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**BLACK LITERARY EXPERIENCE  
UNIVERSITY OF MASSACHUSETTS**



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THE FOLLOWING IS A STATEMENT OF POSITION BY THE  
BLACK STUDENT COMMUNITY AT THE UNIVERSITY OF  
MASSACHUSETTS CONCERNING THE PRESENT OCCUPATION  
OF MILLS HOUSE.

\*

"Culture is an organized integrated pattern of  
behavior followed by a society of people.  
Further from the life experience of a people they  
develop a set of rules and procedures to meet  
their needs.  
These rules and procedures are supported by a  
system of ideas and values that together they  
form an organized integrated pattern of behavior  
and this we can call a culture."  
Also, culture is: Morals, art, law, manners, folkways,  
and all things that men learn and share as a group.

WE, THE FOLLOWING BLACK STUDENTS FEEL THAT THERE IS  
NO BLACK CULTURE UNLESS WE LIVE IT.

LIFE IS CULTURE.

CULTURE IS LIFE.

WE CANNOT VISIT THAT CULTURE AND BE A PART OF IT.

WE MUST LIVE IT!

WE MUST SURVIVE WITHIN THAT CULTURE EVERY MINUTE

OF THE DAY, EVERY HOUR OF THE DAY, IN ORDER TO

PROLONG THAT CULTURE AND ENRICH IT.

\*

( it's about the secret blood rite that's been goin' down )

rejoice...my fine BLACK roots

For the fruit of spiritual amnesty  
harvested,fo-eva

forever...Wantu Wazuri

Wantu Wazuri,"the beautiful people"

and Wantu Wazuri

the landless

and Wantu Wazuri

the dustless

NOWHERE to re

Turn . . . towards one another

which tells me

Wantu Wazuri

our minds are land

Wantu Wazuri

our voices,one,is money

we ARE the nation

of future antiquity

which tells me,"there are thieves among us" -

and we know it

Black angels since

Black angels gone..

And the power clutch of revolution bein shifted by the beautiful people.

Black angels' spirits fly-by-night

and on another stage bojangles..for real..square business

while off to the side

behind a purple curtain,shirley temple

buys her a villa

that bojangles folks tapped upon eons ago "tryin to make tht thing real'

to make it grow green

and productive.

we built this whole damn world,

and you know it

so go hustle your liberal curls where the walls meet the ceiling,dimples

where folks dig white on rice

THIS HAPPENS.

And elsewhere Wantu Wazuri continue to continue to continue to continue

(to be continued)

elsewhere Wantu Wazuri  
 revolve  
 evolve  
 dissolve  
 resolve  
 involve  
 and solve           ourselves  
                           our tension,when it's really  
                           your problem

and you know it.

Always finding some expression for what  
                           WE ALL  
                           SCREAM                           [inside]

because everything you HAVE  
                                   is ours  
 and you will never adequately feel precious ecstasy  
                                   a basic sovereignty ever-growing  
 no longer scattered as sand is in wind from 9 to 5  
                           sand? y'all even gut the sand breezin to your  
                                   funky rhythm

Blackness is a faith we LIVE  
                           LIVE! Hear?  
 Not a sunday deal with gawd...your fantasy  
                                   your problem  
 but meditated on silently..forever  
                                   in,yeah,  
                                   in Wantu Wazuri style

rejoice...my fine black roots  
                           For the fruit of spiritual amnesty  
                                   harvested  
                                   forever,  
                                   if we struggle.

-RC-

\*

BLACK STUDIES:ITS NECESSITY,OPERABILITY AND SUCCESS AT THE UNIVERSITY LEVEL

The following is the first in a series of student opinions concerning the establishment of a Black Studies Department within the structure of the University of Massachusetts at Amherst.

I

QUESTION: The necessity of whites in Black Studies? Is it profitable to blacks? Is it an educational advantage for black and white students to be educated in the same manners and methods?

Many who argue the merits of integration and assimilation feel that there is no difference in the abilities of black and white students and their capacity to be educated. Others argue that ethno-cultural education must be approached by different methods. It seems that it is not the students alone who must be educated. The instructors(all instructors) of the Arts, of Culture..History,Politics,Literature and Education itself Must be considered when laying the groundwork for an ever-expansive Black Studies Department. Their educational background,their capacities for growth and also their natural human limitations must be realized if we are thinking of the new direction being taken by education. Methods used must be convincing,in-depth,and informative. The instructor of a course must never sacrifice the criteria of his course material to please,flatter,or persuade the bigoted liberal types he may be instructing.

