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FREE

'Black Monday' in North Carolina

Day of Solidarity to Save Black Schools



SOBU photos by Milton Coleman

SOBU NEWS SERVICE

by Jim Grant and
Milton Coleman

RALEIGH, N.C. - Over 5000 Black students came together here last week to protest the plan of Gov. Robert Scott and others to 'reorganize' the state's system of higher education.

The law, if passed in the original form, would create a strong centralized board of regents of 32 members that would have absolute authority over programs and budgets of the individual institutions. The board of trustees of each individual institution would be reduced to having little more to do than house cleaning chores and

very menial tasks. Such a plan would result in the phasing out of the predominantly Black institutions that are state supported, just at a time when students at these universities are developing wide-spread Black consciousness.

The demonstration was organized by the North Carolina Youth Organization for Black Unity (YOB), a state-wide coalition of Black student groups which is affiliated with the national Student Organization for Black Unity (SOBU).

From throughout the state, in close to 60 chartered buses and car caravans numbering into the

hundreds, students came from not only the five state supported, predominantly Black schools directly threatened by the bill, but also from private Black institutions, high schools, Black student organizations on white campuses and a cross section of Black communities throughout the state.

Many who could not attend expressed their solidarity in telegrams, such as the one from Swift Creek baptist church in rural Nash county, which said that its members stood "in support of the recommendations for fairness in higher education." Signed by the church pastor, Sunday school superintendent and community

clubs president, it implored YOB to "feel free to call on us in any way we may be of services to you."

The group assembled at Shaw university and, at about 1:30 p.m., began the march to the state capitol. Flowing through downtown Raleigh along Fayetteville st., the Black student wave stretched out for close to a quarter of a mile in length, packed in solid from curb to curb, and bearing signs, clapping hands and chanting songs as they marched.

On the steps of the state capitol, in the shadow of a statue of Andrew Johnson, they heard speeches from persons of a variety of political persuasions, yet all

rapping home one key message—Save Black Schools.

Although the direct effect which could have been made on the legislators scheduled to begin meeting the following day may have been doubted by some, nevertheless the students voiced several sound suggestions. As outlined by Maurice Carter of Fayetteville state university, YOB's acting chairman, they included the following:

*) That any reorganization plan should guarantee a minimum of 80 per cent Black representation on the local trustee boards of state

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Editorial

Some Black Thoughts on Black Monday

While some viewed Black Monday as little more than a huge protest march, it was to many serious observers a landmark display of political concern and astuteness on the part of Black youth in North Carolina. The political implications of that effort far exceeded the time spent, the words spoken or even the issue at hand. Not since the civil rights activities of the early sixties have so many Black youth in the state gathered to voice opinion about a political question. And not even in the sixties was there another single effort which involved students from so many places.

The gathering of over 5,000 Black people in Raleigh shot down a host of misconceptions currently being perpetuated about Black youth and Black people in general. First of all, it showed that despite all the epitaphs that have been preached about concerned Black youth, they can rise and exercise extreme unity and concern. As one freshman woman remarked: "I don't ever want to hear anyone say Black people can't get together to do anything."

The fact that it was the widespread support of community Black people back home which enabled the students to get to Raleigh, disproved any idea of a significant gap between young and older Black people. The gap between the campus and the community, while real in many respects, was not so great that ministers would not open up their churches for rallies and other community people would not help in other ways. Although the campus-community relationship admittedly needs drastic strengthening we do have a lot to draw from.

