



Editors: Norma Jean Freeman 

Don Freeman 

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# VIBRATION

dedicated to

The Resurrection of the  
Mentally and Spiritually Dead

PROLOGUE:

Vibration focuses its third issue on the race problem which affects the future of the “American Empire”. The Report of the President’s Commission on Civil Disorders asserts that the United States is disintegrating because of its racial crisis. Racism is a major consequence of “Yankee Imperialism” and the decadent bourgeois culture that have corroded American morality. It is imperative that the American People finally comprehend the “dialectical (historical) inevitability” of the Black Revolt. The “Twentieth Century Rome” is now reaping the death and decline that it has sown.

An historical analysis of the devolution of Western civilization since the nineteenth century reveals the ethnocentric (racist) orientation of capitalism. The capitalist elite has utilized racism as a means to imperialistic ends – “divide and conquer” of the Western and Non-Western Peoples of the World. Although the majority of White America has economically benefited from “Uncle Sam’s” neo-colonialism, they are now experiencing retribution via the escalation of the Vietnamese and Black American Liberation Struggles.

The liquidation of the late President John F. Kennedy and his brother Senator Robert Kennedy expose the “Twentieth Century Rome’s” inability to protect its “Caesars”. Therefore it is obvious that actual security is non-existent for any American citizen. The “American Empire” is collapsing at an exponential (geometric) instead of an arithmetic rate. The counterviolent reaction of the “Power Elite” to the Black Rebellion indicates that the “American Pharoahs” do not intend to “Let Black People Go” except via extermination. However, a humanistic minority are aware that the “cause and effect” process of “Black Genocide” will eliminate White America also. The American People are confronted with their supreme challenge; they must positively respond now, otherwise they are doomed.

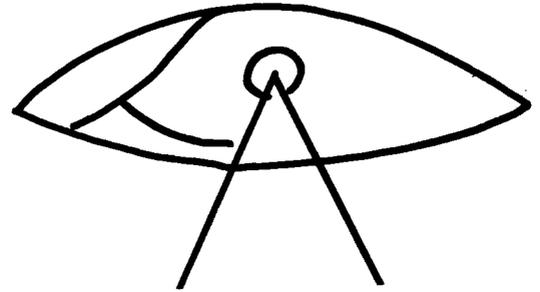
Prerequisite to revision of American education is the repudiation of the “Protestant Ethic” and the redefinition of work in a “cybernated society”. Since technology is rapidly displacing human physical and several categories of mental labor, it is imperative that American society be revolutionized, thereby enabling the creative potential of its people to be positively cultivated. The vested interests of the American oligarchy have postponed this inevitable Apocalypse (Revolution). However, the exponential rate of the contemporary Dialectic (change) has confronted them with an ultimatum – democratize the “American Empire” or become a “Garrison State”. The facist reaction of the Establishment of the reformist program of students and the needs of underclass youth indicate that this nation is becoming a “Totalitarian Empire”. The ignorance and impotence of the majority of the “body politic” facilitates the reactionary maneuvers of the “military-industrial complex”. These are crucial aspects of the “Generation gap” which prevents meaningful consensus and reform in the United States. The “Protestant Ethic” – oriented majority of adults cannot understand the preoccupation of the youth with intrinsic (inner) fulfillment through creative endeavor rather than extrinsic (monetary) compensation for meaningless effort.

Social and behavioral scientists have not publicly presented the critique of the socio-cultural and economic fabric which is implicit in their research. Consequently academia are not providing rational alternatives to the “cultural anarchy” which now threatens the survival of the “Twentieth Century Rome”. Dr. Frank Riessman has advocated “new careers” to diminish poverty. But his proposal has not appreciably materialized because the “social-industrial complex” is not willing to alter the formal education criteria for employment in the social services. The public sector is not allocating the funds necessary to expand the social welfare and the fine arts fields. Thus vocational education policies are still governed by a pre-cybernation frame of reference. The private sector’s mania



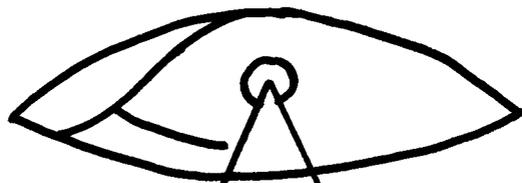
for maximum profits rather than social utility perpetuates senseless human deprivation in the midst of material abundance. Thus capitalism constitutes the principal barrier to solving the educational problems of the United States.

John K. Galbraith stresses that The New Industrial State must evolve beyond the profit motive in order to alleviate the dysfunctioning of American society. The "Power Elite" can not evade its own liquidation via the "permanent war economy" (Viet Nam, etc.) it must now either revitalize itself or perish. The "pluralistic economy" must now promote the welfare of the Poor by transforming this nation's education and employment systems. The "opportunity structure" can no longer afford to include the "Other America" on a quota basis. Nevertheless there are increasing critics of the "American Empire" who endorse the conclusion of the late Dr. W. E. B. DuBois — "Capitalism can not reform itself; a system that enslaves you can not free you."



There in the hill of silver  
is silver and  
There in the swamp is the slime  
So when you decide to make  
your move  
remember to Believe  
as you climb

C. M. F. 



### 3 REFLECTIONS OF A THUNDERBIRD

1. Pain which melts into resentment  
which melts into purpose  
constitutes the unshakable will.
2. He paused to think. Once done  
the sculptor began his work.
3. We live only for our  
children's children's  
children . . .

