

MALCOLM X

UNIVERSITY



BRANDEIS X

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The last eleven days at Malcolm University have been exhilarating, breath-taking, frightening, illuminating, political, pessimistic, hopeful, confusing, angering, necessary. These days have been a real teach-in, an evolutionary learning experience which provided many black students with a much more sophisticated and realistic level of political perspective. The lessons we have learned these last eleven days are invaluable, and will serve many of us well in the future. And there will be a future. The impact and implications of the black students actions at Brandeis University will spread-like a pebble striking a placid pond-first throughout the nation and then throughout the world. And just as San Francisco began ripples, we began some and helped to carry them along. The black community at Brandeis is merely another point, another evolutionary, revolutionary point at which black people have chosen to take a stand against this institutionalized racially oppressive society, have chosen to use various tactics to achieve the strategy of black liberation. Malcolm X University is the first in a series of tactics which will develop in many ways as the learning-action process begun there continues. The front under attack has broadened, in fact, had to broaden because of the racist nature of the institution we attacked and the country in which we live. The tactic of taking a building did not become our end, our strategy. The achievement of the ten demands is our strategy at Brandeis. The tactics we use will be consistent with that end. The tactic of taking over the building was evaluated under that strategy, and for a number of reasons (see below) found to be losing its effect. There was and remains, a need to enlarge our struggle, but this could not be done while inside the building because it would have been tactically unsound. Our definite tie-in with the black community of Boston (see below-Afro-American Institute) makes it necessary to consider all tactics in light of the joint relationship that our 2 black communities have formed. The black community of Malcolm X University is now entering another phase-another evolutionary, revolutionary step on the way to black self-determination and liberation. It is that simple. It is now necessary to review these past eleven days. The following review is from the earlier releases of the communications director of Malcolm X University (formerly Ford Hall), Lloyd Daniels.

"The Afro-American Organization, contrary to all that president Abram has stated, has attempted to bring this situation to a resolution several times, because our interest is in the ten demands and their value to the black community at Brandeis. The afro-American Organization feels these ten demands are the minimum necessary for black people here to have a relevant existence here and a necessary and valuable education. Our interest IS NOT in occupying a building, destroying property, or getting our pictures in the papers, but in obtaining the implementation of our demands. We will use whatever tactics we feel necessary and strategically valid to achieve our ends: the implementation of our ten demands.

The president has not accepted any of the demands that the Afro-American Organization has presented. He has not accepted them since Jan 8, 1969 and he did not accept them in any manner except "in principle" during all the time he has been sitting on the Afro-American Affairs Advisory Council (the body of black and white students, faculty, and administrators set up to negotiate our demands in April, 1968). What he has been willing to negotiate when we have the building, is his interpretation of our demands. When Abram claims he has accepted 9 of our demands, when he claims he has previously accepted 7 of our demands, he is talking about his interpretation of our demands. He is not talking about the demands the Afro-American Organization outlined and presented to him.

Another example of the president's double-dealing is a further plan the Afro-American Organization sent him the morning of Jan 11, 1968. The plan was: (1) Ten members of the Afro-American Organization will leave the building prior to the faculty meeting; (2) Ten more members will leave immediately upon our understanding that the faculty meeting has ended and ratified the number one demand with the qualification that at the point we leave the building the department will go into effect. (3) President Abram will come to Ford Hall, giving us two to three hours notice so that we are able to clean up properly and get the building in order. We will be leaving the building as he signs, in the presence of Roy DeBerry, the ten demands, saying that he will implement the, giving us complete amnesty.

"There has been no mention of this plan in the press, there has been no response from the faculty whom Abram was to contact, and there has been no response from Abram on this plan of the Afro-American Organization on how to implement evacuation of the building. The Afro-American Organization has given him a plan to implement evacuating the building and implementing the demands, yet president Abram has not responded. He has lied, he has dealt in half-truths and put on a false front not to sincerely resolve this confrontation, but to shroud the entire issue in rumors and phony rhetoric. The issue is immediate implementation of demands the university has been aware of since April, 1968, and which president has been aware of since July, 1968, and which the president has been negotiating since September, 1968."