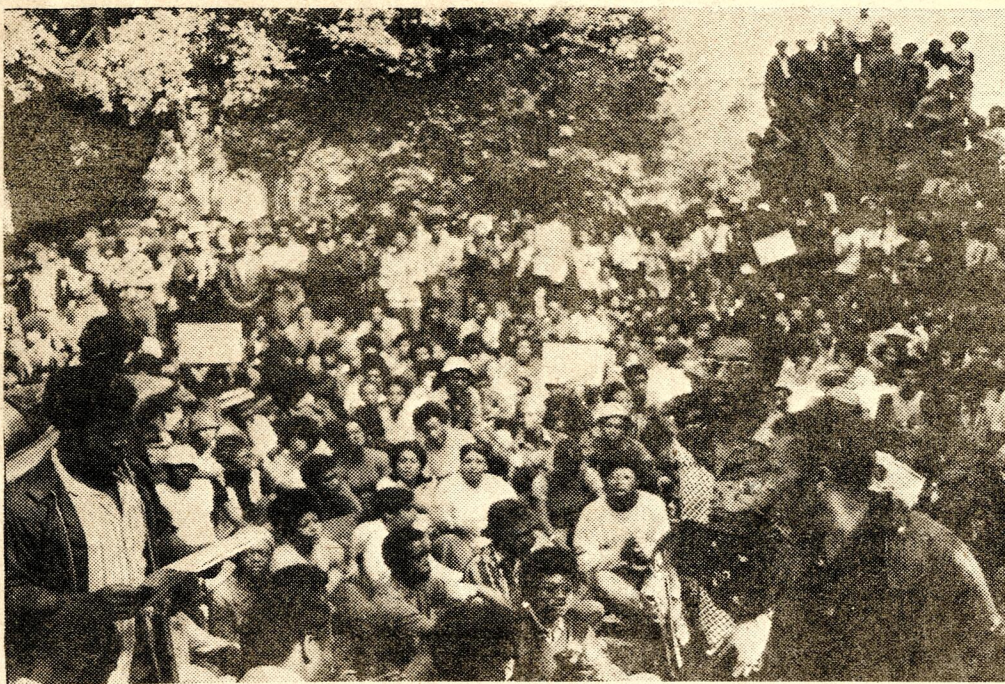
The high level of organization it took on each campus to support students to Raleigh and back proves that students are not entirely lost to parties and other irrelevancies. The level of conduct in Raleigh eclipses any idea that Black youth cannot exhibit discipline and seriousness when the occasion warrants it.

The fact the students had gained the cooperation of their administrations for an unusual display of Black unity shows that they are not necessarily at odds on every issue. The fact that traditional campus rivalries were forgotten in Raleigh is also worth noting. And the fact that students from private Black institutions and predominantly white campuses joined in the common cause even though the legislative bill in question would affect their campuses only indirectly was also significant. When one combines these factors with the fact that Blacks from a wide spectrum of organizations and political persuasions all spoke with a single supporting voice we see a dramatic step towards tearing down a lot of the small, artificial barriers which serve to divide us.

But for all the positive aspects that were apparent from Black Monday, there was another side also. The mere necessity for Black Monday should again bring home the realization that we are indeed a people in need of power. We have too little power over those matters which affect our lives so greatly.

We are also struck by the truth that so few of our elected, organizational, or otherwise accepted Black leaders had previously spoken out in support of Black institutions. And sad though it may be, we realize that so many of them have remained silent because they are inseparably linked with some white authority, party, or organization which does not see it in their interest to support the maintenance of Black institutions.

Thus Black youth now have a dual charge. First, to continue to manifest the zeal, concern, and clarity of direction which led to the effort on Black Monday. And secondly, find new and independent avenues and not tread down the well-laid, traditional paths which have handicapped and prevented us in the past from working wholeheartedly in the interest of our people.



5,000 Blacks March on Raleigh

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supported, predominantly Black universities and colleges;

*) That the local boards be financed and authorized to use the services of scholars and community persons in reorganizing higher education for the Black universities;

*) That a minimum of 30 per cent of any state-wide central governing board be Black. This would figure equal to the percentage of Black people in the state of North Carolina.

*) That an open admissions policy should not be ruled out of a reorganizing bill;

*) That the reorganization plan should be flexible enough to permit new programs to fit local needs; and

*) That the new plan be flexible enough to permit each state supported university the right to appeal directly to the state appropriations committee for funds.

Most remarkable was not the impact upon the state legislature to alter their plans, but the fact that this was one of the few times in the history of the state that all elements of the Black community were able to unite on a single issue. Only the CIAA basketball tournament, the largest all-Black sporting event in the country, had previously drawn together so many students from so many different schools.

