

Women's Lib . . . What It Means to Blacks



Beverley Oliver

"Black women don't have to search for the freedom that white women are seeking . . ."



Eulah Bailey

"It (women's lib) doesn't affect Black women . . ."



Orson Powell

"The women's liberation movement should be ceased!"



Jimmie Acker

"I've never had to compete with men in any way . . ."



Beverly Reed

"I do not want to be liberated if it means, being equal with men."



Terri Henderson

"Black women are already liberated; it's time to liberate the Black men."

Uhuru on-the-Scene Reporter

The women's liberation movement rings different chimes for the black woman than it does for the white woman. While the black woman is still trying to stabilize her family, the white woman wants to attain higher goals outside the family, thereby competing with men for jobs, recognition of good deeds and liberation. Many black women feel that the women's liberation movement is irrelevant to them — it's only a white middle-class thing. Although it is recognized that many of the movement's goals will ultimately be of benefit to the black as well as the white woman, the former feels a greater need to liberate the black men. If prejudice and racial discrimination against the black male would cease, many black women feel that they would automatically become liberated.

Eulah Bailey, Senior in elementary education, generally disagrees with the movement. "It doesn't affect black women because we have not been considered equal with society as a whole, so why would we want to be equal with men per se?" **Terri Henderson**, junior in computer science feels that "black women are already liberated; it's time to liberate the black man." **Beverley Oliver**, senior in Psychology also feels that black women have already been liberated. "Black women don't have to search for the freedom that white women are seeking . . . I expect to work, become a housewife and mother, and be happy while I'm doing this. As far as taking over the man's role, I like being a woman too much!"

Some black women can relate to the women's liberation movement without regard to race. They feel that although they may not become actively involved in the movement, that some of its premises are noteworthy and are in the interest of all women. **Jereldine Mays**, graduate in clothing and textiles states: "Women should be liberated especially as far as jobs are concerned . . . Some women can do the same jobs as men, yet get paid less. If women are performing the same tasks as men, their salary should be the same."

Mrs. Jerelyn Booker, Assistant Dean of Students, believes that the lack of involvement of the black women in the women's liberation movement can be explained in terms of priorities: the priorities of the black vs those of the white woman. "The priorities of the former . . . are stabilizing the family and seeking equality for the black race as a whole. It has always been easy for the black woman to find a job in our society. Perhaps a menial one, but at a time when her black spouse could find no job at all. I think the average black woman would be satisfied to be in the white middle-class woman's position: husband with

a good job, no welfare checks and no racial discrimination. If black women attained this, then perhaps they could relate more to a women's liberation movement." Mrs. Booker doesn't believe the women's lib to be all for naught, "actually, all women will benefit; it's just a simple matter of race above sex."

Some black women do not want to be equal with men. They feel the man should be the bread-winner and the dominant figure in the family. "Personally, I do not want to be liberated if it means being equal with men," states **Beverly Reed**, senior in Business, ". . . black women for centuries have been playing the role of heading the household and keeping the family together, because the black male has been suppressed by society and kept from gaining equality." Many women, like **Beverly Reed**, feel it's now time for the black man to dominate his family.

Many men are vehement about their opinion of the woman's role in society. **Orson Powell**, Senior in Economics, feels that "the women's liberation movement should be ceased! In these days of the complicated economic power structure, the man must be the dominant figure. The man

must worry about finances while women must care for the home and children."

Michael Hicks, senior in Physical Education, states: "There will always be roles that one cannot escape; I can't see what they are trying to liberate themselves from. I always thought the women's lib movement applied only to middle-class white women — I don't see the significance."

"The woman's liberation movement suddenly sprang up in the white community because the females are tired of being dependent on the males. The black woman has been independent ever since she came to America!" states **Larry Dixon**, graduate in Education.

Bobb Scott, junior in Civil Engineering, feels that the women's liberation movement is good. Although he's not black, Bobb believes that "all women should have equal opportunities — especially in professional fields."

