In 1972, we had real 'street niggas'. Now EOP (Educational Opportunity Program) is recruiting blacks, most of whose folks are professional and who would have gone to college anyway—if not here, somewhere else. And the sisters they're recruiting seem to be from better homes than the brothers and they get off on a different grade of 'nigga', not the brother from the North End."

Most blacks feel that the gap is lessening as a result of black University and black community organizations and churches working together.

Dean Shelley said that the combined efforts of these organizations have brought about such changes as having the University open gyms to the Champaign-Urbana black community, and did not occur on University property (it happened at a black fraternity house), the University felt it was out of their hands.

Though no one can give an exact date when the relationships between the two groups began to fray, the increased number of black students that arrived on campus is thought to be a contributing factor.

The largest influx of black students was in 1968, when the University recruited some 500 black students both in and out of the state, through a program called Martin Luther King Project 500. This program was established to give blacks, disadvantaged by poor education and a lack of money, an opportunity to achieve a higher education at a four-year university. Dean of Student Services, Clarence Shelley, who helped in the enactment of the program, said that the program had hoped to recruit about 30%

enabling black students to receive academic credit for work in some community programs.

As a result, blacks are now beginning to develop a sense of the "extended black family."

The Afro-American Cultural Program at the University has also been credited with helping to close the gap. According to Nesbitt, the Afro-American Cultural Program which is funded by the University for its black students, also works with the community. Their programs are open to the black community and the Cultural Center actively solicits community participation.

Upward Bound, a federally funded program and part of the University's EOP program, is also linked with having helped to close the gap between community and University blacks.



THE BACKWARDS MAN
HE DON'T KNOW WHETHER HE'S COMIN OR GOIN...

Freeman Hrabowski, director of the program said, "Upward Bound was established to help low-income high school students with academic potential to prepare for college." Hrabowski said that students in the program here are from the Champaign-Urbana area and Danville, and are tutored by black University students.

Hrabowski said, "Upward Bound helps in bridging the gap because it gives the high school students a chance to meet blacks on campus and see that they are not uppity. It also gives University blacks a chance to interact directly with people from the black community.

Council-member Johnson does not think much of the University's black programs.

Johnson felt similarly about the Afro-American Cultural Program and compared it with white cultural programs at the University.

He said, "White students' cultural programs are not controlled or predicated on University funds—black programs are. It's hard to truly reflect your culture when you're not controlling the politics."

What is the solution to this very definite gap between blacks at the University and blacks in the Champaign-Urbana area?

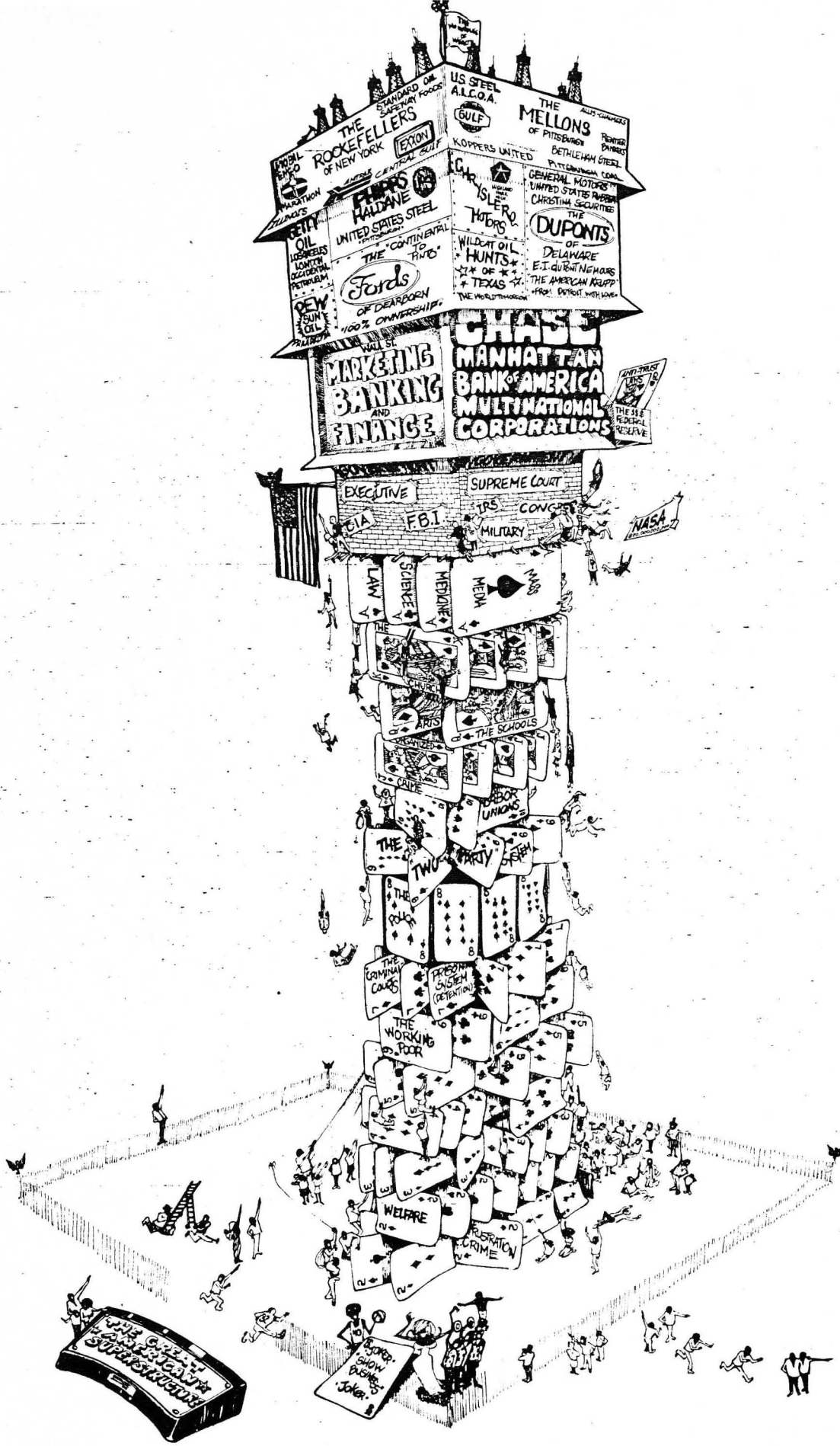
Council-member Johnson said, "The simply solution would be the closing of American institutions to black people. We have not benefitted by attendance in higher learning institutions. We have not reaped any value. As black students attempt to find more success through higher education, they become more naive to the struggle. The only way a family is to survive is by holding hands, bridging each other's needs."

Bruce Nesbitt advocates more community-University interaction as a solution to closing the gap.

He said, "Until students get out into the community and apply themselves, the gap will continue."

Parkland students, Moore and Brownlee said "a committee formed from people of both sides, should get together and discuss the problem, to come up with a solution."

The effectiveness of organizations and concerned people, depends on the many theories being discussed and acted upon; not as separate entities, but as conscientious black people, promoting universal brotherhood.



"CLIMBING THE AMERICAN SUPER STRUCTURE" UMBACCI

Examining The American Super-Structure

by Shackleford Collectively

The differences between the United States and countries which have had revolutions make it necessary to look at the way people live or the *culture* in this country and in the black community very carefully. We need to understand, first of all, where cultures come from. All human societies are based on how people survive and meet their basic needs such as food, housing and clothing. Every society is based on the production of things to meet these needs. What is produced, how it is produced, and how it is distributed determines the culture and institutions of the society.

The most important thing is *production relations*. This primarily refers to the relationship between the people who do the producing and the means of production—the land, factories, mines, etc. Of course, the people who do the producing are the workers in the factories, in the mines, or on the farms. If the producers don't own the means of production, the economic system is called capitalism. For example, the brothers and sisters who work at Kraft here in Champaign, Illinois, don't own the factory or what it

produces, but they do the work. This is the United States system, where the means of production are the private property of corporations and rich individuals who use them to make profits for themselves. If the people who do the producing are the owners, the economic system is called socialism. In a socialist society, the profits from a factory such as Kraft would be used to support schools, build houses, provide free medical care or in some other way work for the collective welfare of all the people in the society. Now we can see that the production relations are, the economic system of a society.

The economic system comes the culture and institutions of the society. This is the *super-structure*. These are what we see in daily life, the part of society that "sticks up." The basis is under the super-structure, invisible to to us. It is like an iceberg; people see only the tip, the super-structure. And that is the way the people in power want it. They don't want us to look below the surface because then we might challenge not just the school boards or the park district or the police or unemployment. We might challenge the whole capitalist package.

Culture, institutions, and philosophies all make up part of the super-structure. The institutions are things like the school system, the public aid system, the legal system, politics, and the form of government. Politics and the form of government are important because many people think that the government decides what kind of economic system we have, but actually it is the other way around. The economic system is the basis upon which the government and other institutions are built. The fact that people think that government is all important is good for the capitalists that really control the money, and therefore society. It is good for them because the politicians act as a buffer between the masses of people and the real rulers of the country. Thus, when people have complaints they go to the government either on a local, state, or national level. They don't go to the Rockefellers or the DuPonts. This is why the Ojays, a popular singing group, say there is 16 families that rule, and they aren't talking about families in government, but families who have economic power. The economic system is the basis of society and those who control it, control the society. The super-structure develops as a result of the basis.

The super-structure usually serves the function of reinforcing the economic system it grows out of. A simple example of the in-

stitutions in the super-structure is the court system of the U.S. It exists primarily to protect the property of the people who own the real property in this country, the capitalists. It is also easy to see that in the American systems of injustice a person's fate is largely decided by the amount of money he has. Thus, the court system rose out of production relations just as other institutions have. Another example is the schools. In the U.S. they exist to protect the ruling class and prepare people to fit into the economic system. There are many, many examples.

If we look at culture (religion, philosophy, art, values, the way we dress, ideas, music, customs, etc.) we see the same thing. When our black ancestors were in Africa, before the coming of the Europeans, they had an economic system in which the land which was the major means of production) was owned collectively and shared. As a result, the values (which are part of the super-structure) emphasized co-operation and people working together in meeting each others basic needs. Everybody's welfare was considered, not just the welfare of a few families. Obviously, the economic system or basis is not like that in America, and thus the values of most people don't reflect collectively. Now, we will look at the super-structure in this country, how black people are entangled into it, and how it affects our efforts to be free.

For \$32,600 al Center vicemen

One-Story Building

Preliminary architectural plans call for a one-story building of concrete blocks, with an over-all size of 80 by 70 feet. Its principal feature would be a 37-by-68-foot assembly room plus a writing room, library, office, kitchen, and toilets. It was estimated it could be completed within four months.

In the application, costs were broken down as follows: Land, \$1,000; contracts, \$25,000; equipment, \$4,000; contingencies, \$1,000; engineering, architectural, and other fees, \$1,400; and legal expenses, \$200.

As he signed the applications for the city, Commissioner Zombro said Mayor George J. Babb had expressed his intention of doing so before his sudden illness and operation Thursday. The council is in complete agreement, the acting mayor asserted.

"The whole deal is off," Zombro said, "if the community fails to raise its share of the cost."

FWA Approves Negro Center Project Here

Chicago regional office of the Federal Works Agency has approved the \$18,500 federal grant for the proposed \$32,600 Negro community center for northeast Champaign, Lyle H. Gallivan, executive secretary of the Home and War Chest, announced today.

Sanction of the regional office of the Federal Security Agency was announced previously. The project application was forwarded today to Washington, D. C., for approval of the main office of the Federal Works agency, but this is largely a formality as the indorsement of the regional FWA office is tantamount to final approval from that agency.

However, the War Production board must grant its consent for the erection of the building because of the critical materials involved, and

Gallivan said this is probably the largest remaining hurdle before the federal grant can become a reality. Concurrence of the War department also is needed to signify its value as a military project as the proposed center would serve to provide for the recreation needs of colored soldiers in this area for the duration of the war.

Erection of the building is also contingent upon obtaining \$14,100 in donations here. The Home and War Chest has pledged \$2,500 if its campaign for funds in November is successful and the remainder is to be raised by solicitations in Urbana and Champaign and among the Negro residents.

Colored persons obtained sufficient money in a drive last year to purchase two lots for the site for the building at Sixth and Grove streets, just opposite Douglas park.

The building would be of concrete block or similar lightweight masonry construction, 82 by 68 feet and would provide a large hall 35 by 68 feet, and smaller rooms for library, reading room, kitchen, office, showers and lavatories.

Gallivan Plans New Plea for Colored Center

THE JAN 10 1944

Federal officials have thus far declined to approve a federal grant for the construction of a Negro community center in northeast Champaign, Lyle H. Gallivan, executive secretary of the Home and War Chest association, announced today.

Approval has been withheld by officials of the Federal Works agency on the ground that the war-connected need is insufficient, he explained.

The War department, which

must approve the project as the building would serve as a recreation center for Negro soldiers until after the war, has ruled there are not enough colored troops currently stationed at Chanute Field to justify the expense.

'New Evidence' Ready

However, Gallivan said that he and others interested in the project are continuing to press the request for federal funds and are planning to present "new evidence" on the need for the project.

EVERY SUBSCRIBER SHOULD FILL OUT A CARD

Name _____
 Business _____
 Res. Address _____

1943

DIVISION

Suggested STANDARD OF GIVING

IF ANNUAL INCOME IS	GIVE
less than \$ 1,200	1/2%
\$ 1,200 to \$ 4,000	1%
\$ 4,000 to \$ 6,000	2%
\$ 6,000 to \$ 8,000	3%
\$ 8,000 to \$10,000	4%
\$10,000 and over	5%

In consideration of the gifts of others, I promise to pay THE SUM OF \$_____ to the _____

CP NEGRO SERVICEMEN'S CENTER DRIVE
 For the Year Ending October 31, 1943

Payable in _____ installments, as follows—Beginning Nov. 1, 1942

Quarterly Monthly Weekly or _____

By payroll deduction By collector

To Fund Office—303 South Wright Street, Champaign, Illinois

SIGNED _____
 Address to which mail is to be sent _____

Subscription obtained by _____ Date _____
 _____ Address _____

TOTAL GIFTS
 Dollars _____ Cents _____

CASH OR CHECK PAID
 Dollars _____ Cents _____

BALANCE DUE
 Dollars _____ Cents _____

AUDITOR _____

You May Designate --

On Other Side of This Card

Over — Use receipt on other side of this stub for amount pledged and paid.

(OVER)

SUBSCRIPTIONS MAY BE DEDUCTED FROM INCOME TAX RETURNS.

History

Two decades has passed since a group of persons decided on the idea of the importance of a community and servicemen's center in northeast Champaign.

The Douglass Park Recreation Council was authorized by Mayor James D. Flynn, of the City of Champaign and Mayor George F. Hurd, of the City of Urbana, to solicit funds with which to build the much needed center. This facility would provide a meeting place for various organizations as well as wholesome recreation for all Negro citizens of the community.

The Council was composed of Mr. R. M. Scott, President; Mrs. Odelia Wesley, Secretary; Mr. Ray E. Hines, Chairman Campaign Committee, Mrs. Edna Diffay, Secretary; Dr. Harry D. Ellis, Treasurer.

The Community Center Drive Committee was composed of Mr. Richard R. Edwards, Chairman; Mr. Elvin Foswell, Mr. L. P. Diffay, Mr. Cecil Pope and Dr. H. D. Ellis.

2

Other persons closely connected with the movement by way of affiliation with the council or board of directors were Mr. Al Rivers, Mrs. ~~Edna~~ Foswell, Mr. ~~L. P.~~ Diffay, Mr. George Mc Conbe, Mr. Julius Davis, and Mr. Paul New Hurst.

The Ways and Means Committee: Mr. Banks, Chairman, Mr. Leroy Pickens and Mr. Raymon Scott.

The Program Committee: Mr. John Walker, Chairman, Mr. Percy Larray, Mr. Cecil Nelson, and Mr. Eram Scott.

The House Committee: Mr. Cecil Nelson, Chairman and Mrs. Odelia Wesley.

The Devience Committee: Mr. Harry Fletcher, Chairman and Mr. George Roberts.

From this drive approximately \$39,000 dollars was raised. More aid was needed in this effort and many business people responded. ~~The Home and War Chest~~ ~~Company~~ ~~Incorporated~~ was ~~the~~ ~~necessary~~ ~~contributions~~. Thus a dream became a reality.

Seek Federal Aid Recreation For Colored S

EXPECT \$14,100 TO BE DONATED BY COMMUNITY

Balance Sought From Government; Chest, Recreations Board To Contribute

Based on a plan of community cooperation, an application for federal assistance in constructing a Champaign-Urbana recreation center for colored service men will be submitted to the Federal Works agency early next week, it was disclosed Saturday.

The application proposes a \$32,600 project and requests that the federal government furnish \$18,500. It was submitted in the name of the city of Champaign, signed by Commissioner Roger E. Zombro, mayor pro tem, who said it had the approval of all council members.

Lyle Gallivan, executive secretary of the Home and War Chest, who formulated and developed the cooperative plan, said it is proposed to raise the community's \$14,100 share of the cost by contributions from individuals in both Champaign and Urbana, a fund-raising campaign to be conducted among colored citizens by their leaders, a \$2,500 allotment from the Home and War Chest, and a \$3,500 expenditure by the Champaign city recreation department.

Approval Expected

"Officials of the Federal Works agency and the Federal Security agency have assured me there is good reason to expect the application will be approved by them. It must also be approved by the War department and the War Production Board."

While intended to fill the wartime recreation needs of colored service men, the building will be a permanent structure and, according to the application, will "serve the surrounding community after the war."

Zombro said, however, the application flatly states that the community will be unable to bear the cost of the servicemen's center without federal assistance. Now pending before the same federal agency is asked to provide the building fund is a city application for \$5,800 to operate the existing Lawhead school servicemen's center for the next eight months.

Would Replace Lawhead

If the proposed new recreation building is erected, it will replace the Lawhead center — consisting only of two small rooms and described as "inadequate." The recreation department's expenditures and federal assistance would be diverted to the new building.

Colored citizens already have acquired two vacant lots at Sixth and Grove streets, immediately adjacent to Douglas park. They will furnish the site as a part of the contribution.

Gallivan said civic leaders and officials in Urbana have voiced their support of the project and assured their support in raising Urbana's share of the local contribution. The Home and War Chest directors have included \$2,500 in the budget for the project, and the members of the city recreation board were reported to have pledged \$3,500 from their fund. Gallivan declared he was optimistic that the balance of the \$14,100 could be raised by donations from individuals and organizations.

On September 18, 1975 after three decades of un-parallel service to the communities of NorthEast Champaign and NorthWest Urbana, the Fredrick Douglass Community Center passed in a pile of dust and rubble into our history. Some how putting it's story into words did not seem the appropriate vehicle to express just what this building and it's years of service meant to two generations of our children.