"SUPPORTERS: To all who support us in our struggle: In light of the evidence that we have presented and will present in our bulletin below, we hope you can make a decision as to whether or not you are convinced it is time to act. (It is clear to the Afro-American Organization that president Abram is lying and double-dealing with all parties to attempt to maintain control and force us to our knees. All communications media are supporting him.) Whatever action you take, we support you---as far as possible within Ford Hall. The decision and form of action are yours, but act. THE TIME HAS COME TODAY.

MALCOLM X UNIVERSITY: The Afro-American Organization officially designated Ford Hall as Malcolm X University at 12:01 A.M. at official inaugural ceremonies on Jan 13, 1969. Classes will begin later this morning. See the last section of this bulletin for the Board of Trustees, officers, and faculty and classes.

FORD HALL SOLIDARITY COMMITTEE STATEMENT: The Ford Hall Solidarity Committee has arisen with the express goal of augmenting the struggle of the Brandeis Afro-American Society. Its membership which includes over 50 representatives from B.U., M.I.T., Harvard, and Northeastern, etc. fully support the demands and actions of the Brandeis Blacks and are outraged by the administration's action in suspending them. We demand complete amnesty for all involved. Their action is part of a larger struggle for Black self-determination and as such is more than just a local issue. The solidarity committee has already agreed to distribute ten thousand copies of the **BRANDEIS BLACK BULLETIN** from FORD HALL. This was issued by the Blacks in an effort to facilitate the circulation of the true facts concerning Afro's struggle. The committee will continue to distribute bulletins from Brandeis Afro and will also organize demonstrations of solidarity in the Boston area. The aim of all such actions is to impress upon everyone involved the necessity for the immediate implementation of Afro's ten demands."

"PLAN: At 11:00 A.M. on Jan 12, 1969, Randy Bailey, Chairman of the Discussion Committee, read a plan that the Afro-American Organization felt could resolve the confrontation. (The Discussion Committee is the Afro-American Organization's delegation to clarify to the president our ten demands, what they entail and how to implement them) The statement of the plan is as follows:

You choose two faculty members to accompany you to a meeting in Ford Hall at your convenience to discuss the ten demands and how they can be implemented.

We will choose two faculty members in whom we have confidence to also participate in the discussion. They are: Dr. Allen Grossman and Dr. Philip Slater.

We suggest also that Dr. Spiegel and Dr. Fisher of the Lemberg Center for the Study of Violence be present as observers. These men, we feel, have a commitment against violence on this campus whether perpetrated by students, which is unlikely, or by the administration, which will be ill-advised."

After several letters from Abram, he still in effect refused to accept our plan; he still refused to come over and attempt to resolve this confrontation."

"Abram is-to put it mildly and colloquially-a fork-tongued Georg Cracker. This man who has been on the Afro-American Affairs Advisory Council (the body set up in April to implement our demands) as an unofficial and official participant since July 1, 1968 says that 8 of our 10 demands have been university policy since April 1968. Do we have an autonomous African and African-American Studies Program with an independent budget and a Black director? What we had prior to Jan 8, 1969 was the promise-the promise of an African and Afro-American Studies concentration. Do we have Black professors? Do we have Black people here without a B.A., M.A., or Ph.D.? Do we? NO! The press has obviously favored Abram to the extent that words never spoken at a press conference are what is written in the papers. Pictures two days old are along side articles of today. The truth and forked tongue lose each other in front of the microphones and cameras.

The Afro-American Organization is depicted as wanting control of personnel and employment in the Black Studies Program by using an eight member selection board of seven Black students and one Black scholar advisor. **LIES LIES LIES GENERATED BY THE PRESIDENT TO GET SYMPATHY AND JUSTIFY** taking violent action. **FACT FACT** - The Afro-American Organization wants the selection board to choose the director only. Once the director is chosen, he, the director, runs the department, not the selection board. The selection board functions only to select the Black director. The selection board was composed of seven Black students and a Black scholar. The Afro-American Organization has decided that in realistic terms of judging a man's qualifications for directing, among other things, an academic program; the selection board should be made up of three Black scholars and three Black students."

