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No. 3

Do you know a Chicano?

WHO IS A CHICANO?
by the late Ruben Salazar

A Chicano is a Mexican-American with a non-Anglo image of himself.

He resents being told Columbus "discovered" America when the Chicano's ancestors, the Mayas and the Aztecs, founded highly sophisticated civilizations centuries before Spain financed the Italian explorer's trip to the "New World."

Chicanos resent also Anglo pronouncements that Chicanos are "culturally deprived" or that the fact that they speak Spanish is a problem.

Chicanos will tell you that their culture predates that of the pilgrims and that Spanish was spoken in America before English and so the problem is not theirs but the Anglos who don't speak Spanish.

Having told you that, the Chicano will then contend that Anglos are Spanish-oriented at the expense of Mexicans.

They will complain that when the governor dresses up as a Spanish nobleman for the Santa Barbara Fiesta, he's insulting Mexicans because the Spanish conquered and exploited the Mexicans.

It's as if the governor dressed like an English Redcoat for a Fourth of July parade, Chicanos say.

When you think you know what Chicanos are getting at, a Mexican-American will tell you that Chicano is an insulting term and may even quote the Spanish Academy to prove that Chicano derives from Chicanery.

A Chicano will scoff at this and say that such Mexican-Americans have been brain-washed

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Simple But True

This is the story of Willie Brown, The badest motherfucker to be born in this town.

His Rep was big but his game was real small, shared by most but some not at all.

Now Willie lived at the end of the block; you couldn't miss his house with all the soul sounds coming out.

Every Saturday afternoon he'd be laying on the grass;

rubbing on his coppertone while the sun just scorched his ass.

He would be afroed back-from the barber down the street; double knits

on and his shoes real neat. Willie walked as though he own seven worlds;

He even got winks from passing girls. Black and Proud and he stood real tall

For ever standing never to fall He was a boastful nigger about fighting for the

cause, Always talking about how Black he was

Blackness is deeper than an everyday fool. We'll get to the part soon where Willie blew his

kool Well, it happened one day at an all white spot, where white folks

were eating and niggers not. Willie and his boys was just finishing a lark,

from styling their Blackness at the Congaree Park. They were all dressed clean and felt very fit;

So they thought they's put a stop to this racist shit.

They bopped on up proud and poor when a bright red Peckawood,

met them at the door. His face was lit up in an awful grin while he

talked to the brothers of how Hot it's been

But his face got stern and he said with a smirk Are you boys here to eat or looking for work?

You can't come through this door to have a snack

You'll have to enjoy the cozyness of the place out back

Willie took the back place not to cause no trouble.

Made the gang so sick they almost doubled. They never thought and most never figured

that Willie was just a jive ass Nigger.

The rest of the gang went in the front way. They were beat up but

this was the price they believed they had to pay.

For those of you who think this neat, you'd better watch the company

you keep. And, if you feel that the brothers were silly,

Take you store bought Blackness and get in the back with Willie.

This story is short and kind of stale, But we want you to know that there are many

types of Blackness for sale. Some is true and pure and will never sag, but

there are others you can wash off with a rag.

It's a sad ass thing, from a shitty ass fling, When the world knows that your Blackness

is store-bought. — Leroy Thomas



Student Advisors help new students to try and enjoy their college years by participating in study halls and with individual help sessions.

Here they are watching the video tapes of themselves taking part in group interactions and role playing situations.

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Student Advisors help Minority Students

By WANDA DOOLEY

The idea of having Student Advisors formulated in the Spring of 1970. When Mr. Switzer returned to K-State University and helped set up the minority program he and his co-workers decided recruiting was not enough, they needed some secure means of keeping the students here. Some minority students have poor educational backgrounds which results in bad study habits. This is where the Student Advisors step in.

The Advisors work six out of fifteen hours a week in the study

hall. The other nine hours are spent in Holtz Hall doing various jobs. The Advisors get paid if they work on work-study. Last year the study halls were not successful because attendance was not mandatory, but it was suggested for the coming year that study hall attendance be necessary. The students meet with their advisor on Monday, Tuesday, and Wednesday from seven until nine in Farrell Library. There are approximately eight students per advisor. The program does not encompass every new black student, but students usually on financial aid.

