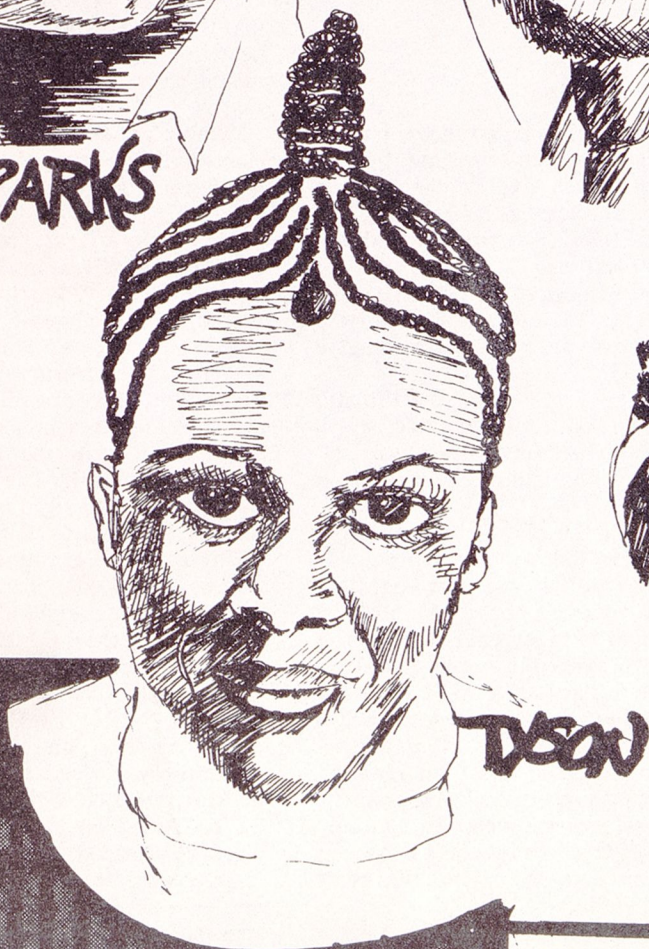


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# "Jane Pittman," on Blackness

Cicely Tyson, actress, dramatizes the poetry of Nikki Giovanni and other poets in her performance "An Evening with Cicely Tyson."

Tyson reached national fame for her role in "Sounder" two years ago. She was a 1972 nominee for an Academy Award as best actress.

She was also named Woman of the Year by the NAACP; voted best actress at the Atlanta Film Festival; and awarded the Best Actress Award from the National Society of Film Critics.

But her fame has continued to soar. Recently she portrayed the title role in "The Autobiography of Miss Jane Pittman," a television drama. It was the story of a 110-year-old black woman who survived the decades of black history from slavery to the civil rights movement.

Tyson's theatrical career began with her performance in Jean Genet's "The Blacks." Her drama credits include, "Tiger, Tiger Burning Bright" and "To Be Young, Gifted, and Black."

Among her movie credits are "The Heart is a Lonely Hunter," "The Last Angry Man" and "The Young Savages."

She has also appeared in several television dramas, which include "East Side, West Side," a series in which she co-starred with George C. Scott.

In reports, Tyson said she only plays roles that magnify the dignity of a black woman.

"The black woman has never been shown on the screen this way before. She has always been a prostitute, drug user or any of the seamy characters that might inhabit our country's ghettos . . . Our race needs positive images," a prepared news release quoted.

Tyson grew up in the ghetto of New York City. At nine years of age she was a welfare victim selling shopping bags on the corner.

She was raised in a religious environment. Often, she would sneak away from home and ride the bus to the other part of town to take a look at the outside world.

After graduating from high school, Tyson went to work. But she became bored with the desk and typewriter and became a model. Modeling led to dramatics, which led to her fame today.

## Ovation Goes to Voices, Inc.

"Where is my Country, I am no longer free," was the cry of Voices, Inc., a theatrical group from New York performing in the auditorium.

There were a handful of people during the performance, but the players put on a superb show.

The eight players kept in key and in step during the African chants and dances.

Audience reaction to the performance varied at times. During the slave auction scene, the auctioneer grabbed at the slave's hair, holding it and shaking his head back and forth. A few people in the audience snickered and laughed.

The most moving and emotional scene came during the death of a young slave. The mother got down on her knees crying and praying with her hands clasped. The emotion and strain could be seen on the actress' face.

**ABOUT THE COVER:** The artist recaps the renowned blacks who have come to Kansas State University. Their presence has left indelible marks in the souls of many students. We are happy to honor the remarkable wisdom, wit, character and merit of these blacks: Gordon Parks, Godfrey Cambridge, Cicely Tyson and the Rev. Ralph Abernathy.

## Abernathy Visits KSU

by Leslie Palmer

The Rev. Ralph Abernathy, president of the Southern Christian Leadership Conference (S.C.L.C.) spoke at a Convocation April 2.

Abernathy is a fiery and persuasive Southern Baptist preacher and orator who lashes out at what he terms the "ills of America. Racism, poverty, militarism, and violence."

Calling for student involvement in politics, Abernathy deplores government policies that benefit the wealthy few and continue to drive down the poor and the minorities, referring to the government's policy of subsidizing farmers and saying to them not to grow food while millions go hungry.

"We must stop this madness now," Abernathy says in a news release.

Defining American subsidies to major corporations, banks, oil companies, families such as the Fords and Rockefellers and the like as welfare, Abernathy says that the welfare system isn't abused by the poor, but by the rich. He denounces the misplaced priorities of U.S. war spending saying,

"We've got to stop building bombs and start building our cities; stop making napalm and start building housing for our citizens."

