



Jack McLean, BSM Chairman, strolls over to Lenoir Hall for more picketing.

Honeymoon Over

Jack McLean BSM Chairman

The violence created by the Chapel Hill Gestapo force on peaceful demonstrators is a clear example that the Southern part of heaven has been captured by the roaring waves of fascism in this country. The irony is not that violence exists in the country but that it exists in the peace loving community of Chapel Hill. The BSM is not going to stand by and watch innocent people harassed, intimidated, and beaten by a police force that is no longer the servant of the people but slaves of demagogues. The BSM will meet peaceful demonstration with peaceful demonstrations, and force with force.

The BSM no longer labors with the myth that Blacks at the top of the administrative channels will solve the problems of racism in this country. One has only to look at Cleveland, Ohio, Fayette, Mississippi, the ghetto of Washington, D. C., and our own community of Chapel Hill to see that this myth is now trapped in the midst of deceit, caged in the den of iniquity, and awaits death on the outcome of the ballot box. We realize this is a calculated move to deceive the majority of our people into thinking that the country is changing. Our people are now beginning to simplify the complexities and contradictions of electing Blacks to office. To paraphrase Malcolm X, that white society is trying to make "chumps" of us, the majority of our people are no longer chumps. Our people are beginning to learn that we can do what we want and not what is dictated to us.

The University and town officials have conspired in the "honeymoon suite" of oppression to avoid responsibility for the incident of December 3rd. The BSM realizes that this racist

university was as much if not more so responsible in this matter. The University neglected its responsibility to protect members of the academic community by allowing Saga Food Services to break the contract between them guaranteeing minimal wages of \$1.80 an hour to full-time employees, job classifications and by permitting the presence of the Chapel Hill Gestapo forces on this campus, endangering most importantly human life.

The University offered two (Please turn to page 4)

Student Blast "Police State" Action By Chapel Hill Rednecks

By ANGELA BRYANT

At 5:45 P.M. I arrived at the picket line. It was going as usual except that the back door of Lenoir (facing the pit) had been locked. We had to picket in the confined area north of Lenoir. We proceeded around in the circle singing songs and chants. There were about seven brothers standing along side the picket line with helmets and sign posts surveying the situation. They were perpendicular to Lenoir and in no way block-

ing the entrance. There were others similarly attired on the other side of the picket line.

After about ten minutes of picketing, I turned to see a school bus being driven up by the pigs. Some came out of Lenoir and began talking to the union and strike leaders. The picket line stopped to listen to what was happening. Then we were told by one pig who began pushing the crowd back that if we did not disperse in one minute we would be arrested. The crowd of picketers moved to one side and Gene Gore, the union organizer, stated that they were preventing the continuation of the picket line and that we were waiting for this purpose. At this point, Beaumont, the chief campus pig, came out of Lenoir and began conversing with his subordinate pigs. Abruptly, we were told if we did not disperse in one minute we would all be under arrest. The pigs then started pushing the crowd back through the one exit alley leading to Raleigh Street.

Gene Gore announced that the workers had decided they would remain because they were not breaking any law, only picketing as usual. At this point I heard a pig tell Gene Gore that he was under arrest. The pig grabbed him and beat him with a riot stick after he was handcuffed. Then they started pushing the crowd back with the sticks. One could not help but protect himself from the stick as it was thrust up against him. As the pigs pushed the crowd back, I was pushed into the side alley in front of the parking area.

After a few second I glanced to the left and this pig jumped out of the car and I saw him get (Please turn to Page 4)

Isn't It Wonderful - He Died That We Might Live



From the Black Panther

Champ Ignores Shaw Committee

On Tuesday, December 2, Chancellor J. Carlyle Sitterson rejected a meeting with a committee from Shaw University to discuss the cafeteria workers strike at UNC.

This committee, with Shaw faculty member Norman Forer as chairman, sent a letter to Sitterson calling UNC "the leading academic institution in this state" and asking for a mutual effort between the schools to ensure the workers "a just resolution of their grievances and the right for representation of their choice."

Let it be clear that as long as the chancellor and other high officials continue to ignore rising situations that warrant attention and as long as people's rights are denied on a so-called democratic campus, other black people will become interested and rightfully want to help.

