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# THE WATERLOO



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# Defender

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FRIDAY, DECEMBER 31, 1971

## THE ERRANT ENQUIRER

Question -- What would you like to see happen in 1972?



TARREY ANDERSON

Tarrey Anderson, 1017 Mobile St., Talent Search street counselor at UNI-CUE:

In the year of 1972 the black youth of Waterloo are going to be forced to take a stand in politics since this will be the first time they have voted in a presidential election. What I mean by taking a stand is they are going to have to align themselves with a cause or disavow themselves from causes they have been advocates of. Black people are going to have to put their money where their mouths are and are going to have to make older people put their money where their mouths are.

Black people are tired of hand-outs. I see 1972 as a year when blacks will demand their due on the basis of their individual merits and not out of the white man giving something out of kindness as he would a dumb dog. As I heard someone say once, "If I give a man a fish, I'll feed him for a day. If I teach him how to fish, he can feed himself for life."

Warren Nash, 212 Ankeny St., medical doctor:

Today (Dec. 28) is my birthday and I'm 48 years old. In keeping up with events past and present, there has been no peace in this world in my lifetime. The thing I'd like to see in 1972 is univer-



DR. WARREN NASH

sal peace. At present time I'm speaking of peace between nations; and I can see no real reason why nations can't live in peace. To bring it closer to home -- I can see no reason why men of different faiths, different persuasions, different colors, different ideas and different cultures cannot learn to live together in peace and harmony. To bring it still closer to home -- that of an individual, we stop questioning each other's motives; stop being suspicious of each other's actions; and stop being jealous of each other's worldly possessions. I am talking about things which we hold dear beyond their actual worth; things that we should hold dear -- peace and harmony, caring for one another and caring about one another's well-being.

Let's take it a step further: That we dispense with harming each other physically and mentally and destroying and stealing each other's worldly possessions. To bring it closer to home -- that we go back to the real meaning of some of the holidays and celebrations that we have taken for granted so many years. To be more specific, let us continue to do the things that are most important even when we pause to celebrate our holidays. Life must continue and the observations of our holidays should celebrate life and those things necessary to sustain life. What could be a better way to celebrate holi-

(Continued on Page 7)

## "Education Means Redefining Ourselves In Our Total Environment"

First in a series of three interviews with R. Dwight Bachman, by Defender staff writer, Kim Bernard.

Black students are leaving Waterloo every year, seeking education at universities across the country. Some of them leave for a few years, some decide to make another town or city their permanent home. But what about the ones that are planning on coming back? What are some of their impressions of the community or perhaps the world, after they've had a chance to see themselves and others from different perspectives?

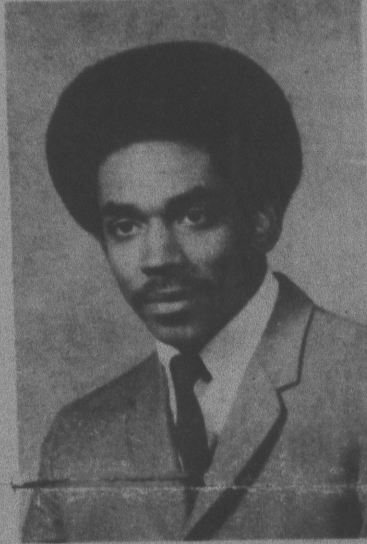
As Waterloo enjoys its joys and problems or does it fit securely into the "scheme of things." This reporter, was curious enough to seek answers to some of these questions. Since this was a holiday period, I had luck, with many Black students being home for Christmas and New Year's.

R. Dwight Bachman graduated from East in June of 1964 and from U.N.I. in Jan. of 1970. He will graduate in June of 1972 from Cornell at Ithaca, New York and intends to go to Africa with the African faculty. His plans for next September are tentative. He's thinking about returning to Waterloo, if not he'll be applying for a job with the ministry of information in Tanzania, East Africa.

