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Editorials

Middle East Crisis Concerns All Blacks

By VERONICA TAIT

THE CRISIS IN THE MIDDLE EAST has been of paramount concern to oppressed people of color all over the world, ever since the "official" establishment of Israel by the Zionist in May, 1948. The concern has been one about justice — an oddity Black people in the United States have also been cheated of. Justice, as history shows, is defined by the powerful to the powerless, the oppressor to the oppressed, the whites to the people of color.

As in the case of the Middle East, the colored people of the world were stunned by the Balfour Declaration in 1917, which promised a national homeland for the Jewish Zionists. Oddly enough this homeland was to be in Palestine, a land that had been occupied by Arabs ever since the white Romans drove the Jews away in the days of Christ. With the help of the West, the Jewish minority grew (they were literally imported from all over the world) and began to control more of the Arab land and business through devious and underhanded means.

However, it was on May 15, 1948, that the insult of the Arab people was finalized by the declaration of the "state" of Israel. Since then, war has ravaged the land. Israel continued to annex Arab land, expel its inhabitants, deny political rights to those born and raised there, and force the growth of refugee camps. It was Israel that forced a move for survival and dignity. It is only justice the Palestinians want, but they will not bury their dignity to get it. The American Indians have taught us that to lose the land is to lose one's manhood, dignity and livelihood.

ALL THE SIGNED "BLACK LEASERS" have taken a stand of non-violence. They do not even support armed self-defense. Nevertheless they write, "For the present this means providing Israel with the full number of jet aircraft it has requested.

More jets to an already militarily superior people does not seem in line with a policy of non-violence. They say that more jets will "... guarantee Israel's right to exist as a nation."

Statements signed by "non-violent" Negroes, "pacifist" Negroes, and "good Christian" Negroes not only endorse more criminal acts against Arab population, but as Dr. M. T. Mehdi responded, escalation of the war efforts in the Middle East allows similar criminal acts around the world to go

unscathed — Vietnam, Angola, Namibia, etc. Support of the racist and aggressive policies of Israel supports the same policies of the United States, Portugal, Rhodesia and South Africa against all oppressed people of color. To Black people fighting in the United States, it is an affront to their freedom, justice and equality.

Put The "U" Back In BSU

By Becky Chinn

So many times the questions have been asked, "What's wrong with B.S.U.?" or "Why should I go to the B.S.U. meetings, they aren't doing anything for me."

Have you ever thought that maybe YOU are what's wrong with the B.S.U.? (The B.S.U. for those of you who don't know, stands for Black Student Union.) The B.S.U. can only be what you, the Black students make it, no more, no less.

Literally Black Student Union means: the joining together of all students that are opposite of white. In order for this to be done there must be a conscious effort made by every Black student to attend and participate in the B.S.U. meetings and its activities.

The lack of unity among Blacks on this campus cannot be denied by anyone. We are all victims of at least one thing that is one of the causes of this lack of unity, and that is white racism. The only way that this white racism is going to be dealt with, is that Black folks unite and fight.

There are approximately 350 Blacks on this campus, and it's a damn shame when only 20-25 attend the B.S.U. meetings. The reasons are many, I'm sure. The main one, in my opinion, is that Blacks don't care enough about themselves or their fellow Blacks to meet together. If the 350 Blacks on this campus cannot come together, work together, and have fun together, how in the hell is total liberation for the 30 million Blacks in these United States going to come about?

The B.S.U. meetings wouldn't be so dry if more people, with new ideas, activities, and projects would come out. There are a number of things B.S.U. could get involved with, if only the Black Students would get involved with B.S.U.

B.S.U. will never be nothing, and will continue to be uninteresting until you, the Black students on the Kansas State University campus, take enough initiative to change it.

So the next time you catch yourself saying, "What's wrong with B.S.U.?" or "B.S.U. ain't doing nothing for me," stop, and ask yourself, "What am I doing for B.S.U.?", and if your answer is nothing, come on out and get involved in B.S.U. on Tuesdays at 7:30 p.m. in the Union.

Black Awareness Week

Famed Comic To Speak

By NOZELLA BAILEY

GODFREY CAMBRIDGE, actor and comedian, is scheduled to lecture at K-State during BAW, but hospitalization may cancel his lecture.

