Melvin Van Peebles

"The first beachhead, the very first thing we must do is recompense our minds. That's why I believe that the biggest obstacle to the revolution in America is Black revolution, is our conditioned susceptibility to the white man's program. In short, our minds are colonized. We've been violated, confused. Our creative capacities of our colonization, this brutal calculation genocidal out of which the most effective and vicious racism has grown. Yeah, Inc. represents my small attempt at reversing this process."

These are the words of Melvin Van Peebles, producer, writer, director, and composer of the critically acclaimed Sweetback's Baadasss Song, a groundbreaking and controversial film that helped pave the way for Black cinema.

Van Peebles described his current work as "in my current musical Don't Play Us Cheap, the entire book is on the up-side. It's the story of a Saturday night party," he explained, "where people have fun and so on. He owns 100 percent of the show, and also owned 100 percent of Sweetback when it was produced, something he also never done before by Black people.

Melvin Van Peebles' work is unconventional as reflected in his creative works. He believes Black people must define their own culture, their own value system, their own way of thinking, acting, etc. and he attempts to define these aspects of Black people's lives on stage and through film. On the subject of themes, Van Peebles confirms this by answering, "I think the theme is obvious. It's not limited to American Blacks. It's in Van's way of making music, and possibly even in a Black way of deconstructing a movie. Obviously all of this at its roots is African." Consequently, he continued, "with what we come to see my plays its possible for them to see a Black lifestyle. It's an attempt to return our Black image to ourselves," Van Peebles concluded.

Another interesting aspect of Melvin Van Peebles' personality is his refusal to consider himself a "star." Van Peebles believes there is no such thing as a Black "star." Whenever he is required to make a public appearance of any kind, there are no flashy diamonds, furs or Eldorados. His attire usually consists of pants, shirt, and a short dungaree jacket.

This is how he prefers to dress, even though Sweetback accrued $3,000,000 in his account. "I upset some people," said Van Peebles, "because they figure that as a minority Blacks must try and ape the mainstream culture." From dress to his own masterpieces, Melvin Van Peebles is in rebellion.

"What I'm trying to do is get to the edges of peoples awareness where they can begin to understand and see the need for political struggle," he stated. If you have the chance, see his new upcoming film THE TRUE AMERICAN. The true story of the birth of his novel idea-production of a nonstereotyped Black movie.

(quote taken from October 1972 issue of the Penthouse)

Cora Watkins

Announcements

Monroe A. Moseley is now special assistant to the president for affirmative action programs.

He will advise and assist in recruiting personnel at all levels. Also, Moseley, will work with two presidential faculty committees to be appointed by President Baum. One of the committees will deal with equal opportunities for minority groups and the other with equal opportunities for women.

Mr. Arun Naran, a 26 year old native of Moutain, British India, has joined the staff of the Providence Adult Education Department as an educational coordinator. Mr. Naran will be concerned with introducing new teaching techniques to the faculty and staff involved in teaching Adult Basic Education (ABE) and English as a Second Language (ESL).

Dr. Mary C. Mulvey, Supervisor of the Providence Adult Education Department, described Mr. Naran as "highly capable with the extensive training and experience necessary for the technical training of the teachers and aides presently conducting free adult classes throughout the city." According to Dr. Mulvey, Mr. Naran will conduct workshops and on-the-job training on a regular basis to assure the continuous effectiveness of our educational effectiveness.

Mr. Naran conducted a workshop for Adult Education teachers from July 24 to August 17, 1972, in Providence.

Mr. Naran's varied experience in education began after he received his bachelor's degree in political science from Colgate University. He joined the Peace Corps and was placed as ACTION volunteer. He served for three years as a teacher at Madhya Pradesh, India, at the "The Government Secondary English Language Teaching Institute in Bhopal. In addition to his teaching and lecturing, Mr. Naran authored a teachers manual which was published by the publishers.

Mr. Naran returned to the United States to attend the School for International Training in Brattleboro, Vermont, where he received his master's degree in teaching English as a Second Language. He also joined the Peace Corps in October 1972, but this time as part of teacher training program in the Kingdom of Jordan.

Mr. Naran, who is fluent in the South Pacific, will now lend his expertise to Adult Education in Providence.
SONIA SANCHEZ

Called by many the "female LeRol Jones," she is perhaps the leading Black poetess and writer in America today. She is the author of Homecoming, We a BaddDDD People, and It's a New Day (Poems for Young Brothers and Sisters).

A graduate of Hunter College in 1955, Ms. Sanchez taught Black English and Creative Writing at this country's first Black Studies Program at San Francisco State College from 1967 to 1969. She recently completed a play entitled Uh Huh; But How Do it Free Us? and is presently working on her first novel, Notes from a med/bk/woman. Other works of hers include such poetry anthologies as Black Fire, For Malcolm, Black Out Loud, In Time of Revolution and Soulscript. She has written three play anthologies, The Bronx is Next, Sister Son/Ji and Malcolm Man Don't Live Here No Mo. Her articles have appeared in the Journal of Black Poetry, Liberator, Soulbook, Transatlantic Review, Negro Digest (Black World), Broadside, and Nommo.

From 1969 to 1970 Ms. Sanchez taught Black English, Creative Writing and Black Woman's Consciousness at the University of Pittsburgh, and from 1970 to 1971 she was an assistant professor at Rutgers where she taught Black Women's Consciousness, Black Revolutionary Drama and Black English.

LECTURE TOPICS
1. The relevancy of the Liberation Movement to the Black Woman
2. Revolutionary Black Poetry
3. Black Art and Culture in America

She also presents dramatic readings of her poetry.

SONIA SANCHEZ will be appearing in Edwards Auditorium on April 8. Sunday evening. Admission is free.