Abernathy first rose to national prominence when he and other black leaders, including Martin Luther King, led the famous Montgomery bus boycott of 1955-1956. It was that protest that acquainted the world with the practice of nonviolent direct action against the cruelties and hardships of segregation and discrimination in the U.S. Since Montgomery, Abernathy has been jailed many times and has endured constant abuse and threats against his nonviolent activities.

During the Montgomery campaign, Abernathy helped to found the Montgomery Improvement Association, the direct forerunner of the S.C.L.C. He still serves as president emeritus of the M.I.A.

Abernathy was chief financial and budgetary officer of S.C.L.C., working with other officers and directors of the organization to establish programs and policies, when his close friend and then S.C.L.C. president Martin Luther King, Jr., was assassinated.

An internationally known Civil Rights leader, popular lecturer, a leading spokesman for the freedom movement and the black people, Abernathy continues as pastor of the West Hunter Street Baptist church in Atlanta, where he has served since 1961.

The audience participated in the church scene. Gospel songs were sung by the players. The actor leading the sermon addressed the audience as his congregation saying "Can I get an Amen," and the audience responded.

The second act began with the scenery switched to 30 years later. The blues were sung which is relevant to the black struggle of today.

"I've been free for 30 years, but I'm still called boy. The South is segregated, so I'll go to the North which is also segregated." The people in the audience nodded in agreement.

The ending of the play summed up the feeling of blacks today.

"Saturday nights are for parties, Sundays for church, but when Monday comes we have to face reality. 'Songs of gospel and prayer turn into songs of protest. I am a black man and I want my freedom. If I don't get it, I will take it. The white man has to accept me as I am or not at all. I am a man without an identity. Power is money, power is politics, power is self awareness, power is weapons. The only way we can get freedom is to take it.'"

The play concluded by saying "We can't split up, we need unity."

The audience was quiet enough to hear a pin drop.

At the end of the performance, the audience gave Voices Inc. a standing ovation.

by Leslie Palmer



# B.S.U. Budget Changes

by Bernard Franklin

Promoting a general knowledge of the black culture and society on the Kansas State University campus has been the sole purpose behind efforts taken by Black Student Union (B.S.U.) for the past several years, this academic year being no exception. Literally battling and struggling, amidst cries of separatism and racism B.S.U. has ultimately survived a system whereby each year's allocation stands in jeopardy.

Amazingly enough, in the final allocations of the fall semester of 1970, a sympathetic Student Senate, perhaps fearful of a "Back-lash" of hostility which prevailed on many predominantly white campuses or perhaps even caught up in the ever popular dramatic debut of one Frank "Klorox" Cleveland, paved the road for B.S.U. Well, be it as it may, this Student Senate allocated some \$20,000 to the B.S.U. for the '70-'71 academic year, creating a bumpy, rough road for future historical events to take place on the campus with relevance to black students.

This first budget of Black Student Union was composed of an \$8,000 general budget with \$12,000 in reserves for "entertainment." This budget produced the first Black Awareness Week, with the fabulous Temptations, aided by the Union Program Council, and Bill Russell as the keynote speaker. Shirley Chisholm also made an appearance that year.

The UHURU soon after came into function, placed by Student Senate under the financial auspices of Student Publications.

Since these great moments in K-State's history, B.S.U. has changed with the times and attitudes of students each year. Since that first allocation, there has been a reduction in the total allocation with changes in the format of programs.

One change in particular is that of entertainment. The Senate of '72 decided it was not the responsibility of Student Senate to fairly allocate funds for entertainment to a specific group for the purpose of entertainment, especially with there being a committee with the purpose of contracting musical entertainment — Concerts Committee of Union Program Council. So, a fund was created in Fine Arts Council for the purpose of providing cultural and educational programs. Later it was changed to the Minority and Cultural Program, shared by MECHA and the American Indian Students.

As for the Concerts Committee of Union Program Council, it's understood that their objective is not to lose money by providing

programs to meet the satisfaction of the majority of students. From the attendance and support of past concerts, it clearly shows that the majority prefer music like that of Nitty Gritty Dirt Band, Earl Scruggs, John Denver, etc. Added to this is the rising cost of entertainers with contracting fees ranging from \$7,500 to \$20,000. Many of these groups are out of range for the facilities available on campus. So it has been nearly impossible to contract a black entertainment act of pleasure to students ensuring a reasonable response in relationship to our facilities here on campus.

Despite the non-appearance of black music artists, B.S.U. has succeeded exceedingly well in the speakers and cultural events that have appeared on campus, thanks to the University Convocation Committee, Auditorium Committee, Fine Arts Council and other

organizations and groups. This year alone, by the time of this issue with the approximately \$7,000 B.S.U. was allocated for this year and monies in Fine Arts Council, the Gordon Parks Festival, Godfrey Cambridge, Rev. Ralph Abernathy, Cicely Tyson, and Voices Inc., have been presented to K-State. Over the period of years we can add to those names Julian Bond, Charles Evers, Dick Gregory, Ellen Stewart, Larry Brown, Dizzie Gillespie, Nancy Wilson, Friends of Distinction, Cannonball Adderly and other dramatic presentations, ballets and acts.

As we prepare our armour against rhetorical allegations, spears of indifference and stones of ignorance, we pray to our war god to grant us the strength to survive and receive a glorious victory.

Men and women man your weapons. We are approaching Spring Allocations!

Sigh!!!!

## Blackness Lives

by Robert Day

When the Rev. Dr. Martin Luther King, Jr. delivered his "I have a dream" speech at the March On Washington, he set off a spark. It was this spark that all believed would spread and burn as an eternal flame, lighting the way for the cause of the black man.