Hence everything about the efforts spoke not just to the question of Black schools, but beyond that and into the total Black liberation struggle. As mistress of ceremonies Brenda Wagner of North Carolina Central University (NCCU) in Durham remarked, "We may lose this battle, but we won't lose this war."

Ministers had opened their churches for community meetings, Black administrators and teachers had given money to finance buses.

Other gestures of support had come from as far away as Maryland state university (now the University of Maryland-Eastern Shore), which had itself been phased out by 'reorganization' following the guidelines of the U.S. justice department's call for integration.

John Mendez, student body president at Shaw, welcomed the group to "the capital city which controls racism, exploitation and injustice in the state." Mendez lashed out at disbelieving white reporters who had just the week before discredited Black people's ability to come together on the issue.

"Today you have come together as African people," said Mendez, "to show that we can get together. It crushes and destroys every myth that Black people are divided."

Private Black campuses, most all of whom are in financial trouble and may indeed be the next to go, also sent representatives to register their support. "Many feel that the privately owned institutions will not be affected by this move. However," warned Sandra Neely, vice-president of the student body at Greensboro's all-women's Bennett college, "the plan for the reorganization of higher education is no more than the groundwork for the total destruction of our privately owned colleges and institutions."

Black students on predominantly-white institutions had their positions also, providing perhaps a glimpse into the future as to how it would be on all-state campuses. "I understand, perhaps more in depth than you, reorganization, because we, the Black Students' Union at the University of North Carolina at Charlotte, are in fact 'reorganization.' And what we are is a misplaced people in an educational vacuum of b.s.," said Humphrey Cummings.

Warren Massenberg of Wake

Forest, who said he was already a "Black man at 17," represented the Black high school students in the state.

"We as Black high schools students have one thing to look for when we graduate," said Massenberg, "and that's a

predominantly Black institution of higher learning. And unless you preserve your predominantly-Black institutions, not only have you failed yourselves, but you've failed younger Black people as well."

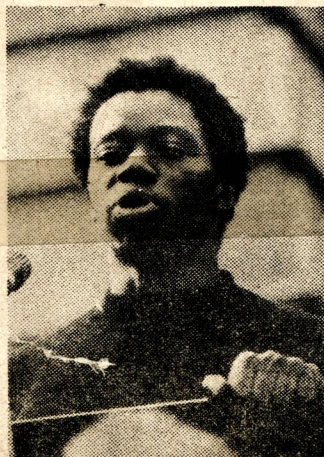
Black community spokesmen added further dimensions to the struggle. O.L. Dupree of the Southern Christian Leadership Conference testified to his pride in the youth. "There is no such thing as a generation gap," said Dupree. "Here I am with you and don't misunderstand this white hair you see. As I walked down the street with you, I was proud—Black and proud."

Ben Chavis spoke on behalf of the embattled Black community of Wilmington, N.C. "Even though we're in an armed struggle in Wilmington," said Chavis, "we have a consciousness about the problems you brothers and sisters are engaged in today. And we are supporting you wholeheartedly."

This was no happy-go-lucky good time outing. This was serious business, for it was well known that with the loss of Black schools not only would Black identity be destroyed, but in the future fewer Black students would have the opportunity for education.

"What happened to our public schools must not and shall not happen to our Black universities," stressed Terry Howard, student government president at Winston-Salem state university. "Without the Black universities," added Elizabeth City state university president Darryl Morris, "the Black populace will become

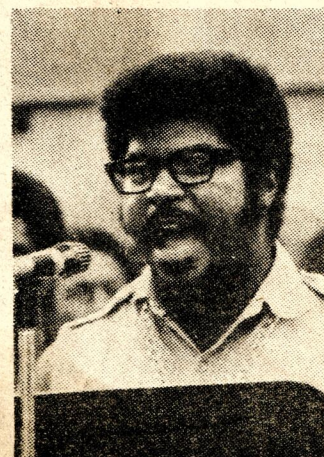
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Maurice Carter



Sandra Neely



John Mendez



Owusu Sadaukai



Frank Ballance



Brenda Wagner



Nelson Johnson



Terry Howard

Black Schools Must Be Saved

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but mere gestures of ethnic ties. And, brothers and sisters, that's not good."