Q. While a student when you were living in Waterloo and speaking at U.N.I., Wartburg and other college campuses you were quite vocal concerning Black student responsibilities and oppression. Would you give our readers some of your views, now, as opposed to then?

A. At that time, it was extremely important for myself and other Black students to make clear to white administrators that we had something valid to promote when we discussed the concept of "Black Power." Everywhere we looked we saw white power established... whether it was with the County Board of Supervisors, the City Council, the School Board, the U.N.I. Administration, the U.N.I. Faculty, the U.N.I. Student Judiciary Board or whatever we even saw it on the Union Activities Committee. They let us in to a dance free because we couldn't dig a group called the "Paperbags," and, of course, I negotiated with Kettner, chairman of the Union Board about it. But those days are over!

So you saw us trying to legitimize our positions as black students. We were entertaining white folks in the classrooms. Everywhere it would be publicized that the "Black students would be in class." When we'd get there



R. DWIGHT BACHMAN

the farmers would say, "Why, we don't see your color."

Now we knew they were ignorant, but we surely didn't think there was something wrong with their eyeballs. Even further, people like Mary Krogman were telling us we couldn't manage money, and poverty programs should be taken out of the hands of young men and women like myself. It was an excruciating experience and we were selfless enough to go back time and time and time again trying to correct these poor

infantiles.

Well, I've done some investigating now and some damn good research, so when you ask me how my views differ, I can only respond by saying - they are the same. Only now I don't operate on the same subjective base, but after analyzing, most of my research, the conclusions tell me that white Americans are still the culprits. What we as Black students need to do is to arm ourselves with more information.

That's not to say that we ever were stupid, only oppressed and denied. The systems of events in America and around the world indicate that oppression is being stepped up. Consequently we have to design our own techniques of survival.

We must become critical and polished thinkers, careful listeners, and good observers. We must look more seriously at structures than personalities.

We have to become concerned more with knowing how to catapult ourselves over some high barbed wire or how to tackle an institution and make it function for more than just a few select people.

All men have minds. Those minds have to be cultivated. People

(Continued on Page 7)

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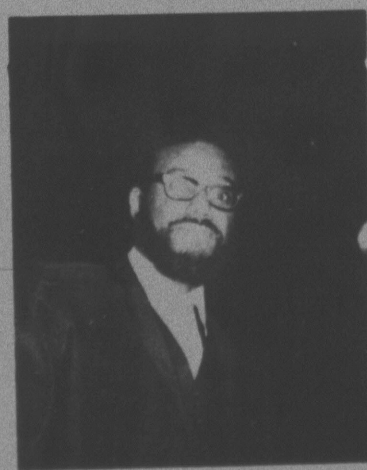
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of all, the study of foreign languages permits the child to display his true native ability, no matter what his socio-economic background. In studying a foreign language, the president's daughter and the cab driver's son both start at zero. In any other subject, the wealthy child always has a head start, and the poor child always starts behind.

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DR. H. PARKER

## EDITORIAL

George H. Diestelmeier becomes superintendent of the Waterloo Community schools on Jan. 1, 1972. This announcement was made by School Board President Charles Dalton in December, 1971.

Diestelmeier was originally named assistant superintendent by Jack Logan. When Logan retired and again when Dr. George Hohl resigned from the superintendency, Diestelmeier was not appointed to fill the vacancy because he did not meet the qualifications established by the school board since he did not have a doctorate. When Dr. Gene Lubera was asked to leave, the school board finally changed the qualifications in order to promote Diestelmeier. This is an interesting move in light of the fact that some blacks who have applied for jobs with the school system have been told that they were not qualified and that these qualifications could not be changed and thus were not hired. Because we are concerned about the application of different standards for blacks as opposed to those used for whites does not mean we do not feel that Diestelmeier cannot be the kind of school superintendent Waterloo schools really need.

We wish Diestelmeier luck but we reserve judgment at this time as to whether or not his appointment portends good or bad news for the Waterloo schools and especially, for black students in the schools and their parents. It appears to us that Diestelmeier could be beholden to too many people and groups to be effective in his job. The Defender will be keeping an eye on what changes George Diestelmeier makes -- for good or ill -- in our schools.