Hugh Sakubeti 

## CREATIVITY = INDEPENDENCE = LIFE

### (Part III)

Black America must implement an Educational Revolution in order to develop its spiritual, mental, and material potential. Indoctrination and training will perpetuate Black subservience to the "American Empire". Black parents must discover that integrated bourgeois schools are not the solution to "ghetto non-education". Many White youth are rebelling against these academic complexes. It has become evident to a few Americans that genuine education is non-existent.

"Black Power" advocates must realize that much more than Black People's Heritage is required to revolutionize American educational theory and practice. Education must embody a positive scientific philosophy of Life and Human Development. Without this revolutionary conception of Man's "Raison d'Etire" (Life Purpose), meaningful education is impossible. Training not learning is the obsession of American schools and colleges. They are the "academic factories" that produce the "technicians" necessary for the maintenance of "Twentieth Century Rome". Unless a student submits to the "military-industrial complex", he is subversive. Criticism of middle-class values and

the “Protestant Ethic” evokes the wrath of the “capitalist status quo”. Thus Educational Revolution has become the sole alternative to American Youth “Growing Up Absurd.”

White racism is merely a symptom of what confronts the Black Revolution in the “Brave New World”. The United States is an “affluent death trap” in which the majority spiritually die in economic abundance while a minority of the population “rot” in material poverty. This utter dehumanization can only be supplanted by an “Educational Renaissance” (rebirth) whose essence is spiritual. Man must begin to cherish spiritual progress more than material progress. Jesus stressed, “Seek Ye First the Kingdom of God” (Man’s Higher Self). Although Mankind has deliberately and inadvertently “procrastinated” for centuries, human survival is now predicated upon spiritual revolution. Therefore the “spiritual maturation” of “homo sapiens” (Men) is the primary objective of Educational Revolution.

The “pathology of the Black Ghetto” will not diminish until its inhabitants positively interact with each other; then Black Unity will cease to be rhetoric. Subjectivity motivates the behavior of Black Folk. They lack positive channels through which to activate their emotions; as a result they release their inner tensions on each other. The ghetto dwellers are dying in “torture chambers” aggravated by their frustrations. Their lives are “vacuums” which they strive to fill hedonistically. The Black Subculture has not provided an adequate foundation for building Black Communities. It has enriched the popular culture of the Western world, but has not liberated Black People from an inferiority complex. The bourgeois-capitalist culture of white America continues to be the norm that governs the existence of so-called American Negroes.

The “mutual suicide” pervasive in Black Ghettos cannot be effectively counteracted by this nation’s present political, economic, and social institutions. Black Revolutionaries must establish a humane society; but first they must humanize Black People. Therefore educational innovation is prerequisite to Black Revolution because only a radically humanistic education can inspire Black Americans to create their Freedom. Black Radical Humanists will repudiate the “decadent bourgeois value syndrome” of egoism, materialism, and hedonism. They will not “yield to the temptation” of

seeking individual wealth and power to the detriment of the collective advancement of Humanity. Their commitment to Human Liberation will enable them to fulfill the dialectical destiny of Black America – “the Spiritual Resurrection of Mankind”.



#### REALITY OR ILLUSION: “I LOVE THE FOLK”

*Love is most precious. It is fulfillment of the Law and deserves our knowledge, understanding and diligence to preserve it, guard it from tarnish, injury or destruction. Love never faileth.*

Currently it seems to be in vogue to run around making loud impassioned declarations of love for the folk. To say “I love the folk” may be inspiring to the speaker. It may kindle a sense of kinship and brotherhood with one’s people. But the statement alone is not enough, for it is just a fact. And facts, until they are applied to the art of living, are void of meaning. Utterances of love bring into being only the form of love. It is the act of loving which fills this form with substance. Love is a drama which continually wills to be acted out. A lot of us know this, but we do not understand it. And the absence of understanding accounts for the glaring contradictions between the form and the substance of our love for the folk.

Perhaps it would be wise to try and determine exactly who one means when he says: “I love my people.” Who is “my people?” Is it first of all the person himself? Is it his wife, parents, blood-brothers and sisters, neighbors? It has been said that “Charity (Love) begins at home.” And if we assume this to be true and accept these persons as part of the amorphous “my people”, then we should consider how love for them is manifested.

Is kindness, consideration, respect and unselfishness in evidence? Or can disharmony, disrespect, selfishness or neglect be discerned? There is also the possibility that “my people” embodies some vague, unknowable mass of people “out there” somewhere. If this be the case, then these “My People Lovers” are in serious trouble.

We can begin to deal with this trouble when we have started the process of reuniting understanding with knowledge. Not only in relationship to love and loving, but in all man’s relationships, especially (in terms of priorities) man’s relationship to himself. When one’s knowledge of himself begins to show itself through his thinking, speaking, acting and feeling, then he has begun to narrow the gulf between his knowledge of self and his understanding of self. As long as one’s knowledge of self is not manifested in his thinking, speaking, acting and feeling, then understanding of self is still absent. It is the same with Love. If the knowledge of love does not appear in all the areas of expression (thinking, acting, etc.) open to man, then one is not truly experiencing love. That which he is calling love is only one of the embryonic stages of Love.

Obviously to love, in the true sense, is not easy. Actually it is even beyond difficult because for most of us (due to the condition of the world and our own levels of development) it is improbable that we will reach the stage of true loving. We usually only experience one of the stages of embryonic Love. The rarity of Love (for anything or anybody) in this society attests to this. However, the improbability of attainment does not, should not, and must not negate the constant striving towards Love. This striving is important for keeping us “alive” and in touch with one another. Without this striving to talk about loving the “folk” is of no significance.

