

BAW presents culture

BLACK AWARENESS WEEK: Feb. 4-10.

"We've got work to do" is the theme of this year's Black Awareness Week. BAW is an annual affair of black cultural activities for educational exposure to the entire university.

"We're trying to spread the events throughout the year," explained Becky Chinn, BAW chairwoman. "This way students will have more of a variety and selection of activities to attend."

"However, we still need the support of students, black and white, for the affair to be successful."

ALSO THIS YEAR there will be no top black entertainment group since the Student Senate felt there were better means to bring cultural enlightenment to the campus, said Bernard Franklin, Black Student Union trustee.

Honoring Ethel Waters, famous actress and radio artist in the 1940s, BAW got underway at 3 p.m. Sunday at All Faiths Chapel with singing by the United Black Voices and the Mt. Olive Young Adult Choir, Chicago, Ill.

Guest speaker for the gospel program was Dr. James Boyer, associate professor of curriculum and instruction.

A pot luck dinner was also held at the Douglass Community Center at 6 p.m. Sunday.

Two black movies will be shown by the Union film committees in cooperation with BAW. "Sweet Sweetback's Badass Song," will be shown Monday at 3:30 and 7 p.m. for 75 cents and "Shaft" will be Feb. 9 at 7 and 9:30 p.m. in Union Forum Hall.

DISCUSSING the problems and channels of starting black businesses will highlight the

agenda of the Black Business Exposition, Tuesday, sponsored by the Business department.

James Woodson, attorney and president of Corrugated Box Corporation in Topeka, will speak on "Opportunities Available to Blacks in the Business World" at 11 a.m. in Union Big Eight Room.

About 20 black businessmen from Northeast Business Minorities Association and Kansas Office for Minority Enterprise will participate in panel and group discussions in the Union Big Eight Room from 2 to 3 p.m.

Following the panel will be a business workshop for interested students from 3 to 4:30 p.m. in Union rooms 203-5.

"WE ENCOURAGE students and faculty to stop at the display exhibits on the Union main floor from 9:30 until 11 a.m.," Yvette Norton, chairman of Berry Gordy, Sr. business day said. "There will be literature available on black businesses and the panel members will be there for questions."

Civil rights leader and speaker, Malcolm X, will be honored at the Black Speakout — Phase II, entitled "The Price of Freedom" at 7 p.m. Wednesday in the Union Little Theatre.

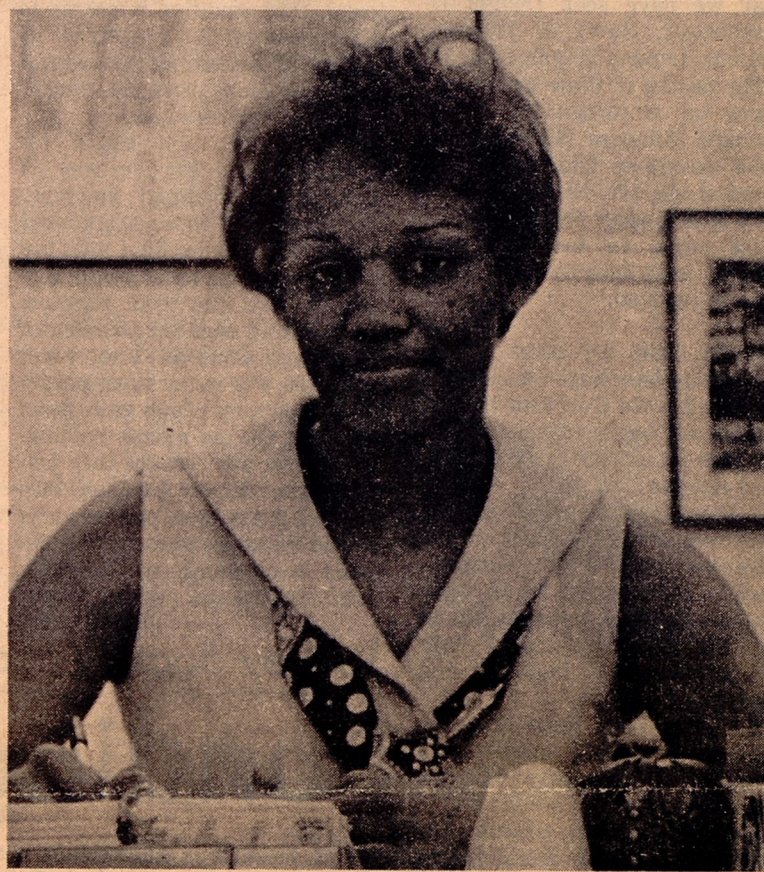
"The Myth of the Melting Pot in Education" is the topic speech Samuel Etheridge, director of the Teacher Rights Division of the National Education Association, Washington, D. C., at 7 p.m. Thursday in Union Little Theatre.