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**WATERLOO YULETIDE VISITORS**  
 Among former residents who returned to Waterloo during the Christmas season to visit family and friends were the following:  
 Joyce Bachman of Atlanta, Ga., daughter of Mrs. Annabelle Bachman, 612 Sumner St.; Rogale Van Arsdale of Buffalo, N.Y., son of William Van Arsdale of 334 Bates St.; Mrs. Charlie Lee and daughter, Flint, Mich., sister of Vanessa Givahn and Lester Givahn of 416 Hope St.; Mrs. Becky Sloan and family, St. Paul, Minn., daughter of Mrs. Lily Furgerson, 600 Cottage St.; Mrs. Charmaine Richardson Murray, Pueblo, Colo., and William Richardson, Jr., of New York City, N.Y. (presently on a year's sabbatical from Notre Dame university, South Bend, Ind.), daughter and son of Mrs. Lennie Richardson of 1127 Beech St.; Mrs. Anita White Curtis and family of Chicago, Ill., daughter of Mrs. Eloise Hill of 302 Gable St. and Theo White of 512 Ricker St.; Mrs. Georgianne Hughes of Chicago, Ill., and Mrs. Blanche Kilson, Balti-

more, Md., daughters of Mr. and Mrs. Buster Redd, 417 Cherry St.; Mrs. Lolita Palmer of Iowa City, daughter of Mr. and Mrs. Frederick Carter of 324 Sumner St.; and Mrs. Annette Robinson, Cleveland, Ohio, daughter of Mr. and Mrs. Henry Robinson of 328 Dane St.

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# WHAT'S GOING ON

## JESSE COSBY NEIGHBORHOOD CENTER

To the many agencies, volunteers and board members, thanks for the wonderful cooperation and sharing during the year of 1971.

We have had a very good relationship with the Threshold and the Jesse Cosby policy-making board. The volunteers and dependable help are something to be thankful for. The agencies have shown wonderful cooperation, especially the Urban Ministry and Rev. Kennedy, Jimmie Porter, Black Hawk county Extension service and the Police Juvenile league. Beginning the first week of January, our regular activities will begin.

Happy New Year from the Staff of the Jesse Cosby Center!!!!!!

## MOUNT CALVARY BAPTIST

Sunday, Jan. 2, at 4 p.m. Rev. Percy W. Burt, pastor of the Mount Calvary Baptist church, will baptize his candidates for baptism at Mount Carmer.

The University of Northern Iowa choir of Cedar Falls will present a musical program at Mt. Calvary on Jan. 16 at 3:30 p.m. Pastor Burt invites everyone.

## PJL CHRISTMAS PARTY AND DANCE

There was a good turnout at the Police Juvenile league dance. We had more people than we had expected. We served ham sandwiches, cookies, bags of candy, potato chips and punch. The party as a whole was a dynamic success. The band, "Down to Earth Soul," was good and everybody liked them. We thank everybody that participated, and especially the adult chaperones. The teen-agers conducted themselves in a very respectable manner. With this type

of cooperation the PJL will be planning more of the same type of programs for the future. We also thank our director, Harris Ceaser, and our supervisor, Bernard Carr, and also King Porter.

## ANTIOCH BAPTIST CHURCH

The first Sunday in January at the 11 o'clock service Pastor Eugene H. Williams will deliver his annual address to the church. This address will set the program for the coming year and review the success of 1971. Pastor Williams sends a special invitation to members and friends. He also wants members to remember the watch meeting service at 10:30 p.m. on New Year's eve, to be held at Payne. The Antioch choir will sing and Pastor Williams will deliver the sermon.

## CIVIC CLUB

Waterloo Women's Civic club members' regular monthly meeting will be at 7 p.m. Jan. 17 at the Jesse Cosby Neighborhood center located at 1112 Mobile St.

