BLACKS OF KENT STATE UNITE!

OR ?
The Eye That Will Not See... Is Blind

It is early December... A new year is rapidly approaching. A year that may well lead to the collapse of Black Folks at KSU.

It is evident now that the administration is accelerating its efforts to erase all Black-oriented programming on this campus... barring none. Claiming them (us) to be non-existent, overlapping, or non-functional.

Monetary finances to Black entities (you and I) are in great jeopardy.

Let us act boldly and let these bigots run their master plan beneath our very noses.

Only a few people seem to know the real situation. But then again that can’t be true. Because all of us who attend this institution can see, hear and smell. But nevertheless we see and don’t see... we smell and then again don’t smell. BUT WHY? Our noses smell our adversaries stealing the little cheese that we have; but in spite of that, we seem reluctant to discourage him from stealing that very food that supports our health.

For Black Folks at KSU, 1972 must be a year of Total Black Reconstruction. This institution has showed its expertise in its abilities to separate us from one another.

We must realize this game and act accordingly.

For us total organization is a must. Organization means power and power is what we need if we are to stave off these attacks of Black Educational Genocide at this university.

In terms of organization we must come together more strongly. This includes Black students and Black Faculty and Staff alike, and unite fully!

We Must Unify...We must come together... not separately but as one! This editorial is aimed at every single African that comes to grips with this university. It is time to use our Black intellect and establish a campus-wide organizational thrust with a PURPOSE.

1972 for us must be a year of purpose. That purpose being to organize a campus-wide Black organizational movement to combat this milieu of oppression, this exploitation and the random overt racist attitude that exists toward Blacks at KSU. Either we do this or perish.

The writing is on the wall.

Let our 1972 resolution be one of unity, purpose, faith in one another and RECONSTRUCTION at KSU.

The Editor

THE BLACK WATCH

Published monthly by Black United Students from September to June during the regular academic school year. Publication is suspended during vacation periods.

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Many graduates of the College of Education are not adequately prepared to teach in the inner city or rural communities, according to Edward Baker, director of Teacher Education for the Disadvantaged (TED). Baker attributes this to the false notions and myths held by many teachers about poor people. He contends that many of these ideas stand in the way of teachers doing a good job.

“Our schools are definitely middle class and quite often poor kids don’t know how to lay the game. Many teachers, because of their middle class backgrounds fail to relate to these youth. If we can get teachers to stop looking down their noses at poor people and out of their middle class bags, then the quality of education can be improved,” said Braxton.

In the mid 1960’s due to the shortage of Black teachers, especially in the large cities and rural sections, the (TED) project was established to attract qualified teachers to these areas.

Although, the shortage is no longer quite as severe there is still a need for dedicated and qualified teachers for the poor. Braxton is interested in getting more Blacks into teaching.

**Braxton Heads T.E.D. Program**

By James Baker

The Institute for African American Affairs will be offering a new course winter quarter and will be taught by the world renowned Babatunde Olatunji. The title of the course is “Black Arts Workshop” and is based on the winter schedule book under IAA 404/504. The course is designed to handle the students and is open to undergraduate and graduate students who have taken either IAA 300 and Music 375/575 or Viola 377/577 or have equivalent knowledge. According to Dr. Crosby, “The course will consist of an inter-disciplinary series of lectures and workshops which will investigate the Black musical and aesthetic tradition which includes both historical foundation of the African way of life and the discovery and African and African American way of life after colonization.”

The course will be taught by Olatunji and music students will be involved in the class; the purpose of the course will be to help students better understand the problems of the Black people. At the end of the course the students will perform in a concert. The course will be offered on Wednesday only and will be worth five credit hours.

**IAA Offers New Course**

By Charles Eberhardt

On Saturday night November 20, 1971 the Rod Rogers Dance Troupe was harassed by the Student Body of Kent State. The dancers were looking for a room to rent in Beall Hall. After being turned down by the dorms, the dancers decided to rent a room in Beall Hall and were soon turned away.

The resident director of Beall Hall was on the scene and spoke to the director of the dance group. The director refused to give the dancers a chance to perform at the school. The dancers were then confronted by the Kent State police and were forced to leave the campus.