Through knowledge and understanding one must come to the level of loving self. Then one moves to the next level of loving those close at hand and continue to work outward until loving one’s people is an actuality and not just an empty high-sounding platitude. Making love a reality requires time, effort and continual (not always

painless) growth. And for our people (as for all people) I suspect it is the unifying agent that is sorely needed. Many say it is Power which is needed to unite us. If they are speaking of the Power of Love, then I would agree. However, I would be suspicious of any other Power. Economical, Political and even Educational Powers have the abilities to unite and/or divide. Only Love consistently solidifies.

Hence this business of “loving the folk” must cease to be a part of the meaningless rhetoric currently circulating in the ghettos. Let us begin to “put our actions where our mouths are”. For when we really tighten-up on Love, it will be unnecessary to talk about loving the folk since Love itself will “speak” so loud our words will be drowned out. Let us diligently work to shorten the time between then and now, when “loving the folk” will be a reality and not an illusion.



## AN EXPLORATION OF ALTERNATIVES

Serious consideration must be given to the establishment of communities of young Black intellectuals who would live for an extended period in a section (or sections) removed from the various urban centers of the United States. Essentially this whole idea centers around what we might call an “exile concept” and would occur in the form of “colonies” – relatively autonomous communities of talented and creative Black people whose basic purpose would be to investigate various alternative solutions to the American racial problem from, let’s say, a non-Western point of view.

Ideally, the population of these communities would be composed of people talented in the various social sciences, the “pure sciences” (mathematics, medicine, statistics, etc.), and, of course, writers, linguists, and those with background in cultural, philosophical, and religious study. Practicable and practical analysis and theory (tactics and strategy) would have to be one of the main purposes of life in each community. Research, study, and discussion would be the principle activities. And those gathered there – in these “colonies – would have to be people with some degree of experience in the areas of active protest, active organizational projects (both political and economic), or in the realm of either revolution or reform. People active from, let’s say, the period between 1958 and 1968. During these years, roughly, it would be my guess that the largest variety of projects and programs – of approaches and experiments – have been attempted to reconstruct the lives of Black people in the modern United States.

But the vital point is that our young, talented potential leaders and thinkers need to assess the racial situation from a more or less semi-isolated and removed vantage point. Quite obviously there would have to be some kind of a communication system or complex set up by which contact could be kept with the activities going on in the cities – in the places where active political and economic movements were still in motion. And quite likely we could predict that no small amount of hostility, disagreement, and dissension would arise between those who decided to remain in the actual “thick of things” and those who chose this semi-exile brand of revolutionary activity that I am speaking of. In addition, we could safely predict that this kind of development would create a recognizable and overt schism in the leadership. There would be two camps: “the Engaged” and “the Disengaged” we might call them for convenience. In fact there would have to be an initial spirit and understanding that the activities of “the Engaged” could not be led nor controlled by “the Disengaged” – and vice versa. There would, however, have to be some kind of communication maintained between the two. Some kind of liaison

or link-up. And the ultimate objective would be the eventual emergence of an organization which would allow the two separate camps to coalesce into one struggling whole. (This level of development – the ultimate organization of the two – would most likely be preceded by an intra-racial, intra-leadership fight for control or cooperation. It would depend upon the individual strength of each camp and the tactics used by each camp in struggling for power as to which would prevail – or cooperate.)

All of which sounds reminiscent of the “Think-Tanks” (Institutes of Defense Analysis) which are presently in operation in key locations throughout the United States, sponsored by and created for the power structure. But such coincidences should not be the major concern. (You may call the “Colony of the Disengaged” the “Institute of the Offense Analysis”, if you so wish.) What IS the main concern is that, in essence, the American system is geared automatically in such a way that a huge number of Black people are going to suffer large-scale progressive genocide – both physically and economically – between now and the next fifteen years or so.

Careful observation of the education and training and jobs being provided under the Poverty Program will reveal that at best Black people are being given elementary and short-term preparation for life in the future. For example, this society will not be needing people who can merely read, write, add and subtract in approximately ten years. As for employment, the misleading “concessions” that big business and industry are making to hire the hard-core unemployed are at best agreements to accept QUOTAS of people. The genocidal (fatal) part about it is that the so-called “jobs” involved in this quota system are jobs that will shortly become obsolete as a result of automation, computerization, and a cybernetic economic establishment. And, finally, there is the well-known fact that America will be forced to police its own national boundaries eventually – which will mean that America’s military might will be substantially withdrawn from without, and it will become poised and concentrated on the continental United States themselves. Needless to

(continued from page 5)

say, Black revolutionaries can hardly combat a force that has for fifty years or so felt equal to conquering the entire world – especially seeing that Black people are in their present state of disorganization and factionalism.

No, I'm NOT saying that armed, tactical and strategic alternatives must be dispensed with or abandoned. My point is that serious reassessment and re-evaluation has to occur before any new programs are initiated by and for Black people. And I say this with a great deal of qualification; for it is questionable whether there have been any programs initiated by Black people to date – that is, outside of the Muslims and Marcus Garvey. Booker T. Washington's program is not even bad with severe updating and alteration. At least under Washington's program people were being trained for the basic crafts. They knew how to use the hammer, the saw, and the square rule; they could head into the direction of the building trades – even though they couldn't engage in profound philosophical discussions. Today Black people can't paste two pieces of wood together with Elmer's glue – even after being given a complete demonstration. If this weren't true, then how in the hell do you think their apartments and tenements became so damned run-down? How do you think they got to the point where they were literally at the mercy of the landlords? Why, they've nearly lost all knowledge of how to repair things – which is ironic, tragic, and somewhat of a paradox. Remember, they were the ones who were brought here and enslaved to do all the building, construction, and labor.