.....And then,what could possibly convince a white person that he should have an education in Black Studies when we know that there are still our younger brothers and sisters who desperately need education and mental discipline FIRST! But there are many "rationales" for integrated education from a white standpoint. After all, they must keep a watchful eye on all the black man does. Any attempts he makes towards achieving the promises made to him by the ancestors of feudal Americans could be a threat to their equality or standards. Most students feel that they must spend their four years at the university

becoming involved in arbitrary causes. CAUSES THEY ABANDON WITH THEIR CAPS AND GOWNS AT GRADUATION. They believe they have now earned the robes of the middle-class majority. Many feel that if they run the gambit of radical college protest groups and support pseudo black militants that they have paid their fair share to the liberal concerns of America.

If white students are able to attend black studies courses with black students,will they be able to accept the ideals and form the same hypothesis which black students will extract from the course?

What should be considered is the nature in which Black Studies courses must be taught in order to reach and reinforce the ideals of the black student. Whites will rarely comprehend or appreciate the methods which should be used. In their own defensive ways they feel threatened.

...Another question

Would white instructors be able to teach a course in Black Studies with significant relevance to students black or white? One answer is probably not,as in the case of the white American educator. He is already a walking example of the ass-backward beliefs of his own race. Being white he is the creator and perpetrator of his own institutionalized problems in rascism.

Could he reach a black student?  
Could he inspire a black student? With what,we ask? With what?  
This university should make it a point to try and understand that a Black Studies Department at this school would be an attempt at a long overdue committment at arriving at a justifiable beginning towards a solution to THEIR problem.

sandy mitchem

\* \* \* \* \*

where you at ??

Black Power no longer the phrase of the hour...  
 Revolution is a super black man with a super afro administered  
 to by a super hair spray and being so anti white he refuses  
 to take a bath being natural and having no need for deodorants...  
 and Freedom is a murky word with dynamic implications and strong  
 tendencies and is spoken from the barrel of a comb...

white proff

White proffessor,white proffessor,white proffessor  
 teach me the golden rules  
 teach me to be relevant  
 make me a credit to my race

can you ?  
 will you?  
 help me

with your Brooks Brother's suit,your razor cut,your black and  
 white wingtips,and your diamond jack socks but you know you're  
 as clean as the board of health and sharp as a mosquitoes peter-  
 ain't you a bitch...

White proffessor,white proffessor,white proffessor  
 white educator of the masses

groove me,move me,sooth me,teach me to melt into the pot  
 can you?  
 can you?

teach me Malcolm,teach me Che,teach me Mao,teach me revolution  
 teach me real,teach me real,teach me what is real and not  
 ideal...

instead

you  
 teach me german,teach me french,teach me russian,teach me  
 george,teach me woodrow,teach me teddy,teach me A's,teach  
 me B's,teach me C's,cause D's don't transfer...  
 teach me to turn to the last page of the exam..

what's my grade?  
 what's yours?

the Appeal

I am the ripe fruit of a lost fig tree...Black Queen  
 me...  
 of  
 taste  
 pick and  
 of kingdoms

Stokes W. Hall Jr.

( 01a )

PROFESSOR BERNARD BELL

( AN INTERVIEW BY CARLTON BROWN )

Professor Bernard Bell is the acting director of the University of Massachusetts Black Studies Department. Professor Bell was born and received part of his early education in Washington, D.C. He has also resided in and attended public schools in Maryland, New Jersey, Chicago, and New York. Most of his secondary school education was received in Manhattan and the Bronx. He graduated from DeWitt Clinton High School in New York, the same predominantly white school that James Baldwin attended.

Professor Bell received his undergraduate degree from Howard University where he also did graduate work and taught for a year and a half. It was at Howard that Bell first became acquainted with Mike Thelwell (the present director of the University Black Studies Program). He also became acquainted with Stokely Carmichael and Sterling Brown while at Howard. From Howard University, Professor Bell returned to Washington, D.C. and taught in the public school system there for four years.

It was due to the persuasions of Sterling Brown that Bernard Bell came to the University of Massachusetts. Sterling Brown had impressed him with the work and conversation about Sidney Kaplan of the University English Department and a member of the University Black Studies Committee. Professor Bell came here first as a teaching assistant and will receive his doctorate in June of this year. He is a revisionist scholar in Black Literature with a specialization in black fiction writing. He has been called upon to lecture around the country on the subject of Black Literature.