Appearing Saturday afternoon
April 7
Author of "The Choice"

Samuel Yette

Professor at Howard University
March 9, and it marked the end of the second annual United Conference. The Conference, attended by Black students at the University of Rhode Island, was held at the Yankee Motor Inn in Warwick, Rhode Island. "The purpose of the Unity Conference was to bring the Black students together under one roof to share, learn, share, and experience many facets of lifestyles at the state University," stated Lorrie Willis, a URI senior in Organizational Management and Industrial Relations and acting chairwoman of the Conference. "Many of the social attitudes and problems dealing with living on this campus were expressed. The Conference provided an opportunity to express ourselves to others and to gain a closer sense of belonging," she continued.

Friday, March 9, the Conference began with dinner and opening remarks by the chairwoman. After dinner a communication exercise was presented to the group of approximately 60 students by chosen coordinator, Vernon Lisbon, sole Black member of the Board of the Inter-University Communication exercise called for an experience in communicating and listening processes. This exercise was proceeded by a problem-solving exercise called for an opportunity to express ourselves to others and to gain a closer sense of belonging.

During the conference, Nelson Lopes writes a letter to his Congressman explaining his dissatisfaction about the Nixon budget cut.

"I feel that there was unity while we were there, but at the same time we were there, but its hard to show the same kind of unity in this campus environment."

"I really think that what the people were like at the Conference should be that way all the time because then we could get something accomplished said Bernadette Pitta, "Some people really impressed me. They were warmer people."

Pat Burgie chose an isolated incident which she thought may have spoiled the day of workshops. "I felt as though they made a mistake when they sat us down to write those letters. If the people's mood and thinking span, "Burgie is a transfer student from RLC. "I didn't go to the one last year, so I had expectations for this and it didn't really meet my expectations," replied Billy Baptista, a sophomore.

The Conference brought a lot of problems to the surface and we know what we are going to have to cope with on another or equal basis," was the conclusion.

"As far as unity, it was good while we were there, but it's hard to show the same kind of unity in this campus environment."

"I don't think I gained all the Conference offered. I think it was good because any time the folks get together I enjoy it. I was glad for selfish reasons, because I had dynamite workshop leaders and I learnt not by watching them. I think the students that did not go last year got more out of it because they weren't biased," says the Sociology major.

The views presented were of a wide spectrum, which always occurs when sampling a group of individuals with unique ideas and personalities. Sheila Harris, a freshman in Nursing expressed this idea when she said, "I think that it depends on the individual, because I feel like I changed a lot but some other people are still in the same bag."

The Unity Conference brought Black students together geographically but what each student carried away from the Conference was their own individual decision whether to make an effort to create better human relations among themselves. Will we have a communal atmosphere? Will we have positive political action? The decision is yours to make!
DISCRIMINATION
If you discriminate against me because I am dirty
I can cleanse myself.
If you discriminate against me because I am ignorant
I can educate myself.
If you discriminate against me because I am a pagan
I can seek God, BUT
If you discriminate against me because my face is black,
I can only refer you to God because He made me that way.

(MY OLD MULE
My old mule got a grin on his face.
Now I'm a mule black and don't give a damn.
You got to take me like I am.
Robert K. Fair)

Reflections On
Black women
Queens of the Nile
They walked their native land
with heads held high
no need for make-up
no need to hide
the beauty born in them
Charles Alston
This poem is dedicated to the sisters on the Black Gold staff.
Let Black Gold be your crown.

My Mind is a Revolution
of ex/poding
insights... into the
Needs of my people
Understand my mind
counter/acts
Against any enemy that threatens the intensity of reality "BLACK LIFE" means dev/e/ing the
ROOM with—in your soul
The revolution of BLACK THOUGHT
is a war unto itself
Cathy Gones

Being Black
Being Black is like being on an endless ladder.
We climb and climb to get nowhere.
Blackness is a crime, a militant in the street
If you are black you have to be a thief.
Blackness is a white man is a prostitute or a pimp.
Blackness is a handicap not a blind man or his limp.
Being black is like being a petrified tree
people chop you and chop but you’re still there.
Robert K. Fair

Lorton Prison
Cyprian Rowe
(KILLING EVEN ENEMIES IS BEING DONE DISCREET
AND ORDER IS ITS HANDS AND NAME)
I
this is the guinea coast in the centuries of rape
this is the place of the warriors
this is the place of the warriors
young and black and lean
like polished pine trees supple in the wind/
this is the place of the warriors
cut and carried off
from village northwest of columbua
village harlem and watts lost angels
and this is the guinea coast and this
is the age of raid and this
is the time of the capture/
II
the mothers in the doorway:
from village Northwest of Columbia
village Harlem and Watts lost angels
and this is the Guinean coast and this
is the age of raid and this
is the time of the capture/
Introducing religion to the Black man in this country was basically a means of perpetrating control by the dominating white society over the subculture of the Black man. Religion as it was taught to Blacks by white man in this country was basically a means of perpetrating control by the subculture of the Black man. Religion was defined and served only to keep them in slavery. We are the last to be separated from the institutions imposed upon Blacks by white institutions. In essence, Blacks tried to shape religion in terms of making it more relevant to their everyday needs. Now the Black church not only deals with the soul but also with the needs of the flesh.

This trend of thought beginning with the existence of the first Black denominational church was called the African Methodist Episcopal Church, and becoming more completely refined and defined in the determination and goals of Elijah Muhammad, the Nation of Islam is the result of racism in American institutions, as well as being supported by the new confidence Black people now have in the value of Black operated institutions.

The Black church encompasses the desire for freedom and self-sufficiency from the white society spiritually, politically, and economically. Many Black religious leaders have or are addressing themselves to the economic position of Blacks in this country. Included among these leaders are the late Rev. Martin Luther King, Jr., Rev. Jesse Jackson of P.U.S.H., Rev. Sullivan of I.C.E., the Honorable Elijah Mohammed of the Nation of Islam, Rev. William Borders of Atlanta and others are engaged in projects and programs which have as their central interest the social and economic development of the Black community.

The need for creating a strong economic base in the Black community can hardly be disputed. As a group of people in the United States we have had little or nothing to use in dealing with the political framework of this country. This could be drastically changed if we were able to affect the economic development of the Black community. If we were to control the economy of the Black community we could in effect become able to eliminate many of the problems that hold our people back. We wouldn’t have to depend on white businesses for jobs, or on white institutions for educating our children.