Dr. King had in mind a better day for all men, regardless of race, creed or national origin. But mostly, he envisioned a time when his own people would stand up and claim the freedom that was rightfully theirs.

It was as a result of his words that the once Negroes became Blacks and the cries of their new-found identity could be heard around the world. "Black is beautiful," "Black power," and "We shall overcome" were but a few of the themes used to express black pride.

Black men and women began showing their African heritage through the wearing of Dishikis and also the natural, a hairstyle characteristic of their forefathers. New products hit the market that were manufactured especially for blacks. Radio and television also experienced a new influx of Afro-Americans as more and more blacks were seen frequently on commercials, news programs and specials.

Recording artists brought out records such as James Brown's "I'm Black and I'm Proud", and Nina Simone's rendition of "Lift Every Voice and Sing" was played in schools and churches across the country.

But most importantly, Blacks finally had heroes of their own: Drs. King and Abernathy of the Southern Christian Leadership Conference led marches in protest of discrimination and racial injustice; Rev. Jesse Jackson, also of the SCLC, initiated programs for the poor in the ghettos; and the Black Panthers, whose Malcolm X-ist approach taught Blacks that Black Power was just that — Black Power.

This renaissance seemed to happen overnight but just as quickly the headlines were focused on the seemingly more important issues of Vietnam War and now Watergate. What happened to all of the signs signifying Black power? Where is the Southern Christian Leadership Conference which only yesterday was the center for bringing action against all black injustices? Do we still idolize Dr. Abernathy and Jesse Jackson, whose mere words once sent chills up and down our spines? And where are the black tams of the Panthers and Huey Newton or Bobby Seals?

The questions are many but the answers are simple. Perhaps the riots are over and so are the marches but one thing is still evident. Dr. King did have in mind a better day for his people and the excitement which followed did not simply pass on as another fad. Black power is still here. Maybe the methods are a little different but the message is the same . . . Black is beautiful and it always will be!



## Ghetto Bench

by Nozella Bailey

It won't be too long before the bench will be vacated for the summer. But until that time don't hang too loose. Finals never vacate.

If you need encouraging, remember Dr. Martin Luther King, Jr., who was assassinated April 4, 1968. He proved black could change the system with guts, brains and education. Keep on truckin' brothers and sisters.

By the way, blacks are making progress at K-State. Congratulations to the eight blacks who will serve as residence assistants next year in the dorms.

But if you're the one that just can't hack the dorm life, start looking for an apartment now. I hear August is a busy month for apartment hunting. The losers get left in the street or in Marlatt's basement.

I'm sure, however, Julia Boddie won't be left in the street although she'll be leaving K-State this year to further her education. As sponsor of the BSU, she's responsible for many of the black personalities that visited K-State this year. Wish her luck.

I must remind you once more to file your income tax return before April 15. Also get those financial aid statements over to Fairchild.

Well, this has been a heavy year and it's almost over. As someone might say, "It's been real." But I say "Later on" from the Ghetto Bench.

## Soul Singer To Live With African People

Stevie Wonder, soul singer and winner of four grammy awards, is planning to move to Africa.

He plans to work with charities helping underprivileged children, particularly the blind.

Wonder said he has already made contacts with Ghana residents who are trying to arrange for him to live there.

He told a press conference that although he is concerned about U.S. political problems, that is not what motivated his decision to move.

"This is not to say that I don't have a

# Black Professors Discuss Problems

by Leslie Palmer

Communication with white students is a problem for black instructors.

"Ignorance is the main problem with the white students. They don't know much about black culture, or blacks at all. They come from small Kansas towns where there are only one or two black families," Kenneth Lewallen, black history instructor said.

Another instructor, Eloise Carter, is teaching Meal Management and Food for Man in Home Economics. Carter said she had no problems at all, nothing in class to indicate any.

Arthur Evans, graduate teaching assistant, said the white students stereotyped him.

"I could hear them say boy or nigger. The only image of blacks they see is in the movies like Amos N' Andy and Tarzan. After several sessions, the stereotype goes," he said.

Dealing with the communication problem was done in different ways.

"I start with a remedial course of black history showing the white students that blacks are men, human and real people. They come from towns with one black probably saying 'we got along with him,' but that one black probably wore a mask. Blacks wear millions of masks and they don't understand this," Lewallen said.

Evans dealt with the problem by remaining calm. A black is not in a dominant position. It's the reverse of a white teacher going into a ghetto school. It's important to get the trust of the student.

Evans and Lewallen cite two means why there are difficulties with the white students. One is socialization and the other is ignorance.

"They are segregated and remain in ignorance, it's self imposed. They lack get up and go. They don't try to find out on their own about blacks. It's not important, they aren't given the stimulus," Lewallen said.

Evans blamed the problem on socialization.

"They have been socialized for so long, after being told you're smart, you believe it. When they come to class it presents a communication problem.

There are 20 blacks out of 75 people in the black history class. Lewallen describes the blacks as being defensive at times. They feel that they have to defend me, he continued. One black student accused Lewallen of talking from a white perspective, being unfeeling and unemotional.

"I get that feeling that blacks want more discussions, more pride and more awareness. I think the course has an objective need and they should draw from it what they want," he said.

Making adjustments and anticipating problems were felt by both.

It's a different experience, it's the first time I've worked in a white school. I went in with an open mind and tried not to formulate any opinions. Students are students, there are no real differences," Carter said.

"Coming from an all black college in Delaware, I didn't feel equipped with enough sociology to teach school, but now it doesn't bother me. From the evaluations, 95 percent have been between very good and excellent," Evans said.

Although the black history class is dominated by whites Lewallen said resentment has not been shown.

"I think they appreciate it because I'm more authoritative and definitive. It interferes with their beliefs," Lewallen said.