Mrs. J. O. Coney of 206 Newell St., president of the club, requests all members to please be present and on time.

## HUMAN RIGHTS COMMISSION

The Waterloo Human Rights commission will meet Jan. 13 at 1:30 p.m. in the city council chambers.

Willie Mosley, executive director, sincerely invites public attendance and participation. He wants to remind us that the commission was set up to serve our needs and can only be effective with our full support and participation.

## LES DAMES

Although the month of December was indeed a busy one for most of us, we groups of young women

found time to bring some joy to children who were not quite as fortunate as others. The Les Dames club made gifts for children shut in at the Black Hawk county home on Independence Ave.

According to the president, Mrs. Lillian Thomas of 222 Mohawk St., club members also exchanged gifts among themselves. She announced that on Jan. 3 at 7:30 p.m. they will visit the Minority Culture house at UNI. Mrs. Thomas requests all members to please be present, as the trip promises to be interesting and informative.

## NAACP

Officers of the NAACP promise to "talk about things that will make news" at its next meeting to be held Jan. 8 at 7:30 p.m. at the Jesse Cosby Neighborhood center located at 1112 Mobile St. They urge all members to be

present and extend a special invitation to all new prospective members and the interested public.

## PAYNE AME

The Payne AME church and the Antioch Baptist church will worship jointly on New Year's eve at Payne church. Rev. Eugene Williams, pastor of Antioch, will preach and the Antioch chorus will sing. The worship service will begin at 10:30 p.m. Leonard N. Williams is the Payne pastor.

Hospital list -- Louise Reed, Lula Butler, Allen Memorial hospital; Ruehen Stigler, Sr., Black Hawk Health center; Clinton Caley, Schoitz hospital.

## MOUNT CARMEL BAPTIST

The Mount Carmel MB church is having their annual Emancipation Proclamation service Saturday, Jan. 1, at 6 a.m. There will

be a traditional breakfast following the program. Everyone is asked to dress in the original styles of the period. The sermon will be presented by the pastor, Rev. R. S. Rickett.

Sick -- Sister Rosie M. Roby, Sister Charlotte Parker and Brother McKinley Beck.

R. O. Dean, secretary and Rev. R. S. Rickett, pastor.

## SYMBOLISM

Stained glass is an ancient art that goes back at least 1,000 years, and has become a symbolism of the Christian house of worship. One example is the beautiful French stained glass window on the east wall of the Methodist church in Parkersburg. It is nearly 20 feet high, was a gift from Charles Wolf in the late 1880's and cost \$15,000.