Terri Henderson and Beverly Oliver were the first Student Advisors. This year there are nine Advisors which include Wanda Smith, Sharon Johnson, Joyce Tarbert, Jean Wright, Abraham Neal, Ray McGill, Roger Williams, Jerry Jaramillo, and Tony Quinton. In the past anyone interested could become a Student Advisor, but in the future Advisors will be chosen in the Spring and go through a training session to determine if he or she will make a good advisor.

Terri Henderson is the coordinator of the Minority Students Advisor Program.

Buff Raps . . Free All Political Prisoners

I was just asked by a smiling, halfwitted nurse, "What does that button mean (free all political prisoners) on your jacket!" My reply was free all political prisoners. She replied, "Does that mean all political prisoners (meaning Black and White). Before I could answer another nurse with a more meaningful smile said in a nonhumorous manner, "We're all political prisoners." The first nurse still smiling asked for forgiveness, with the very common remark "I'm not too smart." My reply to this was, "It's not your fault." This brought great laughter to both their faces, and brought an end to our meaningless and meaningless conversation.

Meaningless to them for the fact that it was just a way of carrying on a conversation with another patient. Meaningful to me, for I feel and live, with this challenge. Although it does seem vague to just say, "Free all political prisoners" and end it right there. Therefore we must clarify ourselves and our belief. For there are so many Americans both Black and White who are not aware of the fact that there are great number of men and women who are being held in prisons just because of their political viewpoint.

The idea of "political prisoners" runs deep into the mainstream of American life. This is not an over exaggerated issue, on the contrary, it's a very often hidden issue that is now being made clear to the people. Today, the greatest number of political prisoners carry with them the following characteristics, Black, revolutionary minded, who speak the truth about this decadent society. The main reason why he is a political prisoner is the fact that he is feared by the system, he is labeled as a troublemaker, but keep in mind that down through history troublemakers, usually turn out to be those who see the truth and try to tell others of their blindness.

If this is democracy, if we have freedom of speech and dissent, if we are the people who this government is for, then why are we imprisoned, and often killed whenever we speak out against this society. To be free does not mean only to have the right to slave for, and do for this capitalistic society, but true freedom is the right to question its existence and bring about changes. There exists, here in our America, a well concealed union of capitalistic minds that controls this society and its people. This union through its means and power are really the judges and juries that do away with anyone who attempts to let society know of these devils and their devilish actions. In order to structure our lives in a pattern that we believe is necessary for our survival we must dispose of these devils, we must unite and wage an attempt to free those who are imprisoned and secure those who might be silenced for speaking the truth.

If what I've been saying seems to be vague and unrealistic, then maybe the following examples will bring some light on the subject. Say to yourselves the name of any leader who has made significant contribution to the struggle and see if somewhere down the line they were not at one time behind prison walls. Think; Malcolm, Huey, Moreus, Eldrige, George, Angela and even a man of peace, Martin. There must be some connection. There

must be something significant about these names. There must be a reason why. The reason is very obvious, they are Black, they are political, and they sang songs of freedom to the ears of all oppressed people. These are only a few for the number is greater than we both can imagine. They gave something to the struggles and in return received a ball and chain.

Although some of the names mentioned were imprisoned before they became political leaders, does not take away from my argument, but add another view. For example, Malcolm was a wise man, a great leader, but not until his stay in prison did he develop a political mind and begin to tell others of his beliefs. Therefore, we touch on another area. The area of oppressed Black people. People who are oppressed to the point where there is but one outlet of survival, and that outlet is to commit a "so-called" crime against society, which ends up in a prison sentence. There these oppressed people have the time to study and develop insight into how they are being oppressed, and insights into how they can destroy this oppression. So what we have now is a country where anyone who has the ability to help his people and are behind bars! I'm not saying that the only people who have developed political ideologies are those that are in prison. What I am saying is that in this society's attempt to oppress us even more, it has provided an institution which creates greater Black minds. But to keep these minds chained and bonded is the greatest misservice.