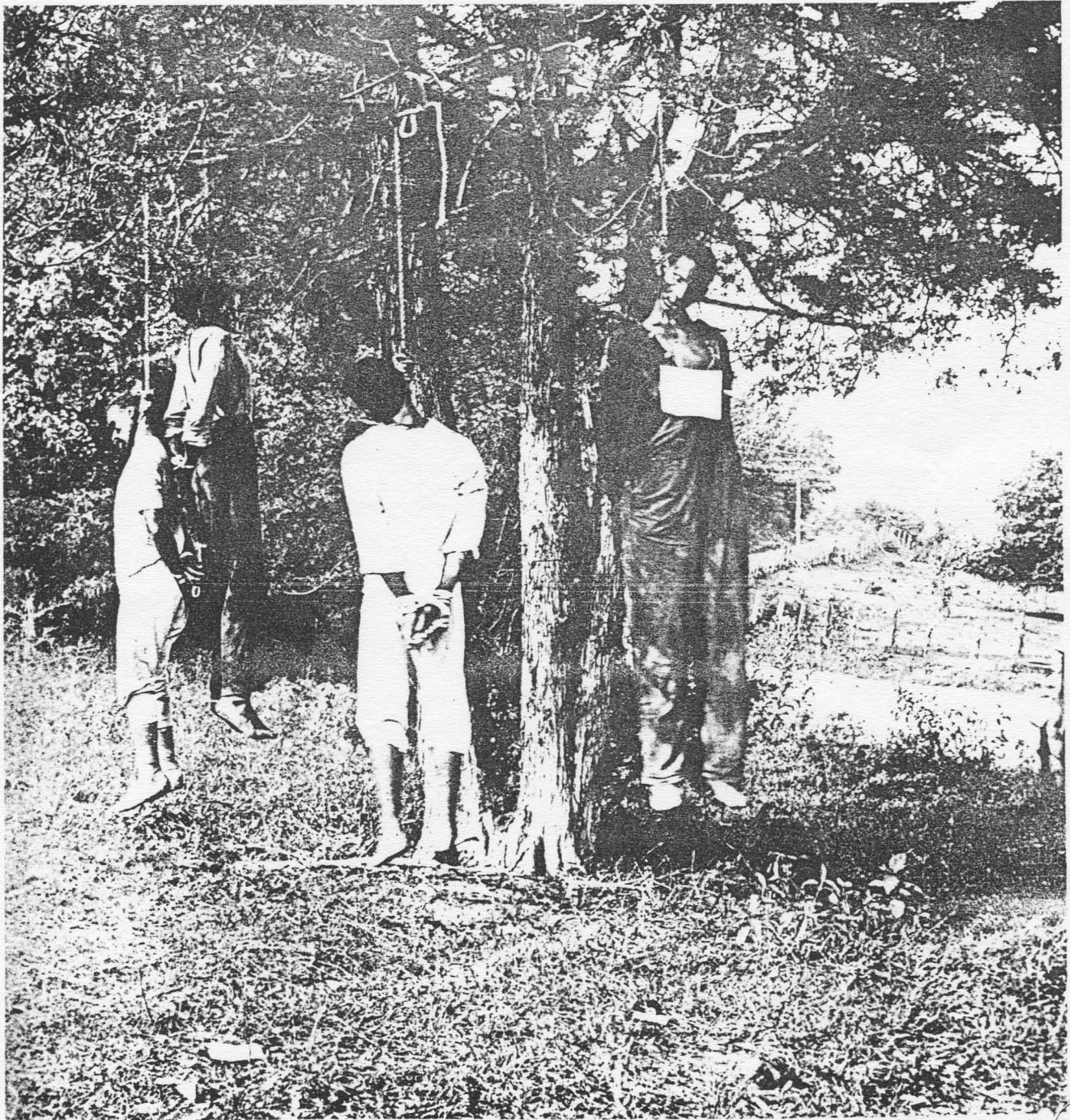
On the following pages we wish to present a collection of photographs and other artifacts that may provide us with a rear view to a story some may have forgotten. Let these pages be evidence that Douglass Center was the one institution that literally touched us all and gave us in our early years a certain sense of community, a sense of togetherness.

Douglas Center:

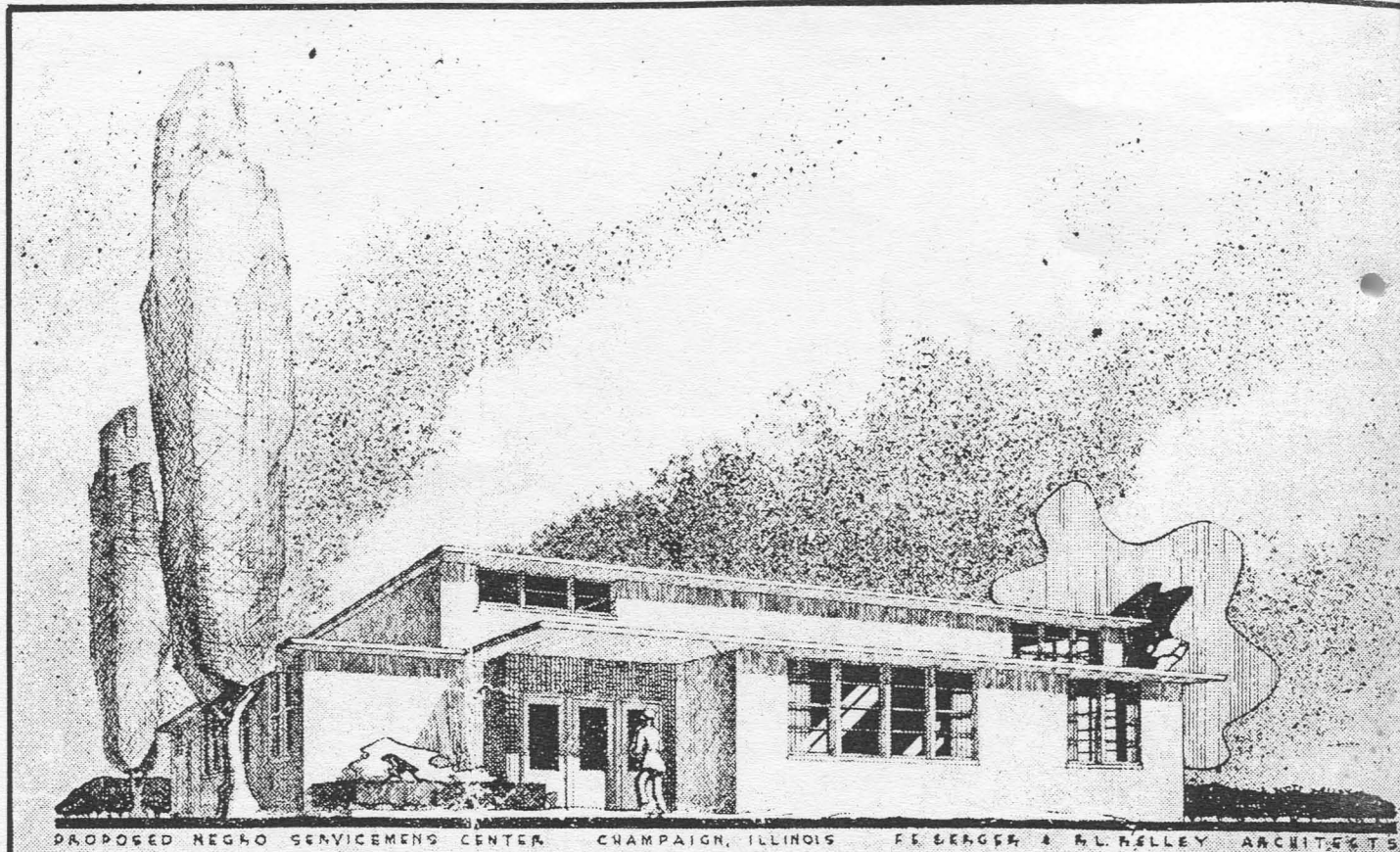
**A True Life Story
1945 - 1975**

**I've been a victim
The Belgians cut off my hands
in the Congo
They lynched me in Texas.**

—Langston Hughes



PROPOSED NEGRO COMMUNITY CENTER



This architect's sketch presents a tentative conception of the proposed Negro community center which may be erected at the northwest corner of Sixth and Grove streets if the subscribers to the Home and War Chest approve the allocation of

part of the Chest surplus for such a project. The one-story building, construction of which might be possible in 1945, will contain a large meeting or social hall, kitchen, library, reading

room, showers, etc. The site, adjacent to Douglas park, has already been acquired by the Negro residents who have accumulated some funds for a center. An additional amount is promised through private subscription on the total of \$30,000

estimated to be required for its erection. Amount to be contributed by the Home and War Chest, if the subscribers approve, will be about \$15,000.

Thursday, November 30, 1944

Chest May Make \$15,000 Gift to Colored Center

Subscribers Asked to Approve Grant From Surplus Funds.

Allocation of \$15,000 or more in Home and War Chest funds to pay approximately half the cost of erecting a Negro community center in northeast Champaign will be undertaken if the proposal merits the approval of the subscribers to the Chest, Lyle H. Gallivan, executive secretary, announced today.

A petition requesting the allocation of a portion of the Chest's surplus for a Negro community center was presented Wednesday evening to the executive committee of the Home and War Chest. It bore the names of more than 300 subscribers.

The executive committee appointed J. G. Thomas and Prof. G. L. Jordan as members of a special committee to take the proposal presented in the petition to the Chest subscribers. More than 13,000 letters asking the subscribers' views on the request will be mailed out shortly.

Cost May Be \$30,000

Cost of the Negro community center is estimated in the neighborhood of \$30,000. Several thousand dollars raised previously for such a project are available to be

added to the proposed Home and War Chest contribution, and the executive committee has been assured the remainder needed would probably be forthcoming locally.

Of the funds collected earlier for the center project, part was raised by the colored residents under a committee headed by Ray Scott with Richard Edwards as chairman of the campaign.

The colored citizens also acquired at that time two lots at the northwest corner of Sixth and Grove streets, adjacent to Douglas park, as the site for such a center. These two lots give a total area of 132 feet by a 132 feet.

As a result of its 1944 campaign conducted in the fall of 1943, the Community Chest had set aside \$500 for a Negro community center which is also available for the project.

Part of the additional funds which will be required above the obtainable from Chest sources already on hand is proposed to be procured in a drive among the colored townspeople.

GROUND BROKEN FOR NEGRO COMMUNITY CENTER



Battle Veteran Breaks Ground At New Center

Consummation of the community's long-cherished hope for a Negro community center was signaled Sunday afternoon as between 125 and 150 spectators gathered in the cold February sunshine to witness the breaking of ground for the building at 510-512 East Grove street.

Honor of turning the first bit of earth went to Sgt. George Evans, son of Mr. and Mrs. Arthur Evans, 504 East Tremont street. He is home from 28 months in the Mediterranean theater of operations wearing campaign ribbons with four battle stars.

Achievement of the plan for the center, together with the recreational possibilities its erection presages, was hailed in brief talks by Richard Edwards, chairman of the campaign for funds among the Negro residents, and R. A. Stipes, Jr., member of the Home and War Chest building committee.

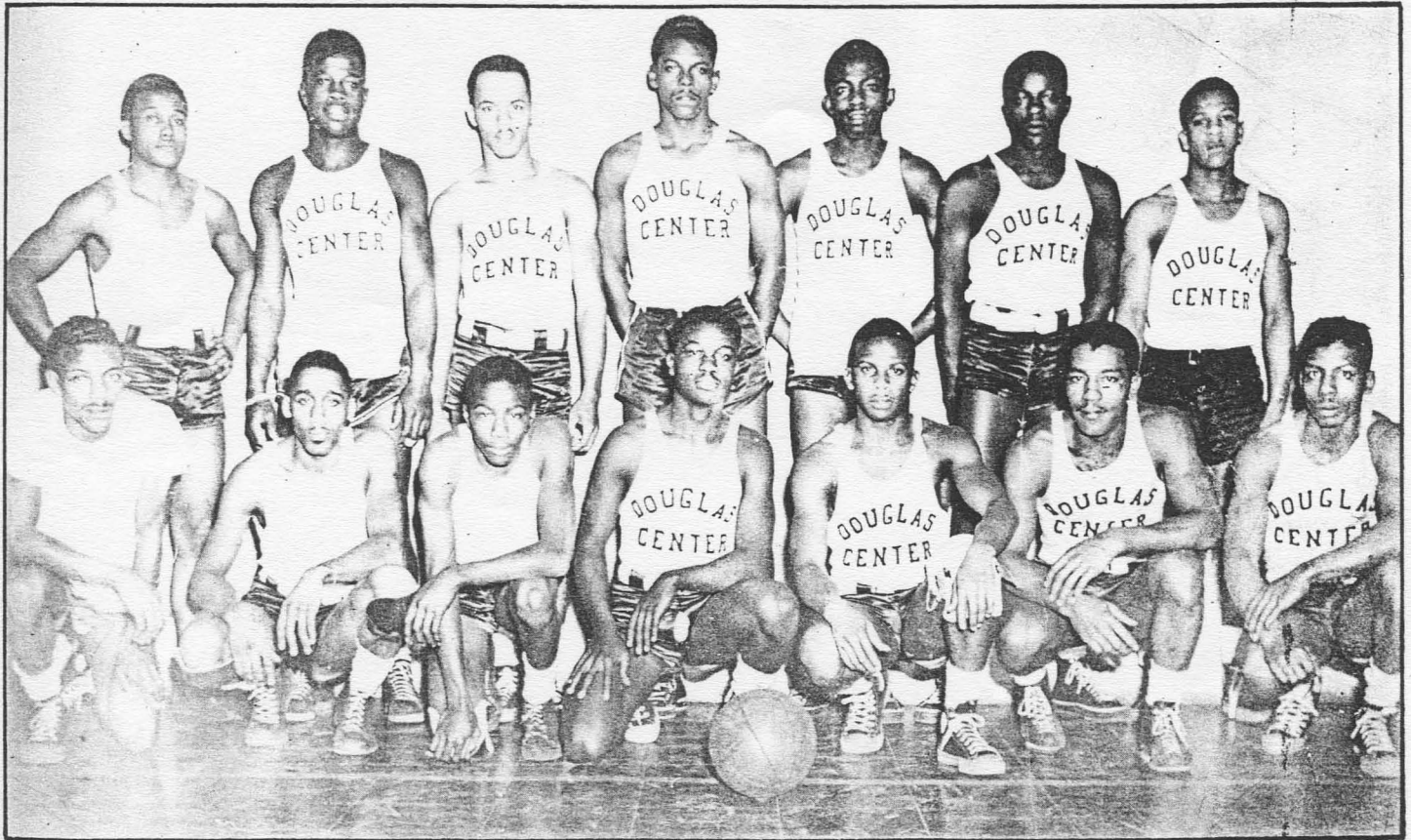
Ray Scott, president of the Douglas Community Service organization, introduced Mayors George J. Babb and George F. Hurd, the members of the Home and War Chest building committee, members of the Champaign recreation and playground board, and others interested in the project.

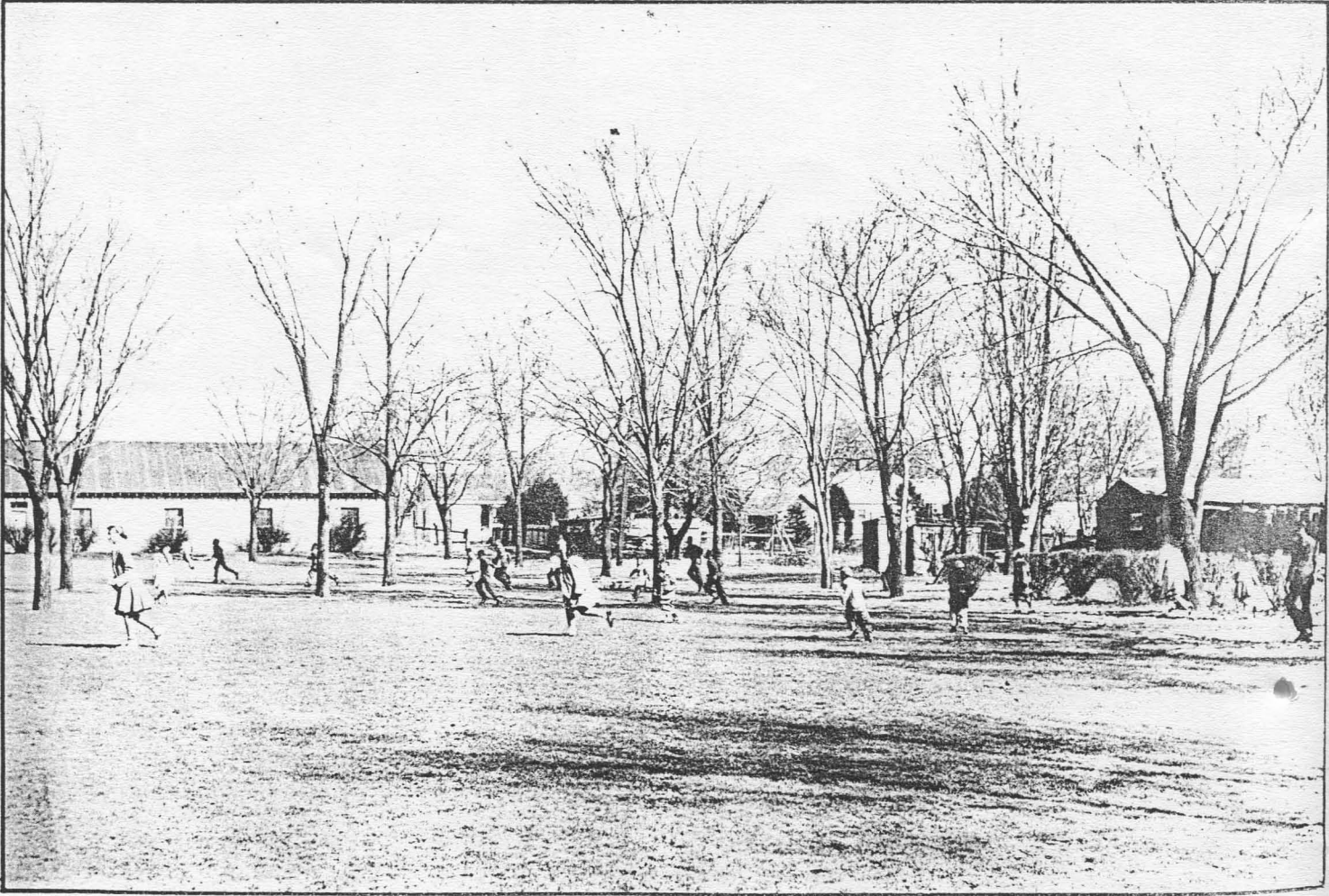
Rev. M. A. Crowder, pastor of the C. M. E. church, gave the invocation, and Rev. B. J. Bayne of the Salem Baptist church, the benediction.

Dr. L. P. Diffay was the master of ceremonies. After Sergeant Evans had disposed of the initial clump of ground, members of the Home and War Chest building committee, led by Mrs. L. T. Gregory, took a turn at the task.