ETHERIDGE is responsible for the million-member association's civil rights programs including rights enforcement, human relations and ethics. He also was project coordinator for the 17-state task force survey of displacement of Negro educators while a member of the Professional Rights and Responsibilities Commission.

On Friday there will be a dance at the Douglass Community Center with band music.

Ending the week's activities will be the Black Contemporary Players of Kansas City, Kan., who will present three one-act plays at 7 p.m. Feb. 10 in Union Little Theatre. Langston Hughes, poet and author, will be honored.

Other speakers and activities the Black Student Union has sponsored include Julian Bond, Eileen Stewart (in conjunction with the speech department) and a black speak-out for sickle cell anemia.



... Julia Boddie ...

Boddie directs services

By **WILMA MOORE**
Uhuru News Editor

Julia Boddie believes that as long as minority students continue to say that K-State is no good, then it'll never be any good.

Director of Special Services for the Minority Group students section of the Center for Student Development, Boddie has to devote full-time to the implementation of the Special Services program activities.

"WE AS MINORITY groups," the brown-eyed black woman said, "have to help make things better for ourselves."

She feels that there is a demanding need for an increase of minority students on campus. This increase will help other students, as well as minorities, to begin to relate to other black students, black faculty, and blacks working on campus and in the community, she said.

"To get a well-rounded education, I feel there needs to be social and educational interaction between the races. This is where the minority student's existence is needed and should be promoted," she said.

THUS, THE PRIMARY STEPS THE Special Services program takes are to assist students — especially minority students — in resolving personal, financial and social problems that might interfere with academic success, she went on.

"We try to help those students who may have never been able to go to school due to lack of financial aid," she said.

When the recruitment phase of the Special Services and Minority

program was initiated in 1969, 48 minority students (38 of which were non-athletes) enrolled at K-State.

IN 1970 the figure rose to 94 (81 non-athletes). At the beginning of the 1971-72 school year, 89 (83 non-athletes) minority students enrolled.

This school year 365 minority students, this figure including blacks, Chicanos and Indians, are enrolled at K-State.

Once these students are on campus, the special services section swings into action.

"WE TRY to provide special services for minority students such as individual counseling, tutorial assisting and student advising," Boddie said.

Student advisors, who are financed by the work-study program, must work at least 15 hours a week.

Objectives for the student advisors, who play a big role in helping the incoming minority students to adjust to university life, are two-fold, she said.

FIRST, STUDENT advisors help the new freshmen adjust to college socially, mentally, physically and financially.

Secondly, the student advisors get some growth themselves. They are able to learn through experience and take on a sense of responsibility.

"During the week they are responsible for contacting their students and doing whatever it takes to help the students adjust, even being a 'buddy-buddy' or a friend," she added.

(Cont. on page 4)

Blacks seek student senate

Four black students are seeking positions as senators for the Student Governing Association in the Feb. 7 elections.

Those running are: Sam Mathis and Rory Turner, College of Architecture, and Kevin Holmes and Kathy Revels, College of Arts and Sciences.

TO VOTE, each student must present his student I.D. and orange fee card at the Feb. 7 elections. Voting booths will be open from 8:20 a.m. to 7 p.m. in the Union and Farrell Library.

Each senator is elected by the majority of votes he receives in his curriculum college.

Revels, sophomore in political science, and Turner were previous senators and their term ends prior to the elections. Revels is running again because she believes more blacks should become involved in student government and have more voice on the type of programs that would be more beneficial to minorities.

MATHIS THINKS that more students should become aware of the functions of student senate.

"Most of the students are apathetic towards student government because they usually don't know what the senators do and what student government is about and can do for them."

Bernard Franklin, sophomore in political science and sociology, is a hold-over senator in arts and

sciences. He was voted by student senators as one of the five hold-over senators, entitling him to an automatic seat in senate.

THE ONLY BLACK presently in senate Franklin believes there is a stereotyped image placed upon black senators.

"I think that some of the senators and other students feel that black senators are only in senate to vote on black issues," he explained. "They don't realize we want to be involved in the bodymaking decisions just as they do. We also want the exposure of student government work and to learn the functions of senate."