A cold shoulder from the chancellor in the future will only make situations worse. If (Please turn to page 3)

I'm An African

BSUL NEWS SERVICE

The serious Black student recognizes that his education is a significant tool in the struggle for the liberation of his people. However minus the proper perspective and definition of himself and the problem of his people, miseducation and continued slavery are the most likely outcomes of his efforts.

The Black student must fully understand that all Black people are Africans, whether they are on the African continent or not. There are many Africans in the Americas, Europe and Asia, but there is no such creature as a Black-American or a Black-German. America is of Europe and Europe is white; the Black-American is a Black-whiteman. Certainly before one can define and solve the problems of his people, he must know himself. It must be clear that the Black student is an African.

The most simple explanation of the problems of Africans is that of centuries of European domination. It is paramount to understand the oppression of Africa in terms of the oppressor. Africa was not dehumanized by the rainbow rulers but by Europeans in a concerted program of exploitation. The most consistent and effective weapon of the Europeans is the divide and rule tactic. One should note the situation of Africans in the United States and Nigeria

for a glimpse at the mastery of the art. The trick has been so well performed in the United States that many Africans in that country do not even know that they are Africans.

It has long been recognized that Black unity is a weapon capable of meeting the demands of oppressed Black people and providing a common base upon which Black men might stand to eliminate the source of their oppression. Unfortunately what has not been recognized by enough Blacks is that there is only one lasting type of Black unity — Pan-Africanism. The essence of Pan-Africanism is the spiritual bond that all Africans share as a result of similar life styles and experiences before and after contact with the European. The communal life style of the African is the practical application of the spiritual bond that is at the base of Pan-Africanism. One of the most noticeable indications of this bond is the creativity of the African.

In terms of political analysis the important feature of Pan-Africanism is the fact that it is based completely in the life of the African. Regardless of the social conditions in the particular place that an African might find himself, he can still trace his roots and find direction in Pan-Africanism.

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Chancellor Needs Math Course

The Chancellor of this University, in a reply to a charge of Black enrollment, showed again the bigoted attitude of this University.

In a reply to accusations made by an alumnus, Donald Furtudo, a Washington lawyer, the chancellor proudly cited EXACT STATISTICS of Black enrollment. It is obvious that the Chancellor is inexcusably aware of the number of Black students on campus. It is his ability to almost shamelessly state these figures, which marks the University as an esteemed bigot.

Mr. Sitterson states that there are 321 Black students at UNC out of more than 16,000 total enrollment. He adds, however that this is not so small as Mr. Furtudo's impression.

The Chancellor should apply for a remedial math course because one obviously cannot take something from nothing.

After last year's intensified recruitment of Black students by the University, what are the statistics?

This year, there are 166 (Chancellor's figures) Black undergraduate students out of over 16,000 undergraduate enrollment. THIS YEAR'S BLACK UNDERGRADUATE ENROLLMENT IS 1.66 per cent of the total enrollment. At the University of North Carolina at (Please turn to Page 4)

At Christmas

POOR GET POORER AND . . .

By CURETON JOHNSON

Christmas approacheth. Singing — Scotch — Partying — Prayer — Decorating — Drunk — Worshipping — Wine — Eating — Eggnog — Faith — Friends — Finance — Money, money and more mula.

As James Brown would say, "Santa Claus come straight to the ghetto." The massive pockets of black poverty sown from east coast to west could well use some supernatural force to lead it out of its condition. But a white Santa has been avoiding the "poor side of the tracks" for many years, and if a black Santa should appear his pockets are bound to be filled with tears

instead of toys.

Most black people are poor. During Christmas the poor get poorer and the rich get richer.

Translation: Whitey gives thanks; darky gets took.

Face it baby, its time for us to decide whether we want to be the "Three Kings" or the humble shepherds. To many of us the Yuletide season is a competitive game to see who will give the gold, frankincense or myre.

In contemporary churches, Christmas began as a feast day celebrating the birth of Jesus Christ. Christmas began in

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BLACK INK

THE BLACK INK NEWSPAPER is issued by the Black Student Movement at the University of North Carolina, Chapel Hill. The staff is dedicated to telling it like it is and creating an effective voice for Black people in its immediate area. Any letters and comments are welcome. Send correspondence to:

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