By putting Black consumer’s dollars back into the Black community we could uplift our standard of living. Black dollars could be spent on better homes, could insure top health care, and could implement the highest standards of education for our people.

Many white businesses hire us only because we are a cheap labor source. Instead of having a case of outright slavery, we are still kept in bonds through a system of nationalized slavery. We are the last to be freed and it is up to us to be freed. Black people can rise but so far it has been a selfish base, but are also moving toward being a spiritual base in the Black community by training both professionals and para-professionals.

Religious groups and leaders are just one part of the Black population addressing themselves to the economic development of the Black population. Since the need is so apparent there will do much more Black people are realizing the need to address themselves to this problem; for controlling our own economy is the only way we are going to eliminate many of the problems in our Black society.

Mary Etchison

Imamu Amiri Baraka

Imamu Amiri Baraka has structured a Black community oriented program filtering out from the state of New Jersey. The basic ideology behind the entire movement is to make the people aware of its resources. Members seek to teach the community how to organize, and politics on a national and local level.

The Political School of Kawaida was founded to be a national institute for the study of politics and political organization. It is both an ideological training center for Kawaida Nationalism, and a vehicle for political analysis and exchange for various Nationalist persuasions and ideologies that exist locally, nationally, and internationally. Different aspects of politics and political power are handled with organizations and groups of Black people who come from many areas of the U.S. to learn and study under Baraka. Kawaida Nationalism has been shown to be a clear direction in nationalist ideology and methodology. This has proven to be true recently during the National Black Political Convention, the African Liberation Day demonstrations, the Congress of African People, and in many other significant events in our history. What is being done with the Political School of Kawaida is institutionalizing what participants believe and practice so that it can be used by Brothers and Sisters all over the African World. It is structured so that it offers a wide range of topics of study along with the establishment of a cadre training center for continuous study and growth for cadre units.

Political School of Kawaida classes are usually held on Saturdays from 9:00 am to 2:00 pm. A class session runs ten Saturdays in succession. The tuition for the ten week course is $15.00.

Dates classes will begin during 1973 are:
April 14
May 19
June 23
July 28

Topics taught at the school include:
1. Committee for Unified Newark

2. Congress of African Youth
3. Community Organizations
4. Kawaida

Nancy Perry

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Black Man and Religion?

Next Black Gold

Deadline April 12
Black Gold Supplement

The Howard Careers in Communications Conference

"The End of Rhetoric... The Beginning of Action"

"A voiceless people are a hopeless and psychologically enslaved people."

For years and years and years, Blacks have been seeking employment within the communications field. And for years and years and years, they have been told they were not qualified or not experienced enough to enter that field.

On March 5 in Washington, D.C., an attempt was made to scratch the "disqualified" excuse from the hiring books.

With the combined resources of BLACK JOURNAL and Howard University, the second annual 1972 Black Careers in Communications Conference was held from March 5-7. This conference was basically set up so that young, talented Black communicators could successfully enter into the communications field.

It was a nationwide conference with a representative participation of over 1,000 persons from across the nation. Some of these persons were representatives from companies who were willing to hire Blacks into their specialized fields such as broadcasting, television and the print media. The other persons were young, perspective Black applicants seeking jobs.

The beginning day of the conference was dedicated to an over-all discussion of the Black's role in communications. The last two days were given to the employers and the many applicants. A screening process took place, where over 400 hopefuls were interviewed by mass communication representatives.

Wishing to see how other Blacks from across the nation examined and viewed the importance of Black communications, five members of the BLACK GOLD staff traveled to Washington, D.C. When we arrived we discovered not much rapping was done, but action and involvement was high on the list of priorities for the conference.

The conference was thus named (and appropriately so) "The End of Rhetoric... The Beginning of Action."

Finding interested Black communicators and placing them into strategic positions within the dominated white communications media was the theme behind the program... It was a good one.

Planners of the conference felt it was time the "rhetorical ball" was stopped in mid-air, when in 1972 they held their first Communications Conference. Again, in 1972, they attempted to end the concealed racist attempts to exclude qualified Blacks from the very important field of communications.

We, the BLACK GOLD staff, feeling it is our duty to report what we saw, heard and experienced at Howard University, have composed a four page supplement. The following pages will reveal and explain and illustrate what "The Beginning of Action..." is all about.

We hope you enjoy our efforts, and gain a better understanding of what Blacks from California to New York are doing and saying about the much-needed and vital Black communications field.

val southern, editor-in-chief, BLACK GOLD

BLACK GOLD members travel to Washington, D.C.
Film and television in Stephanie King's major at Howard University. She is currently a senior, and was born in Trinidad. Miss King and some other brothers and sisters filmed and recorded the Conference for N.E.T. (National Educational Television). This recording was for a class project and will be shown on an N.E.T. channel.

She feels that the Conference is helpful. Stephanie King also feels that "the conference forces employers to open jobs in the media for Black people."

Anthony Johnson, originally from Chicago, is presently attending Governors States University. Governors States is a minority based university, and has been in existence for three years. It is primarily for people of the inner city.

Anthony Johnson's main concern is dealing with alternative systems in Black communications.

Cheryl Jones, originally from New Jersey but now from Chicago, came to the Conference in search of employment. Her interest lies in Public Relations. She has had no real training, but considers herself experienced somewhat from the various jobs she has held. Most of her job experiences have been dealing directly with the public.

Miss Jones learned of the Conference from the Black Journal and decided to attend.

Azzeymah Malik Raqib attended the conference to seek information about job training in news media. Malik, as he is known, traveled from Buffalo, New York.

Camera roll as BLACK JOURNAL cameraman films Conference activities.

Chuck Hadden, approximately 30 years old, is now rising in popularity disk jockey of WAFR. This FM educational radio station, the first of its kind in the nation, hails from Durham, North Carolina. WAFR began programming on September 22, 1971. Since then, it has gained an audience of some 60,000 listeners in Durham, 15-20,000 in Raleigh and Chapel Hill, and 10-15,000 in the other surrounding areas.