Mrs. Booker sums up the women's liberation movement this way: "all women should be concerned about other women just as all people should be concerned about humanity. But until all men are free, the women's lib movement will have little relevance to black women and men."

U H U R U

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Letters to the Editor

Editor:

I would like to commend the Uhuru staff on it's first two editions of the newspaper. I would like to see the paper published at least weekly and include more pictures and articles about blacks on campus. But the newspaper committee must put advertisement in the paper to alleviate some of the cost, so that it will enable the newspaper to continue it's bi-weekly publication. Otherwise, the newspaper will run into bankruptcy according to the BSU budget, meaning the paper will be discontinued.

If there are any questions concerning this matter, please contact Orson Powell, Economic Adviser to the BSU.

Thank you,
Orson Powell

To the Editor:

In reference to the article that appeared in the Collegian concerning the disturbance at Goodnow Hall on Wednesday, September 30, 1970, I think that it was totally incorrect and insignificant and I wondered why the

Uhuru had not taken issue with this matter.

The incident at Goodnow Hall came as a climax to racist policies that have been in practice there not only this school year but last year as well. The only solution to the problem is to replace the entire staff at Goodnow Hall because the actions of the present staff at Goodnow stem from deep-rooted attitudes they have and these prejudiced feelings probably never will change. Racist actions cannot be eliminated by rules and laws; only a change in the attitudes of the persons involved will bring about an effective and perhaps permanent change.

Beverly Reed
Senior, Bus. Adm.

Editor:

Could you make more copies of the Uhuru available to the white population at K-State? We think it's a good paper, and would like to hear additional view points other than the Collegian.

Raymond McGill
Senior, P.E.

U.S. Women Seek Goal

The quality of life to which we aspire and the questioning at home and abroad of our commitment to the democratic ideal make it imperative that our nation utilize to the fullest the potential of all citizens.

Yet the research and deliberations of this task force reveal that the United States, as it approaches its 200th anniversary, lags behind other enlightened, and indeed some newly emerging, countries in the role ascribed to women.

Social attitudes are slow to change. So widespread and pervasive are discriminatory practices against women they have come to be regarded, more often than not, as normal. Unless there is clear indication of administration concern at the highest

level, it is unlikely that significant progress can be made in correcting ancient, entrenched injustices.

American women are increasingly aware and restive over the denial of equal opportunity, equal responsibility, even equal protection of the law. An abiding concern for home and children should not, in their view, cut them off from the freedom to choose the role in society to which their interest, education and training entitle them.

Women do not seek special privileges. They do seek equal rights. They do wish to assume their full responsibilities . . .

What this task force recommends is a national commitment to basic changes that will bring women into the mainstream of American life. Such a commitment, we believe, is necessary to healthy, psychological, social and economic growth in our society. — From the report of the Presidential Task Force on Women's Rights and Responsibilities, Dec. 15, 1969.

Rap with
SHIRLEY
CHISHOLM
Monday, Oct. 19
11 a.m. in Bluemont Room

Buff Raps!

... The Black Woman's Burden

By David Hall

Listen world! I'm about to express my feelings and beliefs about a problem that confronts me daily. This problem is not one that can be solved by passing any law or by condemning anyone to punishment, but only by each individual who is involved facing up to the truth. My reason for choosing this subject is that this is the softest way to express my hostile feelings. This paper is about a person who has been overlooked for years, a person who has been caught in a trap, a beautiful person who has been forced to hide her beauty. This is about Black women.

Yes world! For centuries you have talked, written and sung about the beauty of a woman but I refuse to listen anymore, simply because you haven't talked about my kind of woman—a real woman, a Black woman. You have failed to realize that Black women are different and do not fit into the norm of society. Don't feel like a loner because for years even Black men, have failed to understand the Black woman and her relationship with Black men.