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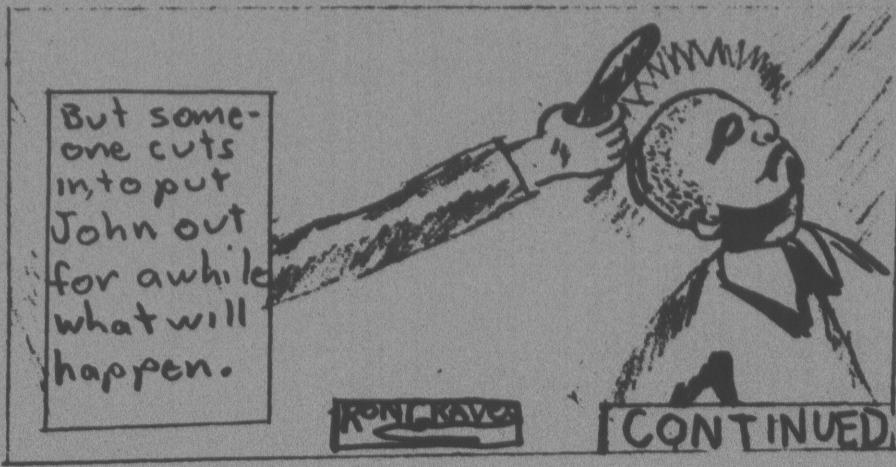
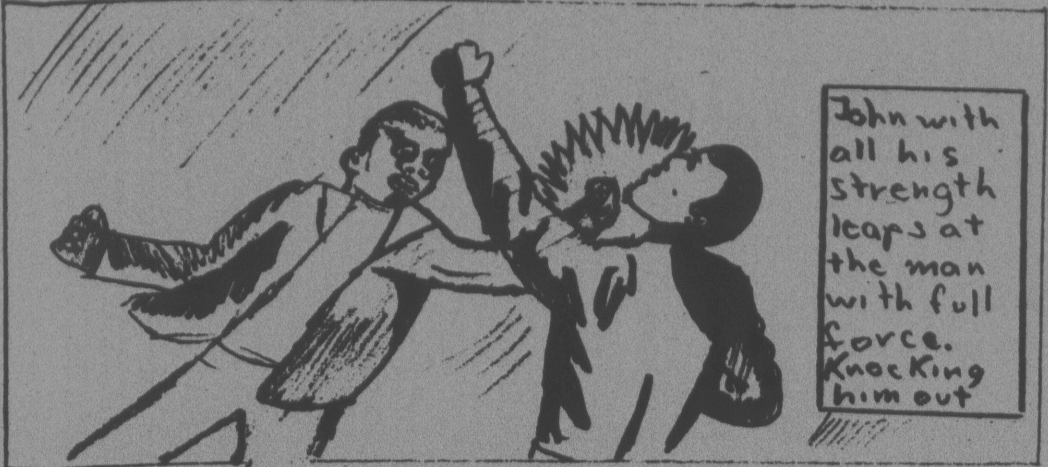
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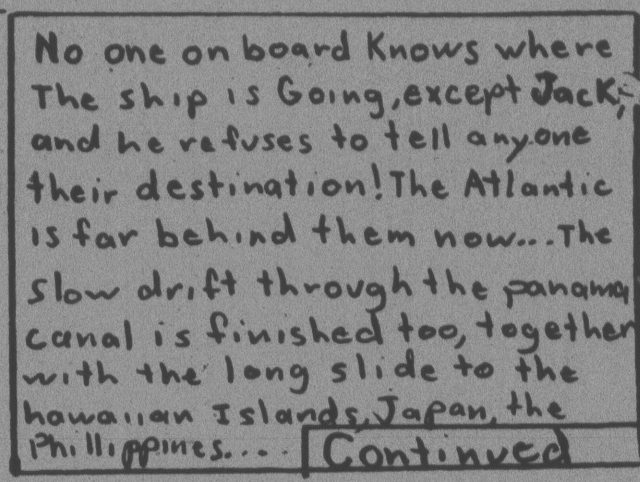
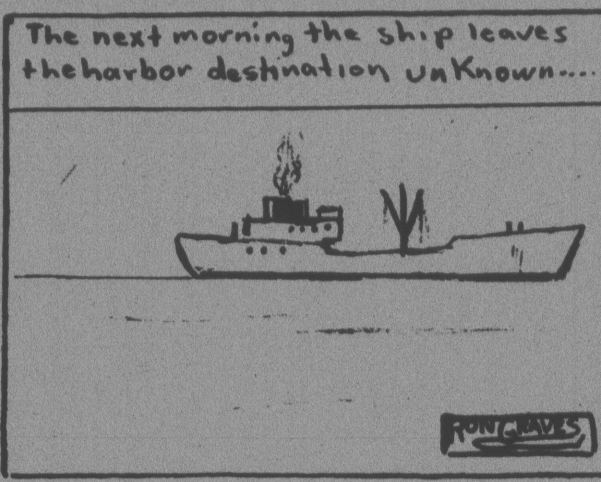
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## Questions and Answers



**Q.** As a Federal Government employee, I didn't pay social security. But I did work part time for a number of years in a department store at Christmas time. Would I be eligible for social security benefits based on this seasonal work?

**A.** Your Christmas work could qualify you for a monthly benefit. Call or visit your social security office to find out for sure.