Robert Sparill, president of this all Black radio station, was very instrumental in getting the initial actions underway. In respect to the Blacks employed it was mentioned that everyone was self-trained. Finances come from outgoing business and Health, Education, and Welfare. Equipment was purchased by means of manual labor. Hadden stated that "They had undertaken construction work." Everybody was just learning and many are just starting.

In terms of the importance of the radio station, it can and does serve as a model for other Black communicators to follow. Its goals are:
1. to develop and operate a non-profit FM educational radio station with Federal Communication Commission License.
2. to train Blacks in mass communications skills.
3. to provide a model for future development of similar stations in other communities
4. to provide a vehicle for Black education or a national level.
The Conference was held at Howard, a black University located in Washington, D.C. As I looked through the crowd the first "celebrity" I saw was Tony Brown, producer of the television program, BLACK JOURNAL and Dean of the Howard University School of Communications. Wearing brown high-heeled shoes, a dark blue suit and a red-dotted shirt, Brown seemed to be impatient. He was talking quickly to a young well-dressed black woman as I approached him. I had heard about the Conference through the program BLACK JOURNAL and "my inner journalistic sense" told me that Brown was the key hiring force at the Conference. Two minutes after I had left my comrades, I knew my inner sense was correct.

As I eased my way within hearing distance of Brown and the woman (who was frantically scribbling on a small pad) I heard the program say anything about "150 films will be represented here."

"Excuse me, Mr. Brown," I said, "could you tell me what is the purpose of this conference."

"Did you read our pamphlet?" he asked.

"I did not give."

"Excuse me again Mr. Brown," I said (this time with a air of authority), "but I saw you were hired to be good."

With a glint of open annoyance in his eyes, Brown suggested that I "purchase a pamphlet" (information pamphlet given to all participants on the opening day) because he had taken great care in preparing it. I said, "I am here to see and hear other Blacks tell their story."

"The purpose here is not to have a rhetorical conference—we are not here to talk, the said, as he scurried to a far-away corner to prepare for a T.V. interview."

As my comrades tried to cheer me up, telling me that Brown was "probably real busy," a young Howard man held and tried to find other exciting and dynamic people to interview for BLACK GOLD. Thus, was begun the building of the Howard Career Communications Conference.

The Conference had drawn approximately 500 people that day. There were young nervous-looking people, who were apparently seeking jobs, and the older, more confident-looking people, who were apparently hired.

Subtitled "The End of Rhetoric."

The Beginning of Action" the program said on the whiteboard held at Howard. Its purpose was to break down the barriers that kept employers and from the communications field so that the word "unqualified" or "unavailable" could not be used when the public asked who had the ideas, skills, and techniques in the media. It gave young Blacks an opportunity to receive jobs. And as I stopped on a black and white screen, I had embraced equal employment opportunity as a reality, as I glanced these Blacks with skills in the mainstream of American communications.

The end results of the three day conference could not be considered successful or unsuccessful considered as after it had ended. Until the new generation of talented black applicants had been conquered, the situation in the positions within the radio, television, and print industries, no one could judge the success of the nationwide conference.

Last Year

According to the information pamphlet (which I read immediately) there were only 200 people at the first conference of this nature, which was held again at Howard, and there only 35 applicants on the spot. Many of the employers who were locked in hiring systems would require follow-up interviews at the home office of the program area. Some went home to think seriously about potential employment with the TV stations. Others were even making the move to hire. However, according to BLACK JOURNAL, black applicants were not only not being invited only a small per cent made it to the employment of the Black applicants. In an attempt to rectify this problem for the year, Brown had gone on a hiring practices by employers.

"It is significant that all of the commercial television stations in America, and not even seven took the time to pretend they were looking for Blacks," Brown said, during his closing remarks at the conference.

"Of all the public television stations who are living off our taxes, not even one (WNIT in New York) even pretended to be interested," he said.

"But we have forced them into a new game," Brown concluded, "because they can no longer say that we don't exist."

The end results of the three day conference and another, more extensive program took place. must represent fully all the freedom of speech, "I said, "because freedom is what we are striving for."

"All mechanisms based on government intervention is ridiculous," she said.

Interesting Persons

Tony Brown, producer, BLACK JOURNAL

According to the Washington Congressman, "Blacks are being denied their constitutional right of freedom of speech" unless the amount of control is more evenly balanced.

"A voiceless people are a hopeless and psychologically enslaved people," said Avar.

"Mass communications media must represent fully all the heredities," he continued, the conference just to see what's going on.

Avar accused the American press of "systematic extortions and deliberate mis-handling of news within our culture."

The Congressman concluded his statement by saying, "there is deeply entrenched racism within the mass communications field—and they are true throughout America."

Following Avar, Samuel Yette, a professor of Journalism at Howard, began his speech by saying, "I confess I came here with reluctance."

Yette, wearing a sober gray suit and pinning a red flower on his lapel, began slowly.

According to the author, "the press has ignored the movement."

The sudden surge of white reporters being ridiculous," Yette said, "because freedom is what we are striving for."

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A Look at Howard University

On March 15 of this year, five representatives of the BLACK GOLD newsmagazine visited Howard University for a Black Communications Conference.

For myself and others it was our first time venturing to D.C., and we heard much about Howard University and was more than happy to go on the trip. This was my first time at an all Black institution.

While tour director, Perry (our BLACK GOLD photographer), left the URI campus at approximately 5 a.m. in the Ururu van. After seven and one-half hours of riding time, we arrived at Howard University at 12:30 in the afternoon.

The one obvious and enjoyable difference between the campus at Howard and Rhode’s campus was that only black faces were to be seen. I must have looked like a typical Black tourist because I was not able to contain my smile and joy at seeing so many of my people at one time. My eyes flashed across the campus at all the beautiful sights. From time to time I would tap Nancy or Linda and say “isn’t this exciting” or something very similar to it.

We left the van and proceeded to the Conference. All the while our eyes were in fixed expressions—all smiles (one of our basic stereotypes).

