

7:30 p.m.

January 11, 1973

Society of Afro American Culture Regular Meeting

AGENDA

- I. MEMBERS CALLED to ORDER
- II. READING of the MINUTES
- III. FINANCIAL REPORTS
- IV. COMMISSION REPORTS
 - A. ANNOUNCEMENT FESTIVAL
- V. OLD BUSINESS
- VI. NEW BUSINESS
 - A. ELECTION of SAAC TREASURER
- VII. ANNOUNCEMENTS
- VIII. ADJOURNMENTS

SOCIETY OF AFRO-AMERICAN CULTURE

January 24, 1973

7:30 pm

I. Meeting called to order

II. Announcement --- Brenda Harris

III. Reading of the minutes

IV. ^BAnnouncements
Financial Report

A. Big Brother --- Beverley Hayes

B. From the Floor

C. Special Announcements

1. January 25, 1973 -- James Farmer, former chairman of Congress for Racial Equality, will speak in Sullivan Hall at 3:00pm.
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. Marwin, 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.

Society of Afro-American Culture
January 18, 1973

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 Poof File

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

Respectfully submitted,

Cassandra Atkinson

Cassandra Atkinson
Secretary

Society of Afro-American Culture
January 11, 1973

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 \$162.77.

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

April 9: Movie 7 & 9p.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: Jenette 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 3:00p.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 7:30p.m. There will be an executive meeting January 13, 1973 at 12:00 pm.

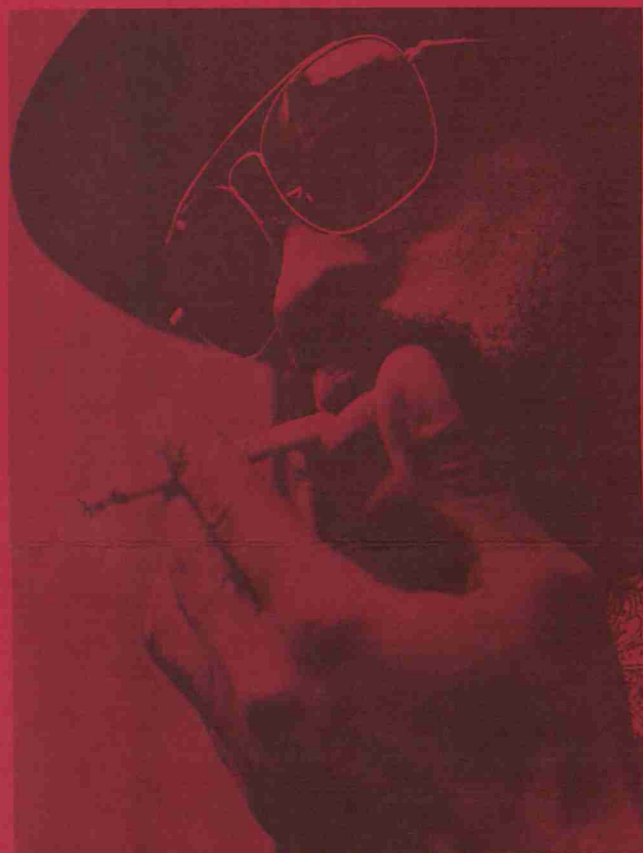
Respectfully submitted,

Cassandra Atkinson
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~~ 8:00 p.m.
Admission: \$2.50

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

SOCIETY OF AFRO-AMERICAN CULTURE

Post Office Box 5217
University Student Center

North Carolina State University
Raleigh, N. C. 27607

1973

Dear

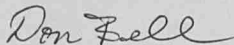
On behalf of the black students at N. C. State University, I wish to congratulate you upon your admission to the University.

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 Bagwell, 312, for a chance to be in a Gospel and Soul choir.

ELECTIONS

Nominations for SAAC officers will be taken at the next general body meeting (Monday, February 25) for next years officers. Elections will be held at the first general body meeting in March (to be announced). Anyone wishing to run for office, contact Don Bell or any of the now standing officers of SAAC.

EDITORIAL

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 some 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. Thirdly, and I feel this to be of the utmost, there is a need for the establishment of a black cultural center. One Building to house the many different black organizations which should be instituted.