Cambridge's contract was agreed upon before the end of January, but the following stipulation appeared at the bottom:

"This contract is subject to cancellation in the event Cambridge has not been released from the hospital prior to Feb. 10."

In the event that Cambridge does appear, he is expected to speak on his new self, Bernard Franklin, BAW chairman, said.

CAMBRIDGE IS A REHABILITATED ADDICT. He also has lost 170 pounds since his appearances on the Jack Paar Show in 1964.

In his lecture, Cambridge will discuss the drug traffic and the problem in the ghetto. He will also discuss the police, the C.I.A. and the prisons.

Cambridge is known for his roles in "Cotton Comes to Harlem," "The Watermelon Man," "The Biscuit Eater" and "Come Back Charleston Blue." His television credits include, "Love American Style," "Rod Serling's Night Gallery," "The Dean Martin Show," "The Marty Feldman Comedy Machine" and even "Sesame Street."

Despite Cambridge's role, comedy and Cambridge are one and the same.

"**MY COMEDY COMES STRAIGHT** out of my life. When I am on stage, I talk about all the things that have happened to me and I try to make them funny. And, of course there are messages. Most often, I simply try to make the audience realize how much easier things would be if we all loved

someone. I don't expect a person to love everyone, but if you love just one person and it's passed around, things could be so much better," he said.

Presently, Cambridge is writing two



Godfrey Cambridge

screenplays with different collaborators. He plans, however, to produce them independently.

DURING HIS CAREER, Cambridge has reached acclaim as an actor, comedian, writer, photographer, and master chef.

"There are many ways to accept one's Black responsibilities on or off stage. But one has to be committed. I'm going to entertain, and that runs the whole gamut. I know what to do in my work. I don't want people goading me: 'Man you got to hit the white people.' No, I will not. I do whatever's in me," Cambridge said about being black.

Black Student Union To Sponsor N.Y. Troupe

"**JOURNEY INTO BLACKNESS**" with Voices, Inc., a New York troupe, will be presented at 8 p.m. March 5 in the KSU Auditorium. Black Student Union (BSU) is sponsoring the show.

In the performance, the 12 members of Voices Inc. will span the years of Black history from Africa to the present. They will sing ritual chants, blues and jazz as they dance to a drum and piano accompaniment.

"The music comes in every variety," the *New Yorker* reported. Many of the songs are original compositions by members of the group, others are traditional spirituals and work songs.

Besides a lecture demonstration, the company agreed to an audience-cast dialogue and workshop, Mark Ollington, auditorium manager, said.

Theme Set For BAW

Visions in Blackness is the theme for Black Awareness Week February 17 to February 23.

Tentative plans have been scheduled.

A RELIGIOUS DAY SERVICE will be at Danforth Chapel. The Rev. Orlando Yates from Mobile, Alabama, will be the speaker. After the service, a Taste of Blackness soul food banquet will be at the Douglass Center. Fried chicken, black eyed peas, red beans and rice and other dishes will be served. Donations can be given at the door.

A fashion show sponsored by Delta Sigma Theta sorority will be on the 18th in the Little Theatre at the Union at 8 p.m. There's no charge. Sportswear, casual African wear, and evening wear will be modeled.

An educational seminar presented by James Boyer, department of education, is tentatively planned.

Other events planned are a talent show featuring the south side community sisters of Soul who will do interpretive dancing and recite poetry.

THE BLACK CONTEMPORARY PLAYERS, a theatrical group from Kansas City, Kansas, is tentatively scheduled.

GODFREY CAMBRIDGE, Black comedian and actor, is tentatively scheduled to speak at a convocation.

A panel discussion on Black women is also scheduled on the same day.

Saturday night, the third annual Omega Ball will be in the Catskeller of the Union from 9 p.m. until 1:30 a.m.



The Rev. Ralph Abernathy, former president of the Southern Christian Leadership Conference, will appear at a University convocation April 2, 10:30 a.m., in the auditorium.

Ghetto Bench

By NOZELLA BAILEY

Don't be "late" just because you forgot to pick up your financial aids application for the '74-75 year. To apply for financial aid you must have the ACT financial statement processed and you must submit the ACT worksheet to the Office of Aids and Awards, 104 Fairchild. By the way, you will need the figures from your parents' '73 income tax report. If a scholarship is requested, a supplement form must be completed. This year no deadline has been set for applying, so you still can make your plea.

