January 11, 1973

Society of Afro American Culture Regular Meeting

AGENDA

I. MEETING CALLED TO ORDER

II. READING OF THE MINUTES

III. FINANCIAL REPORTS

IV. COMMITTEE REPORTS
   A. 1973 S.P.U. FESTIVAL

V. OLD BUSINESS

VI. NEW BUSINESS
   A. NOMINATION OF SAAC TREASURER

VII. ANNOUNCEMENTS

VIII. ADJOURNMENTS
I. Meeting called to order
II. Announcement -- Brenda Harris
III. Reading of the minutes
IV. Announcements
   A. Big Brother -- Beverley Hayes
   B. From the Floor
   C. Special Announcements
      2. Dr. I. A. Khamis, Lecturer in Economics, at University of Dar es Salaam, Tanzania, East Africa (Ph.D., Economics, Karl Marx University Budapest, Hungary) will speak at Shaw University in Raleigh, January 25, 1973 on "Black Business Today."
      3. January 31, 1973 -- A Black Symposium Lecture on Black Ownership and National Politics. The lecturer is Murray J. Marvin, Vice President-Corporate Planning and Communications, North Carolina Mutual Life Insurance Company Durham, N.C. Ballroom, Student Center, 8:00 p.m.
      4. Achievement Motivation: An aid to establishing an ability to cope with college courses.
      5. Comments: Bennie Goodman
V. Adjournment--followed by refreshments and an informal discussion.
The meeting was called to order by Vice-Chairman Don Bell. Since this was a called meeting the minutes were not read.

The Chairman Walter Cummings made comments encouraging each member of SAAC to become involved and concerned with the functions of SAAC. He suggested that the members of SAAC get involved with the various projects being undertaken.

Deborah Leonard commented on an organization concerned with minority businesses. There will be a conference for the organization in the coming Spring. Deborah also asked for a volunteer to take her place at the conference as a representative from N. C. State.

The chairman at that point introduced the members of the Executive committee and briefly outlined their duties and projects being undertaken by each of the members.

The chairman also recognized Mr. and Mrs. Ricks. Mrs. Ricks is an instructor in the English Department at State.

Some suggested Projects:

1. Pan African Festival
2. Dance with live music (Admission)
3. Publicity for Lectures (Political Affairs) and for the Black Symposium Course
4. Coffee House
5. Central Prison Visit and Rap Sessions with Inmates
6. Having the Ghetto and Library open for studying
7. Procuring donations from Black State Alumni
8. Newsletter
9. Starting a Proof File

The next meeting will be held January 24, 1973 at 7:30 p.m.

The meeting was adjourned.

Respectfully submitted,

Cassandra Atkinson
Secretary
The first meeting of Spring semester 1973 was called to order by Vice-Chairman Don Bell. The minutes of the last meeting were approved.

Finance Report: Money in treasurer $1,522.77.

The Pan African Festival plans were then discussed. The events as tentatively scheduled are as follows:

April 9: Movie 7 & 9 p.m. — Student Center Theater
April 10: Lecture
April 11: Vacant
April 12: Vacant
April 13: Dance Performance — EXPRESS YOURSELF AFRICA
April 14: Concert — Billy Paul and Black Ivory

Mr. Cameron commented on some information given to him by the Director of Social Affairs. It was concerning YOBO — a Black Unity organization. YoBo has invited SAAC with it.

The election for a new treasurer was then held. The nominees were: Janette McDonald, Ralph Robinson, Harry Parker. Harry Parker was elected as the new treasurer.

Ron Swain announced that James Farmer will speak in Sullivan Hall January 25, 1973 at 3:00 p.m. The lecture is being sponsored by a seminar group at Shaw University. He encouraged members of SAAC to go to the lectures.

The next SAAC meeting will be held January 24, 1973 at 7:30 p.m. There will be an executive meeting January 13, 1973 at 12:00 pm.

Respectfully submitted,

Cassandra Atkinson
Secretary of SAAC
PAN-AFRICAN - '73

Presents
in Concert
the Sounds of

BILLY PAUL

Extra Attraction:
Black Ivory

at

William Neal Reynolds Coliseum

Tickets Available at: University Student Center Information Desk

Saturday, April 14, 1973 8:00 p.m.
Admission: $2.50

N. C. State University
Sponsored by the Black Students Board
and the Society of Afro America Culture
Dear

On behalf of the black students at N. C. State University, I wish to congratulate you upon your admission to the University.

I am Don Bell, chairman of the Society of Afro-American Culture (SAAC) at NCSU. Through the existence of this social and political organization, we help black students in their adjustment to the University and in providing a sector of the University with which they can identify. SAAC plays an important role in bridging the cultural gap in the University's social and educational activities. SAAC strives to spawn the idea of black identity, develop a true spirit of African unity and to insure effective participation in decision making processes that are of basic concern to the organization's members.