"I THINK the issue wouldn't be so heavily placed on black issues if the white senators were more open minded about integrating all the university programs with minorities."

"It's really funny to watch those senators during spring allocations who are really against Mecha, Black Student Union or any other group. They seem to be extra tense, pressured and show inward guilt. Some of them have expressed their personal feelings for voting against black programs because of their background. They say they were just reared that way."

"But after allocations, many of them want to play a different role and become your 'understanding, willing to change' friend."

**BLACK
AWARENESS
WEEK**

**FEBRUARY
4-10**

Editorial Page

"WE'VE GOT WORK TO DO"

Feb. 5, 1973



Black Awareness Week
February 4-10, 1973

"Where do we go from here?"

By Bernard Franklin
Uhuru Editorial Editor

The sixties saw Malcolm X, John F. Kennedy, Martin Luther King, and Robert Kennedy. As the seventies stumbles into its third year we have seen Dwight D. Eisenhower, Harry S. Truman, and now Lyndon B. Johnson.

The deaths of these great men leave us, unfortunately, with Richard Milhouse Nixon as our chief executive. Unlike the men listed above, Mr. Nixon has done very little to uplift the plight of the black man. In fact, he may already have done us more harm than is realized.

WITH THIS IN mind, Black Americans have begun to question "Where Do We Go From Here?" Before we begin to answer this question let us look briefly at the past election.

Millions of white voters and the small percentage of black voters who contributed to the landslide election of President Nixon, were caught up in a campaign strung together on three racial code words: "bussing," "quotas" and "welfare."

The first code word hints at hordes of blacks wanting to violate the sanctity of the seemingly illusive white neighborhoods, precisely schools. The second, identified those blacks who, qualified solely by skin color, sought to take over the jobs of white men. The third exposed those blacks who, at someone else's expense, simply intended to do nothing but multiply. It should be pointed out, that none of the code words summed up such substantive national issues as rising inflations, high unemployment, and a war economy that could no longer sustain full employment. In short, the message the code words concealed was "Vote for me and I'll set you free—from Niggers!"

IF MILLIONS OF whites decoded that message, so also did millions of blacks who gave 87 per cent of their vote to Sen. McGovern. President Nixon received only 13 per cent of the black vote, just three per cent more points than in 1968.

Keeping this message in mind, blacks tend to deeply distrust what the U.S. government will do for them in the next four years, according to a recent Harris Poll. The number of blacks who look to the federal government for leadership in civil rights and minority-group improvement has shrunk from 67 per cent in 1966 to four in 1972.

Judging by nearly any measure, blacks in America on Thanksgiving Day, 1972, felt less to be thankful for than any other group in the population. Yet as many sat down to eat the traditional meal, they prayed a prayer of hope to God. They felt White America had lost interest in their problems, that these problems are neither understood nor cared about, and that blacks have been relegated back across the tracks along with their brother sufferers, the Chicanos and the Indians. Looking at it closely the charge of "two Americas—one black and one white" made in the 1968 Kerner Commission report

has never been more accurate than now.

FORCED UP against a wall, and given this political situation, we can now begin to answer the question, "Where do we go from here?" As many blacks have found, this condition is easier to describe than to prescribe its cure. But according to several black politicians there are at least five possible strategies.

First hand let's begin by discussing an effective way of organizing a political machine. Politicians and those acquainted with politics are familiar with the term "grass roots politics." Clearly here, the term suggests that what we need is concentrated voter registration and voter education. For many black people the amendment which gave them the right to vote means nothing, because for any reasons they just do not know what's going on. This is where grass roots politics steps in and educates those about the issues confronting the election. Sen. McGovern spent about

\$600,000 on black voter registration. Now that the election is over, who will carry on that effort in the black community? Clearly, blacks must.

A second political strategy confines itself not to the national scene, but rather to the state and local elections, where often the more crucial political decisions are made. There are thousands of school boards, county commissioners and city councils waiting to be "integrated" by blacks. And according to the Joint Center for Political Studies, there are some 89 cities where blacks potentially can elect mayors. Of these 89, there is one case in particular which has gotten much national attention and that's the campaign of Bobby Seale for mayor of Berkeley, Calif.

THIRDLY, OF COURSE, is the state legislatures. The number of black state legislators rose by 23 with the election of 17 in Nov., pushing the total from 204 in 30 states to 227 in 38 states. The

number of legislators should be closer to 710, to reflect the black ratio population. This would have an enormous effect on the goods and services delivered to blacks. The same goes for the 16 members of the Congressional Black Caucus. In both capacities, blacks must jockey for seats on key committees whose work directly affects black people.