But still another area of political prisoner exists. This area is the fact that most Black people are behind bars already as a political act. Simply because in a great number of cases, society has forced this person to act as he has. They have told him that to survive he must have food, shelter, and clothing but then they deny him of it. His only out let is to go steal or even kill for what he needs. No, don't get me wrong, I'm not saying that killing and stealing is not a crime, but if a man is only given one road then this must be taken into consideration. On the other hand, big businesses and so many others have been stealing and cheating all their lives and they are not behind bars. Then again how many Black people are tried by their peers. None! This is a constitutional right, but it's not obeyed, just like so many others.

These are some of the reasons why I say free all political prisoners. There are many other reasons and I could go on and on, but if what I've said doesn't change your attitude then there's no reason to even mention the others.

Lastly we must look at this society and find out the loop holes that exist. Mainly because that loop is now around too many Black and White political prisoners necks. Day by Day it chokes the strength and energy from their lives, from our lives and from the struggle.

If there are any questions, complaints, or just want to rap, let us know. Send letters to the editor, Putnam Hall, room 314.

WHAT'S GOING ON?

FEBRUARY

- 6-12 — Black Awareness Week
- 5—Delta Sigma Theta Ball, Ramada Inn
- 6—BAW Soul Food Banquet
- 7—10:30 Convocation—Charles Evers
- 12—Friends of Distinction Show in concert Auditorium, 8 p.m.

Test Yourself?

By Terri Henderson

Are you knowledgeable about events of the past and present? Test yourself. Place a letter in the blank which best fits each description.

- Black currently running for Governor of Mississippi.
- New Black Ambassador to the country of Nigeria.
- Left a post in Nixon's administration as Assistant Secretary of Labor to become a delegate to the United Nations.
- President of the N.B.A. Players' Assn.
- Was a prominent name among suggested Blacks to fill a vacancy on the United States Supreme Court.
- A group of U.S. Black Representatives whose aim is to implement change for Black people in the United States.
- Received the first Martin Luther King Humanitarian Award at the Black Expo in Chicago in September.
- The first Black Director of the Job Corps.
- The first group of contemporary musical artists to be honored simultaneously by the Senate and House of Representatives.
- A native Kansan who directed the MGM picture "Shaft."

Choose from:

- A. Bill Russell
- B. John L. Blake
- C. Charles Evers
- D. Fifth Dimension
- E. Oscar Robinson
- F. Doctor John C. Reinhardt
- G. Black Caucus
- H. Arthur Fletcher
- I. N.A.A.C.P.
- J. Roy Wilkins
- K. Gordon Parks
- L. Jackson Five
- M. Patricia Roberts Harris

ANSWERS: C,F,H,E,M,G,J,B,L,K,

BLACK ON!

BE FREE!



Who is a Chicano?—Continued

(Continued from page 1.)

by Anglos and that they are Tio Tacos (Uncle Toms). This type of Mexican-Americans, Chicanos will argue, don't like the word Chicano because it's abrasive to their Anglo oriented minds.

These poor people are Brown Anglos, Chicanos will smirk.

What, then, is a Chicano? Chicanos say that if you have to ask you'll never understand, much less become a Chicano.

Actually, the word Chicano is as difficult to define as "soul."

For those who like simplistic answers, Chicano can be defined as short for Mexicano. For those who prefer complicated answers, it has been suggested that Chicano may have come from the word Chihuahua the name of a Mexican state bordering on the United States. Getting even trickier, this version then contends that Mexicans who migrated to Texas call themselves Chicanos because having crossed into the United States from Chihuahua they adopted the first three letters of that state, Chi, and then added cano from the latter part of Texano.

Such explanations, however, tend to miss the whole point as to why Mexican-American activists call themselves Chicanos.

Mexican-Americans, the second largest minority in the country and the largest in the southwestern states (California, Texas, Arizona, New Mexico and Colorado), have always had difficulty making up their minds what to call themselves.

In New Mexico, they call themselves Spanish-Americans. In other parts of the Southwest, (or the United States), they call themselves Americans of Mexican descent,

people with Spanish surnames or Hispanos.

Why, ask some Mexican-Americans, can't we just call ourselves Americans?