Speaking of pleas, BSU is re-evaluating its objectives and the board of trustees is asking all members to voice their opinions on the purpose of BSU, either on the survey or in the meetings. Is BSU supposed to fulfill the social or political dimensions of black students? Is it out-dated? Whatever your opinion is let the rest of us know. BSU meetings are still held every other Tuesday at 7:30 in the Union.

If you're still grieving over the money you spent during enrollment, especially on books, maybe you should start thinking about income tax returns. Uncle Sam might owe you something. Income tax forms may be obtained at the post office in Anderson. After you receive your W-2 form, check to see if the short form is more appropriate for you. It saves a lot of time.

Since the energy crisis has become so popular, youth can no longer say "I need some gas" and be distinguished from the "old folks." Everybody needs gas today, not just the poor college kid. So the word today is "petro." And that's from the ghetto bench.

Jamaican Blacks Seek Unity through Government

By Veronica Tait

Many "negro" Americans consider Jamaica the epitome of black power since they see black lawyers, judges, doctors, etc., around. However, that blackness is only skin deep. "The whiter you are the better you are" is a well-known Jamaican line, and it wasn't until lately that the local bourgeoisie considered the Afro-hairstyle anything else but the epitome of ugliness.

Their so-called black economic and political power is really negligible. Like every country, Jamaica is just another cesspool for American imperialism. The island's most important industries are bauxite, mining, sugar, banana growing and tourism. Bauxite mining is carried out by Alcoa, Reynolds and Kaiser Mines — all American and Canadian firms. The bulk of the sugar cane and banana production is controlled by companies like United Fruit Company, Grace Line and any American capitalist who wants to pick up an estate for tax deduction purposes, or a little place to spend his summer vacation. As a matter of fact, some Jamaicans estimate that over 80 percent of the land belongs to foreigners (mostly American) in some way or another. We don't even need to discuss tourism — it's Sheraton, Hilton, Playboy and we know who owns them.

Power they may not have, but the symbols of power are certainly not lacking. When the English pulled out politically 12 years ago they left all the tomfoolery and trappings of 18th century Welshire.

AT PRESENT THERE ARE TWO POLITICAL PARTIES IN JAMAICA — the People's National Party which is the ruling party and the Jamaica Labour Party which makes up the opposition. Both parties are basically the same as far as the caliber, attitude and character of the members of each party is concerned. The only difference between them is that one is in power and the other is not, one has a Mr. Manley (P.N.P.) who tries to spread socialism and to relate to Africa.

Despite all the reactionary attitudes among the bourgeoisie, the working class

people are very black, very together in their blackness and in the conception of Africa and our cultural heritage. Marcus Garvey left a distinct impression on his countrymen. As a result of his teachings and that of Haile Selassie, the Rastafarian cult was born. The Rastas are a difficult people to analyze. There are all types ranging from plain ganja (marijuana) smokers to very correct, very together and very progressive brothers.

A discussion of the Rastafarians naturally leads one to consider Marcus Garvey, Jr. Although his father was an inspiration to the Rasta brethren, Marcus Garvey, Jr., and the present day Rastas do not see eye to eye on most subjects. The biggest source of conflict is that Marcus Jr. considers his father greater than Haile Selassie, while the Rastas consider the latter their God. Moreover, despite the publicity given to Marcus Jr. abroad, at home he wields little political influence among the progressive forces in Jamaica or even among the bourgeoisie for that matter. The organization he leads, The African Nationalist Union, is known for the elderly nature of its members and their inability to relate to today's happenings.

The most progressive element in Jamaica are the independent trade unions. Previously all unions were organized nationally and no particular interest was paid to the problems of individual industries. Thus new unions were formed to fill this need. What's unique about these new unions is that they are socialist oriented and some observers even go so far as to say they are communist inspired. They educate workers as to their role in society now and in a revolutionary society. They inform their members of their cultural heritage and of Africa the motherland.

One thing that was obvious in Jamaica was its relatively tense political atmosphere. The last significant riot was about five years ago when a very dedicated university professor, Walter Rodney, was barred from returning to the island after attending a black writers' conference in Canada. Since then things have been relatively quiet.

ALTHOUGH BOOKS BY CARMICHAEL, MALCOLM, ELIJAH MUHAMMED, etc., are banned, many are smuggled in and brothers who study abroad return home with Malcolm in their minds rather than on their bookshelves. There is moreover a basic need and desire among the working class people to relate to Africa and to blackness.