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CLARIFICATION OF BLACK STUDENT DEMANDS

I Afro-American and African Studies department with the right to hire and fire. The administration first told us that a department was not possible. After considerable debate over a prolonged period the administration finally consented to grant us a concentration in Afro American Studies. This concentration we were told would be implemented by September 1, 1968. ---A white person is chairing this committee. This committee has not been allocated a budget to effectuate this demand, nor has it been given power to hire faculty, a decision which has to go through departmental procedure.

What we are demanding is that: (1) A Black person chair the dept of Afro-American and African studies; (2) That this dept be given the right to hire the faculty to staff this dept; (3) That consultants on Black culture, art, ideology and curriculum should be engaged by the dept., and that a budget of \$25,000 be provided for consultation fees, travel, and other expenses; (4) Black Director. Selection committee chosen by Afro-American Organization to: A. Set up qualifications; B. Funds to actively recruit same immediately; (C) Make Final Selection.

II Year round recruitment of Black students.... We have been to the administration five times in regard to carrying out a year round recruitment of Black students. We have even offered names of qualified Black persons to direct the recruitment effort. All our efforts were frustrated, nothing was done to see this commitment was carried out. (Separate Committee as outlined in demand

#1.) What we are demanding is that: (1) A selection board of black students be created for the screening of all incoming black students. (2) That a minimum of five student recruiters be hired at the going university rates. (3) That a director be hired to coordinate the recruitment program at a salary of up to \$15,000. (4) That an initial \$15,000 be set aside for travel expenses. (5) That an office, secretarial staff and a telephone charge line be provided for full time use.

III There must be Black Directors for the Upward Bound and Transitional Year Programs. To this date there has only been one person contacted by the university. This person refused the position. What we are demanding is that: (1) An immediate nation wide search be effected for directors. Among those agencies contacted should be the national urban league, The National Association for the Advancement of Colored People, the Congress of Racial Equality, the Student Non-Violent Coordinating Committee, the Black Panthers, and all Upward Bound Programs. (2) That a Black representative be sent to major cities such as New York, Philadelphia and Chicago to make contact with potential candidates. (3) That an advertisement be placed in several Black owned and operated newspapers such as the Amsterdam News, the Chicago Defender, the Afro-American, the Bay State Banner, Muhammed Speaks, and similar publications for the recruitment of directors. (4) The Brandeis Afro-American Organization will have final say on the selection of the directors of both Transitional Year Program and upward Bound program.

IV Immediate action on the part of administration to hire Black Professors. We have asked the university to keep a file of potential Black faculty people. So far they have not done this. We feel that if the university set up the requested file when originally proposed there would not now be the dearth of candidates that seems to have paralyzed the university's ability to find same. What we are demanding is that (1) The file we recommended be set up immediately and that universities and professional educational organizations be contacted for interested candidates. The URBAN LEAGUE's Black Skills Bank is an excellent contact. (2) That candidates of less than national repute be given priority consideration. (3) That until the more qualified candidates can be found that visiting lecturers such as Andrew Brimmer, Harry Edwards, Kenneth Clark, LeRoi Jones, John O. Killen, Maulana Ron Karenga et al. be hired on a semester basis to supplement the impact of the one existing Black visiting professor. There would be at least five visiting Black professors each semester. This should be continued until such time as all the university's departments have at least one permanently appointed Black professor. (4) That \$60,000 should be immediately set aside for the hiring of five Black professors for the Afro-American and African Studies Department. (See demand #1 for Clarification). (5) That a search be initiated in Tanzania, Nigeria, the West Indies, parts of South America, and other nations of color for visiting professors of a darker hue and a third world view. (6) A Black person can teach and gain tenure here without a B.A., or Ph.D. as long as he is competent in his field.

V Establishment of an Afro-American Center designed by Black students. The proposal for this center was sent to the administration one month and a half ago. We presented this with a design of the room and they have not contacted us since.

What we are demanding is that: (1) The proposal which was submitted one month and a half ago be immediately implemented.