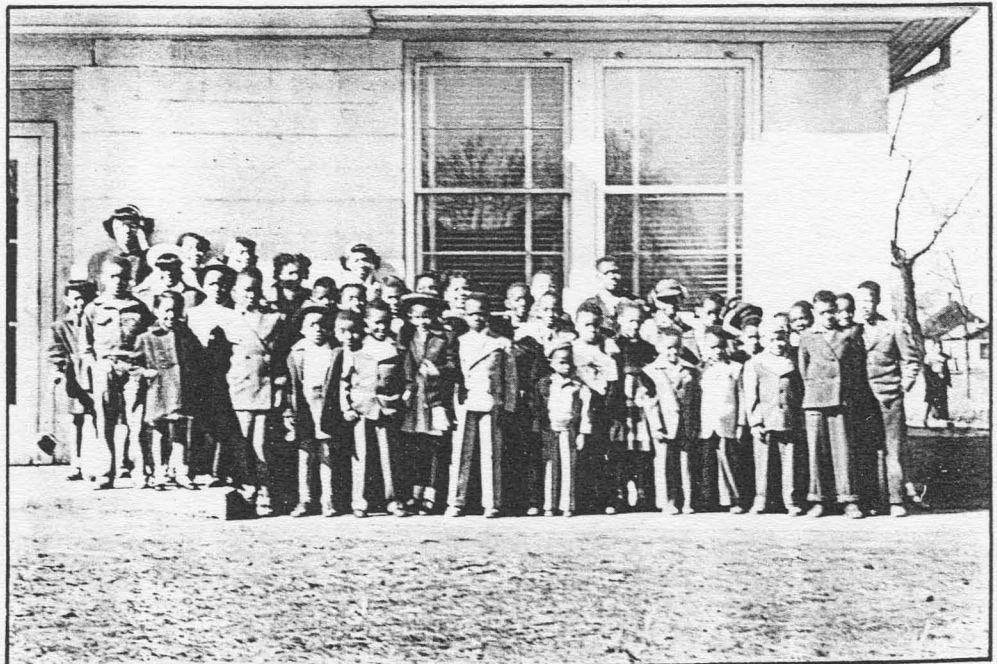
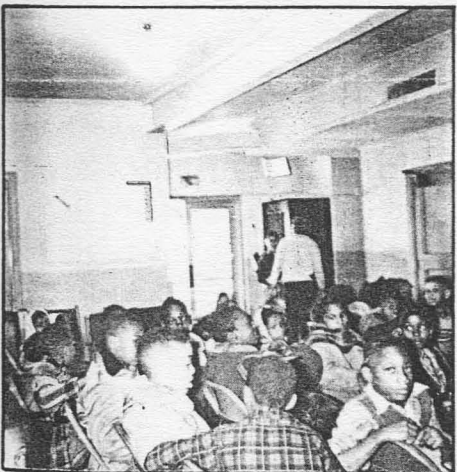
E. N. DeAtley, Champaign contractor, will begin work within the next two weeks if the weather permits. Last minute revisions in plans are still being carried through. The latest addition is an enlargement of shower facilities.

FROM GROUND LEVEL









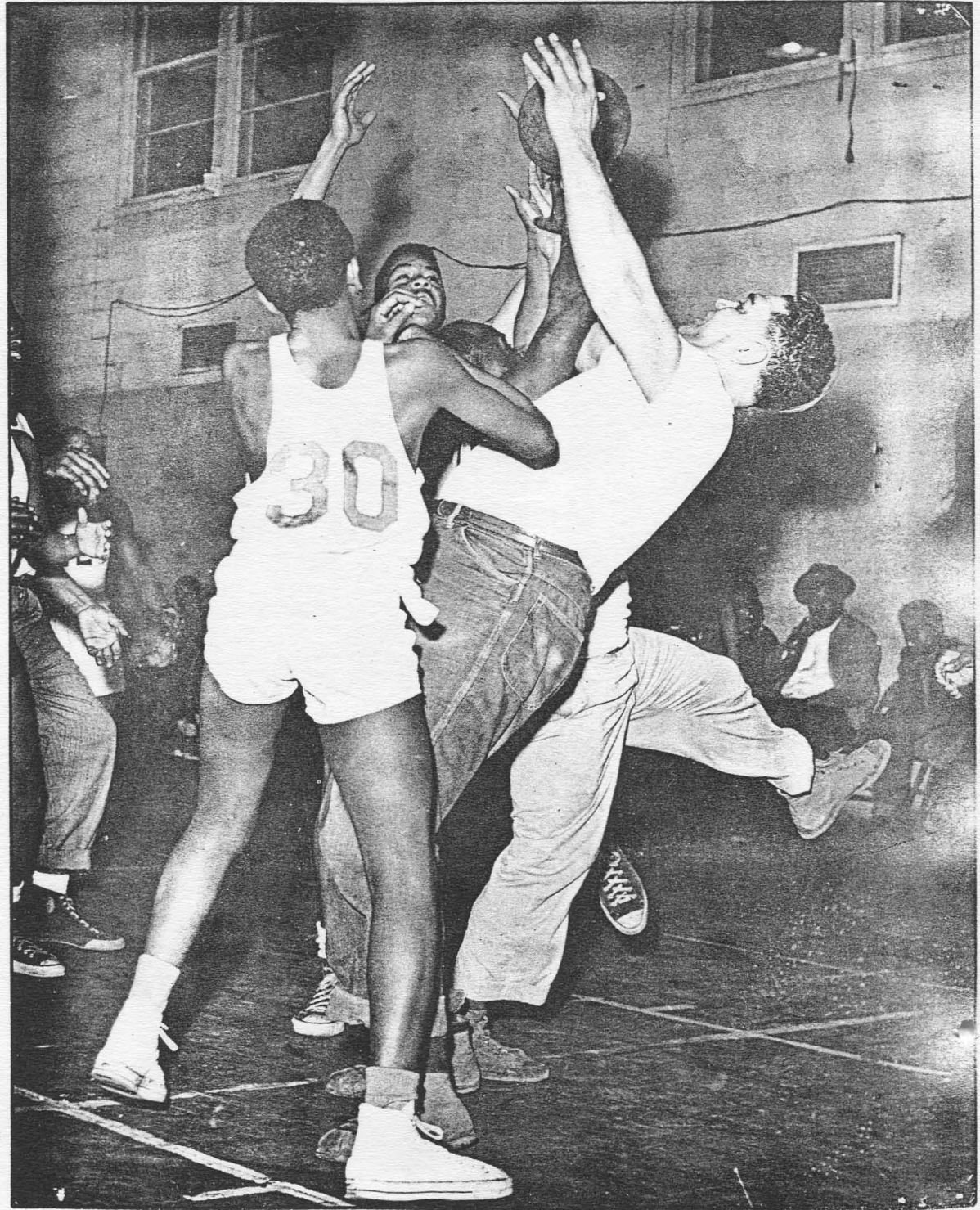
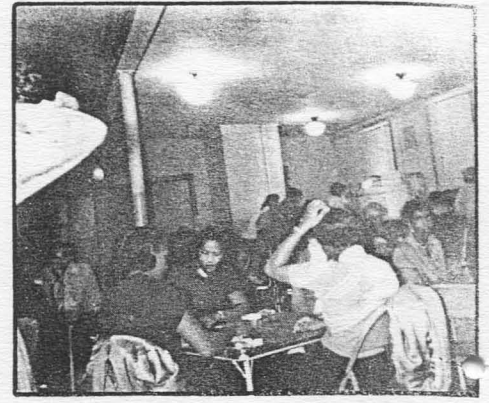




TABLE TENNIS CHAMPS. Two Champaign youths, Charles Hascell, left, Dunbar Court, and Walter Jackson, Burch Village, get ready for another heat in the drive which won them undisputed doubles championship in the 1955 Illinois State Fair at Springfield. Hascell and Jackson also came in one-two in the singles competition.

★ ★ ★ ★ ★ ★ ★ ★ ★ ★
2 Champaign Youths Win Fair Table Tennis Titles



Mrs. Erma Bridgewater

Douglas Aide Is Appointed

Appointment of Mrs. Cecil Bridgewater, 608 E. Washington St., as the assistant director of Douglass Community Center was announced Saturday by the Recreation and Playground Board.

Mrs. Bridgewater, who will be in charge of all activities for women and girls at the center, was with the City Recreation Department from 1939 to 1945. She is the former Erma Scott, daughter of Mr. and Mrs. Raymond Scott, 109 Ells Ave.

Mrs. Bridgewater is a graduate of Champaign Schools and holds a degree in sociology and psychology from the University of Illinois.

She donated much time to the campaign for funds to build the Douglass Center 10 years ago.

Her husband is with John Grob Co., 312 W. Green St., Urbana. They have two sons and a daughter and Mrs. Bridgewater has been active in the Parent-Teacher Association.

She and the center director have been working on plans for programs for all age groups. Schedules of fall and winter activities will be posted Tuesday at the center, 510-12 E. Grove St.



HURSEY, WHITE RECEIVE POSTS AT DOUGLASS

August 20, 1954

NEW DOUGLASS CENTER DIRECTORS. Hazel E. Iungerich, left, superintendent of the Champaign Recreation Department, announced the appointments of three Urbana men to posts at the Douglass Community Center Thursday. Left to right, they are, Paul Hursey, newly-appointed director of the center; Arthur White Jr., assistant director; and Leon Peacock, custodian. The appointments will be effective Sept. 1.

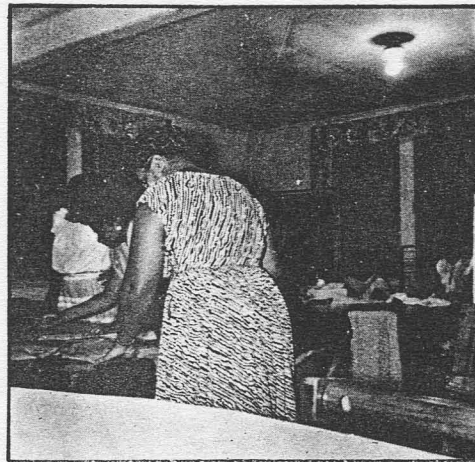
Holt In No-Hitter For Douglas Center

BUICK IS VICTIM; C. S. JOHNSON'S WINS BY 14-3

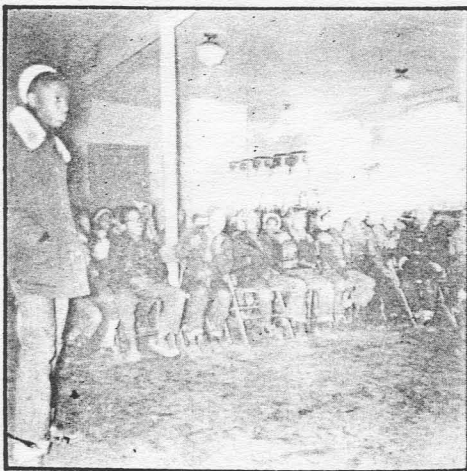
Holt threw the first no-hitter of the two-day-old Champaign Industrial softball league season Tuesday night as Douglas Center walloped Buick, 14-1, in a game called after five innings. C. S. Johnson's won the second game over Moskin's, 14-3.

Douglas	AB	R	H	Buick	AB	R	H
Barrett, ss	2	1	1	McKinney, c	3	1	0
Holt, p	4	1	1	Thomas, 3b	1	0	0
Borch, 2b	4	1	0	Hook, ss	2	0	0
Bryant, 2b	1	2	1	Pelzer, 2b	1	0	0
Dickens, c	2	1	0	R. P. K. p. 1b	1	0	0
Chenault, 1b	1	2	0	E. P. K. p. rf	1	0	0
Blakely, lf	2	1	0	Johnson, cf	6	6	6
McDonald, cf	2	1	0	Falton, lf	2	0	0
Carter, r	1	0	0	Stahl, p	1	0	0
Kirk, rf	1	0	1				

Score by Innings:
 Douglas 7 1 1x—11
 Buick 1 0 0—1
 2B—Holt, Kirk, So. by Holt 7, by Banks 2. Holt off Holt 3, off Stahl 4, off Banks 2.



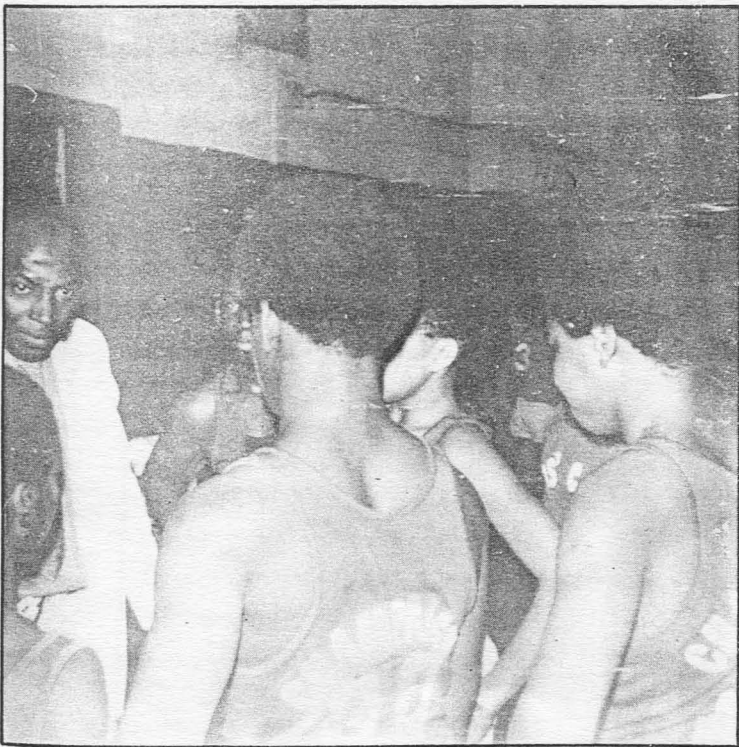
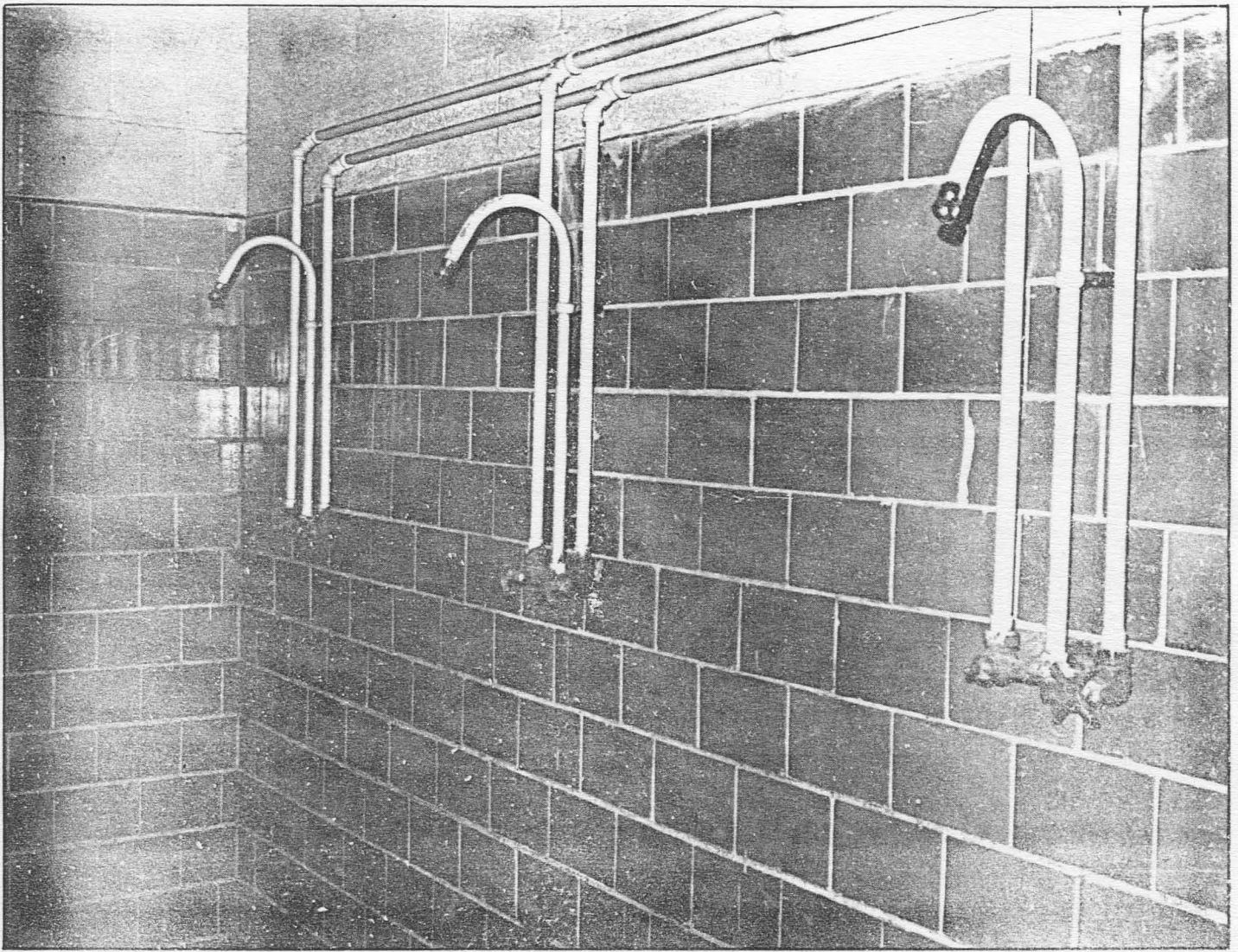
DANGER: MEN AT WORK



The construction project underway here won't do much to ease the housing situation, but that doesn't detract from its importance for the builders.

They are four of the 30 children who began the first class in the new Champaign-Urbana kindergarten in Douglas Com-

munity center Monday. Left to right are Steve Nance, Cecil Bridgewater, James Williams and Jacky Logan.



Douglass Park Facilities Limited; Repairs Needed

SUMMER PLAY PROGRAM UNDERWAY
June 15, 1954



Champaign Recreation Department Monday opened its summer play program on the parks and playgrounds and among the first to turn out at Douglass Park were these three shuffleboard fans, Danny Bracy, Bob Lane and Luther Briggs. The program will continue through eight weeks.



CRACKED COURT

Chuckie Adams (left) and Larry Jackson can't do anything more than make playful passes at shuffleboard in Douglass Park on E. Grove St. Cracks in the concrete surfacing, large enough to turn aside the disks, make both of the shuffleboard courts unplayable.

By Dudley McAllister

Densely populated northeast Champaign, with many hundreds of children, depends for summer recreation on the two and a half acres of Douglass Park where even the modest existing facilities are in a crippling state of disrepair.

Between 200 and 300 youngsters crowd into this small plot, behind the Douglass Center and Washington School, on many summer evenings, according to Paul Hursey, program director there for the City Recreation Department.

A quick look at the shuffleboard and tennis courts illustrates the problem of physical facilities at Douglass Park.

Cracks in the concrete render both of the shuffleboard courts unplayable. No puck, however accurately propelled, could surmount these fractures and come home true.

The single tennis court's backstops are gone and one of the anchor poles for the net is lacking.