Like I said, re-assessment and re-evaluation must occur before any more programs are initiated for the so-called benefit of our race. We've got to re-organize (or, really, organize) a value system for ourselves. We must sit down together somehow in a united, common-purpose fashion and decide precisely where we are going to place emphasis. We have to order and list our priorities; we have to choose between the important and the unimportant. For instance, we have to begin to understand that education

must have both functional and survival value. We have to learn that it essentially means nothing when we observe that Johnson & Johnson Co. is not manufacturing Band-Aids that match the different shades of our skin.

For these and many more reasons I am pretty much convinced that some of our people must organize for the purpose of temporarily removing themselves from the midst of this misdirected, so-called revolution. They must set up an intellectual community of students and scientifically-oriented revolutionaries who can commence with the work of separating the wheat from the chaff. Once done, we'll know better what to fight for – and perhaps how.

And here's another thing to remember – something that each individual must remember to teach and remind to others. By exploiting the existent African hierarchal system, the colonial powers (the British outstanding) were able to introduce the practice of "indirect rule." On the other hand, the United States employs a variation of this same theme. Here, in this country, they employ the technique of "tokenism," or else that of using the Black middle class as both a buffer and liaison between the power structure and the deprived masses. In the American example the object is not necessarily to rule, per se; but, rather, to create an overall atmosphere and collective attitude of appeasement and/or indifference. This allows the power structure to operate unimpeded and uninhibited, whether its operation be a positive or negative force (that is, in terms of the general welfare). Sometimes we either tend to forget or become unaware of the fact that the underprivileged will be indifferent to – or consent to – the effects of the status quo. Even when the miserable conditions of the underprivileged are created by the defenders of the status quo. It might be added that there are even those who suffer in such a manner that they properly belong to that category described as "the underprivileged" – yet they have been so mentally conditioned that they live with the illusion that they are true members of the privileged class. Certainly an-

other way of describing how much of a merry-go-round the American system actually is.

Or we could describe the American system in another graphic sense. We could say that it is, properly speaking, a system which maintains order amongst the deprived peoples by weaving a Web of Repetitious Appeasement. Like the many programs of appeasement underway at present. There are the multiplicity of Poverty Programs. There are white politicians drafting speeches which will convince many people that the old-time, negative moral personality of white America has at last transformed into an honest-to-goodness "humane nature."

Hugh Sakubeti II



IMPERIALISM, NATIONALISM, RACISM:  
AMERICA'S "MANIFEST DESTINY" –  
(Part I)

The "American Empire" has attempted to become "E Pluribus Unum" (One of Many), but the neocolonial plight of Black Americans signifies that the "pot never completely melted". The Report of the President's Commission on Civil Disorders acknowledges that integration of the so-called "Negro" has been rhetoric. To understand why Black Folk can NEVER be assimilated, one must study the evolution of the "Twentieth Century Rome".

"American versions" of history have deliberately excluded the authentic heritage of Black People; nevertheless a few individuals perceive the ramifications of "American Historiography". The insidious indoctrination of generations of Americans has not merely fostered a derogatory image of Black Americans; it has "poisoned the American citizenry's impression of the Bandung World (Asia,

Africa, and Latin America). As a result, White America simultaneously exterminates Black America, Vietnam, and neocolonizes non-white nations.

Protracted conflict in Vietnam and urban Black guerrilla warfare have "shocked" the "affluent society" into contemplating the implications of its "global mayhem". Thousands of dissenters criticize the "permanent war economy" and the "Land of the Free's" devolution into a "garrison state" committed to containment of the "Revolution of Rising Expectations" at home and abroad. To them the "Stars and Stripes" are a symbol of imperialism and racism.

The eighteenth century genesis of the "Paleface's" imperialism is evident in the "removal" of the so-called Indians subsequent to 1776. The rationalization of "gringo" invasion of Mexico and seizure of the present Southwest during the 1840's elicited ineffectual protest from a political minority including Abraham Lincoln. A major effect of this continental imperialism was the Civil War. The Northern capitalists' triumph bestowed upon them the "booty" and the power to shape America's "Manifest Destiny". The "modus operandi" of Wall Street was refined in the "Deal of 1877" which reconciled the "Dixiecrats" to Northern capital via political abandonment of "Black Dixie". Their liquidation of Populism in the 1890's completed the internal consolidation of the "capitalist oligarchy".

The spoils (Cuba, Puerto Rico, and the Philippine Islands) plundered from Spain in 1898 inaugurated the "American Commonwealth". The U. S. State Department's "Dollar Diplomacy" in Latin America augmented the opulence of the "robber barons". The "White Man's Burden" became the universal rationale for "Caucasian rape" of Bandung Peoples and a primary stimulus of the "First Imperialist War" (World War I).

The "negative trinity" – imperialism, nationalism, and racism – has dominated

Western Man's behavior since 1865. These ideologies were organic developments of Western capitalism which initially progressed within national contexts. Therefore Northern capitalists' defeat of Southern "feudalists" was prerequisite to their industrialization of the entire United States. "Wall Street" conclusively disposed of Southern "Bourbon" resistance via the "modus operandi of 1877" which provided a carte blanche (green light) for racism. The "Populist threat" disintegrated in the 1890's because of racist antagonisms between Black and White tenant farmers. Similar hostilities curtailed the organization of industrial labor. C. Vann Woodward's The Strange Career of Jim Crow substantiates the thesis that the escalation of racism internally from 1890-1914 was commensurate with the expansion of "Yankee" imperialism externally.