VI Written clarification of the position of the TYP students ... We have recruited 23 Black students for this program. It has been rumored that many of these students are not expected to be enrolled next semester. In addition, it has strongly been suggested that the enrollment of the Transitional Year Program will be reduced considerably next year. The programs of inconsistency in regards to the position of the TYP students stems from a definite breach of promise, facilitated by the failure of members of Afro to have those commitments made in the summer by the administration put into writing. As originally conceived, the program would admit students normally ineligible for acceptance to Brandeis into a program which would provide the following: a. That the students be assured at least one year. The Transitional Year at Brandeis. The Transitional Year was originally verbalized as highly flexible. A student who had done well might be able to progress to freshman status in one semester. A student making slower progress might take as long as three semesters before freshman status was attained. b. That the students be assured acceptance to Brandeis pending satisfactory completion of the Transitional Year without submitting a formal application. c. That students be provided full tuition, room, board and stipend for the Transitional Year. As well as the full fees for the following four years.

These are terms of the program as they were explained to us. We in turn explained them to candidates during recruitment this summer. Therefore, they are also the terms under which students in the program entered Brandeis. They are not the conditions under which the program is presently functioning.

What we are demanding is that: (1) Immediate explication of the intent of the university in regard to the Transitional Year Students. (2) That the number of students in the TYP program should be doubled next year, and the administration board should support and actively campaign for the necessary funds.

VII Expulsion of the white student who shot a Black student before the Christmas holidays.

What we are demanding is that: (1) The university immediately provide some justifiable resolution to this situation.

VIII The brochure entitled the Black Student at Brandeis must be accepted in the present form or only with changes accepted by Black Students. This brochure was to be originally designed by Black Students. It was first presented to the administration in JULY 1968. Since that time delay after delay by the members of the administration have brought us to Jan 1969 and there is still no Black Student Brochure.

What we are demanding is that: (1) The brochure must be published immediately. (2) In the future all projects which the university agrees upon and says the Afro is to implement shall be Black administered and Black evaluated.

IX Intensify recruitment of Africans in the Wein Program. The fact that many of the African students will be graduating this year calls for intensification of recruitment in that area. This point was considered essential and necessary when the demands of the Afro were presented to Dr. Sachar in April 1968. To this point no word has come from the administration about plans to recruit more African students.

What we are demanding is that: (1) At least five Black students from Africa be recruited each year. (3) Newly recruited African Students should come from the lower economic brackets of the respective countries. Latin American students of African descent from similar economic strata should also be recruited.

X Ten Martin Luther King or Malcolm X full scholarships for on and off campus Black students (This should include transportation from the TYP Program to Seniors). The Martin Luther King Jr scholarships are perhaps the greatest farce that has been perpetrated upon the Afro-American Society at Brandeis. These scholarships were originally conceived to be full four year, room, board, and tuition grants issued to fifteen students of Afro-American origin and lower economic backgrounds on the basis of need. The philosophy behind the scholarships was that they would provide the opportunity for Black students from the ghetto to obtain the education needed to improve home conditions. What has occurred is that virtually no scholarships have been awarded. Letters from the university were received by a number of Black students stating that they were designated Martin Luther King Scholars. However such an award contained no monetary increase so that the financial aid picture for these students has not been changed. They were issued to students of upperclass standing already attending Brandeis. The scholarships presented in this manner provided no honor, dignity, or monetary gain.

What we are demanding is that: (1) All Martin Luther King scholarships should be set aside in a manner similar to that of the Wein Program and that each student be judged on first and foremost his economic need. In effect these scholarships should constitute a full grant rather than the regular financial aid package of scholarship and (accumulated) loan monies.

We also want to express our sympathy to the struggle of the students of San Francisco State College and the Efforts of the Cabinet of the King Timothy School to gain community control.