**Rod Rogers Dance Troupe Is Harassed**

By Charles Eberhardt

On Saturday night November 20, 1971 the Rod Rogers Dance Group which had performed earlier that evening in the University Auditorium was harassed by the Resident Director of Beall Hall. The dancers who were looking for a room to rent in Beall Hall had their rooms turned down and searched without their permission. The resident director who was accompanied by two campus policemen was seen entering the room with a pass key. The reason given for the search was, “There was a loud party and funny smells emanating from the area of the building.”

When asked what authorization he had for using the pass key he denied using it by saying he “only pushed on the door and it was already open.” He also could not remember the names of the officers who accompanied him in the search.

Willie Robinson, Curriculum Specialist for the Institute for African American Affairs which was specifically involved in providing hospitality for the group was awakened at 2:00 that morning. “The group was very upset,” said Robinson. “The liberty that was taken undoubtedly due to the fact that they were Black.”

Robinson also stated that he will not allow a party to be going on at that time, because immediately following the performance most of the group went to his house.

A formal complaint was registered by the Associate Director of the Institute Witley Smith. In the letter Smith stated that “Considering that Kent State University invites guests to the campus from all over the world whose lifestyles vary and with which the Director and Security probably have no knowledge makes the affront not only more serious but audacious.”

The letter was sent to Dr. Theodore Director of Student Group Affairs who is directly responsible for Residence Halls.

Robinson also stated that the university should have done one and two things: 1. An acknowledgement and clarification of the incident; 2. If Kent State was in the wrong the group should receive a formal apology.

As of this date there has not been a response to the memo issued by Smith.

“We must organize ourselves as a people if we are to go forward.”

-Marcus Garvey

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**Developmental Services**

By Carol Bell

Aid to black students is the job of Rinaldo Lawson, vocational counselor on the Developmental Services staff of the Human Relations Center. Lawson described his objective as “helping to guide black students into areas which will be beneficial both personally and economically when they graduate.”

Lawson is also assistant director for Developmental Services, coordinator of Equal Education Opportunity Funds, a short term emergency loan or grant, and chairman of the Minority Student Recruitment Committee.

He described his post as an office for academic counseling, financial aid, personal and social counseling and a referral service for tutorial aid and student skill development.

As a counselor, he tries to see to it that a student selects the academic program best suited to the needs of his chosen field, said Lawson. His work involves assisting students with their class schedules. Further, in the course of helping students with career selection and class scheduling, it sometimes becomes necessary to give personal counseling “to clients his personal problems which might interfere with the students progress,” explained Lawson.

His office also acts as a referral service. Lawson, by letting people know where they can get certain information not available at the Center.

Information pertaining to black graduate studies is generally kept on hand at the Center, said Lawson, a doctoral candidate in counseling. Especially information about any recruiters who might be on campus offering special programs to blacks.

The native Clevelanders expressed anxiety over these students the Center is not able to help because their needs are immediate.

“We are aware of the needs of the students, but at times there is nothing we can do. We can’t fault anyone for wanting help, but it’s not always about instant help,” said Lawson. He said, “the Center. ‘Could help a lot more students if they would come in.”

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**Action Program**

By Barbara Stewart

University Year for Action was brought to Kent State through the efforts of the Akron Neighborhood Program. AYA, scheduled to begin January 1972 has two objectives: TO alleviate poverty through university resources for poor people in surrounding communities; and TO assist universities in providing students with an experience-based curriculum for a year.

Last July, University Year for ACTION began at 11 universities. Kent State was awarded a planning grant on November 30, 1971.

At present, costs average around $6,000 per student for administering and operating the program, including the costs for a $2,500 student living allowance.

**OLANTUNJI**

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Additional facts about the program are: *UYA fulfills a primary objective—SERVICE TO THE POOR.*

*AYA students will be selected upon agreement to live and work in the poor community for one year.*

*ACTION workers will receive academic credit for work through study-service programs.*

*ACTION can be a vehicle to enroll non-students into college.*

*UYA differs from Vista because students receive college credit for full-time work in poor communities with the aid of university resources.*

*ACTION is a source of funding for the university and the students.*

*UYA student’s experience curriculum will be defined by specific needs requested by the sponsoring agencies and residents.*

Applications are still being taken for the program in Lowry Hall Room 142.*
**Black Cultural Center**

By TIMMY MOORE
Pres. of B.U.S.