With this comes the fourth black political strategy—a rapprochement with the Nixon Administration. "President Nixon is in the White House," observes one black politician, "so we may as well figure out how we can get the most out of him and certainly how to protect our tails." Stated another way: "When your head is in the lion's mouth, you don't snatch it out. You ease it out."

Finally, this is an opportune time for you to educate your own minds and become aware of the problems awaiting each of you. With the number of black college students increasing each year on predominantly white campuses,

there is only a question of time before we can begin to visualize such political realism. In other words, much work lies ahead and the five strategies outlined here only hint at the enormity of the task which beckons blacks at this very instant. Now the question is up to you—"Where do we go from here?"

Black Ain't

Black Ain't

Black Ain't

Black aint using the "term" "aint" cause the white man say "Is not."

Black aint calling a white "boy" "peckerwood" or "rabbit" or "cracker."

Black aint being able to do the soul shake—all twelve steps.

Black aint pushen' your fist in the air everytime you get mad or just to show approval.

Black aint wearing a black leather jacket like Huey P. Newton.

Black aint spotting an Afro. Black aint wearing a "free all political prisoners" pin on your stolen leather jacket.

Black aint being "hip" and "cool."

Black aint "What's happening man?" or "What's going on blood," cause if you looked around you would know what's happening.

Black aint eatin' chitlins, blackeyed peas, yams and cornbread.

Black aint drinking Ripple, Cold Duck, or Boones Farm.

Black aint drivin' a "hog" or a "duce."

Black aint playing the dozens. Black aint trying to be mellow—smoken' reefer, droppin' and shootin' up.

Black aint running games on your main honey.

Black aint going to the flicks to see "Shaft," "Sweet, Sweetbacks Bad Asses Song," "Superfly," "Sounder," "Slaughter," "The Hammer," "Trouble Man," "Black Girl," "Melinda," "Blackla," and "Lady Sings The Blues."

Black is YOU. Just you bein' yo'self.

—Bernard Franklin

Survey Samples random

Funding vs. races?

This letter is in reference to a recent article appearing in the Collegian regarding a survey on SGA funding priorities. The survey's primary function was to reflect prevailing attitudes of students on priority preferences of how student senate should allocate student funds. A random sample of one per cent of K-State's student body is hardly a basis to determine validity when those respondents are not aware of all the perplexing variables considered by student senate before final allocation.

ACCORDING TO THE ARTICLE, the issue of race became a dominant factor in dealing with The Black Student Union and Mecha. Why? Are a handful of minorities that threatening to this community? If so, then this institution has not fulfilled its educational obligation of preparing students for the real world. I am not sure whether or not the respondents were properly informed of the purpose for funding BSU and Mecha. Or would it likely make a difference?

Did the respondents know that since the initial funding of BSU in the fall of 1969 by SGA, the mission of BSU was to acculturate this university community with educational cultural activities which more properly reflect Blacks' contributions to American heritage and at the same time broaden the majority students' perceptions of humanity?

MORE SPECIFICALLY, BSU was recognized as an organization on campus and allowed to participate in student life in a leadership role, a right given other organized groups. These educational cultural programs consisted of Black Awareness Week and other awareness-oriented activities throughout each academic year, providing a diversity in exposure to this university's membership which more adequately reflected this multiracial society.

In the preceding paragraph, I deliberately used the term "allowed" to describe the level of political power BSU possessed in 1969 when they were required to rely upon their counterparts in voicing their concerns in SGA meetings by first being recognized by their senate representative. Although minority students are currently involved in student senate, their voting power is still minimal when the issue of race becomes a factor. This experience is a reality that minority persons face daily. Students, as part of your educational growth and development, you may be fortunate in experiencing the true effects of political and economic power on minority life in the real world. Could be depressing, do you agree?

ALTHOUGH SIXTY-TWO per cent of white students opposed funding BSU, I hardly feel that the survey demonstrated objectivity. If the purpose of

funding these organizations was not spelled out—which is hard to do via telephone—the survey did a disservice to students by asking them to identify with organizations in name only. Moreover, is it logical to predict results of a survey favoring funds for a minority program when there was not a larger sampling of minorities or if persons conducting the survey did not represent minorities as well as majority students?