Chicanos are trying to explain why not. Mexicans, though indigenous to the Southwest, are on the lowest rung scholastically, economically, socially, and politically. Chicanos feel cheated. They want to effect change. Now!

Mexican-Americans average eight years of schooling compared to the Blacks' 10 years. Farm workers, most of whom are Mexican-American in the Southwest, are excluded from the National Labor Relations Act unlike other workers. Also Mexican-Americans often have to compete for low-paying jobs with their Mexican brothers from across the border who are willing to work for even less. Mexican-Americans have to live with the stinging fact that the word Mexican is the synonym for inferior in many parts of the Southwest.

That is why Mexican-American activists flaunt the barrio word Chicano — as an act of defiance and a badge of honor. Mexican-Americans, though large in numbers, are so politically impotent, that in Los Angeles, where the country's largest single concentration of Spanish-speaking live, they have no one of their own on the City Council. This, in a city politically sophisticated enough to have three "Black" Councilmen.

Chicanos, then, are merely fighting to become "Americans." Yes, but with a Chicano outlook.

Though your eyes seek to reach, I feel not the touch
But oh if the words came too, they would mean
oh so much,
My body discolored, my language unique,
these as a person I cannot change
But for thoughts and actions to change, how
simpler it would be
For though we are different aren't our hearts
all the same?
Love holds no one color, no one language, no
one thing
Love is love
It is all the same
See me, hear me
But without a word don't walk away
Accept me, acknowledge me, for together
there is no other way

Mick Ysquierdo

They wonder why I don't talk
Like Stepin Fetchit did.
Now I speak perfect English fella,
This is a new age kid.

And I don't sing or tap dance,
I don't pick cotton neither
Or sit around like in a trance
Like some dumb opium breather.

Yeah, these white folks they surprise me,
With their "hipness" and their shit
I never figured folks so "in"
Could be so out of it.

— Sylvester Washington

I have a little rubber snake,
Sherman is his name.
Sometimes I give him little snakes
That's how we play our game.

My rubber snake lies on my desk
And looks rubber-eyed at me.
My sherman's cool, and statuesque
for all that I can see.

But, what's inside his rubber head?
A rubber brain I guess.
But in the meantime he lies here;
Looking cool, and statuesque.

— Sylvester Washington

Black Women

The Black Women
Mother of the ghetto,
Often the object of suppression
And yearly depression.
Her golden skin
Tells what race she is
And where's she's been,
Reflects the beauty tis
Of her people.
Because of her skin she is
Often discriminated against.
A grave offense
Among many whites.
Her big eyes
Observes the crime
She sees repeatedly
Done to her people.
Her pride in her race
Is found in her face
And the Afro she wears
So big and fair.
It's off with the rag
That Aunt Jemima wore
And into the bag
With the shame of being poor.
And on the head
The big Black Fro.
To show the world
She is not ashamed
Of her kinky hair,
And the color of her skin
And within her heart
Are planted the words,
I'm Black and I'm Proud.

— Bernard Franklin

Remain So True

Dreams are flitting thru my mind while
Sleep, playing with my consciousness,
Makes my thoughts of you unreal.

Even though I hear your breathing
Next to me...and feel
Your body warming my heart...I still
Dream my fantasies. I smell
Our love lingering over our bed and
The last remains of my wandering mind
Screams, "I love you Black Warrior."

But my memories remain so true
To you...even in my fantasies.

—Debra Turner

Brothers . . .

Respect me as your Queen!

Brothers respect me as your queen
You see I have been through times
that the white women have never seen
Did she work in the cotton fields,
In the blazing sun?

Did she work and work and her work
was still never done?
Did she tend master's children,
While master sold her own?

Did she suffer from hunger,
Sleep on the hard cold floor and groan.
Was she ever sick and nobody cared
So she worked till she was through?
Was she fed mush, beaten on,
worked hard, and treated cruel?

So wake up Brothers have you gone in sane?
For I the Black woman suffered this pain.
You see, I've been through times that white
women have never seen.
Listen to me Brothers, and
Respect me as your Queen . . .