Lewallen summed up his attitude of the whites from the first class meeting up to now.

"I'm more understanding of their misunderstanding," he concluded.

"Let's not burn America down. Let's take her like she is and rebuild her. We must maintain and advocate and promote the philosophy of nonviolence." —Martin Luther King, Jr.



# Black Women Need New Beginning

by Carrie Stapleton

The black woman of today must be outgoing, attractive, intelligent, versatile, and knowledgeable in how to go about making her man happy. I'm sure that there are many black women who possess these golden qualities, but the right people whom she would like to have observe these qualities may possess false values and are blinded to them as such. Or it may be that she is just concealing them awaiting the right people. Whatever the case, the black woman is truly a precious gem to be valued. And in the right atmosphere (having the support of a good man, holding the makings of a promising career or possessing successful, qualifying skills, or just being an efficient housewife) she can overcome any conflicting obstacles.

The black woman's main problem is that she is sometimes caught up in a gigantic cycle of confusion. She's not quite sure which way to turn or exactly what path to follow next. This is because she's been criticized for everything she has ever done or tried to accomplish.

In the early days her image was very unfeminine. She was stronger than her man, she wasn't supposed to cry, and she was the backbone of the household. In other words, she played the role of the man because she didn't know how to be a woman. There was so much responsibility placed upon her shoulders that she really didn't have time to find out what being a woman was all about. Of course, in those days no one in particular could be blamed because the black male experienced some pretty traumatic times himself.

However, this is all over now. The black woman needs to come into a "new beginning." She needs to sit down, find out who she really is, examine her goals, and mainly reconstruct her whole reason for existence. All of these things are extremely hard to do because on top of all of this she must still keep her black man proud of her blackness and remain a mature and sophisticated woman at all times. Now if this isn't a challenge, I don't know what is.

But the black woman can't do this alone. She needs the support of her male counterpart who is sometimes hard to find. I'm not implying that black men are limited, I'm merely saying that there are many who aren't hip as to where it's at when they are forever finding critical, demoralizing remarks to make about their women, or when they are always seeking "companionship" in the white woman. They haven't given their black sisters a chance to understand them and find out

where they are coming from. This takes time for the black woman because I'm sure you will agree that the black man is a very complicated human being.

The black woman will shy away from the black man who presents himself as "too cool" for her. This probably isn't the way she would like for it to be, but many times she uses this kind of reaction to mask her real feelings. She may appear cold and offset towards the black man because she is afraid to let her real feelings show. She is usually afraid of being hurt. This can work both ways sometimes because the black man usually only sees or only wants to see the black woman as cold-hearted, conniving, and deceiving. These kinds of feelings are bad because the black man never really sees the true black woman. He feels that they are all alike. He will never find an individual because he is too busy running from one woman to another — never giving just one of them a fighting chance.

So, black men, why don't you give your women a chance to prove themselves. Help them to create their own "Renaissance," and give them a little support. I'm sure it will be rewarding to you in some way. Just remember, she has experienced a great deal, times aren't so easy now, and the worst may be yet to come. So stick by her and be as helpful as you possibly can. I'm sure your efforts will be appreciated.

## Let's Grease

### \*Candied Yams

6 medium or 4 large yams  
½ tsp. nutmeg  
1 tsp. cinnamon  
1½ cup (1 stick) butter  
½ cup water  
¾ cup sugar  
¼ tsp. salt

Boil potatoes in water to cover until tender. Drain and cool slightly by holding under cold water. Peel, cut in quarters, and place in long, shallow baking dish. Sprinkle with nutmeg and cinnamon. Cut butter in thin slivers and distribute over surface. Pour in water, then sprinkle sugar and salt over all. Bake in preheated 375 degree oven for 30 to 40 minutes. Makes 4 to 6 servings.

# Holtz Adds 'Quiet Fire'

by Joyce Buford

Lela Owens can best be described as "quiet fire."

The petite new addition to the Minority Cultural Affairs Program is a counselor in TRIO.

Originally from Tulsa, Oklahoma, the 26-year-old lady counselor described TRIO as being a supplement to the Minority Cultural Affairs Program.

"TRIO is a federally funded endeavor to help youth from low income families to achieve a college education."

Students are often referred to Owens for counseling by instructors, dorm directors, people in the program or other students.

"Usually," she said, "they come in on their own."

"Many students just come in to meet me and often-times they'll ask questions about how to solve a problem."

Owens has always wanted to counsel. It is a way of giving of herself, she explained.

Owens speaks softly and reacts slowly to questions but she does so with certainty and exactness.

When talking to her you get the idea she has all the time in the world to talk to you. At the same time, you can feel the inner energy which keeps her involved in one thing after another.

In Tulsa, she spent her spare time in community work in alcoholism, child care centers, and in helping the community to have input into what happens to them. Owens is also interested in the plight of the Indians.

"I became interested in the Indians when I read how much money the government gives them and yet, they continue in Wounded Knee."

Having only been in Manhattan since December 28, she hasn't gotten involved with the community, but she hopes to begin soon.

When Owens has spare time from working she can be found two days a week at a local health club "keeping in shape," attending a University For Man class, or just at home reading, sewing or antiques furniture.

"I like to try new things," she said.

In five or ten years, Owens sees herself as having a Ph.D. in Administration with an emphasis in counseling and employed as a Dean. She has no immediate plans for marriage.

Hopefully, being in Manhattan this summer won't hamper Owens' love for water sports including fishing.

If you haven't met Owens yet, why not stop by Holtz Hall and check out what "quiet fire" is all about.