It is unfortunate, though, that too often suggested cultural awareness programs and ethnic minorities studies are determined dependent upon the number of minorities enrolled. By expressing such feelings, we are negating the entire purpose of education when confining these types of programs to a particular ethnic group. In today's world, the goal of education must be to develop individuals who are open to change, who are flexible, adaptive and receptive.

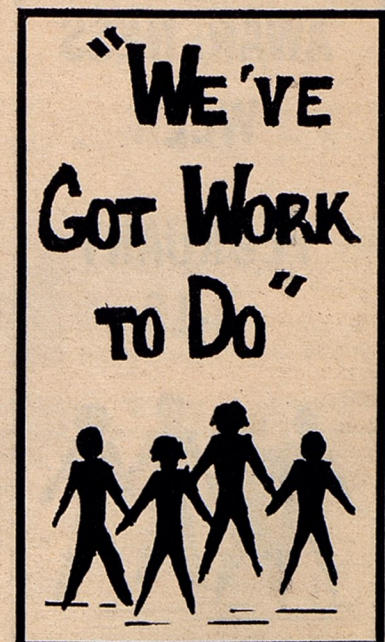
THIS MEANS introducing oneself to a variety of life styles, not superficially but in depth. People of all races must study the richness of America's multicultural heritage if we ever intend to have a free society. Students at K-State are no exception.

This university, being little different than other major universities in its student body racial composition, represents a microcosm of our society. I say students should take advantage of it. Your livelihood upon graduating might depend upon your ability to articulate in a racially diverse environment. How you respond to a variety of situations and your level of sensitivity will be considered part of your profile in seeking employment.

IN CONCLUSION, let's hope that results of the survey are not representative of the total community and that the true mission of BSU and Mecha is not being treated with indifference or opposition by a majority of students on this campus.

As a future parent, how would you feel knowing that your children will be exposed to a learning environment whereby 62 per cent of the people feel indifferent to you or blatantly despise you? Would you feel that your children's chances of success would be equal to their counterparts? How can minorities expect their children to experience the good life if 62 per cent of those persons who are in control of their environment feel indifferent or oppressive to them because of their heritage? This could be devastating to their aspirations. Do you agree? Or does it matter?

Veryl A. Switzer
Director of Minority
and Cultural Programs



BLACK POETRY CORNER

The Struggle For Survival

When we are blessed with children
It is a wondrous thing.
For little ones divert our minds
And cause our hearts to sing
And babies have a special way
Of Making us feel glad.
But to a Black mother,
The joys of her new born
Quickly disappear.
When she finds out it has
Sickle Cell Anemia,
The blood disease that commonly
Affects Black people.
With the love of her child at heart,
The young mother
Gracefully,
Falls to her Knees.
As she forms her hands to pray,
A tear slowly rolls down her cheek.
She raises her head
And looks to the Heavens
As she prays:
"Dear God,
Many times I have called upon
You to ease my frustrations
From a sick society.
Now that I have bore a child
Into this sick world,
I pray to you to ease his misery.
For not only does he have one mark
Against him,
But now another.
And, Oh Lord,
Have mercy and grace upon him
As he endures
The struggle for survival.
Amen!"

—Bernard Franklin

My Dream

By Lorretta Ford

I want my dream to come real
We're so far apart but I love him still
I've been living off dreams
I imagine our moments
Yes we were so happy taking our walks.
Sometimes watching the flowers grow
our watching the gold fish swimming
But they didn't exist in the winter time
And I wanted to disappear
along with them—cause my man had gone
and I am lonely
As lonely as a bird that has been left
when all the others have gone south
Until he walks in my life again—
they'll be no more
beautiful spring days
just many lonely winters

THE CHANGE

They said in the beginning
That black man was king
He ruled the world
Just like it was gold
Then white man came up on the scene
A whip and a chain was all he would bring
He reduced black man to nothing
Put him on a plantation
Doing backbreaking work for a so-called nation.

It has been over 400 years
I mean since that time
Things are beginning to work out fine
One of these days a change is gonna come
I have not yet figured out what from
White and black will rise against each other
Not giving a damn about who is who's brother
But one great day a coin will be tossed
And when it falls, we will see who is boss.