There is little playground equipment. Only one outdoor oven, a makeshift affair built by a former summer program director, is available for picnickers. And more tables and benches are needed urgently.

Athletic needs Cited

Director Hursey sees other needs, such as a basketball standard, with backstop. The turf on the infield of the main baseball diamond, he says, needs to be "skinned" or taken up so that the ball will not bounce around unpredictably in the ruts.

Two weeks ago, at a public discussion of Champaign's park problem, Hursey said he would like to see high jump and broad jump pits so that maybe in a few years "some of the boys will go on to shine for Champaign High."

The Park Board has provided a load of sand and Hursey has since put in those facilities.

These "small things," Hursey noted then, "make a difference in whether the kids will come to the parks or be somewhere they shouldn't."

Hursey has made some progress on lighting of the ball diamond and tennis court. Wiring was provided by the Park Board and volunteers handled the installation. But two of the floodlights won't illuminate due to broken porcelain sockets.

Closing of an alley at the rear of Douglass Center so that autos will not jeopardize youngsters running back and forth between the park and the center also is recommended by Hursey and the Community Council.

Relatively New Park

A part of the precious space of Douglass Park is taken up by a brick building in the southeast corner in which the Park Board stores its vehicular equipment, power tools, etc., for all of the parks.

Douglass Park is a relatively new addition to Champaign's admittedly inadequate park system. It was acquired in the early 1930's from the Anton Roland estate through the efforts of the Frederick Douglass Civic League, of which Richard Edwards, now on the school board, was then president.

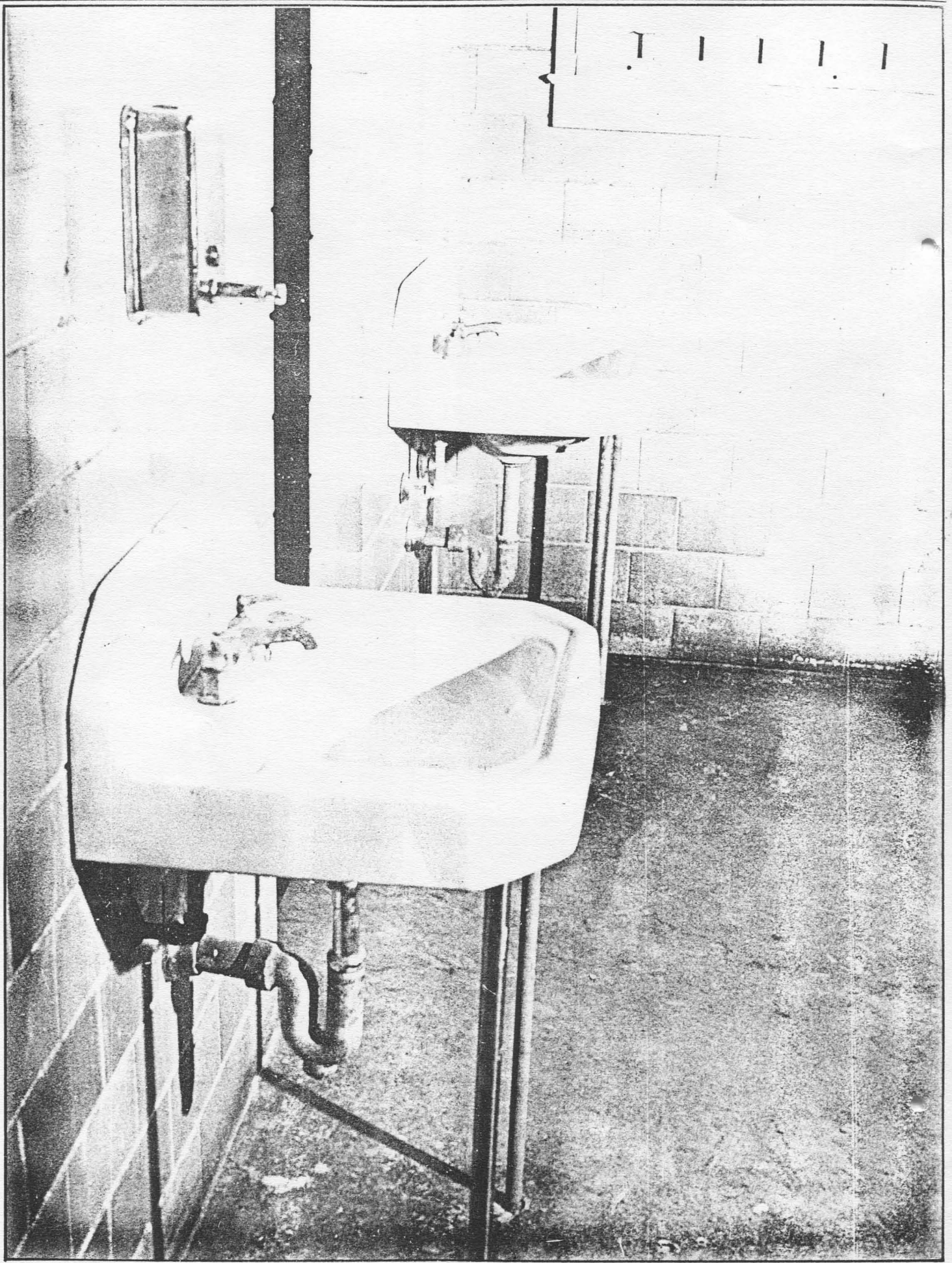
One of the leaders in this movement which brought northeast Champaign its only park was the late Rev. Dabney Jones, onetime pastor of Salem Baptist Church and valet for many years to United States Sen. William B. McKinley of Champaign.

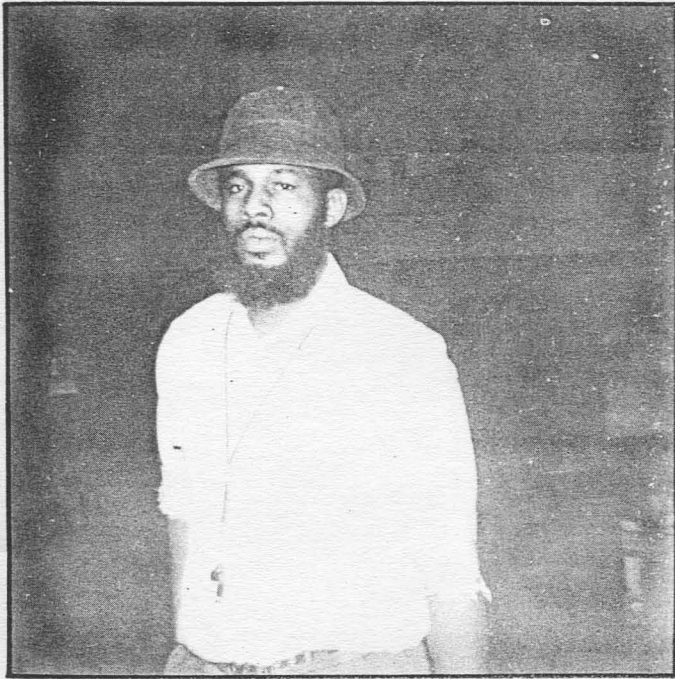
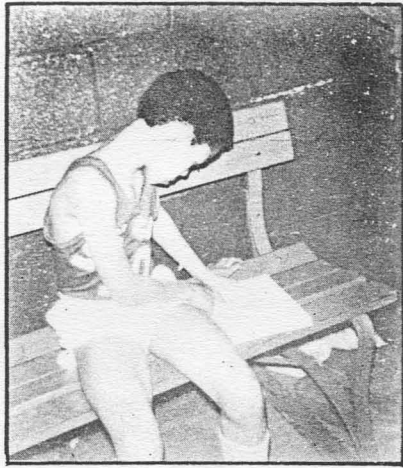
Most of Champaign's parks are hemmed in by builtup areas and thwarted from future expansion.

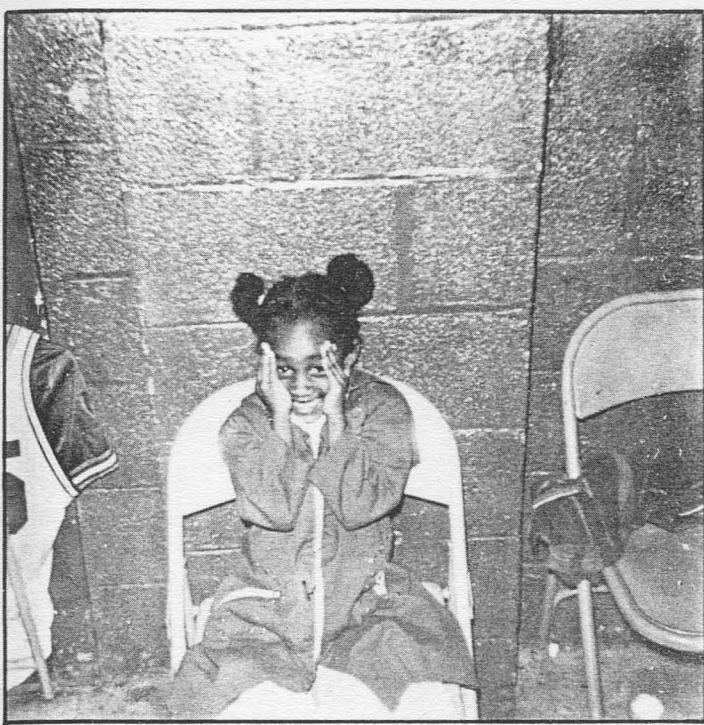
There is a thread of hope, however small, for enlargement of Douglass Park, however.

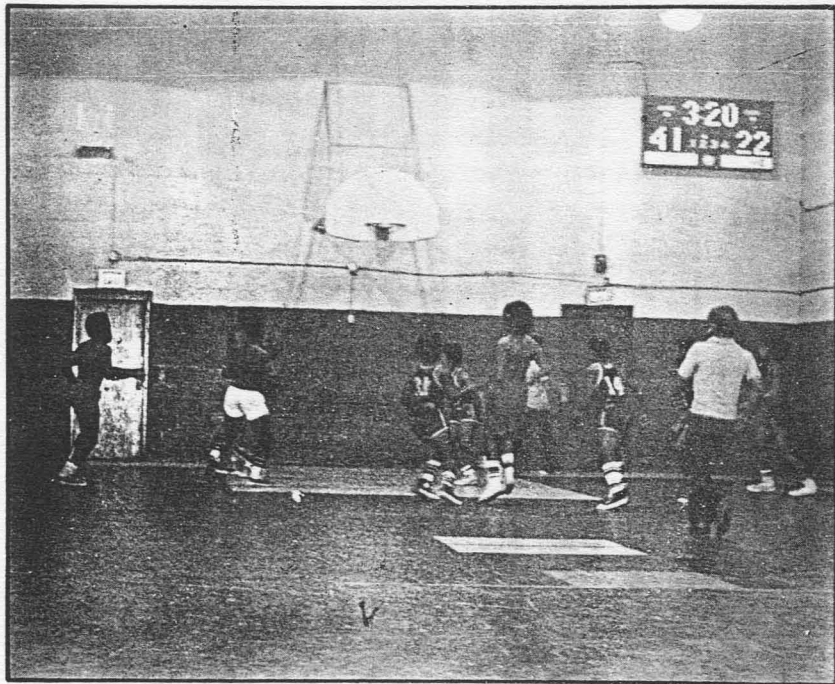
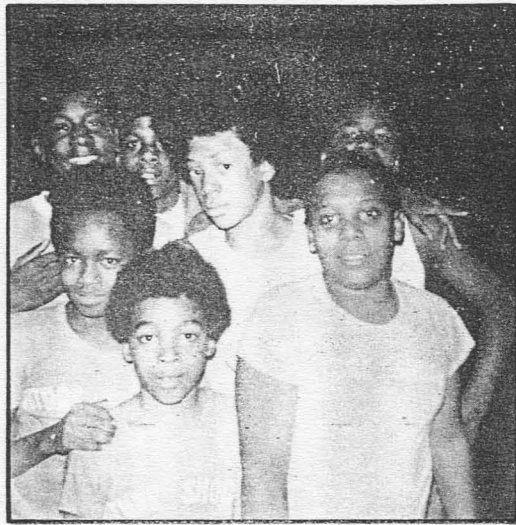
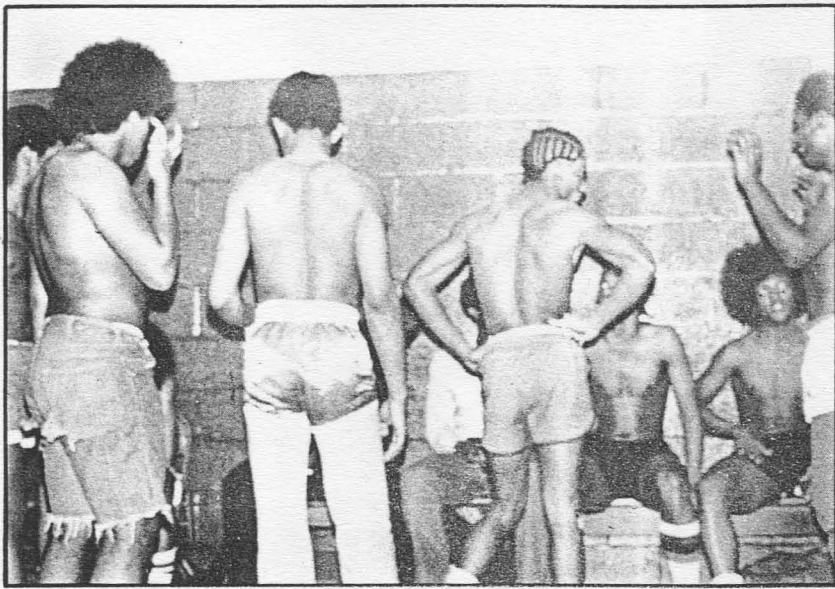
Part of the adjacent ground to the east is still vacant and unused except for farming. Plat books show it belongs to the Adams family. It is outside the city limits of both Champaign and Urbana.

Powers of park boards include the acquisition of land, by negotiation or condemnation where the public interest is paramount and overriding.

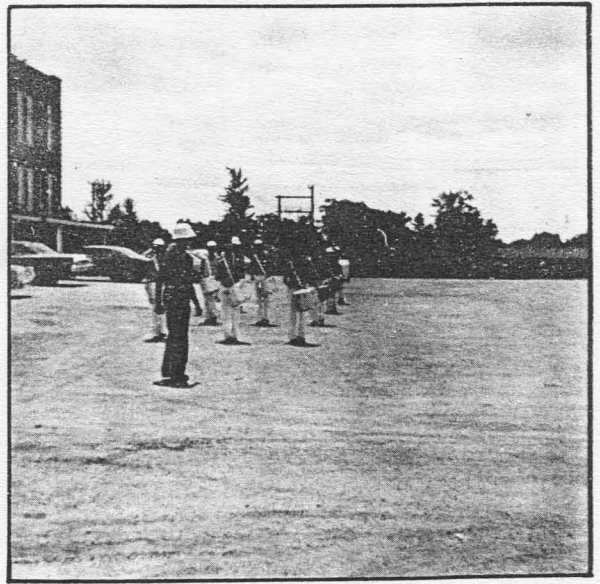
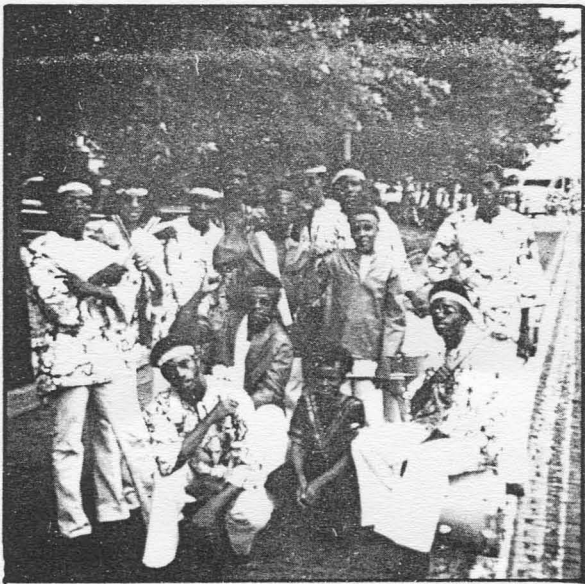
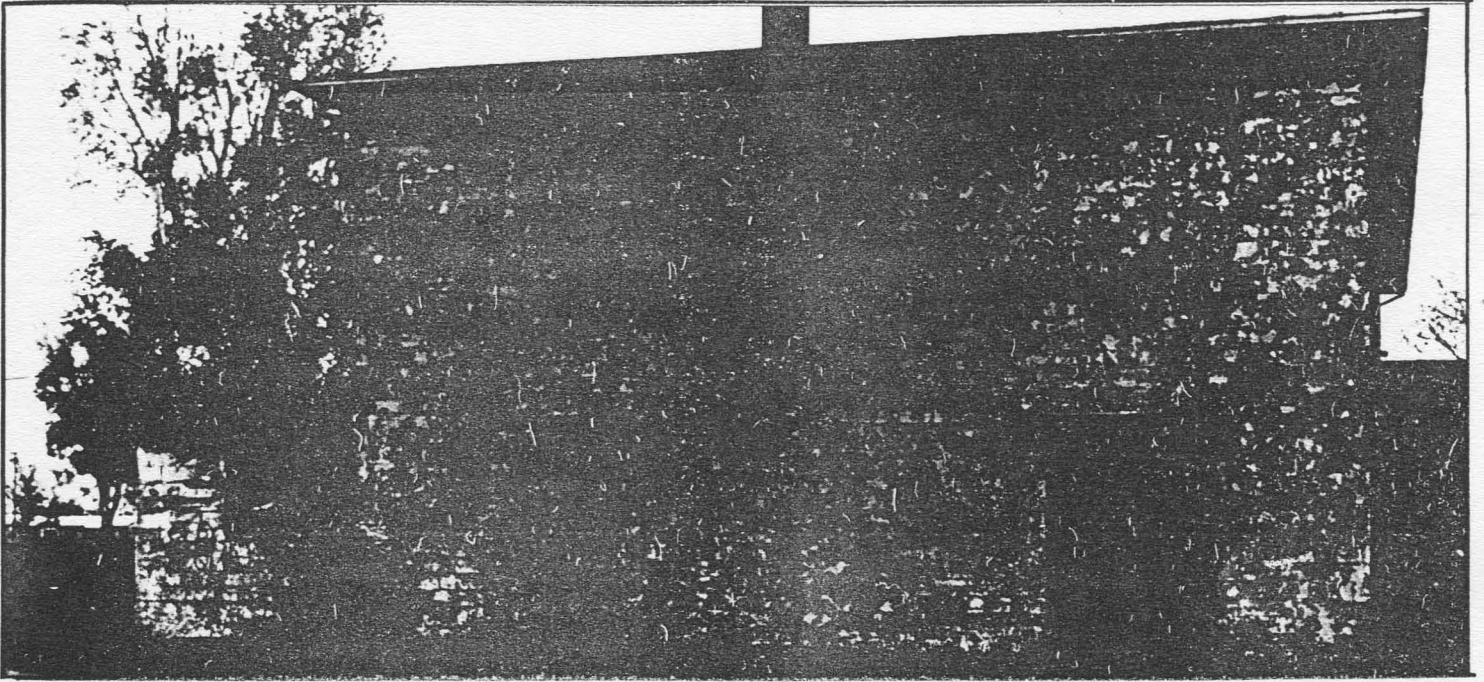
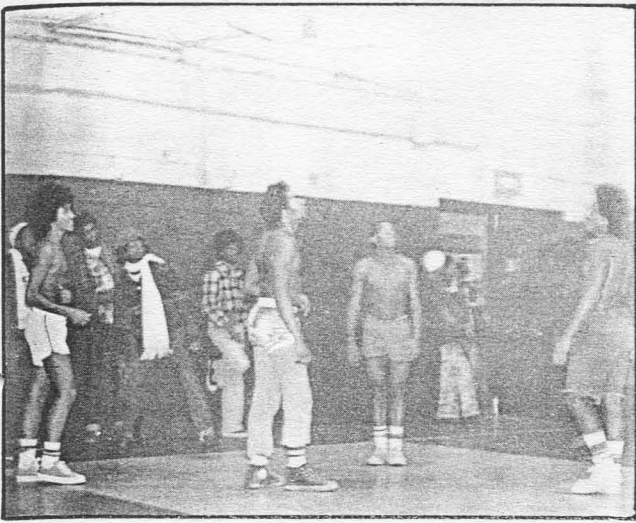