The history of the Black man and woman is one of dead ends, obstacles, and down right separation. The fact is we hardly know each other. In relation to this whiteness that surrounds us, and invariably influences us, the search for Black Identity forced the Black man and woman to look at one another in the raw. However, we did this through white eyes and, consequently, got a distorted picture of what we really were. The Black man complained that his woman was too bossy, domineering, undesirable, and ugly. The Black woman complained that her man was irresponsible, too susceptible to white women, unambitious, and callous. Since the society had forced the white woman on the Black man and not the white man on the Black woman, the latter began to seek alternative methods to resolve the situations. First came the imitation of the white woman—straight hair, bleached skin, the works. Of course, this method proved unsuccessful because of its nonattainability. Second, came the humiliation of the

Black man—overcriticizing him will make him ashamed and he will amend his ways. This too proved unsuccessful because the Black man's conscious said that what he was doing was not wrong. Therefore, there could be no amendments.

The Black movement only accelerated the white woman's desire for this new, aggressive, and determined Black man. Many revolutionaries were rapping Black and sleeping white. The white broad was still getting a piece of the action and the Black woman was still battling for control of the scene. The psychological result was that the Black women didn't have the self-confidence and self-assurance necessary for competition.

Then from some unknown source came the real truth and awakening of Black women and men. Realizing that imitation only set her up for unfair comparison, she began improving her real self. She has become a Queen who awaits her warrior-King to stand beside her. She has become a lily of yonders' valley, a bright and morning star. To me she's all I have on this earth to live for. She is my cause, she is my struggle, she is my war, and she is my peace. My world is built around this "black pearl," who glows in the night. She is my life, my world—without her I have no world.

BLACK WOMAN, I DEDICATE MY LIFE AND LOVE TO YOU.

UHURU

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Editor

Frank "Klorox" Cleveland

News Editor

Leonard Hayes

Editorial Editor

David "Buff" Hall

Black Enough for You

By Terri Henderson
QUIZ

- A. Daniel Pope
- B. Harriet Beecher Stowe
- C. James Pennington
- D. William Wells Brown
- E. Crispus Attucks
- F. James Becwourth
- G. Jean Baptiste du Sable
- H. John Langston
- I. Thomas Bethune
- J. Doctor A. P. Davis

- _____ The first American black novelist and playwright.
- _____ From Kansas City this black figure became the second black in America to possess a license to fly.
- _____ The first black college president in America.
- _____ A blind composer of world fame.
- _____ Author of Uncle Tom's Cabin.
- _____ As a town clerk, became America's first black elected official.
- _____ Wrote the first textbook history of Afro-Americans.
- _____ Founder of Chicago.
- _____ Among the leaders killed in the Boston Massacre.
- _____ Black frontiersman who became chief of the Crow Indians.

Answers:

F, E, C, G, H, B, I, A, J, D

Black Woman, I Can't...

Black woman

—I can't give you the stability that you need.

Black woman—you must understand That I can only

be a warrior for my people

and not the always compassionate

and strong shoulder

That you should have

But I hope you will begin to feel

The sincerity in my words

when I say to you daughter

of the Sun

I have and always will love you.

But I can't give you and that should

be yours 'til

all people are

Free.

Klorox



Cartoon by Anthony Quinton

"IT PAYS TO ADVERTISE"

Call 9-2281 for

Joyce Tarbet;

or

9-1423 for Bill Davis

Have you Heard . . .

Eulah

1. ..that there is now a study hall available for those who would like to make good use of it.

2. ..a pep rally is held every Thursday in City Park or wherever planned. So come on out and support the team.

3. ..that a certain young man has not only two women on campus but three! Right on, if your rap is that strong.

4. ..that Beetle Bailey, comic strip character, now has a Black member represented in Uncle Sam's camp.

5. ..Lynn "pieman" Gibbs and a friend were asked to identify themselves by the ever dedi-

cated Manhattan City Police while debating over the aspiration of the late Jimmie Hendrix in front of a storefront window.

6. ..W. S. U. is having Sly and the Family Stone for homecoming.

7. ..K. D. sends his love.