**Q.** My husband, who is 68, does not plan to retire for a number of years. I did work a few years myself, but that was almost 20 years ago. Do I have to wait for my husband to retire before I can get monthly social security benefits?

**A.** Before you can get benefits as a wife, your husband has to be getting his monthly retirement benefits. However, you should call or visit your social security office to see if you might be eligible for monthly benefits based on your own work record.

**Q.** I will be 65 soon and am now working only part time. I am afraid that I will lose my part-time job if my employer finds out how old I am. Can I apply for monthly social security benefits and Medicare without my present employer finding out?

**A.** Yes, you can. When you apply for benefits, the people at the social security office will ask if you mind if they contact your present employer about your wages for this year. If you do not want them to contact him, they won't.

**Q.** I receive monthly social security survivors benefits for my daughter who was just 16. She is planning to get married. Will she continue to get benefits until she's 18 even after she gets married?

**A.** No. Her monthly social security benefits will stop the month before she marries. You should notify the Social Security Administration as soon as you know the exact date of her marriage.

### New Brides Should Contact Social Security

A June bride's list of "things to do" should include changing her name on social security records, according to social security officials here.

When she changes her name, the new bride is keeping her social security earnings record accurate and up-to-date, a spokesman said. "Any earnings she had under social security before her marriage, as well as any earnings after her marriage, can then be correctly credited to the same record," he said.

"It's her earnings record that determines the amount of her cash benefits—and not just when she retires," the social security official said. "The disability and survivors programs also provide protection for the young bride and her growing family during her working years."

He said a new bride can change her name by calling, writing, or visiting any social security office. Or, she can get a form at any Post Office and many employer personnel offices.

### still trapping at 78



Jesse Davidson began trapping 25 years ago. Today, at 78, he's still busy working a trap line along the Salcha River near Fairbanks, Alaska.

Like Jesse, many of the other 16 million people collecting monthly social security retirement benefits keep right on working. If you want to know more about working while you collect benefits, call or visit any social security office.

Have a question about social security and its retirement, survivors, disability or Medicare benefits? See your telephone directory for the phone number and address of the nearest social security office.

Monthly cash social security benefits depend on the earnings credited to a worker's record.

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Anyway, it's students to recod that govern th at how those c as an enslaved are 20th Cent too we hate to look at our histo see that it's no creativity. . . th ca it's a hist and survival. A from Shaka, the Angela Davis freedom from th master. All Af tribal resistanc to the "U.N.I." George Jackson been based on s life. You ought new books, "If Morning." Bla to clean out P

Every Black of Iowa ought stacked with Bl if it's nothing the Black Churc

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So in the final Black students political. Beha There's more to folks will ever for.

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## EDUCATION

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must recognize their potential and only then can they move on if they recognize their position. The only way we can do that is to look at our history from African eyes - whether we be in Tanzania, Mozambique, South Africa, Senegal, China, Antarctica or Iowa, you're an African. Some of us don't like to hear that. And it's a shame, because the first thing the white historian told us about Africa is how "savage we were."

Well, we know better now. We know we built civilizations long before the white boy ever crawled out of a cave. That's a fact! But you don't see U.N.I. educating Black students like that. Instead they have us study Hebrew. Why, those folks are crazy!

So we say educate the people. We should agitate for a functional education - that's even better than a relevant education. All education is political and if you study America long enough, you'll be talking like Agnew (who's no news at all) and Nixon (who needs fix'n). Yes he does!

Anyway, it's up to the Black students to recognize the concepts that govern this country. Look at how those concepts define us, as an enslaved people. And we are 20th Century slaves - this too we hate to admit. But if we look at our history carefully, we'll see that it's not just a history of creativity. . . that here in America it's a history of resistance and survival. All African thoughts from Shaka, the Zulu Warrior to Angela Davis has been one of freedom from this European slave-master. All African activity from tribal resistance of African tribes to the "U.N.I." and most recently George Jackson, and Attica has been based on striving for a better life. You ought to read Angela's new books, "If They Come In The Morning." Black students ought to clean out Powell Ebony Shop.