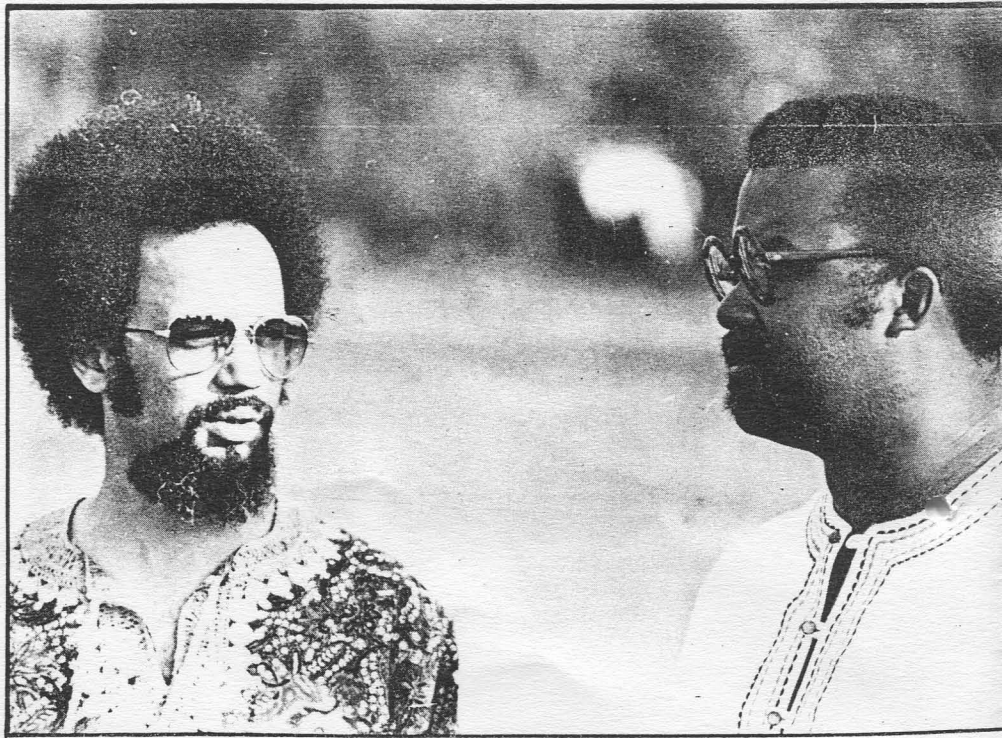
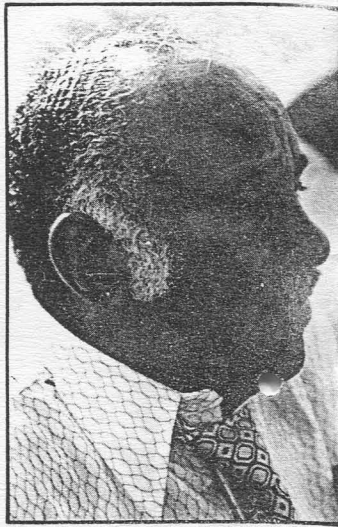
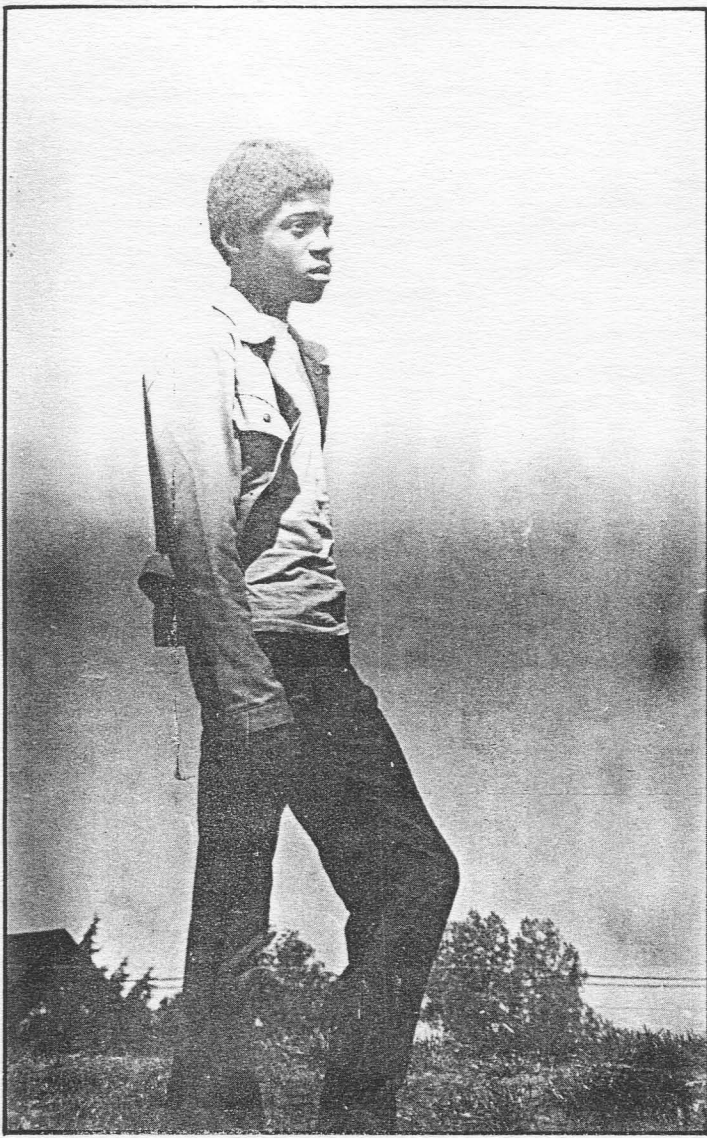


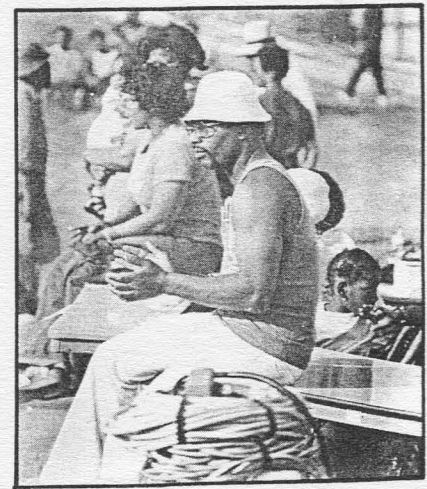
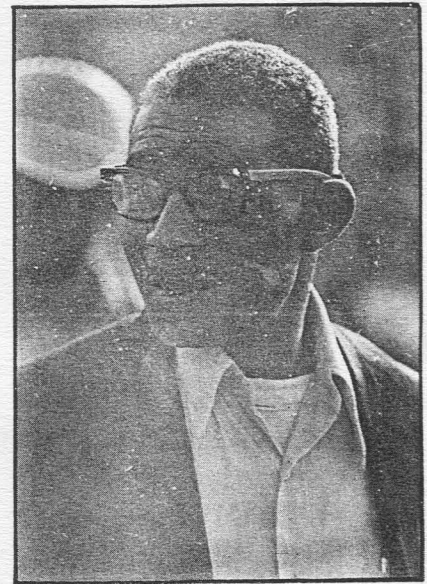
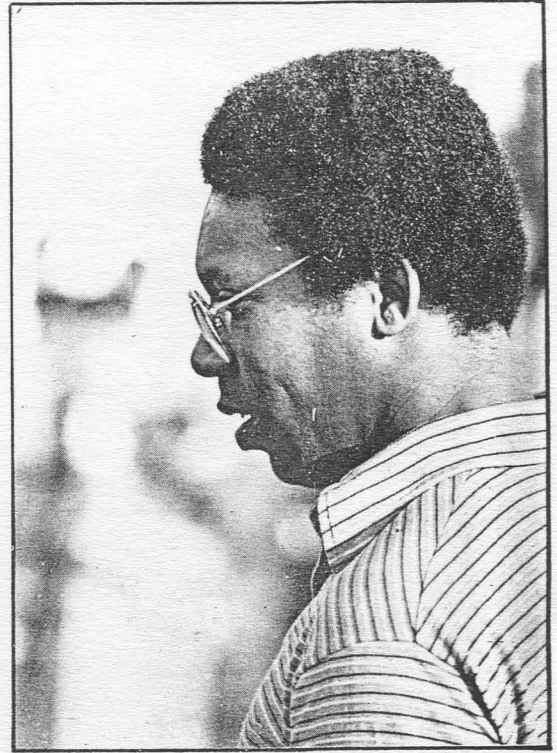


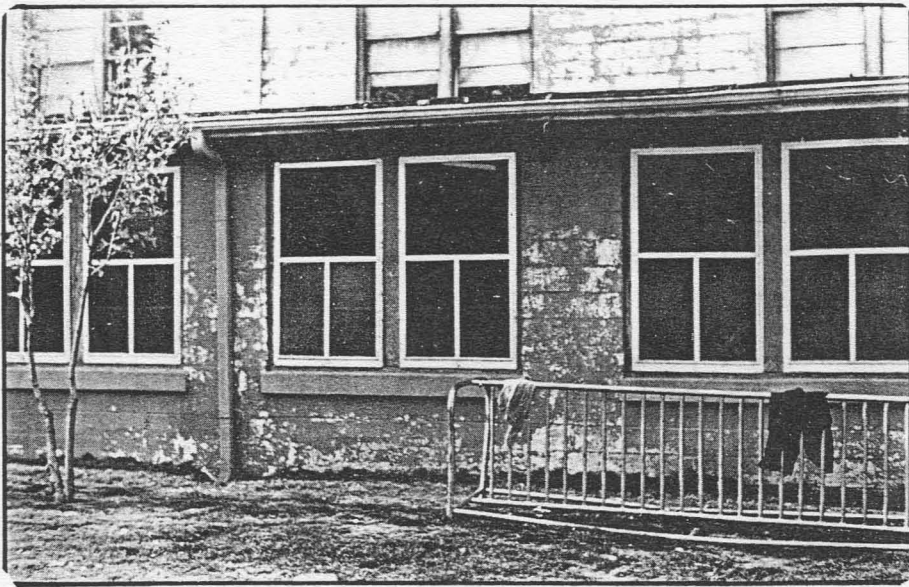




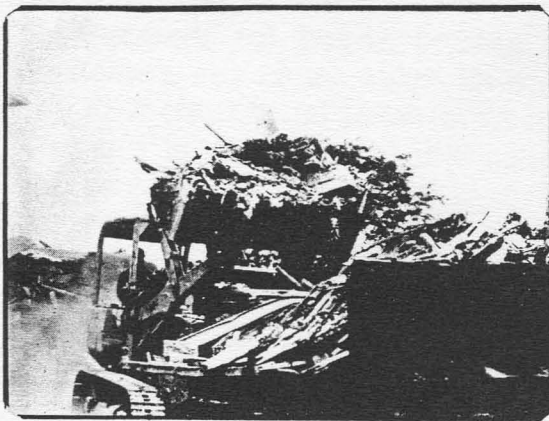
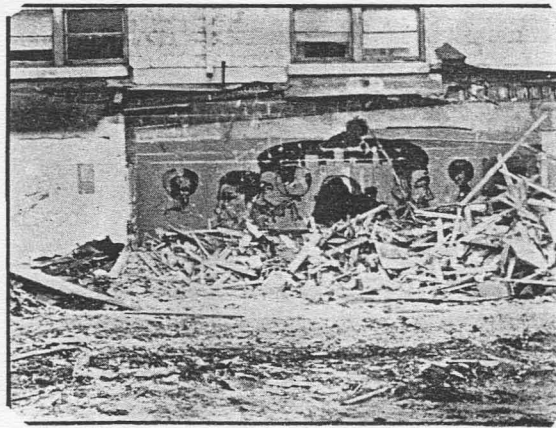
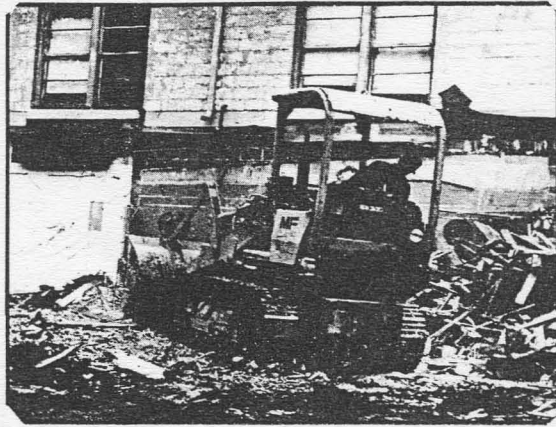
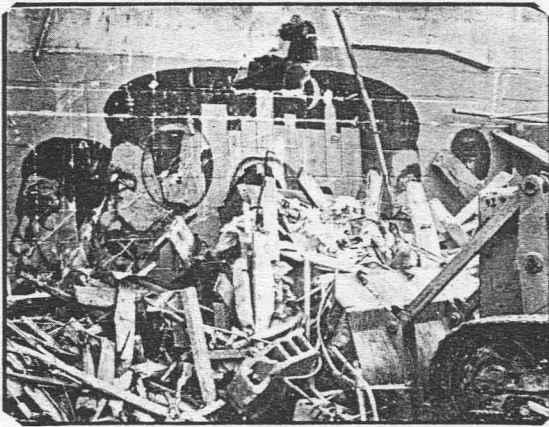
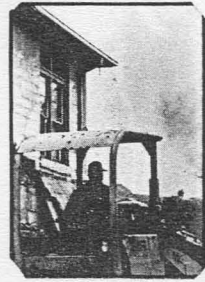








The community's needs increased yearly. Douglas gave everything it had. A rigid and insensitive park district gave almost nothing, out center faulted deteriorated and died.



Special thanks to:
 Mr. Lee Cary
 — Springfield, Illinois
 Mrs. Erma Bridgewater
 Mr. Kenneth Stratton
 Mr. Dickie Davis
 Mr. John C. Johnson



Written by the Shackleford Collective.

Special theme is "The Second Cultural Awakening."

The present day Liberation Movement in the United States is about 20 years-old dating back to Ross Parks refusing to sit in the back of the bus and Reverend Martin Luther King leading a bus boycott as a result of this action. This was followed by civil rights demonstrations throughout the country, the rise of black pride under the leadership of Malcolm X, violent urban riots, the issue of self-defense for the black community with the Black Panthers, and many, many more people and groups struggling for black freedom and dignity. Now we find ourselves at the crossroads in the movement, a time to study and analyze to find new directions. We have learned many lessons in the past twenty years. One thing is a need for a second cultural awakening. The last years of the movement have been dominated by the first cultural awakening—the rejection of white racism, which also means the emergence of a positive black image.

Rejection of white racism takes many forms: different forms of dress and hair styles, breaking out of the slave mentality that brings a feeling of inferiority for dark-skinned persons compared to their white counterparts; changing from the idea that to succeed and be happy is to be white. In general black people; ideas and values change with this rejection of white racism. This new way of looking at things is called nationalism or cultural nationalism. This was, and is, a very important stage in the struggle against United States Government aggression. It is important because it frees people's

minds and makes them want to struggle. After most blacks started to talk about "Black Power," "Black is Beautiful," etc. . . people were motivated to fight against their 2nd class citizenship. A black person who is ashamed of existing could never become revolutionary.

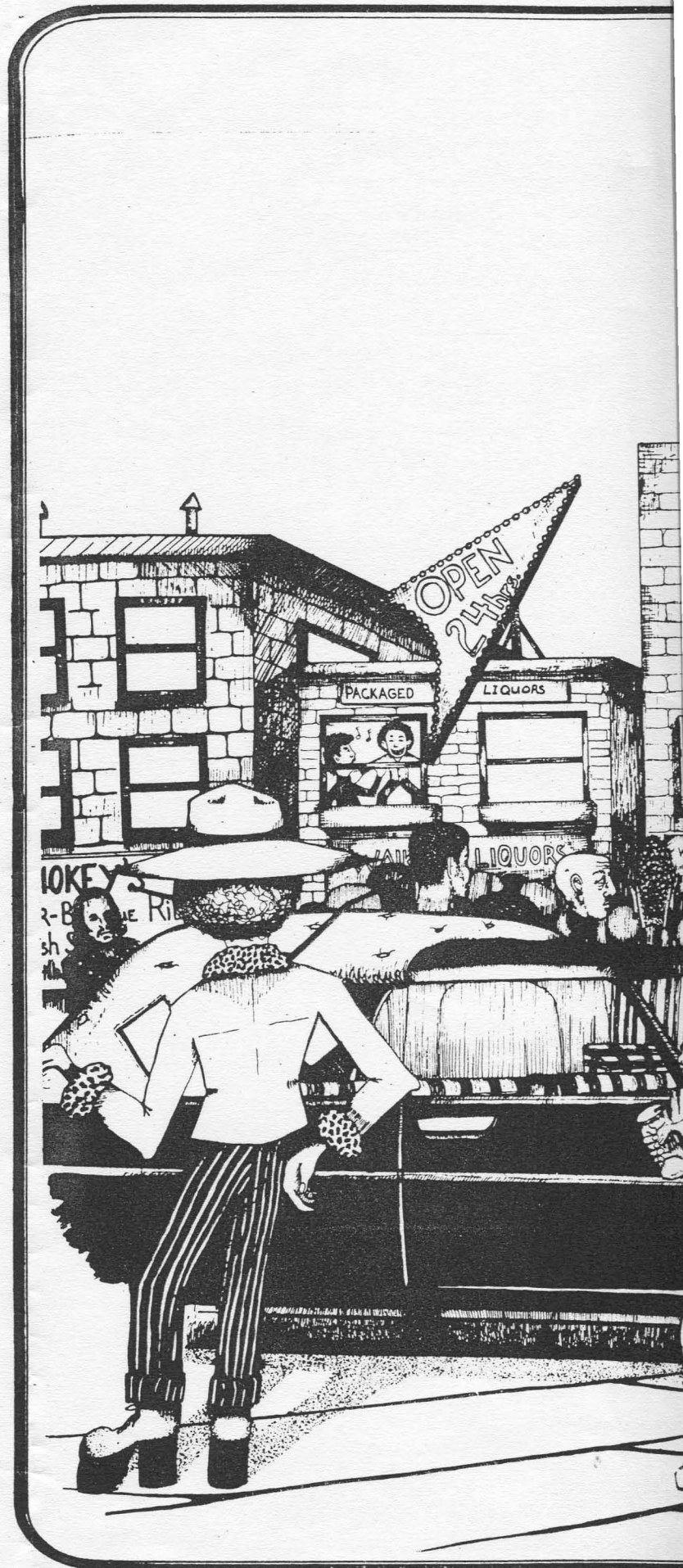
The first awakening opened black people's eyes to the level of *racism* in society. Racism in society is not just some ignorant cracker down on the corner that calls you a nigger. It is a much larger, more complex problem. We see that black people (except for those chosen few) are systematically excluded from higher technical training, skilltrade unions, institutions of higher educations, etc. On the other hand, we see large numbers of blacks systematically included in the unemployment lines, the jail system, and low wage jobs such as food services, unskilled labor, difficult assembly line work. We see that this doesn't just happen to a few individuals but happens continuously. We have seen and learned that this racist system isn't run by all white people (throughout the last 20 years of struggle a few progressive whites have extended support in various ways) but instead by the rich white ruling class, their black lackeys, and certain racist whites thinking of getting ahead for themselves. This all helps us to see ourselves not as isolated individuals with so-called individual problems, but part of a larger group oppressed by larger forces. That consciousness is an important first step. In order for our movement to continue to develop we must now move ahead to the 2nd stage of our awakening.