Black United Students was formed as an organization in the Winter of 1969 on the KSU campus. Programming and functions became more relevant to the Black community, both on and off campus, other Black interests were also becoming more relevant, namely The Institute for African-American Affairs and the Human Relations Center. These organizations were the means of implementing viable curriculum, programs and other various functions dealing with Black Concerns.

The need was felt that there should be a Black Cultural Center on Kent State's campus so that more programming could go on along with many more reasons:

1. To provide Kent State's campus community with an insight into the Black Experience which they had never been exposed to before.

2. To have an operational base which would not conflict with programming of the rest of the university and which would be accessible to all Black people.

3. To have a place where cultural and educational programs and functions could be carried out more effectively, i.e. plays, songs and dance. Bimshis (poetry reading) art shows, rap sessions, discussions, reading and studying, tutoring, painting and sculpture classes, etc.

4. To have something on this all white campus that Black people could relate to, and accomplish things that they never thought could be done on a white college campus before.

5. To be able to become involved with Black people as a common place and to be able to develop an awareness and respect for Black people.

These were some of the reasons for the Black organizations to want a cultural center at Kent State University. In 1969 the Old Ward House was given to the Black students for use as a center on a temporary basis until better space could be found. We never took anything about any other space for almost three years even though it was supposed to be temporary.

The House had three floors and a basement. The basement could not be used because it was full of large state that couldn't be moved.

The two upper floors had numerous compact rooms and the bottom floor had two large rooms, a smaller room and a kitchen. As a whole, the house was very inefficient as a cultural center, and only about 50 people could move around comfortably even though there were 800 Black people on campus at the time and the enrollment was increasing.

The Black students didn't like it but they took it anyway and decided to do the best they could with it. They renamed it the Kumba House or house of creativity and painted the inside. Lounges were made out of small garbage boxes on the first floor and the upstairs was used for the offices and study areas.

The whole structure was used as a study area during tutoring, food was cooked for the children, and for the students on Sunday evenings, and the best possible utilization of the space was made.

The students wanted to paint the outside of the house but they thought that they would only be there temporarily and felt it would be a waste of money if they wouldn't be there permanently. It was also rumored that a college of Business would be coming up on that very site a few years later.

Nothing else was heard about new space for anything until the Summer of 1970 when the B.U.S. president found that the house was to be razed for the purpose of clearing the site for the College of Business. After a meeting with the B.U.S. President, the B.U.S. President, and President of the University and others, the University President said that the house would not be removed until another site for a cultural center was found.

The Kumba House remained and was utilized as much as possible for the rest of the time afterwards.

In the latter part of 1971, Black United Students began planning for a new center. The KSU President would leave the Black students with nothing, as far as a cultural center was concerned and a attempt was made to obtain a written agreement from the President before he left office to take the place of the verbal agreement that had taken place before.

The KSU President said that he couldn't make such a commitment because he didn't want to inherit the matter, but he wasn't sure of the future economic situation at the university and that the Legislation which indirectly affected the matter, etc. but he did say that his successor would be informed and that he would honor the agreement that was made.

The good news of KSU stepped on campus in the Fall of 1971.

There had been a meeting with the B.U.S. President, the BUS Adviser, and the President of the Institute for African American Affairs and the Dean of the Human Relations. There were all of the people who were concerned with the existence of a black cultural center. From the meeting several alternatives had been discussed and from that new location for another and better cultural center that was agreed upon.

In the meeting with the KSU President the next day, the same people were there (the V.P. for Student Affairs was there except the Black President) The President said that the house would have to come down soon and that it was necessary to find a new location for the Black Cultural Center. Throughout the meeting, everyone was in agreement that the KSU President and except the BUS adviser and the Black President.

At that meeting none of the previously discussed alternatives had been brought out and it was decided that BUS offices and would be three smaller rooms in Lowry Hall and the cultural programming would be on the top floor of the Center for Human Understanding. The meeting went well and many interested groups were not satisfied with the outcome of the meeting so the BUS Advisory Board decided that the space was unacceptable.