Upon your entrance to NCSU you will find many new and different situations to which you must adjust. As an aide for adjustment to the campus, the people, and their ideas, SAAC holds a Black Orientation for new freshmen and transfer students each year.

I would like to invite you to the Black Orientation for 1973 to be held August 27 - 28 in the Ghetto, King Religious Center. You will find enclosed a card which will let me know if you plan to attend and where you will be staying once you arrive. Also, you will find an agenda of the events planned.

In brotherhood,

Don Bell
Chairman
Society of Afro-American Culture (SAAC)

Enclosures (2)
in Lee Hall or Deborah Blount in Raywell, 312, for a chance to be in a Gospel and Soul Choir.

MOTION

Nominations for SAC officers will be taken at the next general body meeting (Monday, February 25) for next year's officers. Nominations will be held at the first general body meeting in March (to be announced). Anyone wishing to run for office, contact Don Hall or any of the new standing officers of SAC.

DISSIDENT

No Blacks On Campus

To all Black brothers and Black sisters:

Having come here from another university in another location, I feel it is time that someone is to awaken you. As far as blackness is concerned it is solely up to each one of you to look over yourselves and find out just how black you really are, and I do not mean on the outside.

For many of you this may be boring but I am going to say it anyway; as far as I am concerned there are no true blacks on this campus. Not to offend those who believe themselves to be true blacks, but to those of you who talk of it and leave it at that, it is you to which I am speaking to.

Since there are only a handful of us here at the university there should be (notice that I said should be) some form or force that should unite us. Before your mind begins to wonder about this force, believe me, it is not a party or any type of social event geared toward that type of thing.

There are a number of needs that we as Black students have to come together and work for. First, there is a need for the establishment of an Afro-American department whereas all Black faculty and subjects related to our culture will be concentrated in this department. Secondly, as students we must apply pressure on the administration to begin screening black professionals in the subject matter. Third, and I feel this to be of the utmost, there is need for the establishment of a Black cultural center. Oh, Building 25 to house the many different Black organizations which should be instituted.

So, add one more thing to this, there is a need for unity. There is a need for us to stop looking at the whitey when he sees each other passing by. We need to communicate to each other, get all over our heads together, find out what is going on, stop the whitey before he stops you.

We need not only to be black on the outside, or in other words we need to carry this blackness over in our actions. There is no need to prove how black we really are except to ourselves. Let's prove to ourselves that we can come together, that we can prove some type of changes and above all that we all are true Black Americans fighting for a cause that we feel is just.

I hope that you have read this with much thought and for those who do not awaken may you meet your just end. For the rest of us, the Revolution Is Now.

KARAN NADU

Successful Black Voice

I, being the new Director of Communication for SAC, find the position to be burdensome and unrewarding. I say why previous associates resigned and left all matters go from their hands. If it was left up to me, in the state of mind that I am in now, I would not produce one issue of the Black Voice; but because I wish to show my fellow peers that it is possible to have an interesting newsletter.

I firmly believe that any successful newsletter or newspaper is
successful because a lot of effort is ejected into the paper by the people whose lives and daily thoughts are affected by it. Therefore, I assume that the Blacks who wish to keep a newsletter worthwhile in cycle should show interests on how the topics are chosen for the paper. They should question the topics whether or not they are true.

There can not be a Black Voice if no one wants to pitch in and help in getting the newsletter prepared. One person can not prepare a newsletter for all.

So in the interest of having a Black Voice, I advise the Black students on this campus to get off their haunches and their I-don’t-have-times to do something of anything for their newsletter.

Kenza Arttridge

Publicity

Noreen Strong, wishes that all people involved with arranging Pan-African events let her know when you are holding meetings because she is planning to have a pamphlet in which there will be a pictorial history of Pan-African week from its planning stages to its execution.

A Revolution

"No Place to Be Somebady" was a play that gets the Black attention this week. Cav did an outstanding job as the main character. She other participants, Frankly and others, our power signs are raised for your excellent performance. Thanks, Herman, for the out of sight directing. "Y0000"

Announcement

If one should contact me about any social togetherness, please give me as much information as possible about it. I will then advertise, or place it in this newsletter. Is it a newsletter for? Send it to the editor's address: #22300 Notecall.

The Blackness Without-------taken from anthropo Jordan's hits over Black.

The most arresting characteristic of the newly discovered African was his color. Travelers rarely failed to comment upon it; indeed when describing Negroes they frequently began with complexion and then moved on to dress (or lack of it) and manners. At Cape Verde, "These people are all black, and are called Negroes, without any appellation, saving before their privacies."......von more sympathetic observers, seemed to find Blackness a most salient quality in Negroes: although the people were blacks and naked, yet they were civil.