"Vibbo"

The Main Ingredient

By Loretta Ford

The main ingredient that makes
a black man is his pride
His pride in his African ancestors
His pride in his nappy head
His pride in his wide nose and thick lips
His pride that makes him aware of
the importance of his existence in
this world
His pride that makes him feel
Superior instead of inferior
His pride in his fellows black brothers
and sisters
His pride in his black woman when
he walks by her side at anytime
His pride that makes him strive for
equality for his race so one day
the black man can walk away from the Watts,
the Harlems and the tenement house that
are only liveable for mice and rats.
His pride that teaches his black children
of our history so they will grow up knowing that
we are the backbone of this nation
and no longer have to forget our identity.
BLACKMAN
Your pride can make you feel 10ft tall
Seeking-searching and striving for the
betterment of you and your people.
So don't ever let your pride die inside
For if you do you'll lose the
main ingredient of your life
BLACK — PRIDE — BEAUTIFUL

Power

If power is the key to all existence
Then for most Americans we do not exist.
We invariably do not know power.
Neither did our fore-fathers
Who bore the whip of hatred and oppression.
And yet today we seek to define
What power is.
To us power is not money.
Nor is it General Motors or I.T.T.,
And of course not Tricky-Dick
And his commodor Spiro.
To us power is something we hold in
Our hearts;
Something embedded in our minds;
A feeling of pride;
A feeling of self dignity and humanness.
Yet without this power
The world as we know it
Fails to exist.
But if we are to exist as a people,
A together people,
Then we must remain powerless in terms of
our oppressor.
But forget not the power that lingers in your heart;
That lingers in your mind.
The Power—
Black Power.

—Bernard Franklin

Red is the blood we both bleed
Blue is a feeling we don't need
Brown is the ground on which we live
Orange is the sunshine that our sun does give
Green is the grass when the earth is wet
Purple is the horizon when our sun sets
Black is the color of my skin
We must work hard to be considered men
White is the color of your race
The woes of Black you don't face
Red is the blood we both bleed
True be the love we both need

Phillip Leroy Burgette

Frank Communications

When it comes down to black students most U.S. colleges are still asking that ol' white question: What do they want? The answer is: education that can help them wipe out black poverty, strengthen black culture and combat U.S. racism.

To resist is to do whatever is necessary to maintain self-dignity. For one it may be killing a white man, and during slavery, overseers were not good insurance risks. Today's resistance is what whites call social ills of the ghetto, like crime, high school dropouts, unemployment; etc.

Separate but equal was O.K. with most blacks, only the equal part never happened.

To read history of blacks in America is a depressing experience, because one learns that little has changed.

Black is not only a skin color, it's a way of life.

What Can I Give?

People Live.
People die.
Some give their bodies to science;
Their eyes, their kidneys
And some their hearts.
When I die,
What can I give to the world?
Shall I do as the others and
Give my body?
No!
I'll give the world my most
Cherished possession
My Blackness!



DYING MAN'S PRAYER

Dear Lord,
Is there prejudice in heaven
The place where good souls go
Will I bow on my knees
A praise ole Jim Crow

Will the Pearly Gates greet me
With hatred and rejection
And when Joshua blows his horn
Will I sit in the nigger section

When the saints come out at night
And see the stars shining bright
Will they say with a smile
Them niggers can do that right

If this be a heaven
Its story I can tell
So if this be a heaven
Bring, bring on HELL!!!!!!

By Phillip Leroy Burgette
Kansas City, Mo.
Southeast Junior High School

His People A Tribute to Martin Luther King, Jr.

He walked among his people
With fists to his side.
He built up in his race
A thing known as pride.

He walked with his people
In the city of Montgomery.
He led the bus boycott
In his fight for equality.

He walked among his kind
To visit Ghandi's tomb.
He never used violence,
Though his life was often doomed.

He was jailed for his people.
His crime was being black.
He died for his people.
He shall never come back.

No longer shall he walk with his people
For his body lies cold and still,
But as long as one of his people lives,
Long live his will!

Phillip LeRoy Burgette

Special services aid minorities



(Cont. from page 1)

"USUALLY," Boddie continued, "the advisors hold study halls and work directly with eight to ten students."

Most of the time students and the advisors just come in and visit, laugh, talk and relax in her office. "I like for the students to be comfortable and sense a 'friendly atmosphere.'"

"I like people and I like to treat everyone as a human being," she said as she waved out her window to one of her advisors. "Thus, I want the students to have that understanding with me so that they can come talk with me at any time."

"I FEEL I CAN communicate with most of the students, especially when the grade reports come in. Then I try to personally encourage the students to do better."

"Talking 'with them' is most important to me because I want them to know and understand their own problems. I don't want to present the 'old bitch, bitch, bitch' lecture impression."

Boddie feels that she knows a lot of the problems the students face, since she received a B.S. degree in home economics with liberal arts in clothing and textiles in 1969 and a master's degree in clothing and textiles a year later from K-State.