On the subject of Black Studies Bell sees the objectives of the department as a two-pronged effort. One aspect or orientation of the department would be service-oriented; that is, it would be to create a group of community-oriented black people here who would eventually function within "the community" itself. These people, upon the academic completion of their education, would return to the black community to become public school teachers, functioning in, and organizing institutions such as Harlem Preparatory School in addition to street academies.

The second orientation would be a scholarly or academic pursuit. This aspect of Black Studies would concern itself with the development of the necessary revisionist scholarship in all areas of the social sciences. This cadre would be more involved with academic endeavors relating to Black people. More specifically this would entail research and the publishing of materials dealing with Black peoples, their characteristics, culture and perspectives. Professor Bell insists, though, that the personnel in this cadre would not be isolated from the Black community because of their pursuits, but only different from those in the community. These educators must still acquaint themselves with and function within black schooling systems, street academies and high schools in order to give them the necessary academic legitimacy that they may make sound judgments in relating to the black experience. Bell believes strongly in the development of community-oriented scholars. They would not be an elitist group or an isolated one merely by virtue of their collective black commitment.

In response to the recent proposal issued to the College of Arts and Sciences concerning the Black Studies proposal, Bell was strong in his rejection of this new move. The response to the proposal stated to the community that what was really needed and sought by the content of our proposal was a school or college and not a department. Professor Bell believes that we should be specific and insist on a department, the one which was proposed, and not "accept

AN INTERVIEW WITH PROFESSOR LAWRENCE JOHNSON OF THE SCHOOL OF BUSINESS ADMINISTRATION CONCERNING BLACK STUDIES AT U-MASS

by Philip Pettijohn

Professor Lawrence Johnson of the School of Business Administration believes that a Black Studies Department is possible and should be implemented at the University of Mass. as soon as possible. According to Prof. Johnson the only hang-up about the indoctrination of a Black Studies would be a possible lack of qualified faculty to run the department, or if the faculty would also have the adequate credentials to educate the participating students. But Professor Johnson reminds us that a substantial portion of the present faculty at U-Mass are graduate students and whose "credentials", in the same respect, can be questioned.

Professor Johnson theorizes that the main objective of a Black Studies Department should be to destroy that lethal myth about black people, the myth of the inferiority complex of black people in their relations with the white elements. This is one of the major drawbacks in the attempt towards Black Unity says Professor Johnson and even to the present time there is not one black man who is not affected by this inferiority complex, whether it be directly or indirectly.

Moreover, he stresses the importance of courses in economics and Black Capitalism (call it what you want), being included in the Black Studies Department. Blacks are going to have to deal with money and how to obtain, manage, and channel it. Most of the "Man's" power lies in the capital he controls. Thus, if black people are going to master some or even all of this power they should be prepared to manage it in the most (effective) way.

Professor Johnson concluded the interview by stressing the fact that Black students on campus should become more politically aware. They must start dealing with the "Man", start gaming and sheming with the "Man" and even-

tually learn how this political machine operates.

Professor Johnson assures the Black students that he will totally support any rational action on the part of Blacks at U-Mass.

\* \* \* \*

(interview with Bernard Bell cont. from page 3)

less than what is there in the proposal." It would be premature to undertake the establishment of a larger unit until the department is sound and functioning properly. He says that we are not playing games. "We are serious about developing a community consciousness among Black students and a disciplined group of Black scholars" to create a black mood here. He feels that we should start our department and staff it with the best black scholars and continue to build until we have "the best Afro-American Studies unit on the east coast." Professor Bell goes on to say that it is implicit in the idea of five-college cooperation and it is imperative that departments be established on all campuses simultaneously.

Bell explained his feelings concerning the commitment of the other colleges in comparison with the University's black contingent. He believes that if the others were as seriously committed they would have "more vigorously investigated capable faculty and the establishment of meaningful black courses in their respective institutions." Bell was impressed, however, with the new spirit of unity demonstrated by the five-college black occupation of Amherst College. He feels we are now "seeing a common need and a common goal and cooperating in achieving these." Professor Bell believes that the student-faculty Black Studies Committee is the only valid means by which individuals may determine their own future, goals, education and life direction.

In conclusion, he stated: "We are all one people, all one destiny" insofar as we need to control our own communities, ourselves and our collective life.