8. ..Jehrome Randolph has an identical twin in St. Louis.

9. ..that K-State is Nixon's favorite high school and that ain't E-ven no lie.

10. ..that "life is like an onion, you peel one layer at a time and sometimes you weep."

11. ..what you see ain't what you get!

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Coming Events

Oct. 19 — Shirley Chisholm, Guest Lecturer, 9:30 a.m., New Auditorium. United Black Voices will present music at this convocation.

Oct. 20 — United Black Voices to sing in the Band Concert, 7:30, New Auditorium.

Oct. 22 — Black Student Union meeting, 205 Union, 9:00 p.m.

Oct. 31 — Party, Community Sisters, Bowling Alley.

Hawthorne Voted National Back of the Week

In Kansas State's explosive offense, where does the power lie? Some may say in the arm of quarterback Lynn Dickey, then there are those who believe it lies in the leg, hip, and shoulder movements of HENRY HAWTHORNE.

Henry is an explosive, "lightening fast" runner. There are hardly any fans who don't agree that he plays a great role in Kansas State's offense. Unsurprisingly, his talent was discovered over night or between seasons as some people believe.

Henry was born in Mobile, Alabama. He attended Williamson High School, where his memory still lingers. While at Williamson High School, he broke and set many records. There are hardly any honors that passed him by. Included in them were all-city, all-district, and all-state fullback. He was also captain of his team and led them to three state championships; he scored an average 2.3 T.D.'s in his senior year. Like most black athletes, he was outstanding in other sports. Henry won the state high school 100 yd. dash as a 9.7 sprinter, and although small in size, he was a "bad" basketball player.

Mr. Hawthorne didn't leave all this talent in the trophy cases of his high school, but carried his credentials on to Eastern Arizona Juco. With the same speed, explosiveness, and fireness he gained honor nationally — American and all-American honors, respectively.

When asked why he chose K-State over all the numerous offers he had, he replied: "I felt that I would have a better chance as a starting back, since two K-State starting backs would be graduating" (Larry Brown, Cornie Davis). Another factor he believes that determined his decision was the fact that he was mainly interested in athletic programs and overlooked other activities of the university.

Judging by statistics, Henry was a real blessing to K-State's program. At the present time he leads the team in rushing, averaging 5.3 yards per carry. Hold on Sisters and Brothers, because that's only the beginning; he also leads in receiving, scoring, punt returns, and kick-off returns. He's not about to sit down and rest on his laurels, but plans to improve his game quite con-

siderably. Henry says that "I can make use of the opportunities I get;" and I say more power to you brother.

Concerning the recent probation he replies: "I feel bad about it; I was looking forward to playing in the Orange Bowl. The KU loss was a great tragedy also. It was a bad blow but we have to look forward and not behind."

But there's another side to "knee," as he is known by acquaintances. He is very interested and dedicated to blackness. He likes to express himself: "I

don't try to persuade everyone to think like me, I only talk to the people who are willing to listen. I definitely don't like to talk to people who stab others in the back, especially those who talk to me when the team is going good and not when we're in a rut."

With the ability, desire and stamina that he possesses, his future should be already planned with some pro team. He feels that the pros is the main reason he has been in the sport. Yet, he seeks goals in life other than pro ball.

Yes, Henry is really a true football player, but most of all he's a true black man. When he runs you know he's running for more than one reason. He carries every Sister and Brother across the goal line with him; and that's why black fans feel the same thrill as Henry. **Brother "knee," don't stop now; keep on doing what you're doing until you can't do what you're doing no more!!**

I'm Sick by O. J.

I'm sick of being a Negro.
I'm sick of being called colored.
I'm sick of being called "you people."
I'm sick of being called boy.

I'm sick of Nixon.
I'm sick of Agnew.
I'm sick of Wallace and his mama.
I'm sick of Uncle Tom.
I'm sick of Jim Crow.