"I WENT THROUGH a lot of the same changes of trying to adjust to college," she said. "There are times you have major problems with prejudiced and biased teachers like I had."

"Also, I know how it is working for a grade and trying to force yourself to study."

Nodding and scratching her head, she added, "I sure know because I was academically dismissed before, myself."

THIS EXPERIENCE SHE believes gave her a sensitivity and conscious awareness of minority students' present problems.

Sisters get help

By Juanette Foster
Uhuru Reporter

The Community Sisters, a big sister-little sister organization, was re-established last October.

It was first organized in 1969 by a few black young women, who felt a need for establishing communication between the Black community in Manhattan and the black students on campus. The age range of little sisters is from six to 18.

LAST OCTOBER, officers were elected and a tentative calendar was planned. Although some of the events are group projects, individual planning of projects is left between each big sister and little sister. Thus far, as a group, the community sisters had had a club slumber party for the older sisters and a skating party for the younger sisters.

Officers of the Community Sisters include President, Lorretta Ford; Vice-President, Krista Johnson, treasurer, Sandra Blackburn and secretary, Juanette Foster.

If by chance you have a little time on your hands and would like to be part of a community organization this semester, you can contact any of the officers and they will be glad to acquaint you with a little sister.

"That's the major reason why I returned," she said. "I believed my experience here as an undergraduate student would be an asset in working with programs that could benefit other students."

"And, I do, in fact, feel that I can help bring about a change for the welfare of the minority students."

BODDIE HAD presided as dormitory director for a year (1970-71) at the University of Nebraska.

"After being in authority and having so many students under my jurisdiction, I felt I could take on the special services job back here," she said.

"My major hold-up prior to this time was my weak background in the counseling field. However, my contact, exposure, and encounter with students paid off for my new position," she commented.

IN HER POSITION AS director since Aug. 1971, Boddie makes a special concentrated effort to reach the student on a personal basis.

"Most of the minority students need personal motivation and encouragement," she said. "They, like myself, don't receive this type of encouragement from the home."

"When I first left my 14-member family at home in Peoria, Ill., my parents never discussed or made plans for me to

go to college. However, I wanted to go to school and had my own self-motivation."

MOST BLACK parents and families don't encourage the college bound student to go to school. It is usually because of their poor education and background, she said.

"So, when I talk with the students on campus today I am conscious of the problems, feelings and adjustments they have to abide with. I also am aware of the positive thinking and motivation they need," Boddie explained as she put her clenched fist under her chin.

Today, as far as the academics area is concerned, the Special Services program plays another big two-fold part.

FIRST, IT SERVES AS A resource to faculty and academic advisors. Secondly, it assists students to bridge the communication gap between the students and academic community, she said.

As for long-range goals for the program, she said, "I would like to see the program expand in broader steps, especially recruiting more Indians and Chicanos."

"I'd really like to see the tutors paid because they would then have more of a commitment to what their job is and their responsibilities."

Career placement center For seniors seeking jobs

Seniors who will be graduating this spring, summer or next December are encouraged to register with the Career Planning and Placement Center on campus.

The Center, located in the basement of Anderson, is a service to students. It is involved in helping with career plans, and in finding employment. Each year, particularly in the spring, there are job interviews with employers throughout the state and nation.

Registration with the center includes career counseling and guidance as well as completing a credentials file. Packets of forms for credentials may be picked up at any time. It is urged, however, that seniors seeking employment in the fall get their credentials on file soon.

It is important for students graduating in the summer or in December to register with the center now, as there are no on campus interviews in the summer and few companies interview in the fall.

DOUGLASS CENTER SCHEDULE

The Douglass Center can be reserved for group or individual during the hours from 9 a.m. to 4 p.m. on weekdays.

It is open for the general public Monday thru Friday from 4 p.m. to 10 p.m. Saturday's hours are from 2 p.m. to 5 p.m. and 7 p.m. to 11 p.m., and Sunday from 2 p.m. to 6 p.m.

The gym schedule for the general public is:
MTWTF — 4:30 to 5:30 Children hour (ages 4 to 7)
MTWTF — 5:30 to 7:00 Children (ages 7 to 12)
M W F — 7:00 to 8:30 Teenagers
T T — 7:00 to 9:30 Ladies' night
M W F — 8:00 to 10:00 Karate class
Sat. — 2:00 to 9:00 Open gym
7:00 to 9:00 Open gym
9:00 to 11:00 Record hop or band

The Douglass Center can be reserved the first Thursday of the month by any group or individuals. Equipment available includes: cards, tables, dominoes, basketballs, volleyballs, ping pong, pool and other table games.