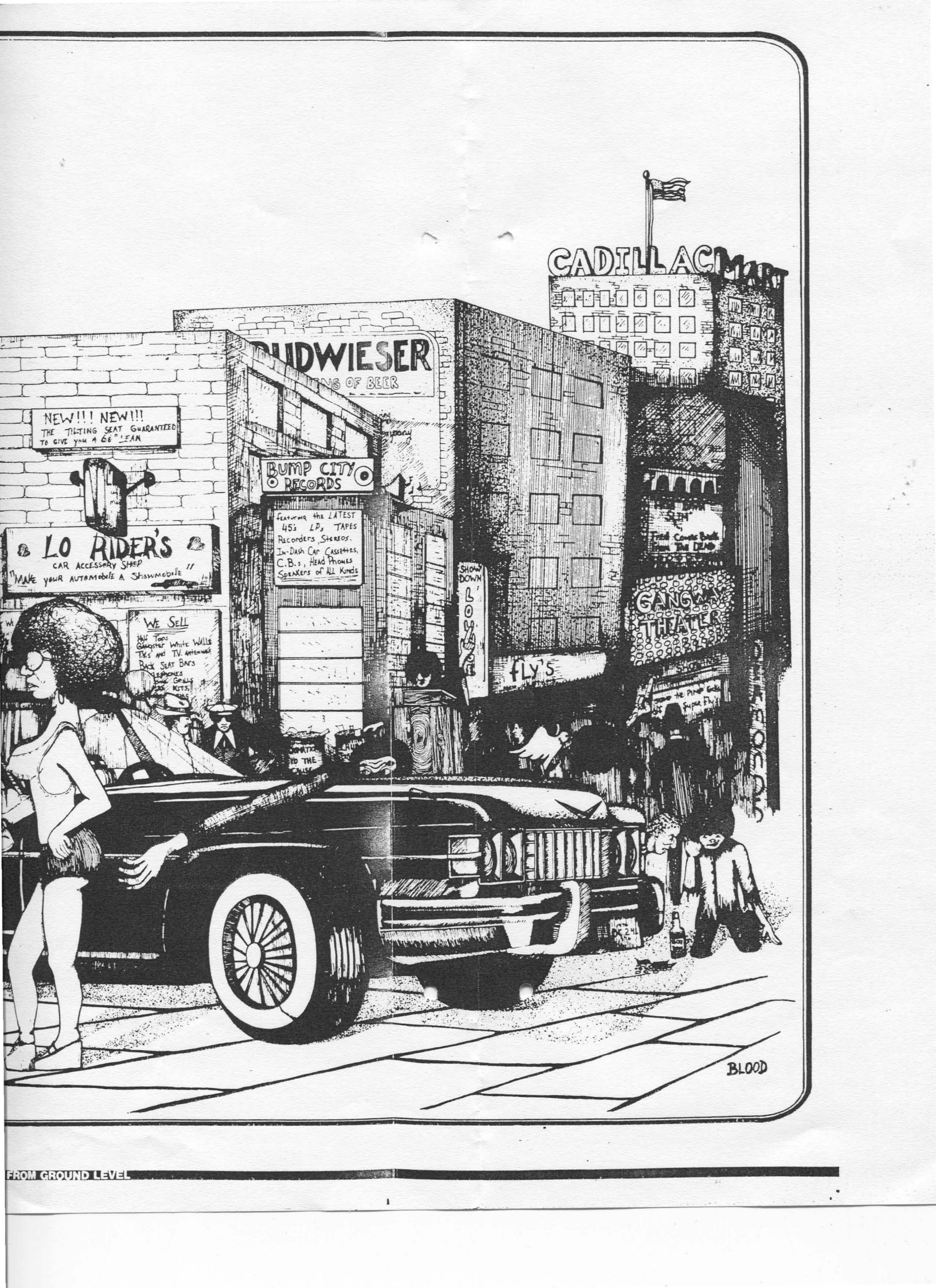
THE NIGGER MENTALITY

Dig this. Look at your community. What do we, as a people own? Don't count Cadillacs, Eldorados and platform shoes. Of the essential resources necessary to sustain human life (food, clothing and shelter), what do we own? Nothing. As in black communities throughout America, our black community has a few pork palaces, churches and maybe an overpriced clothing store and that's it. We do not even own the ground our children play on. Unless we live in a rural community, if the grocery store burned down, most of us would starve, we are not in tune with nature and we have lost our compassion for other human beings.

What nigger mentality means is not being together. A lot of sisters and brothers in music are trying to tell us what time it is, "Open my Eyes" and "Finally Got Myself Together." What is life on this earth about? Why do we insist on acting like niggers? We ain't in the fields no more, Jack, it's time to straighten up and begin to handle it, dig that. We can do it, but it's up to us to decide between the bright shiny objects and the things on this earth that have real meaning.

Since the majority of black people are "wage slaves" (meaning you sell your labor), propertyless wage earners (property meaning land) punching time clocks, we are all basically in the same shape. But America tells us the person with the most shiny objects is the most together. If black people are going





NEW!!! NEW!!!
THE TILTING SEAT GUARANTEED
TO GIVE YOU A 66° LEAN

LO RIDER'S
CAR ACCESSORY SHOP
MAKE YOUR AUTOMOBILE A SHOWMOBILE

WE SELL
Hair Tons
Cassette White Walls
Tires and TV Antennas
Rear SEAT BARS
SPEAKERS
CIGARETTES
NOTES

BUMP CITY RECORDS

FEATURING THE LATEST
45s LPs TAPES
Recorders STEREOs
In-DASH CAR CASSETTES
C.B.s., HEAD PHONES
SPEAKERS OF ALL KINDS

SHOW
DOWN
LO
RIDER'S

FLY'S

GANGWAY THEATRE

CADILLAC

BLOOD

the shackles of slavery. Today, the white man does not break into your crib and drag you out and hang you. He gives you the rope and says, "Boy get some platform shoes and hang yourself." And the nigger buys a Cadillac, jumps on the top of the ride, snorts a little coke and throws the rope around his neck. Oh! I forgot to mention his Elaganza rags, blowing in the wind. The game has changed. Black people, poor people of color, are still slaves, only the little cabin in the back is now a high rise fire trap. Throwing off the shackles means freeing your mind as well as your back.

When we first arrived, the chains were easy to see, human beings sold other human beings. A brother's life was not worth a thing. Today, the aftertaste (the way your mouth feels after drinking a diet pepsi) can be seen in the black community. Four hundred years of inhuman treatment, drained the compassion from black people. Well, the whip is gone but we behave like the man was still crackin' it.

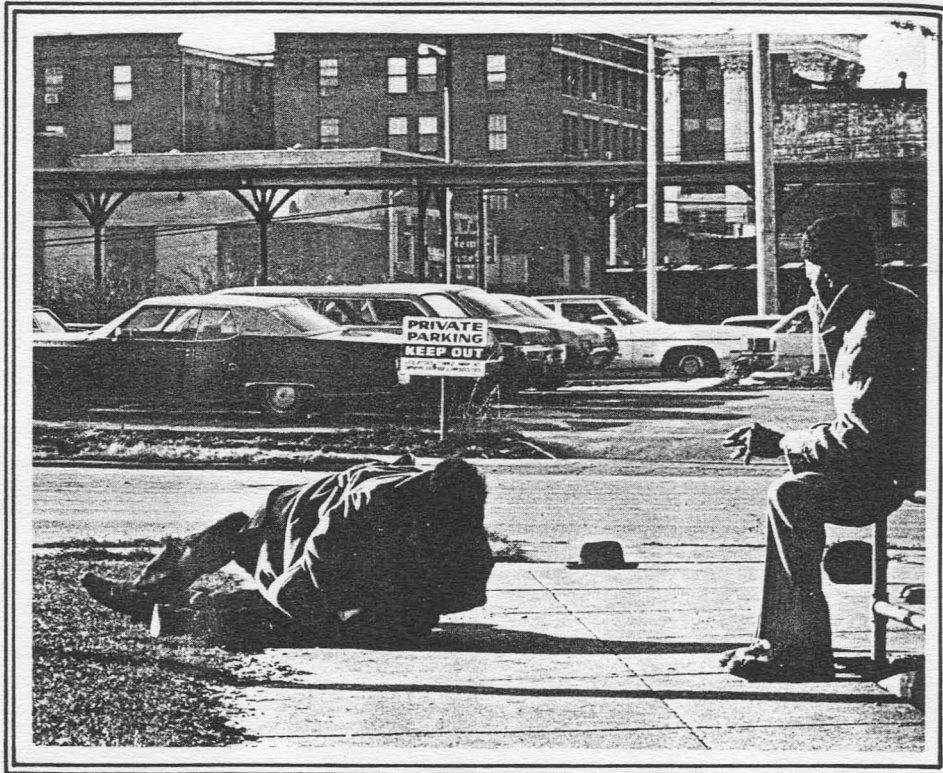
We should not teach the young our bad habits. The new day will come only as a result of new people.

SEXISM

Many people ask, "Why a socialist society?" The reasons are simple. Capitalism means private ownership of land and the means of producing goods and services. Capitalism produces frustrations because individual desires and pleasures are placed before the needs of human beings. Police act as an extension of this class of individuals because they protect property and not human beings.

The words 'my' and 'mine' are a direct carry over of this idea of private property and individual ownership of material items. For example, my lady, my ride, my this and my that; it is tragic that so many young black men try to assert their manhood, denied by a capitalist and racist society, by oppressing someone else.

Sexism, is looking at women as objects, private property, or only as



If we are serious about freedom, and creating a new society, based on human needs and not profit, people must be responsible for their actions. Granted, sex is a biological need, however, a brother should be in control of his penis and not visa versa. Our actions, all of them, must be based on love and understanding.

Sexism is a part of life in the north end (the black community of Champaign-Urbana). Every day we hear brothers call sisters "bitches" and "whores." Calling black a wife and mother. Many times brothers try to prove how many they are by abusing as many sisters as they can. In effect their penis begins to control their actions. Their whole lives are centered around how many sisters they can get over on. The brothers with the most ladies are very often admired by younger brothers, who try to imitate their style as they grow older. Sexism divides us terribly. It makes women compete for men against other women. To this end, we have sisters running around damn near naked, so they can be considered more appealing than Sally Sue. Sexism make men fight other men for a woman. Both must rise from the idea of being someone else's private property. Sexism makes people into objects, both female and male.

women or any human being a bitch or whore is reflection on ones self. Any person who must put another human being in a negative light must be unsure about his or herself. Our people have become trapped in these roles. Again this is related to the present structure of society. America has never had full employment. And for those employed, the chances of having a meaningful job is a slim possibility. But for black women it is almost a certain impossibility.

Black men take pride in taking money from sisters. Sisters often work; others may receive welfare checks. Brothers come in and suck up the money from their families, for their Cadillac car notes and elaganza rags. The Cadillac and elaganza rags are used to 'get over' on other ladies. Age does not matter. Both white and black men want complete control of their women and their sex lives. Black men operate out of the same set of double standards as white males. The wife is to have sex with only the husband. She is supposed to have the children and raise them. In contrast, men have sex with several women outside of their wives and spend more time pursuing their careers.

Black women and men must begin to understand the nature of

capitalism and racism. We are a colonized minority. And we must stop using each other as a release for our frustrations.

Historically, black women were used by a slave master for their extraneous sexual pleasures, while the white woman was placed on a pedestal. Black families were torn apart. White people sold husbands and children to different families to avoid possible slave uprisings.

Today, the position of black women in society has been termed "Triple jeopardy" - meaning I am a woman, and I am black and I am poor, I loose three times. Black organizations also suffer because of sexism. The presence of a woman in an organization may lead to emotional conflicts, paralyzing tension and inability to work. Quite often sisters are not allowed to participate in movement activities because of husband or father's brainwashed sexist definition of a woman's proper role. Who does not know of women who are stronger and more politically advanced than their husbands but can not take a leadership role because they are someone's wife.

The black community is filled with examples of individualism, materialism, status symbols, egoism and sexism, and yet, progressive forces in America have made substantial gains.

INDIVIDUALISM

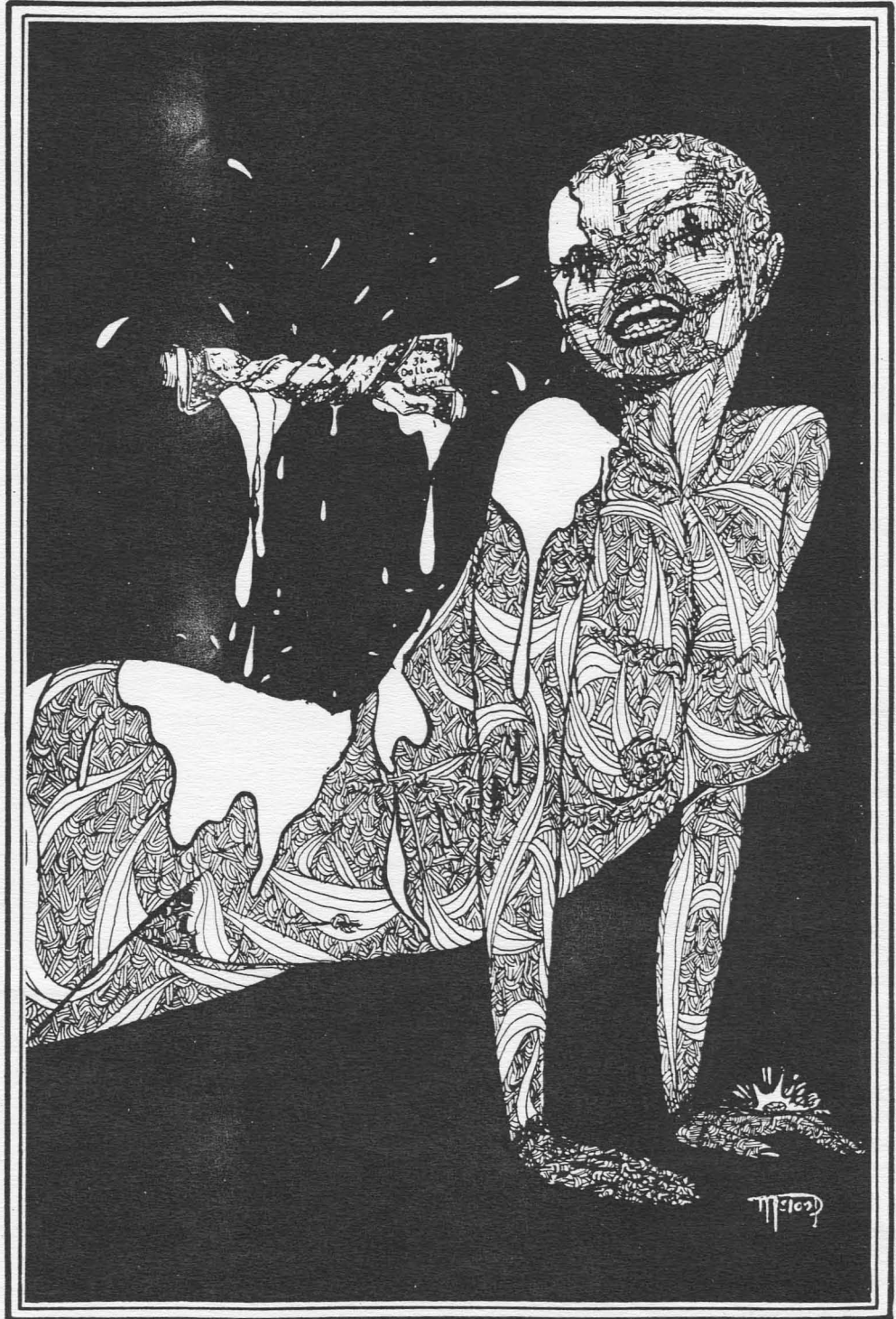
The American economy (capitalism) is based on the foolish notion that progress in human affairs can be better achieved by competition between people and groups than by the cooperative use of collective energy and resources. Under capitalism, community and the sense of community have disintegrated: individualism is carried to the ultimate extreme. Capitalism leaves one with no group with which to grow and progress, individuals pursue their destinies, taking no responsibility for the rest of humanity. Capitalism's only goal is personal benefit and aggrandizement, and one can only advance in America by stepping on others.

During our four hundred year

stay in America, we as black people, once in tune with nature and humanity have become Americanized. We believe in the same lies as the larger American society. As long as we continue to have the same values as our oppressors, we in fact help the machine run. To this end, Viet Nam is an important point in our history. People of color from America and poor whites were sent abroad to fight for a country that denied them meaningful employment when they return. We fought for money

against other peoples of color who were trying to attain their freedom from colonialist oppression and exploitation. What this incident says about black people is that we believe that America has a few problems, but overall, we are the greatest. Simply stated, our desires and values, our fantasies and dreams are the same as those we are supposed to be organizing against.

At the center of these values is individualism. Individualism means
(cont.)



survival of the fittest, the cream will rise to the top. Individualism says, since we are supposed to be created equal and have individual rights protected by the constitution, our economy and society are supposed to be free areas where those with the most drive, those who work hardest and the longest will succeed. But we do not have equal protection under the law and the economy is ran by a few large corporations.