\* \* \* \*

## II

## Questions of Relevance

An important question for all black students on the University of Massachusetts campus and on other campuses across the nation is - what are the criteria for relevance? This word is thrown around by everyone and usually refers to courses or areas of study related to our black experience. I wonder if the scope of the connotation is too narrow.

Unfortunately, too many of the brothers and sisters are walking around with Reader's Digest mentalities. We absorb whatever we hear either on authority or through emotional willingness. We don't think! We've never been trained to think. I don't even think we're supposed to think.

At a time when every black mind on campus needs to be cultivated for present and future use, we need to take this up with ourselves. We need to begin to focus on directions and goals in keeping with our realities. One of these immediate realities is Black Studies.

Hopefully (and necessarily) every black student realizes the legitimacy and the urgent necessity of a well-defined and functional Black Studies program. Hopefully, every black student who takes the courses offered is making an effort to do everything possible to catch up on his lost twelve years of school. This is an idealistic hope, but we're getting it together.

The main point, however, is that black students must decide, from their own particular frame of reference, what courses of intellectual pursuit are relevant to them and meet their

individual needs and the future needs of the black community.

It is obvious to me that brother Donaldson knows the American political system - the white establishment system. Leroi Jones knows his white classical and contemporary literature among other things. Attend one of Ivanhoe Donaldson's classes or read even the shortest poems by brother Jones and you'll see what I mean.

Black Studies does not exist or function in a vacuum. Neither does the Black community. Black communities, in solving their problems and directing their destinies, have to, by the nature of the make-up of this country, deal with the man. And you cannot deal with the man if you don't know his tricks.

There are no set guidelines for deciding what is relevant and what should be studied. Each student must carefully decide which area he intends to concentrate in and then decide exactly what necessary knowledge he needs to accumulate. He has to decide what background is necessary in order for him to deal with the complex issues and problems of the black experience; whether in literature, education, or politics. Before we write off Government 100 as irrelevant, we need to see if it offers anything we can use. You can't fight the enemy unless you know who he is, where he is and what he's doing. We know who he is and where he is. Now all that's necessary is a more than cursory knowledge of what he's about and direction in order to fight back.

carol seales

\* \* \* \* \*

STATEMENT

\*

At 1:00 A.M. Wednesday morning, Black students from the Five College area moved to occupy several buildings on the Amherst College campus. The specific goal of this action was to close the college down. The outstanding feature of this action was that it represented an ideological and physical commitment to the concept of a Five College Community (Black). Black students from each college in the area (Smith, Amherst, U-Mass, and Mt. Holyoke) as a coordinated unit, planned and implemented this action.

We, the Black Student Community, recognize that the Colleges are not, and have never been, seriously committed to satisfying our needs and the needs of the broader Black Community. Previous efforts to implement programs that speak to needs have led to meaningless dialogues between individual campus groups and their respective administrative structures. Innumerable meetings, countless proposals and "advisory" committees have continually frustrated our efforts to determine the reality of our presence. That reality demands the acceptance of our right to determine our own programs, policies, and directions.

Our collective presence at Amherst was a statement of commitment to the Concept of Community, for indeed Amherst is the white college community in microcosm. The Black Student Community is addressing itself to the inability of the white college community to define the nature of the Black reality and its refusal to recognize the validity of self-determination on the part of the Five College Black Community.

Self-determination and self-definition are the crucial issues in this and subsequent actions. We will not compromise our position on these issues.

\*



## GROUPS

We sit

in these cold

circles

listening to

windows

and what they

always say.

There is nothing

any of

us can say

that would not

cause an echo

across these

empty circles.

-Peggy Janey-



Throughout the ebb and flow of the revolution  
 it is crucially important that  
 we recognize  
 Unity in Diversity..

that  
 we recognize the Commonness  
 in the plight against oppressive organs  
 which  
 we share with our darker  
 BROTHERS! EVERYWHERE..

The following is a thought from Ricardo Sánchez,  
 one of many of our Chicano BROTHERS..

\* \* \*

date written:TIMELESS

"To La Causa..."

corky gonzales,  
 cesar chavez,  
 reies tijerina,  
 jose angel gutierrez,  
 emiliano zapata,cuauhtemoc and moctezuma

la causa is old,  
 pre-dates the gachupin--that  
 european on horseback--leaping out  
 my lore...

words at captive times  
 locked in mines and cotton fields,  
 singing out spirit-alma canticles  
 hued by bronze  
 with the lash of toledo steel  
 and moorish ulullation...

la causa is brown-flecked  
 california to texas,lands  
 drenched in mestizo sweat and blood,

la causa is indian featured  
 with a bit of castilian,moor,  
 and sephardic semite  
 along with pungent blackness  
 that roamed spain eons ago--

la causa is supple brown hands  
 harvesting  
 Aztlan lands  
 and hurting chicano children  
 die of malnutrition  
 and deprivation

la causa  
 is the human-ness of brown people  
 articulating  
 el ritmo de la humanidad....