Every Black church in the State of Iowa ought to have a library stacked with Black history, even if it's nothing but the history of the Black Church.

Traditionally, we drink too much liquor, play too much whiz and eat too much pork. It's a damn shame how we smoke refer and shoot heroin. I haven't been in Waterloo too long, but I know some of the community's main boys (that's all they are if they are going to be involved in anything that's going to render one irrational) on all kinds of drugs. The good thing about me is I have a pretty good idea whose pushing the stuff. You'll never find anything in history about Marcus Carvey on heroin or W. E. B. DuBois on marijuana. No, because they were all good thinkers. We need to be leading analysts of our time and the leading producers of clear thinking people. You can't be involved in clarity of thought if you're high. You're a chump if you're high. I might get killed for saying that, but I think if brothers "think about it" they'll agree with me. Don't forget, you're also a murderer if you're pushing.

So in the final analysis, it's a Black students business to be political. Behave politically. There's more to us than the white folks will ever give us credit for.

I'm studying communications and development, I'm going to Africa to learn some more. Brothers and sisters, we need to redefine ourselves.

Remember how the Waterloo Police force harassed the Campbells? They started with Leonard, then Lester, then Jerry, and finally Albert. I loved these brothers because they were so beautiful. But the press had the whole community believing these brothers were "just naturally criminal." That's B.S. But I'm trying to show you how heroes in the Black community, who were real men,

were stigmatized and then oriented themselves. Well, we need to define ourselves rather than have them do it for us. We need outlets to develop our skills. We'd love to do this ourselves because we'd do it by looking at concrete facts. Somebody ought to look at Waterloo's history again. Take a look at the Sallis case - he was supposed to have hung himself. I'll bet if I ask a Black student what has happened to Black people in the last five years, he couldn't tell.

We don't need white educators telling our kids lies they told us. George Washington was a "founding father, all right, he "found" some black women and raped them. Where do you think he got those mulatto children? You see, you have to change a student's perspective on history and on his daily existence. A man's perspective determines the position he'll take. So my views have intensified, especially since I have a clearer perspective. If I were here in Waterloo, your kids would get a good education because I wouldn't have them retaining lies. Just rote learning -- that's no good. I'd have them doing some research, some gathering of information, some systematic disseminating of that information. I would have them thinking logically and sensibly.

For example: Some, in fact, a whole lot of sisters now have all kinds of wigs on their heads. I know the wig business would go down without them, but what kind of woman is a woman who says, "Well, I ain't got time to comb my hair"? Why, you're a woman! If you intend to be anybody's woman, you'd better take the time to comb your hair. Most men like a woman's hair in its natural state. I don't want to be running my fingers through some straw! Naw.

Not me -- more importantly it says something about what the black community can provide in terms of educating people to a concept of "selfhood." Do you see what I'm saying? So I'm dealing with scholastics and academics, but it's a functional kind of academic reasoning.

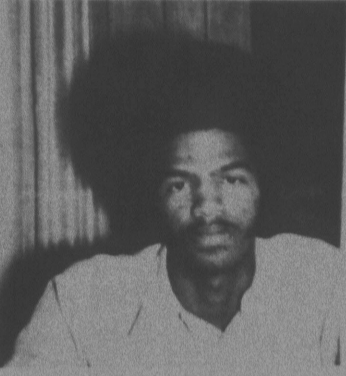
Students would learn something about academic colonialism, neo-colonialism, imperialism, fascist systems and politics. Yeah, you'd have some hip kids because I would hate to lose my reputation for producing? Brothers and sisters would not run games down on me. Naw, why cheat yourself that way when we need social scientists, physicists, natural scientists, etc.