Nelson Johnson, national chairman of SOBU, clarified the question at hand. "We recognize," he said, "that embodied in the language, embodied in the jargon, embodied in the confusion around reorganization, at this point is a fundamental threat to the existence of Black institutions in this state."

"We do not," he added, "say that Black institutions should be preserved merely to be preserved. But they should be preserved because they represent the most logical potential at this point in our history to provide the educational process that is most relevant to the masses of Black people."

"Why is it in their interest to integrate now?" Owusu Sadaukai, mwalimu of Malcolm X Liberation University in Greensboro and a featured speaker for the day, asked the audience.

"Because," he answered, "there's a new generation of Black people. It's no longer possible to leave you over there by yourself. If they leave you by yourself, you might just learn something about yourself....you might just teach yourself what this system is all about."

Sadaukai, who had just returned from a trip to Africa, related the need for whites to consolidate schools to the effect that the rising tide of revolution was having on American imperialism, noting a financial strain being brought about as more and more African, Asian and Latin American countries moved towards economic as well as political independence.

"You look around," he said, describing the domestic procedure that would unfold, "and on your campus one day 50 per cent of the faculty members are white. Then you look around again and they're bringing students from Duke to take 2 or 3 classes. Then you look around again and they got some white folks in the day school. ...And all of a sudden, the school is predominantly white."

"Now what's gon happen to you and your brothers and sisters," he asked: "Nothing, because white folks aren't looking after you, they're looking after their own."

Sadaukai and many others were

quick to move the implications of Black Monday beyond the realm of education and into the political arena. Everyone had tried to play down the political implications of the whole - higher education reorganization thrust. Black people, however, had seen beyond that. They had recognized that although they represented some 30 per cent of the state's population, at present there were only 2 Black state legislators (Henry Frye of Guilford county and Rev. Joy Johnson of Robinson county). These two, for whatever strength it could mean, had supported the Black community efforts.

So-called Black leaders had by and large remained silent while Scott and company were preparing to run their program through. It had in fact been the 'influential' leaders who had in this case trailed. Many spoke to these political points.

Harvey White of NCCU exposed the true dimensions of the issue, remarking that "the real reason white folks are trying to reorganize higher education in N.C. is a reason for power. So the question is whether we will have the power to control our schools to make them relevant to the needs of Black people."

Fayetteville state university student body president William Alston had a word for indifferent white legislators: "We're right here in Raleigh and the legislators are coming here tomorrow to destroy Black schools," he said. "But next year when election time gets around and all of us get to the polls, we're gonna show them where we're coming from...We're gonna make them remember this."

Sadaukai added a word for another group of just as dysfunctional politicians. "What you had better be telling white folks and niggers who were sent here to deliver the message of white folks and to go back and talk to white folks is that this is the beginning of a Black movement in N.C. that's gon engulf not only education, but politics and economics and everything that has to do with the Black man-- we gon take it under our control!"

"The masses are gon begin to lead the leaders," he went on. "The masses gon begin to tell the leaders what to do. And the masses are

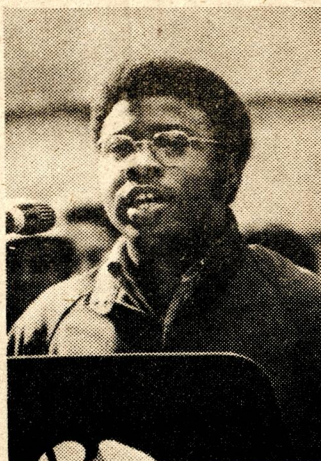
going to begin to lead a Black movement here in N.C. and ain't nobody gon be able to stop it."

Black people were called into the struggle. Warrenton attorney Frank Ballance, another key speaker, had been detained because of his need to defend another brother in court. Atty. Ballance, who has a history of fighting for Black people, gave inspiring closing remarks. He noted that it was not unusual for Black people to protest, and went on to outline a history of struggle which had brought Black people here before.