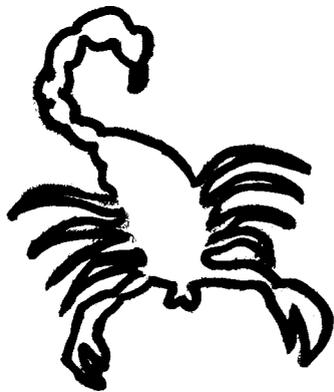
The ethnocentrism inherent in America's "Manifest Destiny" is discernible in its "cultural homogeneity". The capitalist elite established its "WASP" (White Anglo-Saxon Protestant) culture as the norm. To reinforce this cultural bias, the heritage of the original Americans — so-called Negroes and Indians — was deliberately maligned. Consequently EVERY ethnic group via its acculturation acquired a dehumanizing conception of Non-White humanity. The economic competition of migrated Black sharecroppers exacerbated the prejudices of European immigrants, thereby precipitating the "ethnic enmity" that persists in urban America. Concurrent with the penetration of Western imperialism throughout the Bandung world, Western scholars promulgated Western culture as the sine qua non of human civilization and the apex of human progress. Western societies conceived of Non-Western peoples as innately inferior.

In 1914 the imperialistic rivalries between Western nations degenerated into "military barbarism" and demolished the supranational unity of European socialists. Marxists subordinated international proletariat solidarity to national allegiance to capitalist states. Nikolai Lenin and Rosa Luxembourg at-

tributed this "aberration" of Marxism to the corruption of social democrats via national economic concessions from capitalist imperialism. Thus the European working classes relegated themselves to "mutual extermination" from 1914 to 1918 and recapitulated this "fraternal insanity" from 1939 to 1945. The aftermath of the chauvinistic Versailles "Peace Conference" illuminated the ethnocentric nature of Western nationalism, especially British suppression of Mahatma Gandhi's nationalist movement in India. This was an indication that national "self-determination" applied exclusively to "Caucasians". The belligerent reaction to Japan's challenge of Western supremacy in Asia also exposed the racist complexion of capitalistic imperialism; Japan insisted that colonialism was no longer the prerogative of Western capitalists.

The influence of Marcus Garvey after the "First Imperialistic War", like the rise of Japan, embodied dialectical inevitability. His Universal Negro Improvement Association (U. N. I. A. ) was a dynamic response to the resurgent racism of the "American Empire". He galvanized Africa, the Caribbean, and Black America, thereby disturbing monopoly capitalism internationally. The Garveyites were precursors of the nationalism that engulfed Africa and the Western Hemisphere following the "Second Imperialistic War". Garvey profoundly understood the confluence of imperialism, nationalism, and racism in perpetuating capitalist genocide of Black America. He maintained that integration is not feasible in the United States and that the "American Dream" would remain inaccessible to "niggers". Like Frantz Fanon, Garvey acutely perceived the "psychic violence" inflicted upon Black People by "Uncle Sam's" caste system. Therefore he emphasized the relevance of self-determination to Black as well as White People. His Africa-oriented Black ideology was an expression of the Volkgeist (Spirit of the Age). Harold Cruise asserts that Black America experienced "historical discontinuity" in relation to its awareness of Black Nationalism after the deportation of Marcus Garvey. The emergence of Elijah Muhammad's Nation of Islam in the late 1950's revived concrete Black repudiation of the integrationist approach. A

crescendo of nationalist revolts against Western colonialism have erupted in Asia and Africa since 1945. The seeds of Black Rebellion sown by America's Manifest Destiny were destined to be reaped also.



## RACISM: THE CANCELLING-OUT THEORY

Racism is based on the theory of cancellation. This cancellation is manifested in two ways: one tangible, the other intangible. In order to deal with it one has to understand racism not as it appears to be, but as it actually is.

The tangible evidence of racism as nullification is apparent in the way the masses of white and black people are at odds with one another. The white masses need racism to lean on in order to maintain their belief in the illusion of "The American Dream". The black masses (although increasing numbers are realizing the hoax of racism) have to believe in the doctrine of racism, because without a real understanding of the political and economic structure upon which this country was built there is no other plausible explanation for their plight. Unfortunately neither realizes that the Ruling Minority's only concern with racism is as a tool which enables it to maintain its stranglehold on all the people. As long as the whites and the blacks are at each other's throats, there is neither time nor energy to deal with the REAL problems of this society. The major difference between the blacks and the whites is that millions of blacks have awakened to the fact that their lives are not their own and that they are among the "living dead", while most whites still labor under the illusion that they are in control of their destinies. We will come back to this after

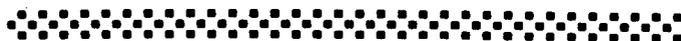
giving some consideration to the intangible aspect of racism as cancellation.