# King Surpasses Ills Of Racist Society

by Nozella Bailey

Some believe college is too difficult for a black born in the ghetto, especially if he has only attended black schools. But, if it's rough today, imagine what it was like in 1947.

One man, however, Martin Luther King Jr., overcame the ills of education and used it to fulfill his mission of attacking racial injustice.



Dr. Martin Luther King, Jr.  
1929-1968

King was born in the slums of Atlanta, Ga. to Michael L. and Alberta King. Although a cloud of racial injustice covered Atlanta, King's parents had taught him to be physically and mentally tough. They taught him to demand respect at all times.

In school, King was a top student. He skipped the ninth and twelfth grades and at 15 years of age, he was ready for college.

In September 1944 King entered Morehouse college in Atlanta. His first two years were trying. He was looking for answers to the problems of segregation, inequality and discrimination. Finally, he decided his goal in life would be to attack racial injustice. The question, however, was how?

King concluded that education was important. As a graduating senior, King wrote his philosophy of education.

"Education should not merely train a person in the technique of doing a certain

job. It should not just prepare him to enter a particular occupation either. Education should train people to think scientifically and logically. Education should enable a person to be able to tell the true from the false, fact from the fiction. A logical person would lean toward true and worthy goals. A logical person would reject the theory that one race was superior to another."

King graduated from Morehouse with honors and won a scholarship to Crozer Theological Seminary in Chester, Pa.

For the first time, King attended an integrated school in the North. Besides maintaining good grades, he was concerned with promoting his image as a black man. He tried to avoid being the stereotyped loud, dirty, messy and late black. King was serious, quiet, immaculate in his dress and always prompt.

However, King had to fight racial slurs, such as being called "darkie." One time a white student confronted him with a gun. Many times he was refused service at restaurants. By no means was the North the "promised land."

Nevertheless, King became active in school events. He worked in the student government and other organizations that would acquaint him with the American system.

In 1953 King married Coretta Scott, a graduate student at the New England Conservatory of Music. A year later, she graduated and King had only his thesis to complete. In 1955 King was awarded his doctorate degree from Boston University.

But his years in school offered him more than a title. School exposed King to other men who attacked racial injustice in the history books. He studied Karl Marx and Henry David Thoreau, but Mahatma Gandhi inspired him most.

Gandhi's nonviolent approach to British injustice fascinated King. Furthermore, King was impressed because Gandhi's death did not end his works.

King and his wife settled in Montgomery, Ala., and King began pastoring.

But racial tension was high in Montgomery and across the nation. In May 1954 the supreme court ordered all schools desegregated. This action angered many southern whites and they were reluctant to comply with the law. In August of 1954, a 14-year-old black boy in Mississippi was kidnapped and lynched. Unrest and anger grew in the black community.

Dec. 1, 1954 was the last straw. Mrs. Rosa Parks refused to give up her seat on a Montgomery bus and was arrested and jailed. King was called upon by the NAACP to help lead a boycott.

From then on King was a public figure for attacks and praise. He led sit-ins, freedom marches and boycotts until the segregation laws of the South were dismantled.

He organized the Southern Christian Leadership Conference, a national organization for civil rights. He fought not only for freedom of blacks, but for American Mexicans and American Indians as well.

All during his civil rights movement, King remembered the teachings of his professors. He clung to the determination and discipline he acquired in school. King had a dream for the American people.

April 4, 1968, King was assassinated. But, like Gandhi, his work lived.

Once King commented about death.

"The quality, not the longevity, of one's life is what is important. If you are cut down in a moment that is designed to save the soul of a nation, then no other death could be more redemptive."

Today, King's dream is working at K-State. Blacks here are not fighting for equal housing, equal eating privileges or a place in the student government. Today we fight for more black activities, community awareness of minorities and equal opportunities. This year, more blacks have been involved in K-State programs than ever before. Also, more black activities were organized this year.

But what we're fighting for is not as important as the way we are fighting for it. Thanks to Dr. King, we are achieving our goals today with the tools of education.

## K-State Blacks Are Making Progress

Right on!

Cheryl Hill

Robin Walker

Greg Baker

Robert Harper

Terry Walker

1974 - 75 Cheerleaders



# G HETTO 1968 RAFFITTI

SAY IT LOUD, I'M BLACK & I'M  
PROUD

MARTIN LUTHER  
& KING



SOUL POWER

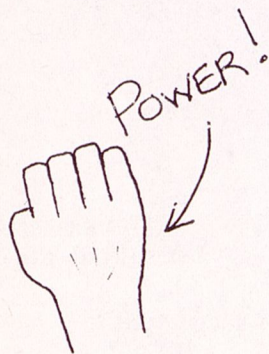
BLACK PRIDE

REVOLT!

THE  
REVOLUTION  
WILL  
NOT  
BE

TELEVISED!!

freedom



~~Back to Africa~~  
TAKE AMERICA

LIVING  
COLOR

PEACE

LOVE

MALCOLM  
X

DAVID BROWN



# Blacks Define Easter

## Twass the Night . . .

Twass the night before Easter  
And all thru the alley,  
N'air Nigga was stirring  
It looked like Death Valley.  
The girls were in the kitchen,  
Seated in chairs,  
While Mama used Bergemont to press out their hair.  
The Boys were in the bedroom,  
Opening boxes and bags,  
They could hardly wait till morning  
And wear their new rags.  
When out in the yard there rose such a noise,  
It couldn't be Santa — it was too early for toys.  
Away to the window I flew like a flash,  
I tore off the cardboard and there on the grass . . .  
Was the biggest rabbit I'd ever seen.  
His eyes were red and he looked real mean.  
I was just about ready to pick up a rock  
When the overgrown bunny roared, "What's up doc?"  
I screamed, "Please don't hurt me!"  
As he grabbed for my legs  
He told me he wanted back all of my eggs.  
I ran to the icebox and took out three cartons  
When he saw them he laughed and said, "I beg your pardon."  
"If I'm not mistaken I delivered six,  
So you'd better go and get the other three quick."  
I explained that the kids had decorated the rest.  
He told me to get 'em anyway, if I knew what was best.  
Again for the kitchen I once again ran.  
When all of a sudden I got a great plan  
I searched through the icebox below and above  
Aha! I'd found carrots, the food rabbits love.  
Quickly I dipped the carrot in lye  
In hopes that the rabbit would eat it and die.  
He ate it alright and as I watched him fall  
I knew that my kids would have eggs afterall.  
Me and the Mrs. we cleaned him and now, out of habit  
Every Sunday for Easter we grease on Rabbit.