Individualism lets you destroy other people in your own interest. It encourages sexism, materialism, and racism, because it stresses competition instead of cooperation. Individualism says I am out here for myself, trying to make it anyway I can. I have got to get what I can while the getting is good. So if I hurt your feelings or have to lie a little to get what I want, no harm done because its everybody for the selves, dog eat dog.

In every area of life in America we have competition based on the theory of individualism. But in truth, in the real world, we do not start out equal. There are people who have money from jump. There are people who inherit property and cash. They have much more to go on than we do. They have much more influence over our economy and our democratic state than regular poor folks. Don't fool yourself with that work your way up the ladder trash either. Those who make it are few and far between.

Black people have confused individuality with individualism. Individualism is a negative force, it encourages human separateness. Individuality is the natural differences between people that enrich human relations and society. No two people or trees or any living thing are exactly alike. Individuality is a reality that exists in all societies, whether capitalist or socialist. However, we must always keep in mind that what seems like individuality may actually be the result of negative conditioning and should be changed. The key question is: does a particular quality in a person oppress others? Does it advance or subvert the long march of humanity toward a world free of exploitation and racism? Does it serve that person alone or humanity as a whole?

MATERIALISM

In the United States, materialism is very important. America and other capitalist societies place material values over human values. Because life in a capitalist culture frustrates basic human needs for community, people seek satisfaction not from positive and close relationships with other human beings, but from collecting, possessing and hoarding material objects and trinkets. Wanting material things that you really do not need is part of the disease of materialism; for example: jobs that offer "security," that nice color television, that thousand dollar

stereo outfit, that pretty young lady you have always wanted to take out and of course, we must not forget that long fully equipped car you have always wanted. This sets the stage for ruthless competition and the outright capitalist. Now you have to play his game, the money game. That means the man with the money has what you want and you must compete with other people. Some of us start off being straight, Mr. Nice Guy, competing and working hard to get that slice of Uncle Sam's apple pie (mean green). Many of us do this for years before we accept the fact that we are not



getting the piece of pie as fast as we were led to believe; as a matter of fact many of us are being laid off in the unions and in other areas of the economy that were set up to protect our interest. There are just not enough jobs for everyone. The job market like our educational system is based on competition—there always has to be a loser.

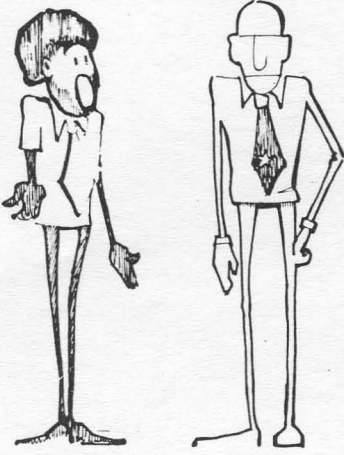
With unemployment being a hard core fact, many of us turn to crime for various reasons. The main one being hunger pains, for you or your family, if some type of income is not available. It is also important to understand the why and how of materialism. By that I mean why a person or a group of people would

even want to have an over abundance of material items. First of all, I think we are taught in almost every aspect of our lives to compete in everything we do. For instance, in grade school, we were forced to compete with other students. The emphasis was not on what one is learning or why, what mattered was how good one's grades were. Our educational system is just part of the package we must begin to question.

So we must dwell on the questions regarding democracy and the way it serves its people. Whether or not we will be served justly or unjustly by this system or another is our choice together, TODAY.

DIFFERENT DRUMMERS

UMBASI



THERE SHOULD BE ENOUGH FOOD IN THIS WORLD.



AND THERE SHOULD BE ENOUGH HOUSING IN THIS WORLD..



..ENOUGH JOBS, CLOTHES, GASOLINE, HOME HEATING OIL, AUTOMO-MUTHAFUCKIN-BILLS....



...MEDICAL CARE, VACATIONS, CAMPERS BOATS, COUNTRY CLUBS, PROPERTY, LIQUOR, DOPE, WINE, BEER, ASPRIN, MOTORCYCLES, REFRIGERATORS....



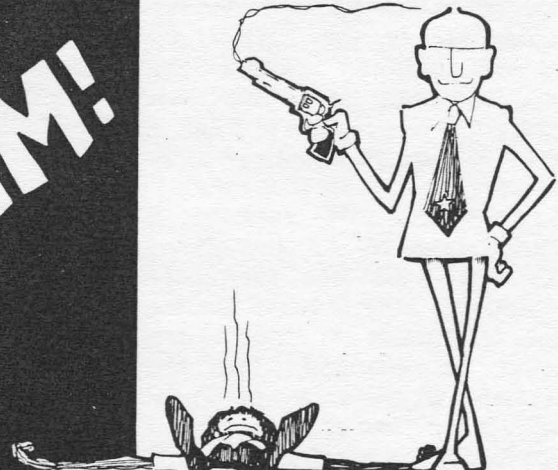
THICK PULSH CARPETS, COLOR T.V.'S, SOFT LUXURIOUS FURNITURE, AIR CONDITIONERS, STEREOPHONIC SOUND SYSTEMS, CASSETTE TAPE DECKS...



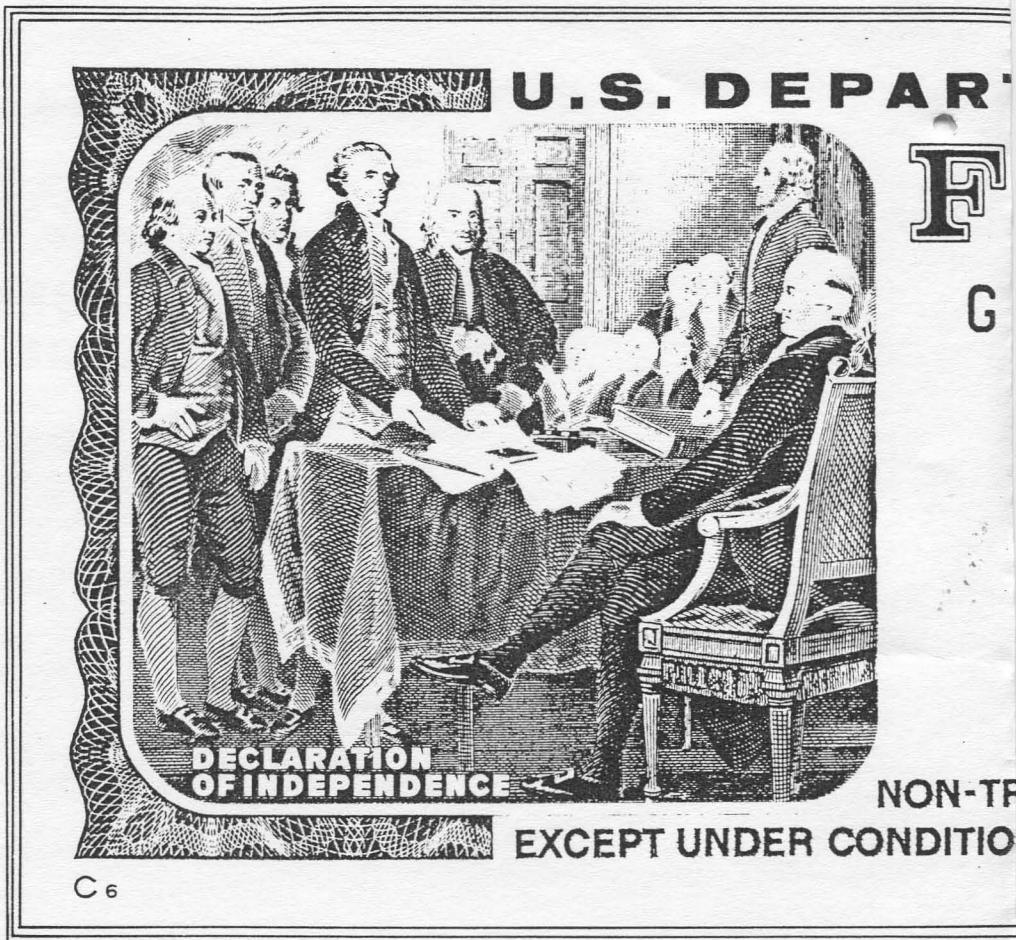
SWIMMING POOLS, HILLSIDE VIEWS, HORSE STABLES, FINE SLICK FASHIONS, JEWELRY, EDUCATION, AND LAST BUT NOT LEAST... MONEY, MY MAN, MONEY!!!



YOU ARE IN CONTROL OF THIS 'HIGHLY ADVANCED' SYSTEM, NOT ME. NOW WHY IN THE HELL DONT YOU STOP PLAIN DUMB AND SOLVE THE PROBLEM!!!



What's For Dinner Mom?



by
**Chris
Benson**

"What's for dinner Mom?"

In most households, this is a common question to hear in the late afternoon hours of the day.

But, with unemployment figures at 8.3% and steadily rising, the question is fast changing from "What's for dinner?" to "Is there going to be any dinner at all?" For the millions of poor in this country, this has always been the case despite efforts by the Federal Government to offset the problem.

The Food Stamp Act of 1964 which established the most recent Food Stamp Program is a move in that direction and officials, ignoring the tons of red tape involved, brag about the easy way for low- or no-income families to get a basic nutritional diet by participating in the program.

"We must first determine eligibility," said Rita Norheeden, supervisor of the Champaign County Food Stamp Program.

Eligibility to participate in the program varies according to income and family size. Each applicant goes through a process involving interviews with state or local officials and then checks on the information they provide.

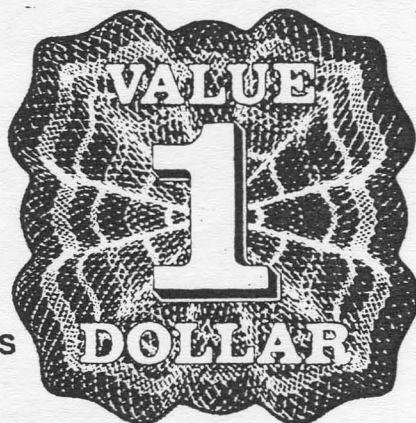
"Each household (family) is allowed no more than \$1,500 in non-exempt resources according to Miss Norheeden.

Solving the food problem

DEPARTMENT OF AGRICULTURE FOOD COUPON

DO NOT FOLD
OR SPINDLE

A15258676G



SERIES
1975
B

TRANSFERABLE
AS PRESCRIBED BY THE SECRETARY OF AGRICULTURE

310

Some family costs can then be deducted from the income in qualifying for the program, she said. "But if after the deductions, you are even 25 cents over the line, you don't qualify," she said.

Typical deductions include:

- medical expenses over \$10 each month;
- tuition and fees at any level of school;
- funeral expenses;
- disasters, such as fires;
- child care;
- housing which exceeds 30 per cent of the family's income.

The interviewer, or case worker will then look on a standardized form to determine if you are eligible and if so, how much you must pay for your stamps, and you go home and wait, sometimes for as

long as three weeks for your "authorization-to-purchase card" which can be taken to an outlet -maybe a bank- to buy the stamps.

It sounds easy doesn't it? In reality though, getting those stamps as many say is true of getting anything from the Federal Government, can often be like running an obstacle course. And if you're no track star, you just don't eat.

There is a widespread effort throughout the U.S. Department of Agriculture (USDA)-which is responsible for funding local programs- to keep the number of persons applying for food stamps at a minimum.

Although more persons in this country are broke and most likely hungry, the inefficiency of the USDA is hindering food stamp distribution, according to a Senate report on March 2, 1975.

The 71-page report by the Select Committee on Nutrition and Human Needs calculated that by last September at least 20 million persons eligible for food stamps, were not receiving them.

In addition, as many as 85,000 applicants were waiting more than 30 days to be certified for eligibility in February.

The report also indicated the USDA was more concerned about food stamp fraud by a few than about making sure stamps were distributed to eligible persons.

Saving money seems to be more important than reaching every eligible person. Adequate funding of any efficient food stamp and the level of funding and the size of the program are definitely inter-related since the willingness to buy the stamps depends on the bonus offered. The higher the bonus - the difference between the actual value of the stamps and the price you pay - the more likely a person is to participate in the program.

So, in order to keep participation levels under some control, the USDA has kept bonuses down by setting high purchase prices or lower values.

Earl Butz, secretary of agriculture, recently attempted to raise the cost of stamps even higher, but heated public reaction may have postponed this act for a little while.

Rigid certification procedures have also prevented many eligible persons from receiving food stamps. In particular, inadequate office hours at inconvenient offices and complex certification requirements pose a problem for applicants.

Locally, this problem is worsened by understaffing. As a result long lines which start forming as early as six a.m. and spending as long as an entire day and possibly two or three being processed are common occurrences. For persons who must miss work, students with classes and women with small children, the problem here is obvious.

However, there are no plans to expand the staff to meet this need, according to Miss Norheeden. "The Federal Government," she said, "does not feel there is a great enough need for an expanded staff."

Even though office hours often conflict with the times many persons are free to go through the rigid process, the USDA still exerts no supervision over the number of offices a particular county operates or the hours those offices are open to the public.

There are other problems encountered with the very nature of the program.

Although food costs in recent years are jumping higher by the month, the increase in food stamp benefits has not paralleled that rise which seriously limits the purchasing power of participants. The

plan also neglects the significant regional differences in food costs and assumes that all families have smaller children ignoring the nutritional needs of teenagers who eat more.

Applicants are also stigmatized.

By branding each applicant a potential thief, case workers are allowed the luxury of invading the privacy of these persons and, the applicants must perform the dehumanizing task of justifying a very basic need - to eat.

Mistrusting the ability of the poor to take care of themselves, according to a 1972 report by the Citizen's Board of Inquiry into Hungry and Malnutrition in the United States, the program carefully labels each recipient as wasteful, which justifies giving fewer bonuses.

This stigma also accompanies every bag of groceries bought with food stamps.

"Stamps are demeaning," according to George Wiley, executive director of the National Welfare Rights Organization. "It's a way of singling out poor people. It's saying that you can't trust poor people."

The remedy - substitute cash for stamps.

At a nationwide meeting of 17 local and national organizations committed to improving the food stamps program in February, 1972, the groups criticized the program as "intolerably degrading," and called for many reforms which resulted in replacing stamps with cash.

Although most spokesmen and advocates for the poor support this plan, according to the Citizen's Board of Inquiry into Hunger and Malnutrition in the United States, officials have made no plans to act on it.

In the meantime, changes must be made. To provide a more fair system will involve simplifying and shortening the certification procedures, offering more realistic benefits and working to remove the dehumanizing effects on the poor.

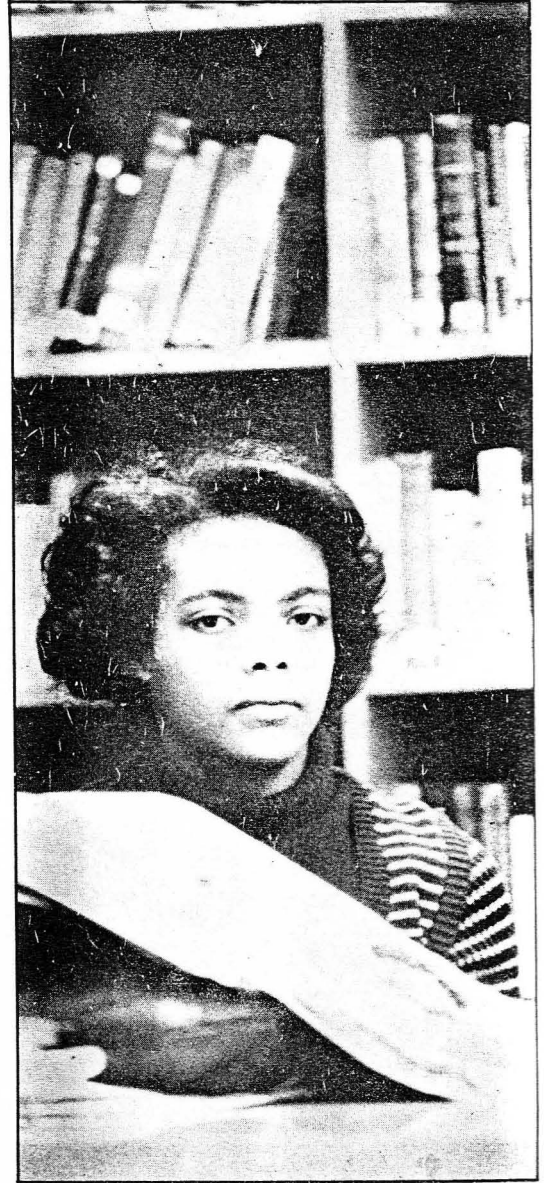
However, these changes depend on a more honest commitment by the USDA to adequately feed the nation's poor and that may take some time.

According to Senate Select Committee on Nutrition and Human Needs:

"The failure of the food stamp program to meet the goals mandated by Congress can be traced directly to the restrictive policies and practices of the U.S. Department of Agriculture, policies that have plagued the poor for years and are now preventing the food stamp program from meeting the needs of the newly unemployed."



FROM GROUND LEVEL



Black Awareness at Urbana High

by Pam Mincey



Walking toward Urbana High School one Thursday afternoon reminded me of the many times I had taken this same walk towards the same goal. I was going to a Black Student Association (B.S.A) meeting two years later -now as an observer.

The students I met and listened to were not like the students I had attended the same meetings with. They are about the business of bettering themselves financially, individually and as a group. They have proved their seriousness by raising \$647.50 towards their goal of \$2000. A goal set anywhere near this two years ago would have sounded ridiculous.

The group began in 1968 to bring Blacks together and to get the wheels of administration turning in their direction for projects and more Black programs in the school. This aim got lost in petty grievances when I was in B.S.A. The students now in the B.S.A. have found this goal again and working with it.