Intangibly racism as cancellation engenders Hate. This Hate causes one to use his Will and energies in a negative, rather than a positive, way. One becomes so consumed by a desire to retaliate that both thoughts and actions are directed towards destruction with little consideration given to construction. This is a deadly process. For destruction tends not only to encompass the "enemy" but also oneself. Often the desire to wipe out the "enemy" becomes so intense one is willing to annihilate himself in order to destroy the object of his hate. Still worse than a loss of life, this type of imbalanced compulsion does not eliminate the problems existing among men. It may at best result in a temporary reprieve. If this were the proper solution, then "man's inhumanity to man" would have appreciably diminished centuries ago. Clearly racism as cancellation in the realm of the intangible is a lethal poison to man's psyche. For it enables the negative within man to triumph over the positive. It increases the difficulty of man raising himself from a sub-human level to the level of a human being. And until man becomes a truly human being, there will always be "wars and rumors of wars".

Taken both tangibly and intangibly, racism was for the "Power Elite" a stroke of genius. It has greatly facilitated their control of the masses, both black and white. Fortunately increasing numbers of white youth and many blacks are beginning to recognize racism for what it is. They are questioning whether ANYONE, white or black, can live a meaningful life in this society. Hence there is much talk about "doing your own thing". But is this really a solution to what "ails" us? One must recognize the fact that this society is preparing an environment to absorb and encourage folks "to do their thing". First of all, this society is preparing to write off millions of "useless" blacks and whites, via war, riots, and various kinds of genocide (internal and external; physical, mental and spiritual). Secondly, in the emerging society the division among us will no

longer be racial (this will no longer be necessary) but will be between the "creative" and the "non-creative" This creative society will not be genuine in the sense of striving to create a better world for all, but will be pseudo-creative in the sense of encouraging people to function creatively within the existing structure, and the creative elite will address their creativity to maintaining the present power of this country for as long as possible. In other words, we are on our way to trading the illusion of racism for a greater illusion of thinking we are free because we will be allowed to "do our thing" within the limits set by the Ruling Class.

Obviously in view of these things, we no longer can allow ourselves to be diverted by something as paltry and meaningless as racism. Let us begin to deal with ourselves and that which brought racism into being. Let us cease being pawns to those who presently rule the world. Let us stop concerning ourselves with the negative which is causing us to cancel out one another. Let us be about the business of creating a world where everyone can live as men and women and not exist as things.



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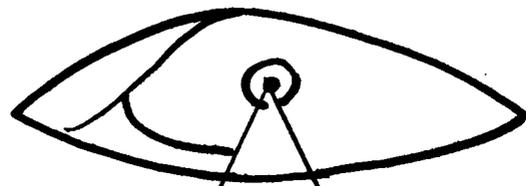
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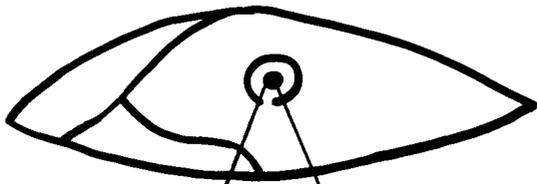
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ON THIS PLANE AND THE NEXT

Father  
Sun  
Mother  
Moon  
Universe  
Eternity  
Black depths  
of this earth  
I am man  
I have mind  
I think  
and I feel the presence  
of other humans  
of other things  
that are on this plane  
and the next  
I will do that, That is for me to do  
for I analyze life  
on this plane and the next  
for I balance good and evil  
on this plane and the next  
I desire the things of life  
On this plane and the next  
for I see that, that is for me  
To see, on this plane and the next  
for I use the things of life  
on this plane and the next  
I know the problems of man  
on this plane and the next  
for I believe  
in Father  
Sun  
Mother  
Moon  
Universe  
Eternity  
Black depths  
of this earth  
for I am man  
I have mind  
I think  
On this plane and the next.



ON THE ERIE

We  
 would  
 stand out  
 by the lake,  
 Look out over  
 the green filthy water.  
 Our hopes would  
 go up in our hands,  
 then down to warm our souls.  
 All eyes look out, as  
 the bottle breaks the air,  
 and comes to meet the water  
 below. Once more  
 the wind comes in to hit our faces  
 like wet dish rags.  
 Sounds come in with the wind  
 like calls of distress,  
 from other cities  
 muffled screams,  
 from people  
 being choked to death  
 by deadly drinks,  
 of cheap hopes  
 and dreams  
 as they come in they call out  
 their cities  
 corners  
 and streets.



Many asses stumble  
 upon the stepping stone  
 of life.  
 Times gone, and  
 in the wake of privation  
 of this hour  
 politicians squabble,  
 as this society decays

tales of past glories  
 of evil men  
 are taught in school rooms  
 but the youth of this hour  
 seek out truths  
 that old minds dare not discuss  
 for they will only prove  
 themselves evil.  
 false prophets preach their religions  
 as their money bags grow fatter  
 and the cries of the poor  
 grow louder.  
 but those righteous few of  
 Times gone,  
 and in the wake of privation  
 of this hour,  
 who seek within their  
 own hearts,  
 hold the universal key  
 that will open the door  
 for so many asses  
 who seek to enslave  
 the minds of others.

Poetry by Bill Russell



## BLACK NATIONALISM: PROBLEMS AND PROSPECTS

Marcus Garvey was the father of Black Nationalism in America; Elijah Muhammad's Nation of Islam has executed aspects of Garvey's approach. Dr. W. E. B. DuBois ultimately inculcated elements of Garveyism. The late Malcolm Shabazz inadvertently synthesized the doctrines of Garvey, Elijah Muhammad, and Dr. DuBois. Booker T. Washington's outlook constituted the origin of the economics of Black Nationalism. These spokesmen have provided the ideological foundation for contemporary Black Nationalist ferment in the United States.