by Robert A. Day



## Campus Happenings . . .

"Every Man a Playboy" is the theme for the Delta Sigma Theta, sorority, playboy ball.

The ball will be May 4, at the Cavalier Club in Aggieville from 9 p.m. to 2 a.m.

Admission will be \$2.50 per person and \$4 a couple.

"Proceeds will go to the Delta scholarship program which will be used for a freshman or sophomore at K-State," Nedra Harris, Delta member, said.

Every man present has a chance of becoming playboy of the year.

Setups for drinks will be provided at a minimum cost.

The Omega King and Omega Queen were chosen at the Omega Ball.

Timothy Hamilton, graduate student in city planning, was named the Omega King and Sharon Williams, sophomore in clothing retailing was named the Omega Queen.

Second runner-up for queen was Celois Eatmon, sophomore in clothing retailing; third-runner up was Sylvia Burdette, senior in clothing retailing; fourth runner-up was Wanda Dooley, senior in clothing retailing; and fifth runner-up was Robin Walker, freshman in general studies.

The Kappa Sweetheart Ball will be April 26 at the Holiday Inn, on Tuttle Creek Blvd.

Cocktail sip will be at the Ramada Inn Bockers II Club on April 7.

The African Students Association at K-State celebrated the Second Annual Africa Day, March 29, in the Little Theater.

The guest speaker was the Nigerian Ambassador to the United States of America. He spoke of the "Opportunities, Problems and Strategies for Future Development of Africa."



# Find A Slang

by Sandy Blackman

Test your black intellect by working this soulful scramble puzzle. There are 33 slangs in this puzzle that are widely used on this campus. The words run vertically, horizontally, and backwards. And man, don't look at the answers until you've at least tried!

L R A G S O T V E S R U Y M U G W I  
A G R E A S E D H J A M Y V A E H N  
M W P S T L O J D I Z Z Y Q A S L B  
E P F M B J A G U S L M O Y W I D A  
C L E N A P E I S P F J C R I B T A  
B G L S D A J G P E U R D B R O A D  
L H I P U D E D T C K R D O R X S D  
O R H E Y U A G I K R M N O P P A T  
W M P O P D K A E S A O D B T R S A  
S V G O H E W M A R P N S T R I D E  
S T O I L L B E J O R F P U N O L T  
C O L D B L O O D E D M E B F C P Q  
A M T T I R E D Q L A C E E P I R T  
J I V E T U R K E Y B Y E B L I S L  
P U C H O P P E R S R E N L T S Y L  
B O O G I E M A S V I Q Z O X K S O  
C H I C K T L C H U M P S W R G I D

WORDS HIDDEN IN PUZZLE — Baad, Blow, Boob Tube, Boogie, Box, Brim, Broad, Chick, Choppers, Chump, Cold-Blooded, Crib, Dig, Dizzy, Dude, 'Fro, Game, Gig, Grease, Heavy, Hip, Hog, Jam, Jive Turkey, Lame, Mug, Pop, Rap, Rags, Ride, Specks, Tired, Trip.

What's Africa?

# Black Jive Meaningless

by Robert Day

**Diskikis**, the natural, Afro Sheen, all things we modern Black folks use in an attempt to link ourselves to a life and world that most of us have only heard about or seen in an old Tarzan movie. But when it really comes down to it, how much do you really know about "Motherland" or for that matter how much do you want to know?

Other than the fact that you know Africa is spelled with a capital 'A', can you sit down and rap intelligently on the subject? For instance, can you name five cities in Africa or give her main export? Or how about this, are you able to tell someone the continent's highest point?

Trivia? Perhaps, but nevertheless, if you are going to call yourself an Afro-American then a little personal research may be in order before you start throwing prefixes around.

You may not believe this but many of our brothers and sisters still believe that Africans wear bones in their hair and shoot poison darts at tigers right down on Main street. If you can't seem to swallow that then try choking this down. The writer recently conducted a poll, asking some seventy-five Blacks at K-State this question:

**If you were offered three all-expense paid trips to anywhere in the world where would you want to go?**

The results were surprising to say the least. Only twenty chose Africa or Black-related countries as their first choice. Forty picked Africa or Black-related countries as a second choice and forty-five selected Africa or other Black-related countries as a third choice. A depressing fifty-two K-State Blacks would rather go to places like Germany, Switzerland, Paris, and even Alaska over Africa. When asked what they had against visiting the "Motherland" most said that they were afraid of snakes, lions or elephants.

Their remarks may make you chuckle but are you laughing at them or with them? If you are laughing with them then maybe you need something more than a Black face, a pair of platforms, and a jar of Afro-sheen to get yourself together. But if you chose to laugh at them or rather feel sorry for them, then, right on! And why not try hippping your other "brothers and sisters" to some facts about the Dark Continent otherwise known as Africa, yea — **THE MOTHERLAND!!**



# Rhythms and Rhymes

## Angles and Lines

### THE DRUMS ARE ROLLING

The drums are rolling Tokumbo  
Tokumbo, the drums are rolling  
But they beat, not for you  
They sing not for you nor for your children  
They speak Tokumbo, a language not for you.