I'm sick of high rent and low wages.
I'm sick of rats and slums.
I'm sick of white caseworkers.
I'm sick of starving black babies.
I'm sick of fatherless homes.

I'm sick of the man.
I'm sick of the pig.
I'm sick of long night sticks and funky jails.
I'm sick of brothers killing brothers.
I'm sick of brothers pimping sisters.
I'm sick of brothers pushing and taking dope.
I'm sick of brothers copping out on brothers.

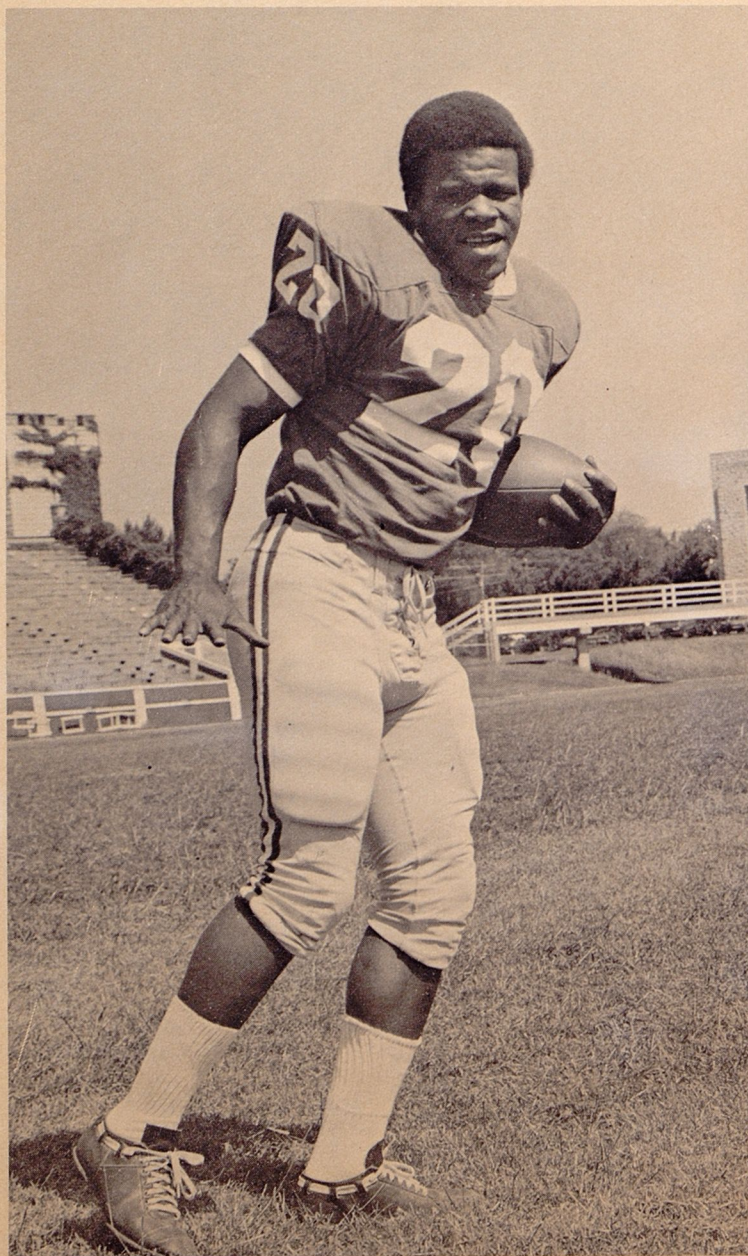
I'm sick of sitting in the back.
I'm sick of waiting 'til tomorrow.
I'm sick of being a token.

I'm sick of marching.
I'm sick of talking.
I'm sick of praying.

I'm sick of red, white, AND blue.
I'm sick of apple pie.
I'm sick of Uncle Sam and the Statue of Liberty.

I'm sick of being oppressed.
I'm sick of being denied my heritage.
I'm sick of being bound.

I'M SICK, GODDAM, I'M SICK!



Henry Hawthorne