Stokely Carmichael's pronouncements are a sequel to the career of Malcolm X. Dr. DuBois, Malcolm X and he have elaborated on Garvey's Pan-Africanism and the Bandung (Latin American and Afro-Asian) components of American imperialism and racism. Carmichael has also expressed the concepts of Robert Williams and the Revolutionary Action Movement (RAM) in his orientation. He and Rap Brown have attempted to galvanize the psychic energies of Black Ghetto Youth in a manner corresponding to the writings of Frantz Fanon. Unfortunately many Black Youth are embracing violence as the panacea for their oppression.

The American mass media have assiduously divided Black Americans via their distortions of "Black Power" while simultaneously intensifying racist hysteria among white Americans. Ethnic polarization is precipitating a "nightmare" of violence and counterviolence. As a result of their emotionally-induced fears, Black and White America have become preoccupied with Death to the detriment of Life. The Kerner Report intimates that White America's racism is producing the "scenario" for the destruction of American society. An utter "sense of political futility" is rapidly overwhelming the American People.

Unlike Marcus Garvey and Dr. W. E. B. DuBois, the President's Commission on Civil Disorders refused to acknowledge that "cap-

italism cannot reform itself". The Marxist contention that the American proletariat would eventually repudiate the "status quo" has been a fallacy. Millions of blue and white collar workers are sympathetic toward George Wallace and Ronald Reagan. The American Left has been continually frustrated in its efforts to unite the Black Poor and White Dissenters. The Marxist preconditions for Social Revolution are perennially non-existent in the United States because of the affluence and racism of the European-American working class. They strive to emulate rather than eliminate the capitalist ruling class.

"Black Power" advocates are confronted with the disconcerting reality that the majority of Black Americans desire increased socio-economic mobility within the capitalist system. Black Ghetto YOUTH, not Black Adults, are rebelling against "institutionalized racism". Consequently only a minority of Black People are potential revolutionaries. The "Power Elite" knows that most Black and White Rebels "have a price" — can be bought. Also many Black militants "turn each other off" because of their "negative ego hang-ups". Internal conflicts are impeding the progress of the Black Revolt. Lack of mutual trust and respect are amplifying the "pathology" of the Black Ghetto.

It is evident that a coalition of Black and White Radicals is not feasible in this racist nation. The Black Nationalist refutation of the American Marxist strategy is empirically valid. Many white leftists have difficulty purging themselves of their "cultural ethnocentrism". They still regard Western cultural values as the norm for human behavior. The absence of sufficient rapport among "Black Powerites" and the "New Left" facilitates their suppression by the neo-fascist "American Establishment".

It is imperative that Black Nationalists implement a positive political and socio-economic program; otherwise their failure to achieve tangible amelioration of Black America's plight will soon discredit them.

But effective political practice requires an effective political theory. The relevance of much previous Nationalist ideology in the contemporary era is debatable. The economic views of Booker T. Washington, Marcus Garvey, and Elijah Muhammad are quasi-obsolete in the "Age of Cybernation". The thousands of Black soldiers dying in Vietnam discloses that the Black adult population still acquiesces to American imperialism. The "urban guerrilla warfare" rhetoric which is now in vogue is a prelude to the inauguration of "Apartheid" in the Black Ghettos. Therefore the exponents of "Black Power" must formulate a "blueprint for survival".

The goals of Black Nationalism must be conclusively determined, especially the future relationship of Neocolonial Black America to the "American Empire". Specifically what does separation mean and how is it to be accomplished? Nationalists' position concerning capitalism and socialism is still somewhat ambiguous, as well as the question of solidarity with Africa. What are the ingredients of Black Culture and how will they be transmitted to Black People? How will Black Cultural Values differ from the "decadent bourgeois value syndrome" of the "Affluent Society"? What kind of political and educational institutions should Black Communities establish? How can Black Folk be inspired to accumulate capital instead of debt? Should Black People demand reparations for their previous generations of enslavement? The ability of Black Nationalists to solve these problems will fundamentally affect the fate of the "Black Nation" during the collapse of the "Twentieth Century Rome".



The emasculation of the black male has become such a phenomenal and fundamental frame of reference for black peoples' present and past enslavement that quite soon (if not already) American universities will be offering a field of study devoted exclusively to analysis of the stripping of the black man's masculinity. However little, or at best superficial, attention has been given to what was also deliberately and scientifically done to the black woman. In order for black people to understand and deal with their problems as a people, they must know what has been done to both the male and the female and why.

As has been stated, the dilemma of the black woman has only been touched upon superficially and often with great distortion. This superficial and distorted treatment of the black woman is to a large degree responsible for the past and present "static" existing between the black male and female. Because of the negative image created of her by the historians, sociologists, anthropologists and psychologists, and because of an almost total lack of any self-knowledge, the black woman is to a negligible degree completely bereft of any identity. She has no real understanding of what it means to be a woman, neither in relation to a man nor in relation to herself. Hence she is constantly vacillating between being a woman according to the model afforded by this society (which is often, when stripped of its frills, not femininity but just the opposite — masculinity) and being a woman in accord with the natural inclinations and longings of her essence. The neurosis which results from this sort of oscillation should be obvious to the most insensitive among us. In all cases where any consideration has been given to the qualities of the black woman, she has been portrayed in such a way that both her good and bad traits have made her an accessory to the crime of emasculation of the black male. This puts her in the up-tight position of creating