Negro History Week was initiated by Carter G. Woodson in 1926.

The first poems on Black pride were written by Luis Gonzana de Pinto, an Brazilian ex-slave in the 19th century.

Weigh Black Family On Different Scale

By JOYCE BUFORD
Modern Living Editor

Dear Diary,

Today at work, while putting together a collection of articles on Black people, I ran across a story by Sonja Walker on Irene Diggs, doctor in Anthropology and Sociology at Morgan State college in Baltimore, Maryland. Ms. Diggs said some very revealing things about us black people that makes us different from most white people.

She said, first of all, we don't even understand our relationships as human beings.

"We aren't different from anybody else," she said "We are a variation of the same thing."

Of the Black family, she says we're neither matriarchal nor patriarchal. Rather, "We are democratic."

I had to think that one over awhile. It just doesn't agree with all the teachings on the subject I have had. It seems like most people are saying that the black family is mostly matriarchal.

Ms. Diggs said what makes us democratic is that the roles found in white families don't fit black families. There is a "division of labor because usually both partners work." Decisions are made together, and responsibilities are shared.

Another thing she disagreed with is that black women earn more than black men. She said in the 1970 Census it showed that black men earned more than black women. She admits, however, the U. S. Census is not the most accurate social indicator, "but it's all we have."

On black women being domineering she said, "there is no question that black women are strong or that all women are strong—they have to be."

But viva la difference, diary, she added—"strength should not be confused with dominance." Cooperation between black

CIVIL RIGHTS LEADER JESSE JACKSON charged today that the national energy crisis is a hoax. The Rev. Jackson, during a tour of industries in his home town, said, "When the energy crisis is exposed as the hoax it is, it will be bigger than Watergate." He said the public does not hear any outcry from national leaders about the energy situation "because most of the United States Congress is on oil company payrolls because of their votes to support oil depletion allowances and to give oil companies big breaks at the expense of the American taxpayer." The Rev. Jackson is president of People United to Save Humanity, which has its headquarters in Chicago. Reprint - New York News.

men and women helps us to survive thus far.

On income in the Black family, Ms. Diggs said a yearly income of \$4,180 or so would seem small and unsatisfactory for a white family but it wouldn't be so bad for a black family because they have learned to live within that range. It means often settling for beans instead of steak, but at least there's plenty of them.

"What makes a good family is the kind of environment, the warmth of the environment and the warmth of the relationships between people involved, Ms. Diggs said.

Well dear diary, just wait until the next person asks me if I'm liberated. I'll say equality is a natural state of affairs in the black family and not necessarily women-libberish.

New Amendment Limits Abortions

By JOYCE BUFORD
Modern Living Editor

THE SUPREME COURT'S decision, made a year ago in January, allowing women the right to legal abortions is under fire.

A new amendment to the constitution is being lobbied for by the National Right to Life Committee, which has groups throughout the United States including Kansas.

The amendment, as quoted in an Associated Press release, would call for "protection to all human beings, including their unborn offspring, at every stage of their biological development, irrespective of age, health, function or condition of dependency."

According to the release, the amendment would ban most abortions except those needed to save a woman's life.

MARK ARNOLD, Washington Correspondent for the National Observer, stated there are going to be two Senate hearings on the "Human Life" amendment.

In addition, he said "anti-abortion forces are seeking to limit the scope of the court decision by restricting access to abortions under Government programs." These programs would include abortion with Medicaid.

If passed, this decision would be a blow to Black Women Liberationists who are, among their priorities, rallying for safe and inexpensive abortions.

Let's Grease

According to Bob Jeffries, owner of a Soul Food restaurant in New York, Soul Food cooking is an example of how well Southern Black cooks cooked with what they had available to them. He says Soul Food is "honest." It is easy to cook but does not adapt well to "let's-get-out-of-the-kitchen-fast" shortcuts. Here is one of Bob's recipes that he recommends for Friday night before payday!