Englishman actually described Negroes as black—an exaggerated term which in itself suggests that the Negro's complexion had powerful impact upon their perceptions. Even the people of northern Africa seemed so dark that Englishman tended to call them "black" and let further refinements go by the board.

The powerful impact which the Negro's color made upon Englishmen must have been partly owed to a suddenness of contact. Although the hill, as well as the arts, the literature of antiquity and the Middle Ages offered some slight introduction to the "Ethiopia, English immediately acquainted with black-skinned people and with relative rapidity. While the virtual monopoly held by Venetian ships in the land and foreign trade prior to the sixteenth century meant that people much darker than Englishmen were not entirely unfamiliar, really black men were virtually unknown except as vaguely referred to in the Holy Literature about the sub-Sahara which had filtered down from antiquity. The impact of the Negro's color was the more powerful upon the Englishman, moreover, because England's principal contact with Africans came in East Africa and the Congo, where men were not moral, dark but less literally black: one of the fairest skinned nations suddenly came face to face with one of the darkest people's on earth.

In England perhaps more than in southern Europe, the concept of Blackness was loaded with intense meaning. Ton, before they found
that some men were black. Englishmen found in the idea of blackness a way of expressing such of their most ingrained values. No other color except white conveyed so much emotional impact. As described by the Oxford English Dictionary, the meaning of black before the eighteenth century included, "Deeply stained with dirt; soiled, dirty, foul... Having dark or deadly purposes, malignant, pertaining to or involving death, deadly; baneful, diabolical, sinister... Foul, iniquitous, atrocious, horrible, wicked... Indicative of disgrace, shame, liability to punishment, etc." Black was an emotionally partisan color, the handmaid and symbol of blackness and evil, a sign of danger and repulsion.

Enmeshed in the concept of blackness was its direct opposite.—

whiteness. No other colors so clearly implied opposition, "being colors utterly contrary"; no others so frequently used to denote colorization.

Every white will have its blacke
And every swete its sowe.

Whiteness, moreover, carried a special significance for Elizabethan Englishmen; it was, particularly with complexion by red, the color of perfect human beauty, especially female beauty. This ideal was already centuries old in Elizabeth's time, and their fair Queen was its very embodiment; her cheeks were "roses in a bed of lilies." An adoring nation knew precisely what a beautiful queen looked like.

By contrast, the Negro was ugly, by reason of his color and also his horrid Curles and disfigured line and nose. As Shakespeare wrote apologetically of his black mistress,

By mistresses' eyes are nothing like the sun;
Coral is far more red than her lips' red.
If snow be white, why then her breasts are gun.
If hairs be wires, black wire's grow on her head.
I have seen roses damask'd, red and white,
But no such roses as I in her cheeks.

Some Elizabethans found blackness an ugly mask, superficial but always demanding attention.

From the first, moreover, many English observers displayed a certain sophistication about the Negro's color. Despite an othervisor's tendency to find blackness repulsive, many writers were fully aware that Negroes themselves might have different tastes. As early as 1521 one writer told of the "pisty coloured" Negroes, "who in their naturall beauty were more delightful." And in concept as in point, the Div. II white, this assertion became almost a commonplace and even turned by a hundred and fifty years later in Newport, Rhode Island. Many accounts of Africa reported explicitly that the Negro's preference in color was in line to the European's. Even the Negro's features were considered to be appealing to Negroes. By the late seventeenth century, in a changing social atmosphere, some observers decided that the Negro's jet blackness was not handsomer than the lighter tanny hue; this sudden appreciation was usually couched, though, with expressions of distance for "large breasts, thick lips, and broad nostrils, which many Negroes from loving the sense of the character.""....

The development of the slave trade to America was largely to transform the Negro's color from a marvel into an issue. In what was surely a remarkable complaint for the master of a slaving vessel, Captain Thomas Phillips wrote in 1694 that he could not "Imagine my way they should be despised for their colour, being what they cannot help, and the effect of the climate it has pleas'd God to a point them. I don't think there is an intrinsic value in one colour more than another, so that thet is better than black, only we think it so because we are so, and it is proved to be so by what we see in our own aspect, as well as the blacks, who in odium of the colour, say that a black is white, and so paint him." During the 18th century, however, the Negro's color was to come into service as an argument for "diversification" theories of beauty, Europe's discovery of "blacks" and "tawneys" overseas helped nurture a novel rulitivism. More important, however, the Negro was circumscribed, his color was to remain for centuries what it had been from the first, a standing problem for natural philosophers.