We need communications . . . people who can simplify the most sophisticated kinds of information. We definitely need researchers. UNI and the Waterloo school board would probably be intimidated by that. But what the black community has to say to itself is we're going to have a program in here that's looking at systems and not just at silly professors. We'd look at the welfare system, the sanitation system, the transportation sys-

## ENQUIRER

(Continued from Page 1)

days than that. In 1972 let us all try to put things in their proper perspective - in order of their importance.



Allen Green - 329 Irving Street - East High student and president of the East Student Senate.

First thing I'd like to see is a change in the school system. Now everyone is hung up on intergration. I'd like to see a better education for all students. I guess I'd like to see an improvement in the community as getting people to be aware of opportunities and helping them to fully understand the necessity for them to be involved in the community as a whole.

I'd like to see the youth in the community change to a more serious attitude toward things in the community. The youth play a vital role in helping the black community, especially because we possess a willingness to get ahead and stay in tune for the betterment of the community.



Curtis Austin - 716 Beech Street - moulder at Construction Machinery.

I'm concerned about people - that's my main concern; especially black people. At this point the only mass organizations of black people are in the churches. The black churches are the only economic structure owned and run by

tem and the communications system. This is really important. From there you can speak of development and black love. Wouldn't it be hip if we could teach a black person how to survey land and design facilities for a land space that black people would occupy?

To Be Continued.

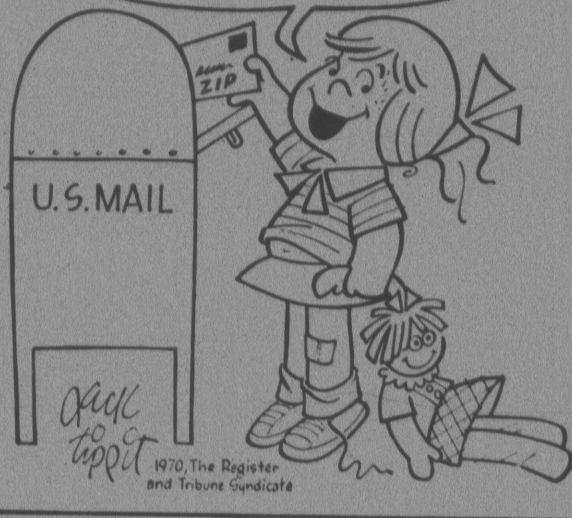
blacks. So, it is very necessary that the churches be involved in the struggle of black people to survive. Through the churches blacks can be made politically and economically aware.

The ministers have to first get themselves involved and, then, they can get their members involved. As black people we must make

ourselves aware of the problems of the city of Waterloo and of Black Hawk County. Our very survival could depend upon this. So, in this next year I'd like to see more than a beginning in this direction - I'd like to see some concrete action. I'd be interested in hearing from some of the ministers who are like minded.

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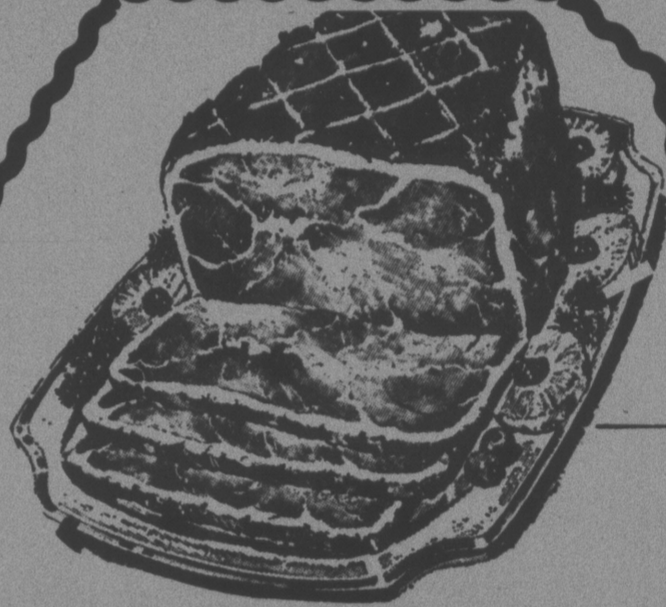
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