OKRA GUMBO

½ cup leftover bits of ham or bacon
1 medium onion—chopped
1 lb. fresh okra cut into ½ in. slices
1 No. 2 can tomatoes, undrained
¾ cup water
1 tsp. tomato paste (optional)
Dash tabasco sauce (optional)
Salt and pepper to taste
Boiled rice

Place ham or bacon bits in a deep, heavy frying pan. Cook over low flame until some fat has been rendered. Add the onion and cook, stirring, until limp. Add the okra, tomatoes, and water. Cover and let simmer very gently until okra is tender. Stir in tomato paste and tabasco sauce. Season to taste with salt and pepper. Serve over "just-cooked" rice. Makes 4 servings.

Since the energy crisis, everyone is having to pinch pennies. However, man still must eat and he must eat well. Therefore, it is necessary to learn to fix an economic dish that is nutritious at the same time. The following Rice Chicken Soup contains many of the nutrients needed and the chicken can be substituted by almost any meat.

1 cup sliced celery
1 cup sliced carrots
12 to 15 small whole onions
2 cups green peas (fresh, frozen or canned)
1 10 oz. pkg. frozen okra
3 cups tomatoes, canned
2 tablespoons sugar
1 tablespoon salt
½ teaspoon pepper
¾ cup uncooked rice
2 quarts chicken broth

In large pot, stir all ingredients into chicken broth and cover; simmer about 30 minutes or until vegetables are tender. Makes 8-10 servings.

It's Kiswahili

Kiswahili is an African language that is spoken in Tanzania, Kenya, Uganda, The Congo, Rwanda-Burundi, Malagasy Republic, Mozambique, Zambia; as well as a number of other African countries. Salamu ya kujifunzo (learning greetings)

How are you? HuJambo?
I feel fine. Si Jambo.
Until we meet again. Tutaonana
Remain at Peace. Baki na Heri
Goodbye. Kwa Heri
What is your name? Jina laki nani?
My name is. . . Jina langu ni. . .
What is this? Nini hii?
What's the weather? Kume Kuwaje?
What time is it? Saa ngapi?
Do you speak Swahili? Una sema Kiswahili?

CBS Transmits Radio Mystery

By VERONICA TAIT

STRANGE AND MYSTERIOUS SOUNDS are on the airwaves these cold winter evenings. It's something called radio drama. It would not be unreasonable if millions of persons under 25, who never heard such sounds, assume the signals must be coming from another planet.

Starting last month, 218 stations around the country began broadcasting what is called "CBS Mystery Theater."

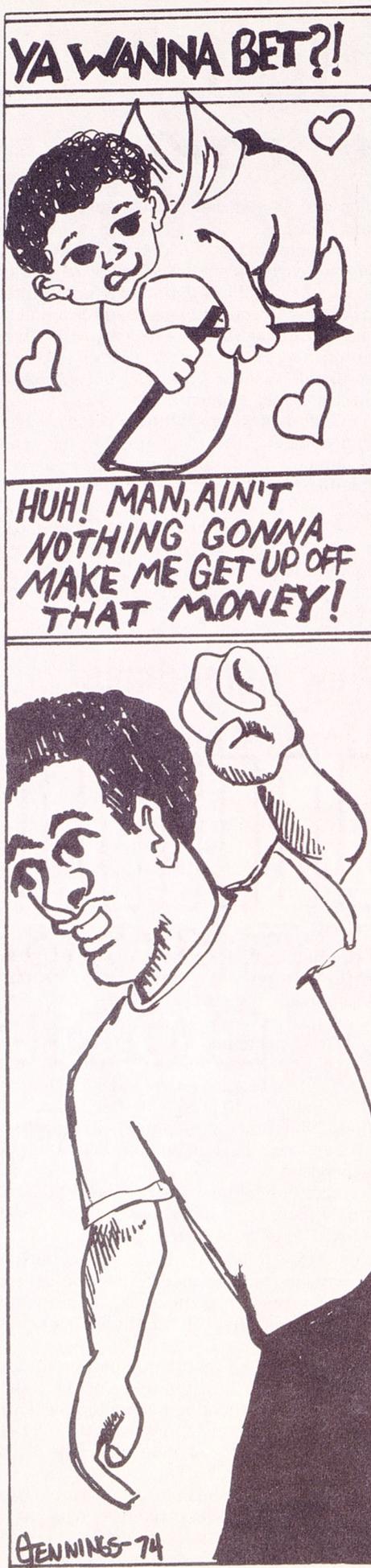
Over-all, "Radio Mystery Theater" needs tightening of scripts, and a faster pace. It's supposed to be suspenseful, but sometimes you have to wait too long for the suspense to grab you. Radio drama requires some narration, of course, but too much gives the listener a feeling that the author is not on his job.