Tokumbo, the drums are rolling  
They sound far away in the Sahara  
They beat deep into the Kalahari  
They echo high-up in the Kilimanjaro  
Tokumbo, they are the drums of your people!

Tokumbo, the drums are still rolling  
But their language to you is strange  
They speak not of your color nor your ways  
They echo a pride not of a race but of a people  
Tokumbo, the drums are rolling along the Nile

You hear not Tokumbo, the cries of your people  
They wail in the South and in the North  
Come home Tokumbo, to the home of your people  
You are bartering too much Tokumbo  
Soon you shall have no home to go!

The land you live in is not yours, Tokumbo  
Your ways are no longer those of your people  
Your eyes no longer can see your people  
Tokumbo, this land is strange, come home  
Tokumbo, the drums are rolling.

Hear the voices of little children,  
They are playing in the sands by the Nile  
The African moon is out, full and graceful  
It is not going to snow tonight, or ever  
The heat is calm Tokumbo, the gods are happy

Your children will never play in the sands  
They will never swim in the river Nile,  
Come home to the cries of your people,  
You will never be a white man Tokumbo  
No matter how many books you may read!

The drums are rolling, my son Tokumbo  
The children are dancing under the moon  
Your father is drinking his evening wine  
And your sister is sweeping away the ashes  
This is home Tokumbo, come home to your people

Your mother was a woman  
And she was proud to be a woman

There are many who would be your wife  
They will give you food when you are back from work  
And they will rub your back at night when you are tired

Where you are Tokumbo, is strange  
They will shoot you if you touch their women  
They will laugh at you for you are different  
They may smile at you Tokumbo, but it is false  
Come home to the land of your people!

Soon you would be talking through your nose Tokumbo  
And your people, they will know you no more  
Your children will also talk differently  
Their people to them would be like strangers  
It is yet not late, Tokumbo come home to your people

This is home, the home of your people  
The drums are rolling for the last time my son.  
Come home now to your people, Tokumbo  
Come home before the drums stop rolling  
To the cries of your people, come home Tokumbo!  
by Kanayo F. Nwanze

### Color Does Not Make The Man

I am glad to meet a person who is glad that he is black,  
Who is conscious of his color, and appreciates that fact.  
I am glad to meet a person who is glad that he is white,  
Every person has some color, any color is all right.  
I am glad to meet all people, when they strictly understand,  
That character makes the person, color does not make the man.  
by Ephraim D. Tyler

### MBARI

What do your cones show  
Why do your lobes dance  
As you count your steps home?

Mbari you are so like ebony  
Your skin is oily and smooth  
Your beauty seduces me home

But you are so natural  
You are so pure and simple  
Your nudity I dare not touch

They call you bush, Mbari  
But when they show their nudity  
Mbari, they call it flush!

by Kanayo F. Nwanze



# Accusations Unjustified

To the Editor:

This is in answer to the editorial that appeared in the UHURU on Feb. 18. We feel we cannot let these blatant half-truths, distortions and propaganda go unanswered.

To Ms. Tait: You show your complete ignorance of history by your editorial. It's obvious that you have never taken the time to actually examine the truth of the matters that you write about. Your editorial concerning Israel is full of the most gross mis-statements of history.

1. The Jews have, traditionally, been one of the least powerful groups in modern human history. Witness a partial listing of the persecutions since 1648.

— 500,000 Jews murdered by the Cossacks in 1648.

— Pogroms in 1700 that took 50,000 lives.

— Pogroms in the 19th century Russia that took 200,000 lives.

— Ukrainian pogroms in 1921-22 that took 200,000 lives.

— The Nazi murder of 6,000,000 Jews during WW II.

2. The Jews did not acquire land in Palestine by "devious and underhanded means." This is anti-Semitic slander. There is no historical evidence for this. The land was bought entirely from absentee Arab landlords. What Ms. Tait fails to understand is that Palestine in the late 19th and early 20th centuries was essentially feudal in character. The land was owned by rich Arab land czars and was leased to Arab peasants. The Jews bought only unoccupied land. The Arabs were only too glad to sell off what they considered worthless land. It was only later, when through incredible efforts, the Jews transformed the land into a "Garden of Eden," that the Arabs became jealous.

Ms. Tait ignores the fact that the Jewish community of Palestine even after the Roman pursuits — however ceased to exist.

3. The Balfour Declaration was a statement of intent that the British government looked favorably upon Palestine as the site of a Jewish homeland. It was a recognition of the natural and historic attachment of the Jewish people to their traditional home, and a recognition of the terrible treatment that the Jews had suffered at the hands of the Europeans. The Balfour Declaration was ratified by 50 nations.

4. The Jewish community in Palestine grew during the early years of this century because of the murder and persecution so they were forced to go to Palestine.

Ms. Tait also conveniently forgets about

the 6,000,000 Jews who were murdered by the Nazis in 1939-45. This constituted one-third of the entire world Jewish population. It was as if one-third of all the black people in the world had been annihilated. The number of Jews in refugee camps after the war ran into the millions. Where were these people to go? No country in the world, certainly not the Arabs, would allow these helpless people to enter. So, out of the ovens and gas-chambers of Auschwitz, Kivioli, Varva, and many, many more, the Jews came to Palestine as their only hope of survival.

5. The Arabs in Israel have full political rights. They are not denied political franchise. They are full citizens, they have political parties, some of the Israeli ministers are Arabs and they have all the civil rights and privileges of all Israelis.