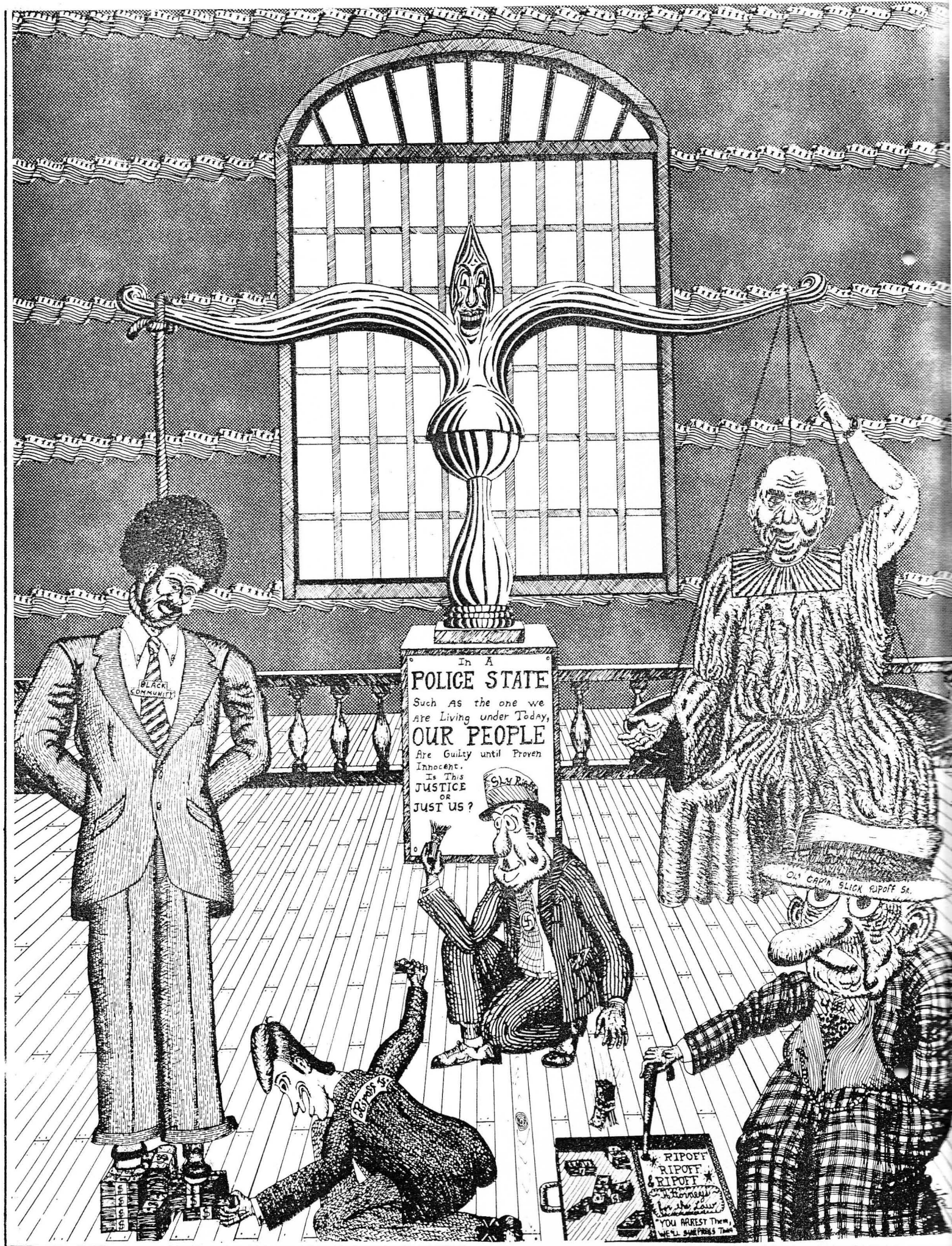
The B.S.A. is a small but effective group. Of the 200 Black students who attend Urbana High School, 24 attend the meetings regularly. The reason for this small turnout, argues Danny Walker, B.S.A. president is that Blacks don't see the "trick bag" the school had them in as far as being able to function in a white system.

The B.S.A. immediately begins working on plans discussed at the meetings so there is no last minute hassle to deal with unlike the old organization which never did anything until the last minute. Their future plans include a soul food dinner and a student staff basketball game. They also plan outings to just have some good old-fashioned fun. Non-members attend these functions which is viewed by Walker as positive since others can see that the B.S.A. is on the case.

After the meeting I talked with Danny Walker and his vice-president, Joe Benton. Danny said he used to attend meetings where the officers and a smattering of students showed up. He came into "office" at the end of the fall semester and started working at the beginning of the new spring semester. Things have been looking up ever since.

I asked Ms. Jackie Rendleman, guidance counselor, to compare the previous B.S.A.'s to this one. She said that the students were able to govern themselves and they got things done. She later stated, "They are more serious about themselves and closer to each other."

When I left the meeting I felt a sense of pride and hope that many Black students in high schools like this were getting their "stuff" together. These students, though few in numbers, know what they want and what they have to do to get it.



JUSTICE OR JUST-US?

by Shackelford Collectively



Anyone who has spent any time observing the legal processes in Champaign County, or any county in America, will recognize that the legal system preys on poor people, by the elite and wealthy—lawyers, judges, debt collectors, landlords. Keeping the law and legal system overly complicated allows lawyers to profit from people's legal troubles. Without a lawyer or legal advice, one is lost in the courtroom.

Watching the court in Champaign County in action, one sees that justice is wholly non-existent. Under the Constitution, citizens have a right to a trial of jury by their peers. Yet, in Champaign County, out of all the thousands of criminal charges and arrests there were only 61 jury trials in the entire year of 1974. A black person on trial in Champaign County will almost invariably find that the jury peers judging them is all white, the

prosecutor trying to convict them will be white and totally without concern for their future, the judge sentencing them will be white and totally unaware of their reality of their daily existence and more often than not, the judge would rather be dealing with his financial investments than seeing that justice is done in a courtroom.

For black or poor people with legal difficulties in Champaign County, there are few resources. If one is extremely poor and has civil legal problems (such as landlord problems, divorce matters, difficulties with Public Aid, but not criminal charges or arrests), Land of Lincoln Legal Assistance is available to them for legal services. A poor person who has been charged with a criminal offense can be assigned a Public Defender (people in prison call the Public Defender the "Penitentiary Dispatcher" because the Public Defender

so frequently urges people to waive their right to jury trial and plead guilty to a deal). Few people know, however, that even if they are poor, they DO NOT have to accept a Public Defender to represent them on criminal charges. If you are arrested and do not want to be represented by a Public Defender, you can tell the judge that you do NOT wish to be represented by a Public Defender, and that you want a private attorney appointed to represent you. You have a right to this if you ask for it.

Realizing that the kind and quality of legal representation available to black, young, poor and powerless people is not adequate, the Shackelford Community Institute has instituted a Community Legal Service which attempts to provide quality legal representation at low and moderate cost, particularly in the area of criminal



Profile: Maurice McKinley

by Peggy J. Hines

When Maurice McKinley was a young boy, his father took him to Chicago to hear such artists as Duke Ellington and Count Basie. It was these concerts which inspired him to become a musician, and especially to play the drums.

Originally from Champaign, McKinley left the U. of I. Jazz Band in 1968 to pursue a career in music and theater in New York. While there for four years he became involved in various phases of the musical and theatrical life and met and played with some of the folks he once idolized.

McKinley has played with such bands as Rahsaan Roland Kirk, Archie Shepp, Sam Rivers, Collective Black Artist, Roy Ayers, Reggie Workman, and Stanley Cowell. He had roles in two Broadway plays, "Two Gentlemen of Verona" and "Lost In The Stars". He has also worked closely with Vinette Carroll ("Don't Bother Me, I Can't Cope") and Brock Peters ("Five on the Black Hand Side"). In addition to playing with various bands, McKinley performed as house percussionist for the New York-based Negro Ensemble Company and Dance Theater of Harlem.

New York offered McKinley a totally different life from the one he knew in Champaign. Having a chance to meet and talk with performers like Redd Foxx and Sammy Davis Jr., he learned of motivation the "pros" have for their profession and their great love for it.

Back in Champaign after a challenging and rewarding four years on the road, McKinley is presently the Program Director of the Cham-Bana jazz and rock band.

On December 6-8, 1974 the Cultural Center presented in Lincoln Hall Theater a musical play entitled "B.J." written, directed, produced, and scored by Maurice McKinley.

"B.J." is the story of a Black 18 year-old college freshman who has the re-



sponsibility of almost single-handedly transforming basketball program into national prominence. The setting is a small city college whose athletic program is supported primarily by the success of its adventurous basketball program. B.J. Cross not only encompasses the trials and tribulations of college life but also focuses on personalities witnessed daily on many campuses.

At one time McKinley played minor league baseball and had hopes of going on to the major league. He feels that Black athletes are exceptionally distinct and have an aura of excitement which he attempted to portray in "B.J."

McKinley advises students to be themselves but first to find out what it is they want to be. "Young musicians should concern themselves with basics and not get hung up with visual aspects of the arts!" he adds.

"Jazz is more challenging and rewarding to the musician" he feels. A musician is more able to put himself into jazz because it leaves room for one to do his own thing, according to McKinley.

Since the days when Maurice McKinley gleamed at the sight and sounds of the Big Bands, he has experienced adventure, happiness, success, failure, good, bad and just the plain old facts of life out there in the world. However, all that he has experienced hasn't given him the big head preventing him from coming back to Champaign where he started, share his experiences with some Black youth who may one day follow the same path.!

Who Are The Black Greeks?

by Peggy J. Hines

Back in 1968 when "Right On, Black Power, Soul Brother and Sister" were the famous last words, the University "let in" its largest number of Black students whose backgrounds consisted of a totally black environment, they now had to deal with a totally white-oriented school. How could they possibly survive coming into such a completely different environment? Black students had to find something they could identify with. The possible answer then was joining a fraternity or sorority. The Black Greeks became the "in" thing to be during those "black years." Now it's a new day and everybody has ceased being aware and trying to reach their peak of awareness. Apparently everyone has gotten there, and the thing to be now is 'fly' and to get it for yourself. Me, myself, and me only. Along with the change in thoughts and ideas, the purpose of Black greekdom has changed as well.

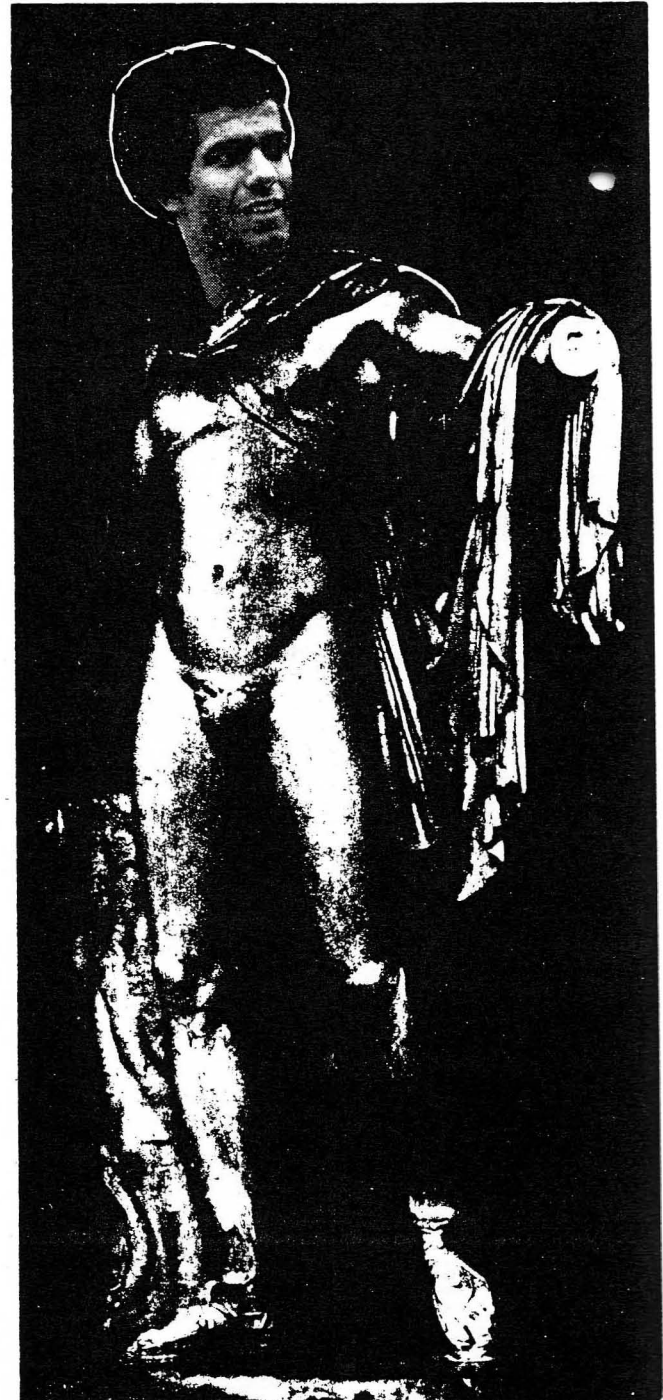
The University of Illinois has the largest greek system in the country. With a record like that, it is only evident that the major Black fraternal organizations should be represented here.

All eight of the major Black fraternal organizations are represented on campus. The sororities are Alpha Kappa Alpha, Delta Sigma Theta, Sigma Gamma Rho, and Zeta Phi Beta. The fraternities are Alpha Phi Alpha, Kappa Alpha Psi, Phi Beta Sigma, and Omega Psi Phi. The name Black Greek comes from the greek symbols that symbolize the names of the organizations.

The first Black fraternity was Alpha Phi Alpha, founded in 1966. Alpha Kappa Alpha was the first Black sorority founded in 1908.

Each of the eight organizations have chapters in every state of the United States and foreign countries. Some of the most distinguished Black people are members of greek organizations: Martin Luther King, Julian Bond, Thurgood Marshall, Jesse Jackson, Coretta King, Gwendolyn Cherry, Roberta Flack, Dionne Warwick, Ruby Dee, James Weldon Johnson, Arthur Ashe, Shirley Chisholm, and Langston Hughes just to name a few.

Within recent years, the whole concept of Black greekdom has been made to seem the



opposite of what it's really about. Many people question, what are the greeks doing besides partying? The Daily Illini consistently continues to call all the Black Greek Letter Organizations "social" when in actuality their purpose is to "service"! The first warnings the Black administration utters to Black freshmen are "Do not pledge any sororities or fraternities this first year!!!!" It's common knowledge that people flunk out when they pledge. Or is it??? Everyone

has all the facts and stories on those Black greeks who punched out because they had "neophytitis" and forgot the books. However, no one seems to know about those groups of "bid-whist" players who flunked out because they spent endless hours at the good-ole card table. Or about those who punched out because they just couldn't tear themselves away from the IMPE building to study for that "Chem" exam. Or about those who flunked out because they couldn't separate the weekend from the weekdays for getting "high", and for partying, and more partying. To say the least for those who just couldn't deal with the "system" period. But any and everyone can say something negative about the greeks. Everyone's an authority on the subject, whether he or she is greek or not.

The general feeling of some nongreeks is that "it's all a bunch of little cliques, and we as Black people need to come together." So . . . let's abolish all the sororities and fraternities on this campus so all the Black students can come together as one!!! While we're at it, let us not forget to get rid of those 'uppity niggers' who can't speak to his or her fellow Black brother and sister. They're stopping us from coming together too! And we must keep out all those bourgeois Blacks who are trying so hard to be white, cause it's right. Why, they're really stopping our great emergence. Needless to say, we can't keep those Black administrators around because they're keeping us from partying hardy with each other, by wanting us to glue ourselves to our desk chairs and pin our eyeballs to our books . . . Now that we've gotten rid of all those Blacks who are keeping us from coming together as one, we can come together now! Okay, all together now, everybody come together?!*%# What are you waiting for, come on!

Let's get back to reality! With all our Black organizations and manpower, we as a people *could* come together as one. However, we are lacking in our purposes for being here, greeks and non-greeks alike. It may be true that many distinguished Blacks are members of sororities and fraternities, but how many continue to support their organizations morally as well as financially after they've "succeeded". It's that same old success story. Some have gone so far as to denounce that they are members of greek organizations and have willfully inactivated themselves permanently. Just recently, one renown Chicago comentator did his thing on the Black greeks over a Black Chicago radio station. He did a two-part series on the Black greeks at another campus. He spoke on their academic achievement as compared, get this, to the White

fraternity and sorority members. He elaborated and stressed how "dumb" these Black students were and insinuated the reason being that they were members of such organizations which may spend too much time doing other things rather than being about the business of getting an education. All this surveying was fine, however, at the end of his talk he said he *was* a member of a fraternity when he was in College. Being a member is suppose to be a lifetime thing, not a college fling! If you were to ask these use-to-be members why they've had such a change of heart for something that is supposed to be a part of them until the day they die. They may say, "it ain't what it use to be!"

True, fraternal organizations ain't what they use to be, but what's to be done about this situation?? Talk, criticism??? The main purpose, of the Black greek letter organizations is to promote high scholastic achievement among fellow brothers and sisters. The organization should be able to help, not only its members, but any Black student seeking academic help, especially at an institution like this one. It should serve as a beacon of light on a hill, as a get over, the rough way made smooth, and various other ways of 'getting over' at the White University. That's what its all about! The drop-out rate of Blacks shouldn't increase but decrease because we have these Black fraternal organizations on this campus, which over the years should have kept files for classes in every field. Hey, that's the way those other people have gotten over!!!! Each year the whole academic scene is being pushed further and further into the background. A fraternity and sorority is suppose to serve as a family by helping one another over the hump. Unfortunately, things ain't-been-that-way. Everybody wants to be the showboat and nobody wants to be the rowers, as a result there is a ship of captains and no crewmen.

It's bad when everyone including Black greek members, are quick to criticize the Black greek system. But nobody is as eager to help make them what they should be, or what they once were, especially the Black greeks. The internal problems within the Black greek system are many, as in any organization. I suppose before Black greeks can gain respect from outsiders, they must first learn to respect each other. However, not all the problems created within the greek system are caused by active members and the Black administration isn't doing very much to help. The biggest thing at the Southern black schools are the Black greek organizations. Over 95% of the Black administrators there are in some Black greek organization and are not ashamed to work with them and



come to their aid. Get this, did you know that 90% of the Black administrators here are members of Black greek organizations?!

Why can't we build our organizations memberships to higher numbers and build even higher, our purposes for being in existence! Action speaks just a little louder than words!! Being a Black member of a greek organization is suppose to be a high honor and prestigious. It is something to be proud of because of its history and purpose. Yet every freshman is warned of the greatest taboo of college life — — — pledging!!! We are defeated before we can accomplish. As a result Freshmen want "to belong" somewhere and because they can't belong to a fraternity or sorority, they start their own 'thing'! It starts out as just a simple little club, before long the initiates must pledge for a couple of weeks, and before you know it, it may become an exact replica of pledging a sorority or fraternity. All just to belong . . . Of course their clubs won't have the greek labels (some that is) and their purposes won't be to promote academic success, but it would be alright because it's not a greek organization. In a couple of years the Black administration will then be warning the Freshmen to stay away from "those little Freshmen clubs"!!! It is only understandable that everyone wants to belong somewhere, whether he is the greek type or not. Fraternities and sororities are not for everyone, but then college isn't either.

With the ratio of Blacks to Whites here, it is normal for a Black student to seek out his own kind. If he didn't find where he belongs, he would definitely be taken into a sea of white-ness. Why not regress back to the attitudes we had when we first became so Black and Beautiful . . . To succeed and then succeed some more anyway possible. Why can't the greek system be the avenues to our succeeding at this institution. Then greekdom, Black greekdom that is, wouldn't have to be a warning to Freshmen, but an asset. The Black administrators could cease from preparing a long persuasive speech on, "why not to join a Black greek letter organization". Then greeks could stop competing against each other and get their stuff together in all respects.

When someone asks, who are the Black greeks? — anyone, greek or nongreek could proudly answer, "Those young Black men and women who are laying the foundation for the construction of a better Black educated people!" After all that's what it's all about!!!

*Standing staunch and rigid —
despite the stress and strain I had
seen over the years, I touched your
lives, as you have touched mine. I wait
now in the darkness for your sons and
daughters.*

Bud Johnson