"RADIO MYSTERY THEATER" REQUIRES A MAJOR ADJUSTMENT BY THE TV VIEWER. You have to draw your own mental images. It may be difficult at first, but in the long run it should be most rewarding.

Feb. 12, 1909, the NAACP was founded following a race riot in Springfield, Ill.

Feb. 21, 1965, Malcolm X was assassinated during a rally in Harlem.

In 1963, Arthur Ashe was the first black to play on the U.S. Davis Cup tennis team.



Rhythm and Rhyme

PEOPLE, HOW SWEET

I met some people today.
Today I woke up, got dressed
and walked to class.
I met a woman and she said
I had on a pretty pantsuit
How sweet.

Went on to class
Met more people. These people
I know, shall I say I've seen.
After doing my work, I went
on to lunch, couldn't eat
lunch cause I had no money.
So I went to my next class.
How sweet.

After that class I went to work.
Took some dried up plants
and made them into pills.
How sweet.
Went shopping, bought a book
for a class
bought some shoes, cause they
in style
bought some food cause I
needed it.
How sweet.
By Sister Freddie

Tube Review

OSSIE DAVIS AND HIS WIFE, RUBY DEE, will co-star in "Today Is Ours," a presentation of the "CBS Festival of Lively Arts for Young People" that will be televised on Saturday, Feb 23, from 1 to 2 p.m.

Davis and Ms. Dee are co-authors of the script, which is based on "Glowchild," a book of poems about the black experience. Some of the poems were written by junior high and high school students. Other poems in the book were written by older poets.

IN A MIXTURE OF MUSIC AND ADAPTATION OF POETIC WORKS, "Today Is Ours" is the story of underprivileged children seeking to hold a block party on a vacant lot in the ultimate hope of turning the lot into a playground. The man who controls the lot at first resists but later is caught up in the merriment of the party.

Davis has the role of the Rev. Benny, who encourages the kids in their enthusiasm, and Ms. Dee plays Ms. Johnson, who does likewise. Music is done by Guy Davis, son of Ossie and Ruby.

Black Football Players Adjust To White World

By LESLIE PALMER

MAKING ADJUSTMENTS TO A WHITE ENVIRONMENT and coping with school are some of the problems that black football players face at K-State.

Some football players coming to the University played football at all-black high schools so coming to Manhattan was quite a change.

"I had to make a mental adjustment. I was coping with people on different levels, coming from an entirely black environment to a completely white environment. My ideas didn't intervene with blacks and whites when I related to people." Terry Brown, co-captain defensive corner back, said.

ISAAC JACKSON, offensive running back said, "It's not usual for me to be around the dorm all the time. There were no blacks around here. It was like coming into another world. My mother came down to watch me play and got tired of looking at all the white people."

Two black coaches were hired primarily to coach and if possible to help the blacks. The Black Student Union wanted more black coaches and pressured Vince Gibson, head coach, into hiring Frank Falks, assistant line coach,

"Gibson treated him and talked to him like a child. He had no respect for him as a man. Gibson threatened him about his job in front of the players," Larry Hopkins offensive guard from 1969 to 1972 said.

After Falks left, Gibson hired Ron Dickerson, assistant defensive back coach, who was limited to helping blacks.

"Gibson gives him what he wants. Being the first black, I thought Gibson was using him as a token. It doesn't appear like that anymore now that he's situated," Charles Clarington, defensive middle guard explained.

Jackson noted "He has no authority. He's new and doesn't have a chance to know the black players. He helps underclassmen, but not seniors. Gibson treats him a little better than a regular coach.

Education is also important for the athlete. Blacks at the University of Washington said coaches didn't care about their education. They wanted blacks to play and that's all. The attitude at K-State is not as bad.

"It fluctuates, some instructors like football players, some may give breaks about doing an assignment, they may not give other students. Some don't like football

players and won't give them a break. Overall football players at K-State don't get breaks." Clarington said.

Hopkins was more emphatic, "They don't care about your education. We had tutors, but Gibson got rid of them. He said football is first and your education is second. 'You're on your own. If you're not eligible, I'm not going to help you,' was Gibson's attitude."