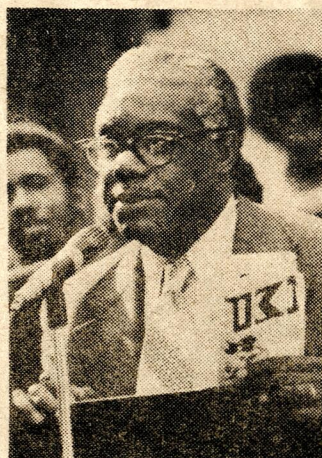
Atty. Ballance noted the significant need for Black people to understand that neither the Democratic nor Republican parties had been the friend of our people. He laid out a history of their dealings with Black men, a history which was in fact a chronicle of gross misuse and injustice.

The voice of his professional wisdom called for new vehicles of power and new modes of change to alter these realities.

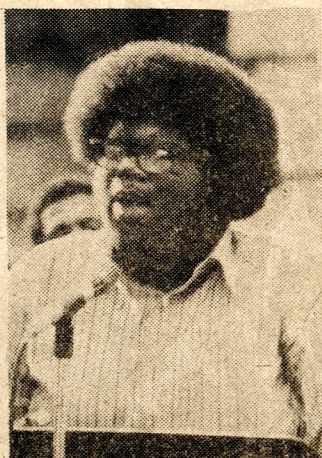
As the gathering dispersed, the purpose seemed firmly imbedded in everyone's mind, a purpose and future direction which had perhaps been expressed best by A&T state university student government president Ron Ivey: "The answer to the question of what shall we do next," he said, "is that we must continue to struggle. There's no question about it. It's historically true. And we've got to do it. It's plain fact."



William Alston



O.L. Dupree



Warren Massenberg



Ben Chavis



Humphrey Cummings

What is YOBU?

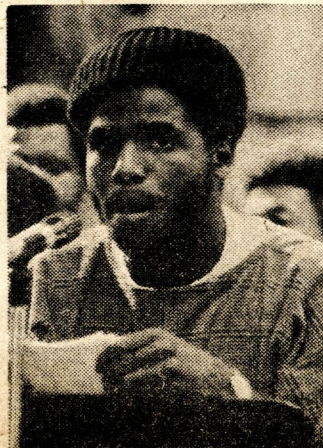
The group which called and organized the massive rally was the recently formed North Carolina Youth Organization for Black Unity (YOBU). YOBU, which is a coalition of Black Student Governments, BSU's, high school group, and non-student youth groups, was organized in Fayetteville in September of this year.

The organization, a state affiliate of the National Student Organization for Black Unity (SOBU), has undertaken an ambitious and progressive role in the struggles of Black people in the state of North Carolina. The group seeks to involve youth in more than just the academic and social life of a campus or the inaction of street life. Earlier this year YOBU was responsible for organizing a series of rallies in support of the oppressed and embattled Black people of Ayden, North Carolina.

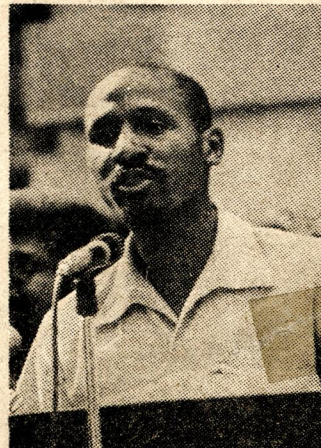
A temporary steering committee has been set up, to be replaced by a more permanent body in the near future. The interim steering committee for YOBU includes: Maurice Carter, Chairman, Fayetteville State University; Ronald Ivey, Vice-Chairman, A&T State University; Teretha Lemon, Secretary, Shaw University; Milton Lewis, North Carolina Central University; and Humphrey Cummings, University of North Carolina at Charlotte.



