MOOTHER AFRICA

by

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Mother Africa,
Mother Africa
how you call to me
on drum beats of culture
with sounds blown
by
irresistible winds of
blackness
with songs reminiscent
of your sounds
and sounds of sounds
sung in fields and
black churches
made from pain and
hurt
your culture comes to me
on dark nights and
at jive parties
lonely
with niggers talking
rapping
minds bloated
with wine of brainwashing
and too many words
they don't hear,
but I do
Mother Africa in colors
of black
you come with
blue black and green black and
red black and black black and
blacker than black
with knotty heads
flattened noses
eyes of beauty
proud
Mother of man, mother Africa
all men
came
from
thy
womb
One man
an incestuous man
who raped you
sold thy children
exploited them
now he returns
with smiling face
and maggot eyes
a haunted man!
from a dying culture
with dying children
smelling like the rot of
decayed fruit
yeah, his eyes smile
a sick sweet smile
but his heart is corrupted
by the rape of the ages.
Mother Africa
with sky fresh plains
rolling hills
nature's jungles
uncorrupted air,
how you do call to me
a refuge from the
oppression of a
Western animal.
The mother of the West
are you
from you came him
he that rules the world
with numbed fingers,
slipping.
The mother of man
who told Abraham's
father a thing
or two.
I love you
mother Africa
with a love
that is stronger than a
bulging glacier's outward
push
a love that is mightier
than atom's bomb
a love born of
a collective rape.
With my soul hurting
and at soul's end,
a love of you,
a hope
light in dark
a bright ray on
shady days
an eye in a hurricane
love, mother Africa
love of you
keeps me
walking this earth
with hope of things better
love, in black
love with aching heart
love, a lightening bolt
love, a musician's beat
love, between black thighs
love, a poet's poem
love, a flower's bloom
love, an ebony body
a love that calls me home!

This presents a framework
that suggests many approaches
might be said to merely
divert or distort such research, above
all conflicting conclusions.

From the above summary, it would seem that Marxist historians
should be able to throw particular light on such questions as economic and social development, the development of classes and class conflict, and the role of the "superstructure" of
topology, authority systems (partially in the states) that
they would be able to build up that kind of society we are
seeing, and finally, that these developments would be in con-1312
trast with those of non-Marxist approaches.

The case of the Indian during its classical period is
perhaps an ideal one for this purpose. The "evidence" is
limited, yet accessible to all. The period is far enough
away for it to be beyond the range of political disputes.

The differences between the "evidence" in the classical period of West
Sicilian civilization and the "evidence" in the classical period of West
Indian civilization result in significant differences. Large-scale
studies of the political economy would have to be conducted to
understand the nature of the political economy.}

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