Signed: Lloyd Daniels, Lothar Johnson and Roy DeBerry. January 13, 1969



INTERNATIONALISM AND MALCOLM X UNIVERSITY

The implications of the take-over at Brandeis University of one of the buildings on campus are world-wide. The tie-in of what we are fighting at Brandeis U is on 2 levels which are both institutional levels-the national level and the international. On the national level we are just considering the United States. In the U.S. it is a clear situation of white on top and black on the bottom. The institutions of America are controlled and run to maintain that basic foundation of white on top, black on the bottom. This is institutionalized racial oppression. On the international level we find the same thing, the institutions of a few countries-America, those of Western Europe, and Russia are used to control the world and determine what will and will not happen in the world, and what individuals will do in the world. The tie-in at Brandeis University with these two levels of institutionalized oppression is very apparent. This is one of the reasons why this university is not likely to willingly give in to the demands of the Afro-American Organization. The demands of Afro go directly to the point of control, control of a university for the purposes of perpetuating certain kinds of decisions and mechanisms for determining people's lives.

The tie-in on a national and international level becomes very apparent when one considers Morris Abram. Morris Abram has been a director and a member of the Board of Trustees of the African American Institute, an organization created and funded by the CIA for about eight years. It took students from Africa and brought them to American institutions for their education and then sent them back to Africa. These students usually wound up in the Army, the Navy, the police forces of their various countries and usually ended up participating in such things as the murder of Patrice Lumumba on the side of the CIA or America. This is a way in which an agency, an institution in America controls the destiny of an entire country-an entire continent in fact-for the purposes of beneficial corporate profits to particular sections of another country. In other words, the CIA controls the education of Africans which in turn controls Africa for the benefit of American political and economic interests. For example, the board of trustees and finance committee of the AAI include Lansdale Christie president of the Liberian Mining Company and Harold J. Hochschild president of American Metal Climax Co. America Metal owns vast stretches of Zambia's copper belt and partially controls the mines of S.W. Africa where black miners are paid approximately 28¢ per day. These companies are part of the American institutional framework, and they can determine how their black miners will live, what they will do (be good miners), what they won't do (rise up and take the land which is theirs). They can determine this by paying them 28¢ per day. The enormous profits they gather from paying that wage at one mine alone enables them to buy their own private army and to subsidize the CIA and the US armed forces. This in turn enables them to gain control of more sections of the world to increase their profit. More profits, more control; more control, more profits-it's a self-generating upward spiral.

Another example is another Brandeis Trustee, Lawrence Wein, also tied into the government-intelligence complex which deals with the third world. In addition to his interest in Black-American students, he is on the board of the Institute for International Education (IIE) which also works closely with the AAI and the US government. The IIE makes no secret of why it is in business. In a pamphlet for businessmen, it states: "In the last decade, U.S. corporations have expanded their direct foreign investments by 60 percent to \$40 billion at the end of 1963. They recognize abroad as well as at home-that education offers the best means for stimulating purchasing power, encouraging political stability, and most important of all, developing a reservoir of the trained manpower so necessary to their overseas operations."

The possibility of a Black Studies program going the way of an AAI sponsored program is very great given the caliber of men who run this university. The commitment needed to confront, to continue to confront, and to battle such a vast system is extremely great. In fact it is not a question of battling, it is a question of waging war on such a system. To consider this commitment, to consider when and where to take a stand, the kinds of weapons one must use-guns, bombs, guerrilla warfare tactics, and to consider the kinds of immediate results this action might bring-torture and death (in Bolivia, guerrillas working with Che had their testicles crushed with pliers, in California pigs murdered Bobby Hutton of the Panthers after arresting him), one needs to clearly understand exactly why one commits oneself and where this commitment will take you. There can be no room for Martyrs with some idea of going down in a hail of bullets for the betterment of black people. This is not to say that one should not at times choose to kill or choose to die for the betterment of black people, but one should choose to do so for very political, very down to earth reasons-the down to earth reasons being that one chooses to fight to determine how one will live his life. One fights to determine one's life because you don't want some white man telling you how to live because you are black.