Ricardo Sánchez

\*

The Lemans

Black  
 He sits there  
 Silent and Meditating. Then...  
 Silent and meditating no more  
 He jumps up with rage.

Tired of kissing your ass!  
 Tired of carrying your load!  
 Tired!  
 Just plain tired!

You've incurred his wrath much too long,  
 And now he asks for freedom along with  
 some of your power

He shall have it!  
 Why?  
 Because ... He is the Lemans

He shall rise and bring forth a new life  
                   for hi people  
 A life of blackness,brilliance and brightness.

Why?  
 Because ... He is the Lemans.

\*sister Benetta Pearson

YOU

When I sleep  
 You are there  
 I hug you  
 I kiss you  
 I love you

When I wake  
 You are gone  
 There is no more you  
 There is only you.

\*J.E. Ward

## POEM TO MY BROTHERS (U MASS) (from a sister for sisters to dig on)

Brothers like to rap  
 yeah! my brothers dig rappin!  
 & though most of it is:  
 "yeah,i dig hearin myself rappin my shit"  
 my brothers put down a whole-lotta  
 shit worth hearin:  
 like when the brother  
 gets into his thang about  
 me bein queen...his backbone  
 ( if his backbone breaks he breaks)  
 & when the brother crys  
 "i'm diin & i need my folk  
 to live"  
 it's worth hearin & i gotta listen

right-on,sisters!  
 my brothers dig that jawbone calastestics  
 & we all know they steady  
 checkin us out  
 & tellin us bout ourselves  
 but check again sisters.....  
 when our thang is tight  
 they're diggin that too  
 & even then  
 amongst all their lippin & mouthin  
 my brothers gotta lot to say  
     & it's worth sayin  
         & worth hearin  
                     ....listen....

sister Jean Parrish  
 2/12/70

## To Know . . .

I Know. And to know is more than to say that I know. Because to know and really know is to be able to know how to express what you know without showing that you know so that you are not the only one to know. I know that it is nothing to know and not have others know too. But when you do know [and I do Know], you'll Know not to say what you Know, because to Know just to speak of what you Know is not to Know, it is to speak of what you think you Know. And when you think you Know you tend to think more of showing and less of Knowing so you don't Know as much of Knowing as you would have had you thought to Know more. To know is to Know . . . Do you Know?

I Know.

by

"walter "grass" wintchell"

BLACK THOUGHTS

What is liberty to a slave?

All he knows of is to be free in a grave.  
Slaves are men, Black  
Which only equality lack.

america you took away our culture,  
So as we become prey, and you the vulture.

What is this Non---VIOLENCE that is preached?  
You do not know yourself what to teach  
You go from country to country setting a goal  
But you, yourself do not even know the role.

What does the Fourth of July mean to me?  
When I don't even know what it is to be free.

Men have died for what you call liberty  
But BLACKS still don't have equality  
jefferson, hancock, patrick henry who are they supposed to be  
NAT TURNER, DU BOIS, MALCOLM X, are the men for me.

white heroes are what we have been taught  
BLACK HEROES are what we want.

by  
glenn walker

\*



## THE PROMISED LAND

" I may not get there with you, but I want you to know tonight that we as a people will get to the promised land," said Rev. Martin Luther King.

William Greer, author of Black Rage, wrote  
 " For the average Negro so much time has passed and so little has changed."

From Senator Fred Harris,  
 " Despite greater acceptance of Negroes into our major institutions, both public and private, it is still no easy thing to be a black person in America."

Many black people who enter these major institutions soon forget the predicament black people face. They honestly believe they have reached the promised land; but remember Rev. King said;

" We as a people will get to the promised land."

Don't forget the thousands of brothers and sisters who are still out there struggling to get there with you.

" We are climbing a mountain, a very steep mountain." Some of us are stronger and more apt to overcome all obstacles. Don't continue up and leave the weaker ones behind. Turn around and give a helping hand to your own brothers and sisters, and this way we will all get to the promised land, as one people, destined to live together, love together, fight together and die together.

brother Cal. B. Whitworth

\* \* \* \*

It's raining?  
 Yeah, it's raining;  
 Of course it's raining.  
 Raining, raining.  
 The sun shines.  
 Still it rains.  
 Clear white rain.  
 On me.  
 On us.  
 Clear white rain  
 STOP.  
 your  
 time  
 has  
 come.....