While after missing an interview during the seminar, we decided to find Mary Lee, the sister with whom we were to stay. We got in contact with her and she took us to her dorm. The dormitory was very much unlike our URI dormitories. Firstly, the building had been converted from an old hospital into a dormitory, secondly, the dorm rules were very strict.

I personally would find it hard adapting to the rules after having been spoiled by our “funnies” at the Rhode campus.

Males could not go any further than the front lobby (which, by the way, was patrolled by a campus guard) until they were checked in at the front desk by the sister whom they were attempting to visit. After Mary Lee checked Charlie (our BLACK GOLD photographer) in, we proceeded to her room. We told Mary how at Rhode Island we did not have to go through formalities for brothers to come into the women’s dorms.

She then informed us that if a brother was found in the dorm after 11 pm he would be taken to jail and the sister would be dismissed from school. If that’s not strict, I don’t know what is.

After sitting around and discussing the conference for awhile we decided to get something to eat. We walked quite a distance and found ourselves at a grinder shop called Blimpie’s. After eating their delicious grinders we went back to the dorm.

At first I thought we would spend the whole night in the dormitory, but I was very wrong. Mary called a friend and with the exception of our sleepy driver, Valerie, we all went to a club in the Pitts Motor Inn.

At the club there were three truly dynamic bands (”Rebuth”, “A’Ashante”, and “The Four Wonders”). The atmosphere of the club was nothing less than dynamic. The band complimented the people and the people in turn complimented the band.

Unlike parties at URI, brothers would come from the other side of the club to ask the sisters to dance. After dancing, they would smile, thank the sister for the dance, and escort her back to her seat.

Though Eddie is intensely interested in entertainers becoming involved in politics and in establishing self-help programs for inner city youth, his main concentration at this time is his career, and in developing himself as a musician.

Of his separation from the Temptations and his subsequent emergence as a solo artist, Kendricks says “I liked singing the kind of music we became known for, but I felt I could sing something else, too. I wanted to extend my musical self. I wanted to reach for my potential. I didn’t feel that being what and where I was with the Temps was developing me to that point.”

So, Eddie decided to cut an album on his own which would be different, and “All By Myself” was born. Though he had no intentions at the time of using the album to launch a solo career, it turned out to be a fitting vehicle. Eddie, never one to be content to ride along on past successes, is eagerly receptive to new ideas and is determined to maintain the same high level of performance he shared with the Temptations. It is this same degree of dedication which makes Eddie Kendricks one of the most unique entertainers in today’s musical world.

Eddie Kendricks

April 6th, 1973 at 10:00

The Temprees

and special guest

star:

Admission Free!
A Private Friendship

A private friendship
A secret strength
A quiet bond
A whisper love friend
Secrets can be sweet
To cherish
is a private quiet way
Is more beautiful
than snowflakes
To hold
To love
To help
in a whisper
is a soft job
a secret encouragement
that no one else can touch
A whisper love friend
To call
to be answered
every time
A whisper love friend
Nobody can take it away
because nobody knows
It can't sour
because it's a secret
It can't tire
because it asks nothing
A whisper love friend

Toni Foxwell

If Africa had never seen the wars,
If ancient beliefs had never left their homes
If antique men had never fought that far,
How high could our fathers then have gone?
If western whites had never overcome,
If slavery had never come our way,
If Africans had never left their home,
Wonder where our race would be today?
If whites had never used the whip or gun
If blacks had never watered fields with sweat,
If Africa had lost no native sons,
Wonder where we blacks would be as yet?

Thomas Nance

FOR STEVIE
A face,
that can look
at me
and
tell me
(non-verbally)
that I am wanted,
needed,
on the battlefield of love.

Cathy Gomes

The coming of the day

A nation has a soul
in-
and outside
the body of the land.
Comprised of shared memories
of great glory and grief
and desire (in brief)
to live as one. Has America none?

A juicy fat brown roach
scuttled through a crack
in the wall
and across my hand.
He was looking for food
in my kitchen
as I search for a life
in a white man's world.
He reminded me of myself;
I crushed him anyway.

Thomas Nance

(by way of your mechanized, cold, steel, time machines and minds)
as (i) lay lying
still among the corpses of my people;
(i) pine and my salty/bitter/tears/wash/away
the heavy/burdensome/years of sacrifice;
only to clearly visualize that what they say about you
oh, colonial Mother, is a hard cold fact.
We toiled your land, raised your children/built your roads and schools/as well as your institutions/that imprison our active minds.
Conquer. submit. Conquer. submit.
how well (i) remember the promise, although given
emtiily, of a freedom... approaching...
And you killed us off... one... by... one
with your intended lies/checking a creative, industrious people/freezing our progress and sending us back/to the barren north.
(by way of your mechanized, cold, steel, time machines and minds)
You never gave my people much of anything when we were fertile.
Yet still in our catacombs of limbo (i) find that you give us next to naught. (not even an unblemished memory)
As (i) compose my shattered hopes, (i) hover on the edge of a bottomless pit/my people single filed/interred/stacked like coins.../ready to tumble.
P.S. Even though you fused and soldered our eyes closed/ sealed our lips to silent anguish/ and deafened our sensibilities so you thought... our long awaited dawn has arrived.
Reincarnated as an aware, brave, strong breed of humanity...
let no man question.

by Linda Hazel

(i) feel so good
SO go-o-o-d
that blue sky was just burning my eyes, chile
(i) feel so fine
SO fin-n-n-e.
those smiles and waves and motions
and those once-and-for-all shrieks of peaceful happiness
told me
i'd better treasure this day, honey...

(i cried with silent tears sliding down my smiling face)

The coming of the day

A nation has a soul
in-
and outside
the body of the land.
Comprised of shared memories
of great glory and grief
and desire (in brief)
to live as one. Has America none?