THE WHITE MAN HAS A MYTH about the black athlete excelling in sex and sports. Warren McVea, pro football player, said while in college coaches thought blacks were immuned to pain and went through a season without an injury. Blacks had to be twice as good as whites to play. At K-State, too, some players think these attitudes exist.

"BLACKS HAVE TO BE TWICE AS GOOD, if not they don't play. My high school coach and Gibson thought blacks didn't get hurt." Hopkins said.

"I haven't run across cases like that here. I can't say." Willie Cullars, right defensive end noted.

"In some cases like a good quarterback, a white will win." Clarington said.

Isaac Jackson said Gibson goes for seniority. "The person with more experience starts."

It's standard recruiting practice throughout the country for coaches to wine and dine a prospective football player and make many promises or tell the athlete a lot of bull. Many of them are unfulfilled.

"I was sold on the program. Gibson said I would play quarterback, but when I got here, I was switched to defensive end. I couldn't switch back."

When Isaac Jackson was recruited, he was told that he had a chance to play. "I was disappointed in my sophomore year. I thought I should have played more." he said. "In my junior year, I was an alternating running back."

"There was a lot of emphasis on black and white." Hopkins said. "They told me blacks and whites roomed together, but there was only one black rooming with a white. They're concerned about eligibility then forget about you, but not all coaches are like this. They care about you and help. Gibson said 'I'll fight for you if you fight for me.' but it should be fight for yourself. If you are somebody you'll start; the rules don't apply to you. A father gave money to the alumni and one player didn't start, but did the next day. If you are nobody, they set

an example out of you when punished. I don't respect him as a coach, but he's a good salesman." Hopkins said.

Being a football player on campus would bring a certain amount of prestige to a player by his performance on field and more of a social life.

"GIBSON RECRUITED BLACK WOMEN. He didn't like football players with white girls."

"We stay to ourselves and they stay to themselves." Brown said.

Getting along with white football players caused problems at times, some thought blacks were receiving favoritism. One black player thought the relationships were good. All the players are working toward one goal—winning.

"Prejudice was shown by whites in a joking manner." Brown said.

"While talking to the fans, one of them heard some parents yell 'get that nigger off the field' during a game, Clarington noted.

Hopkins said, "If there was any stealing, they thought blacks did it.

To help the black football player reorient himself in a new environment, coaches have meetings to try to alleviate some of the problems.

"There were meetings with the black players to understand them more. Gibson often had private meetings with individual players." Clarington concluded.

The man has a system and if you don't fit in, you don't play, one player noted.

Thurgood Marshall was the first Black justice on the U. S. Supreme Court. He was sworn in on October 2, 1967.



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Opinions and articles will be accepted if signed and should be delivered to: Julia Boddie's office, Holtz Hall. We reserve the right to edit.

BLACK NATIONAL ANTHEM

Lift Every Voice and sing
Till earth and heaven ring
Ring with the harmonies of liberty
Let our rejoicing rise, high as the
listening skies, let it resound, loud
as
the rolling sea.

Sing a song full of the faith that the
dark past has taught us.
Sing a song, full of the hope that
present has
brought us.
Facing the rising sun of our new
day
Begun let us March on till Victory
is won.

God of our weary years, God of our
silent tears.
Thou who hast brought us thus far
on the way.
Thou who hast by thy might, led us
into the light,
Keep us forever in the path we
pray,
Lest our feet stray from the path of
our God
Where we met then.

Lest our Hearts drink with the
wine of the world
We forget thee.
Shadows beneath thy head, May
we forever stand
true to our God.
True to our Native land.

By James Weldon Johnson

United Voices Sponsor Show

Sixty dollars was collected from the
Talent Show-Fashion Show sponsored by
United Black Voices.

"The money will be used to buy new choir
robes," Wayne Dallas, Junior in Sociology,
said.

Approximately 100 people came to see the
event in the Little Theatre. Dallas said the
event was successful.

"The choir communicated a purpose
other than a choir, the audience enjoyed
it," he said.

The talent was provided by United Black
Voices singing gospel songs and modern
dancing performed by Charleszetta Bey,
sophomore in physical education and Robin
Walker, freshman in general.

Twelve models modeled sports and
evening wear.

Roll A While



*Now that daylight savings time
is here to stay
there have been many cases
of mistaken identity
reported at KSU . . .
all en route to 7:30 classes!*