Ingrid

ODD ONE DEM IS

lord luv a duck. I'm dotty. And dottier now.  
 Why's they brought me here?  
 To kill me?  
 To condition me?  
 Dem teach me of George Washington  
 To be separate from my unlucky brothers and  
 sisters out there  
 Odd one dem is, odd as they come  
 Best watch myself.

But I no fool as dem think  
 Mek me jus play along wid dem fi di time  
 being.  
 Bloody nice arrangement, a meal and a good bed  
 fi once  
 Snug it is  
 Does a man's soul good, it does, to have warm meat  
 and a desant place fi sleep.

Dem think dat if dem fatten me up on  
 food  
 I might slip mi guard  
 And dem can dispatch me some dark night  
 Odd one dem is, Odd as they come  
 Best watch myself.

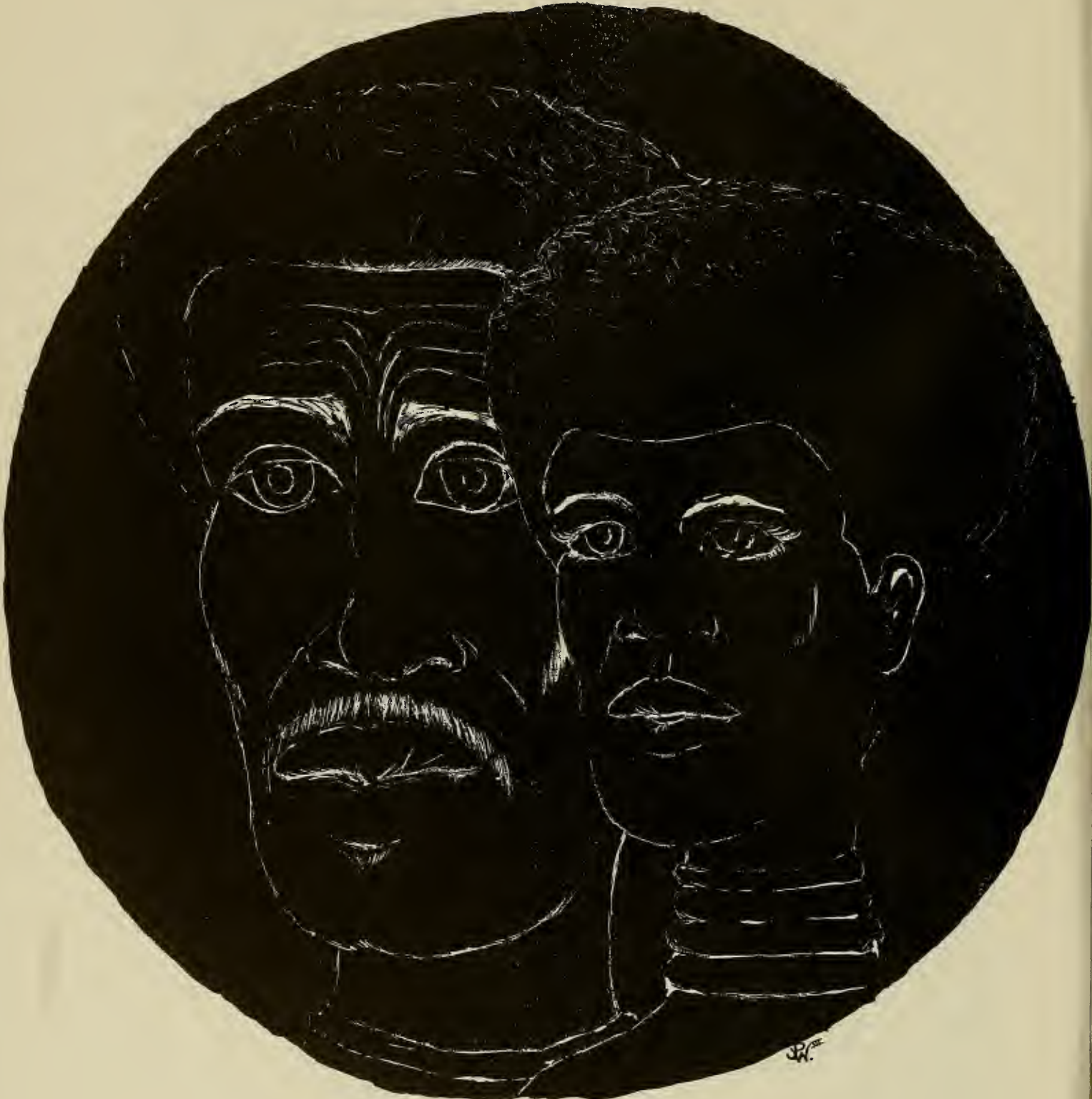
\*brother Cal. B. Whitworth

Black is:

Black is a thought that  
 has been explored,  
 Black is an experience.  
 Black is a combination  
 of beautiful things,  
 Black is a wish.  
 Black is you and me,  
 Black is what we go through.  
 Black is hunger and poverty,  
 power and dissent,  
 Black is a question.  
 Black is the past, the present  
 and the future,  
 Black is life.  
 Black is kinks and hair grease,  
 cornbread and chittluns,  
 Black is nice.  
 Black is segregation, integration  
 and bussing,  
 Black is dicussion.  
 Black is meeting and jiving

and doin your thing,  
 Black is what's happenin'.  
 Black is partying and smokin'  
 and poppin' pills,  
 Black is death.  
 Black is love and hate, happiness  
 and sorrow,  
 Black is . . .

\*sister B.J. Groomes





A TOUCH OF COSBY

"Fat Albert", "Wierd Harold", Noah, and his brother Russel are all characters which Bill Cosby has immortalized in one way or another. But what about the other side of him; the side that the audience does not see? What are his ideas concerning Black Studies, the Panthers, and politics in this country.

In a taped interview on Saturday, February 14th Bill Cosby, who is pessimistic and does not believe that all oppressed people will ever get together to form real power, discussed these and other issues openly. As the interview progressed Bill's natural and casual manner served to relax the atmosphere which opened up the exchange. When he was asked about his thoughts on the need for black dormitories and Black Studies programs he mentioned that at this time dorms are not the answers in themselves because there must be some integration before America can care about a black as well as a white. He continued by saying, "This may, however, be effective in putting pressure on some people to realize that black people should be treated equally. You are taking a chance, though, by segregating yourselves with no strength for infiltration." He sees, however, the Black Studies program as being worthwhile, but feels there should be more white people in them to combat white America's basic ignorance.

The subject changed to the Black Panther Party and he stated that he agrees with their basic "10 Point Program". "However," he adds, "what's happening to them is a result of letting the 'enemy' know what you plan to do. If you are going to talk about shooting a cop, go ahead and do it, or the end result will be that they break into your home at 4 o'clock in the morning and gun you down!"

Bill Cosby, like any other black man, has had his share of confrontations with the "man" and considers the most decisive factor in winning, to be POWER. Says he, "You find out how to play the game; play it and beat the enemy at it!" When asked if that was his own personal philosophy, he disagreed and went on to say, "There are people you dig and believe in; work

with them. That's my philosophy and it's proven to work."

After approximately five years in the public's eye as an acknowledged black millionaire, he has had to filter out certain kinds of people, mainly for financial reasons. In conclusion he says, "Everyone with a growl, a clenched fist and knowing all the twelve handshakes doesn't necessarily happen to be working for other black people." He carries these feelings into his perceptions of black politicians. Even though the trend these days is towards electing more black politicians, he believes that each and every black man in power is not necessarily dedicated to freeing other black people; basically there are too many "pay-offs".

He ended his discussion on politics by responding to a question about Vice-President Agnew and commenting that he considered both Agnew and Nixon total threats, not only to black people but to poor whites as well (i.e., cut-back on H.E.W., more expenditures on war materials, and the ease of wealthier people to avoid the draft).

The pace of the interview was changed and he talked a little about his home in Beverly Hills and his children. Cosby, truly a thoughtful father, tells of how he teaches his two daughters to respect all people but also to defend themselves if they are called a name. He went on to say, "They can do one of two things; smack the person in the mouth or defend themselves verbally. At ages 4 and 5, they're much too young to understand social and psychological reasoning."

Bill Cosby ended the session by saying that his plans for the future are to continue what he is doing now. He wouldn't go into any more detail because as he said, "I don't want to arm the enemy."