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Black Historical Events of the Month

- March 2
  Howard University, Washington D.C. chartered by act of congress. 1867
- March 3
  Freedmen's Bureau established to assist former slaves. 1866
- March 4
  Myrtilla Miner, Founder of Miner Teacher's College. Born (1815-1866)
- March 5
  Negro seaman Crispus Attucks was first to shed blood for American independence in Boston Massacre. 1770
- March 6
  Dred Scott decision by Supreme Court denied Blacks the right of citizenship. 1857

South Carolina leadership Conference organized in New Orleans with Martin Luther King Jr., as president. 1957
- March 7
  First Selma to Montgomery march led by Martin Luther King Jr. halted by state troopers branding clubs, whips, and tear gas. 1965
- March 9
  Martin Luther King Jr. and James Bevel arrested in Montgomery, Alabama. March 12
  Martin Luther King Jr. ordered to return to court. March 15
  Clifton R. Wharton sworn in as Ambassador to Norway. 1961
- March 18
  Harriet Tubman, famed patriot and conductor of underground railroad. Died (1822-1913)
- March 20
  James Earl Ray sentenced to 99 years in prison for the assassination of Martin Luther King. 1968
- March 21
  U.S. Supreme Court ruled for first time that racial segregation in jails and prisons is unconstitutional. 1968
- March 22
  Benjamin S. Turner. Successful businessman and congressman from Alabama. Born 1825
- March 24
  Frederick Douglass appointed first Black marshal of Washington, D.C. 1877
- March 25
  First Finn to be elected to the U.S. Senate. 1967
- March 27
  British policy of offering freedom to Blacks who enlisted in her army brought about controversial Jay Treaty of 1794.
- March 28
  Harriet Beecher Stowe's "Uncle Tom's Cabin" published in Boston. 1852

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Page 12 March 28, 1973
Sickle Cell Anemia

by Shelly Briggs

On February 18, 1971, President Richard Nixon addressed his health message to Congress. Nixon said that $6 million dollars would be appropriated for research and treatment of Sickle Cell Anemia. Without a doubt his statement was the first time that many Americans had heard the name of the disease.

Sickle Cell Anemia was first recognized some sixty years ago in Chicago by Doctor James Herrick.

During the examination of a twenty year old Indian student, Herrick noticed the red blood cells of the student appeared pointed instead of round.

He compared these abnormal forms to a sickle and coined the term "Sickle Cell Anemia" to describe the disease.

In past years, a picture of sickle cell anemia has been determined.

It is an inherited disease that affects Black people most exclusively. About 25,000 Black people in the United States may have the disease. It occurs in a high percentage of children.

How can you tell?

The Sickle cell trait and Sickle cell anemia can be diagnosed by several methods.

A number of screening tests diagnose the presence of hemoglobin "S" within the red blood cells. These tests require a small amount of blood taken from the finger. When the red cells being tested contain hemoglobin "S", they assume a crescent or sickle cell shape that can be observed under a microscope.

A major disadvantage of the tests is they do not distinguish precisely whether or not the person has the sickle cell trait or Sickle Cell Anemia.

A person with Sickle Cell Anemia is faced with many problems. They are the following:

1. He is usually thin and small for his age.

2. He needs protection from colds, pneumonia, intestinal upsets and other illnesses.

3. He is unusually small for his age.

These are just a few of the many problems that the Sickle Cell patient suffers.

An Afflicted Person

Knowing all of the above information, I asked a young high school student (who I remain un­named), how she felt about having the Sickle Cell disease.

She described it as a "terrible and painful disease." She said she hopes that a cure for the disease will be discovered soon, before she decides to plan a family. She does not want any of her children to have the trait, or the disease.

If her father does not have the trait or the disease, there is still a chance of the child having the trait or disease, which can be inherited from the female counterpart. The anemic patient advised Black men and women to be screened for the disease, especially if they are planning to begin a family.

In describing how she felt about the effects of the disease, the young girl spoke of the prolonged illnesses she had had. In 1971, she had pneumonia three times and various other illnesses, such as colds, flu, strep throat, and a stomach virus. Her only aspiration is to see herself well enough to plan a family.

Some of us are repelled by concepts of materialism. The rejection of material accomplishment, the destruction of the institution of material gains as evidenced in the economic-induced social stratification of classes where the concept of property towers over the value of life. For man stripped bare of his most cherished novelties, i.e. a house of luxuries, his cars, boats, etc., is reduced to nothingness and cornered into obscurity.

How can you tell?

In the age of rising automation and super­technology, man is becoming lost in his own creation. Our pivotal position in the universe has been replaced by so called human achievement which aims not at the basic improvement of the quality of life but seeks instead to advance a new set of principles curtailing scientific/technological progress.

Notably, human worth is sub­ordinated to the callous appraisal of material gains as evidenced in the economic-induced social stratification of classes where the concept of property towers over the value of life. For man stripped bare of his most cherished novelties, i.e. a house of luxuries, his cars, boats, etc., is reduced to nothingness and cornered into obscurity.

Because all these have become our outward manifestation of progress, the extension of ourselves into things material, whose lost replaces for us psych­ological death. We set our values and then become hopelessly trapped, for the bourgeoisie is ever anxious not to drop into the pit he helps to dig for himself. The proletariat, the rich must contend with the ulcers and heart failures resulting from the over seas hoarding of stocks and topheavy bank ac­counts. And man's inhumanity to man raves on, unmitigated, through our own volition. Res­pecting ourselves only through material accomplishments, we ac­cumulate opaque visions of what it requires to be humanly virtuous.

Surely since the Biblical Fall of man, human morality has so far failed to replenish itself. Indeed the decadence of our age only defers from Medieval barbarism. The value of life. For man stripped bare of his most cherished novelties, i.e. a house of luxuries, his cars, boats, etc., is reduced to nothingness and cornered into obscurity.

Note that our predicament today, and historically is partially the consequence of in­stitutionalized codes and immutable norms. Its frightening that justice like racism has become institutionalized and deprived of its universal standard. And the way our institutions alienate the poor one wonders at the quality of justice administered to those experiencing a paucity of material things.