Ms. Tait also forgets that many of the Jews who came to Israel were dark-skinned peoples. The Yemenite and Ethiopian Jews are just two examples. They make up a large part of Israel today.

6. Israel's right to exist as a state was affirmed again in the United Nations in 1948. Most of the third world countries supported this.

7. The Palestinian refugees were encouraged by the Arab armies invading Israel to flee their homes. The Israelis never threw them out and in fact encouraged them to stay. The fact that the Arab governments have forced the Palestinians to rot in refugee camps for 25 years is certainly not Israel's fault. Israel has been, and is now willing to negotiate the return of "annexed" Arab lands in return for a recognition of Israel's right to exist.

The Israelis do not deny the existence of the Palestinian problems, as Ms. Tait would have us to believe.

8. Ms. Tait ignores the fact that the Jews too have a right to a homeland. Since the rest of the world has done its best to exterminate the Jews, the Jews have no choice but a homeland of their own.

This is not to say that problems do not exist, or that Israel has never made mistakes; but the kind of anti-semitic, ignorant, racist slander that Ms. Tait is perpetuating on this campus is not constructive, and can only serve to create a big cloud over the real issues.

For it is racist propaganda that Ms. Tait is writing. When one ignores history, perverts the facts, and injects appeals to race and color (which have no basis in reality) one has nothing more than propaganda, and the lowest form of it at that.

All that we ask is a reasonable and clear exposition of the truth of the matter and a rational discussion of the problem.

All of the facts that we have stated above can be documented from one or more of the following books, which we suggest Ms. Tait should read: "Genesis 1948" by Dan Kurzman; "The Israelis, Fathers and Sons" by Amos Eon; "Government and Politics in Israel" by Oscar Kraines; "Light on Israel" by Maurice Samuel; "Exodus" by Leon Uris; and "Genocide" by Ward Ruthford. There are many more such books.

Paul Newhouse, senior in  
Entomology / Pre-Med.

Dan Macha, junior in History

## Stevie Wins

Four grammy awards went to Stevie Wonder with Gladys Knight and The Pips and Roberta Flack also coming out as winners.

Stevie Wonder received four awards for the best album, "Innervisions"; male pop vocal for "You Are the Sunshine of My Life"; and male rhythm and blues, vocal and song, "Superstition".

Roberta Flack won awards for best pop vocal performance and best record of the year for "Killing Me Softly with His Song."

Gladys Knight and The Pips won an award for best pop vocal group and best rhythm and blues vocal group.

"If America doesn't use its riches to bridge the gulf between the rich and the poor, America is going to hell." —Martin Luther King, Jr.

# UHURU

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# Beard Recalls Days With K-State B-Ball

by Nozella Bailey

Danny Beard came to K-State four years ago with a basketball jones.

He left his high school in Sparta, Ill. as an Outstanding Athlete of the Year with All-State honors.

His performance at a high school conference was impressive to K-State's coaches. Beard was impressed with K-State's program, therefore he agreed to play K-State basketball.

Ambition guided Beard and he had no intentions of warming the bench. His freshman year he was a forward on the freshman team and the leading scorer with a 21-point average.

"I had a year that was as successful as anyone could have," he said.

In his sophomore year, Beard joined the varsity squad and started as a guard. K-State won the Big Eight title and Beard was selected to the Midwest Regional All Tourney Team.

However, Beard's junior year was not as successful. K-State won another big Eight title and Beard was selected to the Big Eight tourney second team. But Beard lost his starting position the second half of the season.

"I had a loss of confidence in my total ability. I went through more changes in my life than ever before," he explained.

One of these changes was adjusting to sitting on the bench.

"I had to adjust to not starting and not being one of the top five," he said. "I learned how it felt to want to play and be unable to."

It was during this time that Beard turned to Christ for help.

"I began seeking Christ wholeheartedly. I spent many hours in the Bible trying to determine God's will."

The following summer, Beard worked to get back in physical and mental shape.

"I worked harder that summer than ever before in my life. I wanted to come back to school and play my best so I could leave K-State with good memories," he said.

Beard's work was in vain, however. A few weeks after school began, he became ill. For 16 days he lay in Lafene with pericarditis, an infection in the sac surrounding the heart. But although his body was weak, his desire to play ball was strong.

"I was discouraged, but I said if I got the O.K., I'd start building my body all over again.

He got the O.K. and began improving his physical condition. He won and maintained a starting position until the close of his last K-State season.

Beard was a hustler and had a knack for stealing the ball. However, he didn't score as much as he had in previous years.

"A lot of people think that my walk with Jesus affected the way I played. I say, 'No Way!' The only difference in the way I played this year was I didn't score as much. But that's only one portion of playing," he explained.

Beard has no definite plans for the future.

"Maybe God will work with me through basketball. I'm considering playing professionally or with Athletes in Action, a Christian basketball team," he said.

Whatever his future plans, Beard said because of basketball he is better equipped for life.

"Basketball instilled qualities in me that I feel people need more of. These were discipline and concentration, both on and off the court."

Beard quoted Jack Hartman, basketball coach:

"The amount of discipline you have off court will constitute the amount of discipline you'll have on court."

Beard said Hartman is one of the best coaches.

"But I've had my ups and downs with Hartman," he added.

Nevertheless, Beard said he would encourage a black recruit to choose K-State.

"I would tell the recruit the coach is the best. But I'd also tell him there aren't a great number of blacks on campus but you make your social life what you want."

Beard said he was shocked when he visited K-State and found there were very few blacks on campus. But he said to play for K-State is a great opportunity.

After all, I came to play basketball. That came first," he added.