The Center can be reserved for dances and parties, but they must be made 10 days in advance.

WHEN NOT INVOLVED WITH HER STUDENTS and program, Boddie cooks, sews and sleeps a lot.

Running her fingers through her hair and licking her lips, she said, "I am a seamstress by profession and 'crazy' by nature." She also likes to go to old antique and junk shops.

"I like to do a lot of simple things which have nothing to do with money," she said.

Crossing her legs as she neatly tucked her collar in before going to lunch, Boddie described herself as a "domestic, dedicated, commanding, energetic, outgoing, sensitive and talented black woman."

"We've got work to do"

March 1 — Nikki Giovanni, Auditorium, 8 p.m.
March 3 — Kappa Alpha Psi Ball
March 23 — Dizzie Gillespie, Jazz Concert, Auditorium.
March 24 — Delta Sigma Theta Ball
April 14 — Nancy Wilson in Concert. Omega Psi Phi Ball, Union Catskeller

Independent brothers establish Mi Psi Phi

By Wilma Moore
Uhuru News Editor

In Mi Psi Phi the members follow the philosophy to "do what you want to do and why you want to."

An independent organization, it is designed for students who have little time for fraternal activities, said James Heggie, president of Mi Psi Phi.

"SINCE WE GOT together in September, there have been mostly athletes in our group," Heggie said. "However, the group is open to anyone, even women."

"We don't have anything against other fraternities," he explained. "It's just that due to the time most Athletes have to spend with sports, they don't have time to concentrate on grades and pledging."

Heggie, former K-State track team member, is a graduate student in guidance and counseling. He believes the group's function can give the athletes, especially, a feeling of unity and feeling of belonging to something.

DEAN WILLIAMS, a member of K-State's track team, said, "I'm in Mi Psi Phi because it's different. You don't have to go through 'hell week' and a lot of stuff just to be a part of something like a social interest group."

"Athletes need to break away from the cliques of their own sports competitors," Heggie added. "If you're a football player usually you're always around other football players and seem to always run together."

The group members hold no bondage to their organization; it's for them to work together in. "Prior preparation prevents poor performance" is the motto of the newly formed social interest group.

"IT'S GOOD TO SEE the freshmen guys working hard and taking on leadership roles," he continued. "We have offices for everyone so each can feel like he's doing something. It also helps to show our organization and unity."

"We started out with four members and it's spread to 26. There are no guidelines for membership; we want our members to feel a part of the group because they want to be in it."

"WE GAVE THE party to help everyone have fun," Heggie explained. "We were not out to make money. Since it was our first party we let the first 20 women in free and the party was financially and socially a success."

"We plan to have other together parties for the people to jam. Our activities are open to everyone so they can enjoy our gatherings with us. We don't plan to have any private sets or functions as other Greeks do."

Since there are only three black Greeks on campus, Mi Psi Phi members are trying to offer a new social activity for campus students and the community.

"WE ALSO PLAN to help out through community service projects," he went on, "and give a family in southside Manhattan a basket of canned foods."

Other projects include a March of Dimes contribution and a wiener roast at Tuttle Creek.

Another sign of the group's unity is the T-shirts the members wear. The green, short-sleeved T-shirts have a black clinched fist with Mi Psi Phi in red letters.

"OUR LIBERATION colors of our T-shirts help to show our togetherness," he said while pointing to his shirt. "Also each finger of the black clinched fist has a special meaning—closeness, unity, togetherness, sisterhood and brotherhood."

Although the group has broken away from the financial barriers and weekly meetings of a fraternity, their name emblems are still of the Arabic-Greek style.

To clarify this image, Heggie explained, "If someone asks if I'm in a fraternity, I'd say yes and no because I know I have Mi Psi Phi—my fraternity and what it means to me."

Other members of the group are: Paul Smith, Charles Coe, Bernard Robinson, Chuckie Williams, Mike Alexander, Henry Childs, Bobby Douglas, Dewayne Heggie, Adolphus Warren, Josh Washington, Rick Ferguson, Willie Cullars, Billy Hill, Issac Jackson, Keith Peterson, Verdell Jones, Mike Taylor, Ronnie Patton, Julius Aderhold, Leroy Johnson, Clardy Vinson, Hermand Smith, Issac Hayes and James Cunningham.