To add one more thing to this, there is a need for unity. There is a need for us to stop looking the other way when we see 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 provoke 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.

KARAAN RABU

Successful Black Voice

I, being the new Director of Communication for SAAC, find the position to be burdensome and unrewarding. I see 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.

Manza Bthridge

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 Somebody" was a play that gets the Black attention this week. Cav did an outstanding job as the main character. The other participators, Franky and others, our power signs are raised for your excellent performance. Thanks, Norman, for the out of sight directing. "YOOOO"

Announcement

If one should contact me about any social togetherness, please give me as much information as possible about it. I will then advertize, or place it in this newsletter. What is a newsletter for? send it to the editor's address: #22309 Metcalf.

The Blackness Without-----taken from Winthrop Jordan's White 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 blacke, and are called Negroes, without any apparell, saving before their privities.".....Even more sympathetic observers seemed to find blackness a most salient quality in Negroes: although the people were blacke and naked, yet they were civill.

Englishmen 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 peoples of northern Africa seemed so dark that Englishmen 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 owing to suddenness of contact. Though the Bible as well as the arts and literature of antiquity and the Middle Ages offered some slight introduction to the "Ethiops," England's immediate acquaintance with black-skinned peoples came with relative rapidity. While the virtual monopoly held by Venetian ships in England's 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 hazy literature about the sub-sahara which had filtered down from antiquity. The impact of the Negro's color was the more powerful upon the Englishmen, moreover, because England's principal contact with Africans came in West Africa and the Congo, where men were not merely dark but almost literally black: one of the fairest skinned nations suddenly came face to face with one of the darkest peoples on earth.

In England perhaps more than in southern Europe, the concept of blackness was loaded with intense meaning. Long before they found

Search
For
Truth!

Liberation
Now!!

that some men were black, Englishmen found in the idea of blackness a way of expressing some 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 sixteenth century included, "Deeply stained with dirt; soiled, dirty, foul... Having dark or deadly purposes, malignant; pertaining to or involving death, deadly; baneful, disastrous, sinister...Foul, iniquitous, atrocious, horrible, wicked...indicating disgrace, censure, liability to punishment, etc." Black was an emotionally partisan color, the handmaid and symbol of baseness and evil, a sign of danger and repulsion.

Embedded in the concept of blackness was its direct opposite---whiteness. No other colors so clearly implied opposition, "keinge coloures utterlye contrary"; no others were so frequently used to denote polarization.

Everye white will have its blacke
And everye sweete its sowre.

White and black connoted purity and filthiness, virginity and sin, virtue and baseness, beauty and ugliness, beneficence and evil, God and the devil.

Whiteness, moreover, carried a special significance for Elizabethan Englishmen; it was, particularly when complemented 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 lillies." 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 curls and disfigured lips and nose. As Shakespeare wrote apologetically of his black mistress,

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

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

From the first, however, many English observers displayed a certain sophistication about the Negro's color. Despite an ethnocentric tendency to find blackness repulsive, many writers were fully aware that Negroes themselves might have different tastes. As early as 1621 one writer told of the "Jetty coloured" Negroes, "who in their native beauty most delight, / and in contempt doe paint the Divill white"; this assertion became almost a commonplace and even turned up a hundred and fifty years later in Newport, Rhode Island. Many accounts of Africa reported explicitly that the Negro's preference in colors was inverse to the European's. Even the Negro's features were conceded 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 more handsome than the lighter tawny hues; this budding appreciativeness was usually coupled, though, with expressions of distaste for "large Breasts, thick Lips, and broad Nostrils. which many Negroes reckon'd the Beauties of the Country."...By the time of this statement the development of the slave trade to America was beginning 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 why they should be despis'd for their colour, being what they cannot help, and the effect of the climate it has pleas'd God to appoint them. I can't think there is any intrinsick value in one colour more than another, no that white is better than black, only we think it so because we are so, and are prone to judge favourably in our own case, as well as the blacks, who in odium of the colour, say, the devil is white, and so paint him." During the eighteenth century the Negro's color was to come into service as an argument for "diversitarian" theories of beauty. Europe's discovery of "blacks" and "tawnies" overseas helped nurture a novel relativism. More important so far as the Negro was concerned, his color was to remain for centuries what it had been from the first, a standing problem for natural philosophers.....