When this situation is considered in light of the national and international context of institutionalized racial oppression, and when it is considered in its implications for this world-wide system, one stops and begins to really think why not use such a place as Brandeis, such a place as San Francisco State to spark more university confrontations which hopefully will have the results of politicizing the black community in them and around them, and hopefully have the result of creating some highly sensitized political people. These political people will have the commitment and the sensitivity to work effectively against the kind of system I have tried to briefly depict. These political people will be able to evaluate realistically the kind of strategy, the kind of tactics and the kind of tools that we'll have to use to destroy this system as we begin to evolve and structure our

own. These people will realize that it will not be a glorious struggle, and that it will be a long, long, long time before history books give them any kind of justice, or even negative recognition.

Since Jan 15, 1969 two things have been obvious to the Afro-American Organization: first that Abram was waiting us out and would continue to maintain that position as long as we maintained ours, second that there were spies seeking to divide and panic the group. It was around this time that the question of maintaining the building as an end in itself, or as a means to an end became a central point of heated discussion. The group was sifting itself out into moderate and radical sections. The moderates felt that since stalemate was an obvious diagnosis of our present situation, alternatives for demand I, which approximate it as we have it outlined, ought to be considered. The radical section felt that we should maintain our position of non-negotiable demands and defense of the building until we get them. Neither side suggested any changes in demands 2-10.

While all this discussion-along with the business of running the building, having press conferences, maintaining contacts with the community, our press, the solidarity committee, Afros on the eastern seaboard, having meetings, holding classes and workshops, filing all the correspondence and information we received, etc.-was going on, the spies were busily at their work. Much of the correspondence received from the administration came surprisingly (at first it was a surprise) close to things we had been discussing only half an hour before. Things, then, began to click for a number of people who had been observing certain people on the general scenes. It soon became apparent that messages were being passed, and that certain rooms on the first floor in Malcolm X University were more popular than others. Messages and instructions in a code we could not decipher were found in two adjoining rooms on the first floor. Rooms that were open (and vice versa) on the 1st floor Jan 10 were found locked 2 days later with the machines in them operating. Members of Malcolm X University sent out on specific duties "got lost" from those accompanying them. People were sneaked in the building when security guards were called from their posts for "trumped-up" reasons. Someone had a master key to all the rooms in the building. The computer rooms were unlocked (we had locked them up on the 10th of Jan) early in the morning of the 15th and very minor damage done to them. There was also minor damage done on the upper floors. People began to ask why. Was it to panic people, was it to divide the group and put them at each others throats, or was it a combination? The question has yet to be conclusively answered, and probably won't be answered until we definitely establish the identity of the spies and the black cop in our ranks.

All this behind-the-scenes stuff had the effect of sifting out moderates from militants on tactics, but we were able to maintain a community. In attempting to keep the group from splitting on levels other than tactics, the moderates on demand I began to make their force felt in the general meetings. Alternatives were discussed, but nothing was favored because it undercut our basic premise that an autonomous Black Studies Program controlled by black people was central for an education relevant to black people here. In this context, a proposal from the Roxbury community was presented to Afro in the name of the New Urban League, The United Front and the Black Panther Party. This proposal was discussed among the group and the final form is as follows:

"In our struggle initiated in Ford Hall on Jan 8, 1969, we, as members of the Afro-American Organization at Brandeis University have determined the all encompassing level of racism at Brandeis and in so doing, have exposed to the nation the inability of one of the most well-known liberal colleges in America to deal constructively with racism.

The struggle is for power-power to control one's educational destiny. Racism prevails at Brandeis. Yet, the university which has treated Black people in an inhumane way feels it can still determine how we are to be educated. We do not believe a white institution has that ability or willingness. In the face of the University's rigidity, we have come to two firm conclusions: (1) We are determined not to compromise our principles. Demand number one must be resolved in its entirety, as stated. Final selection of the Director is essential. (2) At present the setting of the University does not allow us the academic freedom so sorely needed for our development as Black people.