Darryl Morris



Ron Ivey



Harvey White

NORTH CAROLINA YOUTH ORGANIZATION FOR BLACK UNITY

Purpose and Program

The North Carolina Youth Organization for Black Unity (YOBUB) believes that young Black people have inherited the responsibility to act boldly, honestly, and intelligently to carry out programs that will benefit all Black people. YOBUB is keenly aware of the sacrifices made by our elders in order that we might have a better life. As young Black people, we are not numindful of the proud history of struggle passed on to us by those who have lived, suffered and died before our time. YOBUB believes that each generation of Blacks have to build on the progress already made, adding their own ideas and energies to the continuous struggle for freedom.

At this point in our history, YOBUB believes that Black people should seek to control every aspect of Black existence. We must define our own educational, social, political and cultural needs and

II. SET UP A SAVE BLACK SCHOOLS COMMISSION:

YOBUB believes that regardless of what the governor and state officials might say, they will in one way or another move to destroy Black colleges and universities. YOBUB will, therefore, establish a state Save Black Schools Commission composed of students, community leaders and educators. The commission will monitor and publicize the trends in the following areas:

- A. ADMISSION - admission policy, ratio of Blacks to whites, etc.
- B. GRANTS - Purpose, conditions attached, how spent, etc.
- C. FACULTY - Academic requirements, percentage of whites, percentage of whites increase, etc.

YOBUB believes that there exists a tremendous unused electoral potential among Black People. It is clear, however, that in the coming election year all kinds of tricks and double talk will be used to confuse Black people and therefore have us voting for people and programs not really in our interest. YOBUB will therefore, coordinate a statewide voter registration and voter education project with special emphasis on the youth.

IV. HELP DEVELOP AN INDEPENDENT POLITICAL STRUCTURE THROUGH WHICH BLACK PEOPLE CAN GAIN MAXIMUM BENEFITS FROM THEIR LATENT ELECTORAL, ECONOMIC AND EDUCATION POWERS

YOBUB believes that neither of the three white controlled political parties, Democratic (Humphrey, Muskie, Eastland), Republican



direction. We must begin to make our own decisions and do for ourselves; self-reliance, freedom and dignity are inseparably linked.

The destruction of Black educational institutions, from primary to university levels, the up-rooting of whole communities of Black folks without the voice of the community being heard, the physical abuse of Black people by law enforcement officers and the destructive use of drugs must all be vigorously fought.

It is with an awareness of the injustice and hardships of our past and a burning determination for a better future that YOBUB will move with a renewed sense of purpose to implement the following programs.

I. BUILD A STRONGER STATE BLACK YOUTH ORGANIZATION:

YOBUB believes that the youth must cease many of the destructive habits and carefree attitudes which are now crippling our people, habits such as the use of drugs and alcohol, attitudes such as constant fun, and no respect for our elders and our race. YOBUB will engage Black youth in a challenging, positive experience of working together to promote the well being of Black people.

D. PROGRAMS - Consortium arrangements, innovations, Black oriented programs, etc.

E. RECRUITMENT - Efforts to recruit Black students.

III. INITIATE STATEWIDE VOTER REGISTRATION AND VOTER EDUCATION PROJECTS

"Each generation has its mission.

It must fulfill it or betray it."

--FRANTZ FANON

(Nixon, Agnew, Thurmond), American (Wallace, Maddox, Bell) offer Black people a viable mechanism through which to effectively speak to our interest and needs. YOBUB, will therefore, assist in developing a Black alternative to these political structures.

V. DEVELOP CLOSER AND MORE POSITIVE RELATIONSHIPS BETWEEN THE YOUNG AND OLD.

YOBUB believes that the so-called generation gap is an unnecessary handicap to Black people. The real gap is not between young Blacks and old Blacks but between the Blacks who sell us out for prestige and personal gains, and those who are willing to labor for the genuine progress of the race.

VI. OFFER ASSISTANCE TO THE NEEDY AND LEND SUPPORT TO CRISIS SITUATIONS INVOLVING GROSS SOCIAL INJUSTICES

From time to time the level of oppression and injustice heaped upon Black people grows to a crisis level. Ayden and Wilmington, N.C. are current examples. In such cases YOBUB will mobilize whatever support it can to lend direct assistance.