A timely reiteration is that con­temporary man does not separate himself from his property because in it lies his principal gratification and manifestation of his achievement. In which case the poor person is robbed of his integrity. Or is he? Unfortunately, man stripped bare of his, garments, in societal hypocrisy, is worthless rather is worth nothing.

Without a doubt, our values are suspect.

Ivor Jackson
The STREET THEATER will be performing Saturday evening, April 7, at 7:30 pm in Edwards Auditorium. Admission is free.

The two plays they will be performing are STREET SOUNDS and THE BAPTISM. The following are two short descriptions of the two plays:

Founded in 1970 by Gray Smith, THE STREET THEATER began as a ghetto theater, performing from a portable stage in the streets of Ossining, New York. During the first year performances were given in other black communities in Westchester County, at the County Penitentiary, and at The Ossining Correctional Facility (formerly known as Sing Sing). The response to the prison performances led to the establishment of workshops at these prisons, and more recently at the Bedford Hills Correctional Facility as well.

Through the use of improvisation related to the experience of the inmates these workshops have developed their own original productions: PRISON SOUNDS at Sing Sing in May of 1971, and NEW YORK, NEW YORK, THE BIG APPLE at Bedford Hills (men's and women's division) in November, 1972. The material for these shows was written and performed by inmates in the workshops, under the direction of Clay Stevenson and Marvin Camilli.

On the outside the company of the Theater has gradually developed into a professional repertory company which trains apprentices from the street and prison audiences. This company has remained committed to the performance of both original and established plays written by Roger Cornish, ALL MEN by Lonne Elder III, THE DEATH OF BESSIE SMITH by Edward Albee, THE BURIAL OF ARTHUR by LeRoi Jones, and THE BLACK TERROR, also by LeRoi Jones.

The following is a short review of the film NOTHING BUT A MAN. This film will be shown in the Memorial Ballroom from 2:30 to 4:00 pm on Saturday afternoon, April 7. Admission is free.

Noting But A Man

Independent film-makers Michael Roemer and Robert Young have made a distinguished and moving drama of the personal struggle of a Southern Black who marries the preacher's daughter, a schoolteacher. The emotional adjustment to the universal, age-old problems of earning a living and supporting a family, of living in peace and dignity, becomes poignant and difficult because the place is Alabama today and the man will not play the expected Black role.

The film is superbly acted by Ivan Dixon and Abbey Lincoln in the leading roles, and the film has received international recognition.

Credits: Narration by James Earl Jones; Eulogy by Ossie Davis. Produced by Marvin Worth and Arnold Perl; Adapted from the screen by Arnold Perl; Musical consultant: Ernest R. Smith; Edited by Mick Benedict.

"Malcolm X" will appear at 7:30 Friday night, April 6, in the Memorial Union Ballroom. Admission is free.

The following is a movie review on the film: "Malcolm X"...

93 minutes

While viewing "Malcolm X" one is quickly struck by the fact that just eight years ago Malcolm was generally considered an outlaw and threat to American society (and certainly let alone untouchable subject for discussion and examination). Ironically now, so few years later, his life is the subject of a major studio motion picture. Yet the speed with which ideas and attitudes change in this electronic age is not better reflected than in the life of Malcolm himself. In what was only a short span of years he went from petty criminal to jailbird to staunch Black Muslim thinking only of a separate black state to a more open minded extremely progressive black leader concerned totally with the welfare of his people.

That Malcolm had not only the ability to shift his attitudes and grow with the knowledge he accumulated, but also the integrity to publicly admit his views had changed and that he could have been wrong, speaks strongly about his rarity as a leader.

The documentary treatment is composed of recorded speeches, newscasts of Malcolm's activities and stock footage in situations that resemble his background (as an illustration of his early years). Malcolm is here in all his glory and his anguish; the brilliant leader of his people and the harassed family man; the outraged black man and the reverent holy man. Yet through all this one leaves this film with the impression that they have witnessed the triumph of extreme­ly poor editing over very powerful material. Malcolm's life is an ideal subject for a movie. There are so many dramatic turning points one would think it was almost fiction.

Yet the film doesn't take advantage of them. There is no perspective of earning a living and supporting a family, of living in peace and dignity. becomes poignant and difficult because the place is Alabama today and the man will not play the expected Black role.
ZONING

Zoning laws in many areas prohibit the construction of rental units and multiple family dwellings, and they often demand a certain lot size for each private home constructed. These laws or codes, generally made by white suburbs, result in de facto discrimination against the poor. Since minorities are enormously over-represented among the poor and lower middle classes, these zoning laws in fact discriminate against minorities.

FOUNDATION FOR CHANGE, September 1971

The suburbs indeed are the new America where jobs and housing are located. We cannot continue to exclude Americans from that development simply because of the color of their skin or the size of their paycheck. It is not forced integration to allow a man to live near his job.

SENATOR ABRAHAM HIBICOFF, 3/16/71

BANKING

"Mortgages are not awarded to Blacks because they are considered poor credit risks. Nor are loans awarded, in many cases, to Blacks.

"In a hearing on housing before the U.S. Civil Rights Commission in 1969, I (as then President of the Dearborn Real Estate Board) cited that of 243 savings and loan associations operating in Cook County, only 21 made loans to Blacks in the past 12 months. And of that number, only 11, including 2 Black firms, made mortgages consistently to Blacks. Also I said there were 141 Commercial Banks and 239 savings and loan firms which made NO loans to Blacks during that 12 month period. BUT, they made loans to the speculators who in turn victimized Black home buyers. This could only go on because of the racist structure of financial institutions—and nothing much has changed since the time I made that testimony more than ten years ago.

Chicago realtor in JET 1970

ADVERTISING

A recent study of newspapers in the Washington, D.C., area showed racism common to papers in most communities:

Advertisements for homes or homesties showed drawings or photos of white families. Ads were placed in papers with large white circulation, but not in papers which were Black owned, or circulated mainly to Blacks. As late as 1970 the following phrases appeared in the ads: white only, . . . in white home, . . . exclusive neighborhood, . . . private neighborhood.