That evening the members of WMUA, the Hampshire Gazette, Bob Alexander, and myself (Jimmy Wilkinson) questioned Mr. Cosby for a revealing 45 to 50 minutes. He mixed a casual exterior with very definite thoughts on controversial issues and still managed to slip

in a few funny lines. To say the least, Cosby, like most contemporary black stars is outspoken in his views yet somewhat idealistic in his application for change. Although he travels in different circles he is hip to what's happening among young black people and is in a position to lend his support if need be. I guess that's all we can expect...

Or is it?

\*submitted by  
Jimmy Wilkinson

\* \* \*

BROADSIDE BULLETINS

For those interested in:

Health Careers Summer Program  
Harvard Medical School  
24 Shattuck St.  
Cambridge

contact: Carol Sanders  
@ 734-3300

\* \* \*

MILLS HOUSE COFFEESHOP  
presents

BLACK HERITAGE FILM FESTIVAL  
and  
POETRY READINGS

every Wednesday @ 8pm

POETS

- Mike Cook
- Bill Hasson
- Bill Wilkinson
- McKinley Moore
- Tom Sellers
- Jean Parrish
- Chuck Reed

\* \* \* \* \*

"Are You Listening World", A Thesis production of poetry, dance, and music

directed by Shelbe Freeman  
presented April 16-17-18  
@ Mt. Holyoke College, lab theatre

parts open!

THE DRUM THE DRUM THE DRUM  
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THE DRUM

ANNOUNCES

meeting of all staffers, writers, critics who wish to help mold a unique

BLACK IMAGE

to be present  
mentally  
physically  
spiritually

at a meeting on:  
March 9, 1970

at 4:30pm  
within MILLS HOUSE, 111

If you wish to work now and write with us and cannot make the meeting, phone 545-2414 ask for

THE DRUM THE DRUM THE DRUM  
THE DRUM THE DRUM  
THE DRUM

Dudley Randall, poet and teacher at University of Michigan will read his poetry Friday, March 13 @ 4:15pm @ Herter Aud 231

Bill Hasson, grad. student and teacher at the U-Mass Sch. of Ed. will read his poetry Tuesday, March 10 @ 4:15pm @ Herter Aud 231

\* \* \*

WANTED!!!!

ART WORK

"Feel Free" to fall on in the DRUM office with your ART WORK

\* \* \* \* \*

scripts available @ MHC Blackhouse

for private auditions contact:  
Shelbe Freeman  
@536-4000, ext. 405, 474, 310

BROADSIDE

It seems that one progressive step towards the cause for black pride and awareness in the revolution would be that black brothers and sisters patronize the functions at other black educational communities especially in the immediate vicinity.

Case in point:Brown University is presenting a Black History and Cultural Festival this month,March 19-22. Here's what's happening..

## Thursday(March 19)

1:00pm Art exhibit in Faunce House  
6:00pm Film "Of Black America" series in Metcalf Auditorium  
8:00pm Opening address with LeRoi Jones at Sayles

## Friday(March 20)

1:30pm Lecture on Black Music with "Cannonball" Adderley at Sayles  
3:00pm Poetry reading with Don L. Lee  
4:30pm Cocktail party with Adderley and Lee  
8:00pm Jazz concert featuring Adderley at Meehan Auditorium  
10:00pm Mixer at Sayles with Billy Stewart

## Saturday(March 21)

12noon Soul food banquet followed by an Afro-fashion show (@1.25 extra) at Andrews Dining Hall  
2:00pm Cocktail Sip at Afro center with members and guests  
3:00pm Informal lecture given by Dick Gregory at Alumnae Hall  
4:30pm Sherry Hour with Dick Gregory at the Crystal Room  
5:30pm Black Arts Festival buffet at refectory  
8:00pm Memphis Stax/Volt revue with Issac Hayes,Carla Thomas, and the Bar-Kays  
10:30pm Mixer at Sayles Hall with the O'Jays or a live band

## Sunday(March 22)

1:00pm Sermon with Jesse Jackson followed by a concert of black spirituals at Manning Chapel  
7:00pm;  
and  
9:00pm Showing of the film "Uptight"

\*

..for further information write the Black Student Organization at Brown University,Providence,Rhode Island.

\*

THE DRUM

wishes to acknowledge the invaluable artistic  
contributions

of

Brother Jimmy Wilkinson

\*

we also wish to acknowledge the constant encouragement of

the Black Community

for without their presence and spirits and (harassing)

THE DRUM

would not become a reality for us all.

PEACE

POWER

PRIDE

TO THE PEOPLE