By Kim Henderson, age 14,
Douglass Community Center

Instant Black

Instant Black —
Black Pride —
just Add Water
Instant BLACK —
Wear Dasheki—
just Add Water
INSTANT BLACK —
Grow big 'fro —
just Add Water
INSTANT BLACK —
Rap Revolution —
just Add Water
INSTANT BLACK —
All white Folks are devils —
just Add Water
INSTANT BLACK —
Every body else is Tomming —
just Add Water
INSTANT BLACK —
Wear Dark Glasses —
just Add Water
INSTANT BLACK —
Yell Right ON! —
just Add Water
INSTANT BLACK —
Flash Power Sign —
just Add Water
INSTANT BLACK —
Speak Swahili —
just Add Water
INSTANT BLACK —
All you need is a Match —
just Add Water
INSTANT BLACK —
Afro-Wigs —
just Add Water
INSTANT BLACK —
get out the coppertone lotion—
just Add Water
INSTANT BLACK —
Quote Huey, Malcolm, Edridge —
just Add Water
Biggest Problem — with INSTANT BLACK
too Much Water.

Klorox.

'Get Down'—United Black Voices

By TERRI HENDERSON

"Hallelujah! Glory hallelujah! I'm 'gonna' praise his name." The first line of the theme song of the United Black Voices typifies the spirit and direction of the Black gospel choir here on campus. The choir is composed of over 50 Black students from the University and Manhattan community.

The choir was founded in the winter of 1970 by some Black coeds interested in starting a chapter of Delta Sigma Theta Sorority, Inc. The choir was originally composed of all women, under the direction of Linnetta Johnson, a graduate of Kansas State University. The first performance took place at Pilgrim Baptist Church of Manhattan, Kansas.

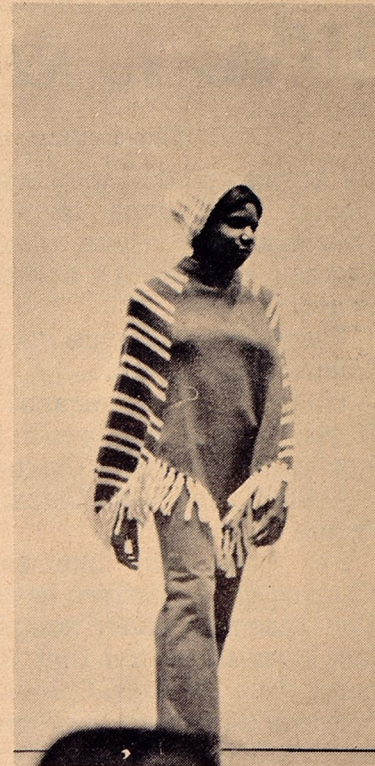
Due to the growing interest among Black students and the need for more quality, the choir was expanded to encompass male students. Reverend Orlando B. Yates, a graduate of K.S.U., became the new director.

The choir is still functioning under the directorship of Reverend Yates, and according to some is "the best thing here since the Civil War." The present officers of the choir are Ernest Downs, President; Shelia Smith, Secretary; Wanda Smith, Assistant Secretary; and Terri Henderson, Treasurer. The pianist is Linnetta Johnson.

The choir has appeared in a variety of places throughout the state of Kansas. These places include Kansas City, Topeka, Junction City, Abilene, and Manhattan. Future plans are being made to present several concerts in the Wichita area this school year. Booking agent, Valcenia Boyd, along with individual members of the choir have been aiding in the planning of concerts.

United Black Voices has also helped young Black students find roots on the K.S.U. campus. "The Black Voices is a very worthwhile and enjoyable group in which I feel more Blacks should become involved," says freshman Nedra Harris. "I really enjoy singing because it makes me feel at home," added Wanda Smith, an original member of the choir. The elements of church and God have been directed to some students via the choir. Kevin Holmes states, "the expression of my love for God has come alive through the Black Voices and makes me feel involved in the church."

The choir has performed this semester for a variety of people in the Manhattan-Junction City area. The choir plans to continue to grow, inspire, and "praise his name."



. . . stroll on . . .

Willis—Black coordinator of HUD

By ANGELA LASSITER

One of the new programs on the KSU campus is the Housing Urban Development (HUD) Work-Study Program for minority and disadvantaged students.