Bias in Newspaper Real Estate Advertising, Geo, Grier, WASHINGTON CENTER FOR METROPOLITAN STUDIES

REaltORS

Most whites list their houses for sale with white realtors. Most white realtors do not advertise these homes in minority owned or read newspapers. Very often they have arrangements with other realtors where listings for houses are shared. These sharing arrangements often exclude Black realtors.

In Bergen County, New Jersey, for example, a Superior Court judge had to ORDER that a Black realtor be admitted to a listing service.

"The fact is that the percentage of high-income Blacks living in the suburbs is substantially lower than low-income whites.

"The fact is that if a Black man wants to buy a house in the ghetto, he is courted by both Black and white real estate agents—but if he wants to live outside the ghetto, few will service his needs.

ASS'T. SEC'T. OF HOUSING & URBAN DEVELOPMENT, Samuel C. Johnson, JET 4/15/71

GOVERNMENT

There are many fair housing laws in existence. Minority complaints center on the lack of enforcement and the lack of penalties for non-compliance with these laws. Also that government could, but does not, put economic pressure on communities with restrictive zoning.

"If this country really believes in the Declaration of Independence and the Bill of Rights—and we've been saying it for 200 years—it ought to spend its Federal dollars in a way that benefits all the people. If a state or a locality is not willing to do that, then we ought to say, 'O.K., if you don't want to be part of the Federal system we won't help you.' It's as simple as that.

"And we're not doing it. We're spending millions and millions of Federal dollars on things to which people do not have equal access.

Rev. Theodore M. Hesburgh, Chairman U.S. CIVIL RIGHTS COMMISSION

HOUSING

OWNERSHIP AND QUALITY

"In 1970: 2 of every 5 housing units occupied by Negroes were owned by the occupant, compared with about 2 in every 3 occupied by whites. The proportion of Negro households lacking some or all plumbing facilities was more than 3 times the rate for white households.

Dept. of Commerce, BUREAU OF THE CENSUS

"For the most part, the Housing and Urban Development Department relies upon the Census Bureau for its housing data—a classic case of the blind leading the blind, since census investigators are also interested in little more than the plumbing: not the quality but just the amount of it—whether or not hot and cold water, toilet, bathtub or shower are available.

"There's no special place on the census form to acknowledge the toilet that overflows or the sink that leaks through the ceiling. They count the number of people per room, but they ignore the size of the room.

Robert Sherill, THE NATION 3/28/71

In rural areas about 50% of Black occupied housing is substandard, compared to 8% of white occupied housing.

NY TIMES 7/28/71

Over 75% of the housing on Indian reservations is substandard, with 50% beyond repair.

Alan Sorkin, BROOKINGS INSTITUTIO 2/4/70

MRINORITY OPPRESSION

SUBURBS

In the 67 largest metropolitan areas—only 4.5% of the minority population is Black.

Dept. of Commerce, BUREAU OF THE CENSUS

For example:

In 1970.

Suburbs of Atlanta, Ga. 93.4% white
Suburbs of Houston, Tex. 90.7% white
Surburbs of New Orleans, La. 87.2% white
Suburbs of New York City 93.6% white
Suburbs of Detroit, Mich. 96.9% white
Suburbs of Chicago. Ill. 96.9% white
Suburbs of Philadelphia, Pa. 92.9% white
Suburbs of S.F.-Oakland, Calif. 91.0% white
Suburbs of Baltimore, Md. 91.50 white
Suburbs of Washington, D.C. 91.0% white

A N.Y. TIMES story on Blacks in suburbs pointed out that many of the small % of Blacks now listed as living there are so listed because they are servants in white homes.

Suburbs and Jobs

Male employment in central cities decreased by 2% from 1960 to 1970, but male employment outside the central cities increased by 34%.

St. Louis: city jobs down by 2% suburban jobs up by 14%
Baltimore: .... up .... 4% .... 16%
Wash. D.C.: .... up .... 36% .... 352%

CONGRESSIONAL RECORD, Senate 3/16/71

"All citizens of the United States shall have the same right, in every state and territory, as is enjoyed by white citizens thereof to inherit, purchase, lease, sell, hold and convey real and personal property.

US Congress Civil Rights Act April 9, 1866

The above facts and figures were taken from a booklet, "Part Needs an Institutional Focus" re-organized, compiled and published by Foundations for Change Inc. BLACK GOLD also thanks Frank Walker for his help and research.
Black Cultural Weekend Presenting:  
“We are a Creative People”  
April 3 thru April 9, 1973  
University of Rhode Island

<table>
<thead>
<tr>
<th>Date</th>
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<th>Event Description</th>
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| Tuesday, April 3 | 7:00-10:00 pm | EXTRA ATTRACTION:  
Black Art Exhibit—OPEN HOUSE  
Refreshments—Roosevelt Hall |
| April 3-9     | 10:00-4:00 pm | Black Art Display—Roosevelt Hall |
| Friday        | 7:00-9:00 p.m. | Film - MALCOLM X  
Memorial Union Ballroom |
|               | 10:00-untll   | Rock Group “Temprees”  
Edwards Auditorium |
|               |               | Special Guest: Eddie Kendricks  
Edwards Auditorium |
| Saturday      | 1:30 - 2:15 p.m. | Samuel Yette - author:  
“The Choice”  
Memorial Union Ballroom |
|               | 2:30 - 4:00 p.m. | Film - NOTHING BUT A MAN  
Memorial Union Ballroom |
|               | 4:00 - 5:30 p.m. | Workshops - Discussion  
Memorial Union Ballroom |
|               | 7:30 - 9:30 p.m. | PLAY STREET THEATRE  
“The Baptism” and “Street Sounds”  
Edwards Auditorium |
| Sunday        | 1:00 - 3:00 p.m. | GOSPEL FESTIVAL  
“Celestials” - Boston  
“Colosshlans” - New York  
“United Gospel Chorus,” - Providence  
“Soul Unlimited” - Barrington  
Edwards Auditorium |
|               | 3:00 - 5:00 p.m. | SONIA SANCHEZ, special guest poetess, speaker  
Edwards Auditorium |

All events are FREE