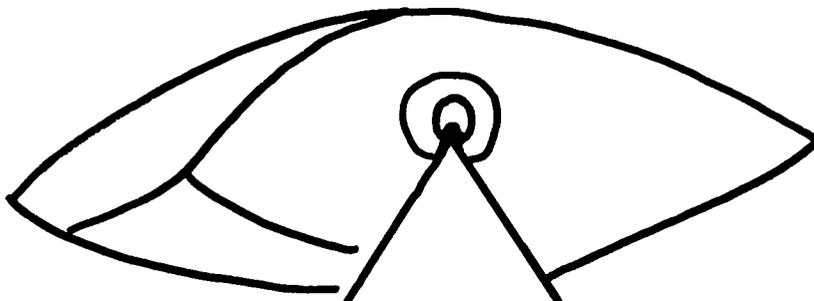
a negative effect whether she uses her good or bad qualities. All who praise the black female speak of her strength, courage, fortitude and ability to make a way out of no way. In the face of these attributes and because of his sense of powerlessness, the black man feels he is superfluous to the black woman. On the other hand, negatively the black woman is said to be domineering, demanding, and destructively critical of the black male. This creates in the male the feeling that the female is his worst enemy and is bent on devouring him.

The de-feminization of the black woman has in a major way precipitated this deplorable and seemingly insurmountable situation. It has caused the black female to relate to her man not as a woman, but as a mother. It has made her ashamed of not only her weaknesses but also of her strengths, thereby making her impotent in eliminating her weaknesses and in utilizing her strengths. Hence generally the division between the black male and female remains as deep and wide today as in the past. Also because of the omnipresent, thoroughly depressing separation between herself and her man, the black woman is so emotionally and psychically tied to the black man that her frame of reference for womanhood is the man. She can not begin to deal with fulfilling "her" destiny independently and/or complementarily to the man. At best she sees herself as a supplement to man's needs, desires, and ambitions. Usually she responds to this de-feminization in one of two ways or fluctuates between the two. She either (1) takes a very negative, condescending "use them before they use you" attitude toward males; or (2) completely submerges herself in the male and becomes clay to be molded by his hands. In terms of the potential contributions black women bring to life, both these avenues are dead-end streets. Black women must eliminate their estrangement from black men and alienation from themselves by transcending the process of de-feminization perpetuated in this society. The black woman must know and understand who she is and what her purpose is just as the women of D. A. R. know and understand who they are. The black woman cannot and should not wait for the black man

to free her and tell her who she is. Freedom and self-knowledge can only come from within. The black female must thoroughly and constantly gain an understanding of who she is and then have the courage to be just that. She must refuse to relate to her man as a mother or a child but always as a woman. She must relentlessly resist the stupid, senseless propaganda of this society which subtly implies that woman is a "thing", a useless ornament, a constant chore-woman, an unsatiable consumer, a never-ending baby-sitter (both for children and men), a mere extension of the male, etc., etc. And most importantly the black woman must refuse to bear the burden of guilt for the emasculation of the black male. This burden of guilt is so paralyzing that it causes the woman at best to live vicariously through the man and her children, or at worst to live a life of hopeless "quiet desperation".

As has been stated, the de-feminization of black women was deliberately and scientifically planned. It is a manifestation of the old plan to "divide and conquer". For as long as the black man and woman are at odds, there will be no real freedom for black people. Those who enslaved black people understood this. Now it is time black people both understand and act on this knowledge. The black male and the black female, functioning as "real" men and women, together are an unbeatable combination. The women are essential for removing the yoke of oppression from the necks of black folk. For the men will take care of now, and the women will take care of the future. Women will bear the fruits (physically, mentally and spiritually) of the men's labors. But real women are needed to do the job. Part-time women, grown-up girls, or men-women cannot do what has to be done. In this society the road to womanhood is difficult and deliberately obscured. But until black women consciously begin to trod that road, to talk of freedom is to engage in meaningless rhetoric. It just won't be.





POET'S LICENSE

In the jungle of  
My imagination  
I am a primitive man  
With no boundaries or laws.

In the jungle of  
My imagination  
I stand unashamed, nude  
And let the Rains of Contentment  
Fall upon my proud body,  
And I am as pure as  
A nameless baby  
Who has not yet  
Departed his mother's womb.  
I play as a child  
With no concern for Time  
Or Being.

In the jungle of  
My imagination  
I name the stars;  
I awaken the dawn;  
I summon the night  
And beckon the seasons.  
The ways of nature  
Are under my command.  
I beat upon my chest  
And howl to faraway mountains.  
I run through wild forests  
And make ground-fowl take  
To the air in Flight.  
I am Master  
Over all creatures  
On land and in the sea.

In the jungle of  
My imagination  
I belong to no Order or Cause.  
I am as the wind.  
I sleep until I awake;  
I play until I am tired;  
I eat only when I am hungry;  
I drink only when I am dry.

In the jungle of  
My imagination  
I control all life.  
I create all motion.  
I am the before  
And the after -  
The cause and effect.  
I am the soft bones  
Of the New-Born;  
I am the wrinkles of the Aged  
And all the ingredients  
Between these - I AM!

In the jungle of  
My imagination  
Nothing exists without me.  
Only because I stand  
In its midst  
Is the field inhabited.  
Only because I listen  
Is there sound.  
Because I am awake  
There is light.  
When I am absent  
There is nothing.

In the jungle of  
My imagination  
I worship no God;  
I fear no Caesar;  
I am free;  
For I am Conqueror of the Kingdom.  
I am the Kingdom.  
I alone am King!

In the jungle of  
My imagination  
All these things I am.  
And yet - am not!

- Norman Jordan

THE UNIVERSE IS MENTAL