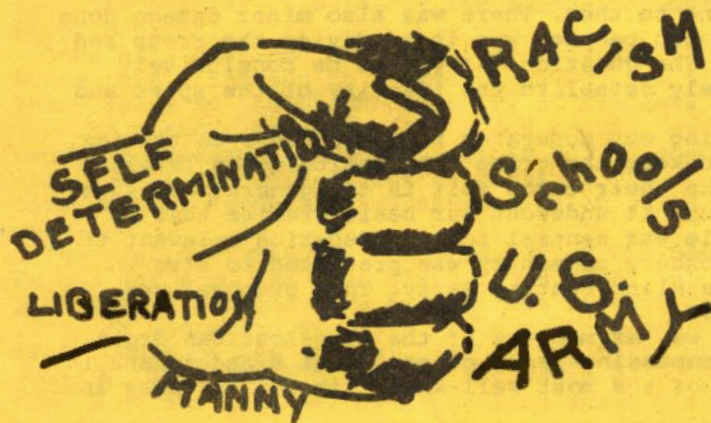
These conclusions have led us to commit ourselves to the following actions: (1) We intend to continue our struggle at Brandeis to gain effective control of the African/Afro-American Studies Department to be established here. In so doing our struggle will take new form. Unless significant changes are made, we shall refuse to participate in courses offered dealing with Black people because such courses have little validity in a University which systematically and consistently excludes recognition of the legitimacy of Black thought. Further, the selection committee, all members of which will be appointed by Afro will consist of three Black Students, three Black scholars, and the Dean of Faculty shall work in the following months to recruit, interview, and select a chairman of this department. If it becomes evident that the administration is in any way equivocating its present commitments to Afro's demands numbers two through ten as stated, Afro will take all necessary actions.*** (2) Though, as indicated, we do not intend to completely disassociate ourselves from the University, we want it to be known that we are moving in combination with our brothers and sisters in the greater Roxbury community to establish an Afro-American Institute where Black students can begin a valid Black Studies Program. Credit should be given for all courses taken at the Institute. (3) Let it be known that from this day forward, Malcolm X University, established on Jan 8, 1969 in Ford Hall, shall continue to exist in the heart of the Black community of Boston. Let us further reiterate that our position is still that we believe in the principle of Black control of the African/Afro-American Department. Our stand is non-negotiable; our struggle in to this end.

There are many perspectives our subsequent actions can be viewed from, and they all may have some validity given the differing individual-as opposed to group-feelings among the black students in Malcolm X University. As far as Afro is concerned, however, the feeling is not one of ending, it is not one of superficial involvement (as so many other past events have been at Brandeis University), but it is a feeling of continuing our struggle until we have attained our end. Now that most of us understand the implications of what we are doing, and the level of commitment needed to follow it to the end, we continue to prepare ourselves in the black community of Boston and with our brothers and sisters at Brandeis. It is foolish to even talk about a sell-out. How can you sell-out if you have not changed your tactics and strategy or goal: black self-determination and liberation? If you have enlarged your struggle to two fronts instead of one, how can you sell-out? A group, Afro, has in eleven days become extremely politicized and has entered a new phase of an ongoing struggle. As the demands and Afro's feeling indicate, this is not a struggle on the Brandeis campus about something good for only the Brandeis campus, rather it is a struggle for power. The power for black power to determine their destiny. The struggle will go on. THE TIME HAS COME TODAY.

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LETTER FROM A RACIST AS RECEIVED AT MALCOLM X U:

Jan 11th



Malcolm X lives on.

The Malcolm X University Brandeis X bulletin will go to press when necessary.

By the time you receive this, maybe, Bro. Adams will have decided to all your wishes. If you want Afro-American studies, we don't! Go back to Africa. You look like a bunch of cannibals. If all of you spent as much time going into a bathroom and washing off your smelly bodies you'd be a lot better off. There was a hue and cry once that blacks had to go to the rear of the bus. Now - we whites gladly go, as we can avoid the negro stench!

You curl your hair and live, many cases what do you use apple grease? You should be made an example of as there are many clean decent blacks. I was always tolerant and for your kind, but we have been appalled by your lack of decency and culture. An education will not alter the fact - you are blacks and make the most of it. Dr. King was black but what a man! Supposed you creep at Brandeis, defile his memory. If many of us had our way you'd be in Africa - pronto. Wipe up! one disgusted white male.