The Planning Division, Kansas Department of Economic Development, has been awarded a "701" Work-Study Grant from HUD in the Master Regional and Community Planning program for the 1971-72 academic year.

Mr. Ray E. Willis, the black coordinator of the new "701" Work-Study program of K-State feels that there are five basic objectives in the program.

1. The program was developed to increase the number of minorities in all kinds of urban affairs, such as city management and planning.

2. The program will provide the source of manpower in the agencies that the students will work in:

County Planning Board
City Manager's Office
Regional Planning Commission
Local Housing Authority

3. One concept is to create an impact in a given area.

4. To sensitize the program to eliminate problems.

5. To exchange ideas between minority students.

The HUD program is a two-year program developed by the Federal Government, receiving a \$40,000 grant from the government.

Any minority student that wished to be involved in the program must be a teaching

assistant or a graduate student. Applications were taken in the spring and then submitted to HUD.

The Work-Study program students work up to 15 hours will be allowed each semester for the Seminar and Work-Study assignments.

Before the program began there were approximately 6,000 persons involved, in which 2 per cent or less were black. The number of blacks in the program has increased numerously since the program has started.

Ray Willis commented that he would like to look back after the program is over and see that it was a benefit.

The Work-Study program students work up to 15 hours per week in one of the agencies previously named. Three credit hours will be allowed each semester for the Seminar and Work-Study assignments.



. . . in the meantime, getting together backstage . . .

Soul Rappin' Brother—KJCK

"Here we are at KJCK and here comes the hit soundtrack "Shaft" by Isaac Hayes—dig it," announces discjockey Keith Stanford. He is known to most of his friends and associates as Keith Donald; he uses the name Stanford, his middle name, when he meets his nightly audience on the air.

A '71 Mass Communications graduate of K-State, Keith has begun his own show in Junction City. From six until midnight on Monday through Saturday, you can tune in on your radio dial at 1420-am or 94.5-fm.

"At night," Keith said, "we have a top 40 station." "Songs on the top 20 and top 40 rating lists, usually rock music, are played. It's not a lot of bubble gum music for kids and yet it's not too hard to reach adults. If I had my preference, I would love to have a jazz show, because I really dig it."

"Love line", Keith's specialty on Saturday nights, is a live rap session on the telephone with his listeners. They can call him between 10 p.m. and midnight and run down some small talk or anything they want to scope on. The number is 238-0151 in Junction City, so give the discjockey a ring whenever you are ready to rap about anything.

Traveling approximately 35 miles back and forth to work each day, he sleeps during most of his spare time. "For right now, experience is most important to me

so I'll just remain a victim of the night time," Keith said.

A native of Kansas City, Kansas, he would love to get into the Kansas City area as soon as he can. He said, "I'd like to get better and go on to bigger and better things. One day, I would like to get into television; as of yet, I don't know to what capacity. However, I would like to have my own television show or get involved in television directing, producing, or writing."

—WILMA MOORE

Congratulations and Helmets off to Moe Latimore, a black guard, who made Honorable Mention Offense for the Associated Press All-American Football Team for 1971. (Right on brother.) Moe was the only K-Stater recognized by the AP ratings.

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Equality is false; it's the devil's concept. Our concept is Complimentary. Complimentary means you complete or make perfect that which is imperfect.

Fifteen Black Girls Young and Beautiful

Young, Black, and Beautiful was the theme of a charm school given by the pledges of Delta Sigma Theta Sorority.

Fifteen Black girls ranging in ages from 9 to 16 participated in this 2-week session.

Two of the main ideas that were impressed upon the participants were: you are what you believe you are; and In order to find men who will respect you, you have to show them you warrant their respect.

Discussion and demonstrations

on Hair care, skin and face care, exercise and posture, modeling and clothing selection were given.

A special makeup session was given by Mrs. Jeannie Hill from Woodward. Tish Rogers, also of Woodward, helped out in areas such as modeling and clothing selection.

The highlight of the session was a fashion show whereby the girls had an opportunity to show off what they have learned and at the same time model the latest fashions.

The pledges, all sophomores, are Belinda Green, Pre-nursing; Yvette Norton, Psychology; and Joyce Tarbert, Journalism.