Through later deliberations and negotiations, space was found. The KSU President said that he would furnish us a new permanent cultural center, the question was what would be done before that time.

The KSU Advisory Board of BUS was still deliberating over accepting Rockwell Hall and a decision would not be made to check out the space and create a cultural center as we wanted it.

The BUS Advisory Board decided to accept Rockwell Hall as interim (temporary) space under certain conditions:

1) that it should be built to meet the architects drawing and specifications.

2) that we be considered for other space in the mean time so the need develops for more space.

3) that no changes be made in the drawing in building unless they are warranted and have our consent.

The new interim center is scheduled to be completed for September 1, 1972, There will be an opening ceremony during the first week of Fall quarter. So come check it out.

The second principle of B.U.S. is directed to the student, and concerns his situation on this campus and in other educational institutions. "Black Student Survival." This means that both Black student mental and physical survival must be achieved before skills can be obtained which the Black mind can learn without running the risk of mental murder.

Racist professors, scholars, teachers, principals, deans, university presidents or any other persons who would think of killing Black mental initiative must be dealt with immediately.

The third and last principle expressed in our organization is one which was inserted into the Constitution of Black Student Survival. The principle is: "Freedom for our people." Freedom for our people, must take the form of Black cultural center, freedom for our people, must take the form of Black cultural center, freedom for our people, must take the form of Black cultural center. Black United Students, must take the form of Black cultural center.

We, the members of BUS, have seen the need to become an organization in order to attain our goal, which is liberation. Black United Students, may now be defined as a Black Student Nationalist Organization dedicated to the liberation of Black people in America and abroad.

The Organization known as B.U.S. is built upon, and dedicated to three basic principles which we feel will lead to our goal of world-wide Black Liberation.

These goals are: (1) Nationalism: We take Nationalism to be nation building. We, the Black minds of our community, must take skills that are helpful to our community.

(2) Liberation: We must be the Black mind's means of liberation. We must liberate our people, not being reactionaries to white people. We must develop and help build our own communities. INDEPENDENT of foreign aid.

(3) Freedom: Freedom to our people. Freedom to our people, freedom to our people, freedom to our people.

Tutoring

The Educational Institute of B.U.S. is now in the process of continuing its Black Liberation Tutoring Sessions and Children's lunch program. During tutoring, Black awareness is taught, physical hygiene is stressed and overall help with regular school subjects is given.

The children are fed following each session. We believe in healthy bodies for healthy minds.

Tutoring is held every Wednesday at 6:30 P.M. in 251 Rockwell Hall. The sessions are always needed. Please attend. Remember: Our youth is our future.
Before we all go home and begin to celebrate Christmas and the coming "Happy" New Year, perhaps we as Black people involved in a declared struggle for freedom here in America, should look back on what has happened this year—1971. Before we celebrate, let's see if there's anything to get "happy about. Ask yourself where are we now? Has the Struggle Progressed or Have We lost more ground? Are we just in a struggle or Has the Struggle broken out in open Warfare? Are Black people being shot by Policemen really criminals or are they revolutionary warriors, now statistics of the protested war? Have we asked ourselves the question are we struggling, or Fighting For Freedom? It is The belief of myself and the co-author of this paper that we are in fact engaged in a war, a war of liberation, and that the oncoming Battle Here in America should be recognized as such. But, before we go into the vital statistics of the war, and even into the body count, perhaps a little rap on a very strange phenomenon is needed.

A disturbing problem in this protested struggle is that some of our Brothers and Sisters even on campus do not even know that we are involved in a life and death conflict that started 400 years ago. When the first African refused to be a submissive volunteer slave, and decided he would fight rather than die a slow death of a constitutional piece of property. The longest Bloodiest, most needed war began.

In this year 1971. The war and the many individual skirmishes and battles continue to rage.

It is truly amazing and sickening to see black people who ground? Are we just in a struggle or has the struggle broken out in open Warfare? Are Black people being shot by policemen really criminals or are they revolutionary warriors, now statistics of the protested war? Have we asked ourselves the question: Are we struggling or fighting for freedom? It is the belief of myself and (continued on page 8)
Christmas and The AKA

Christmas to many people means numerous gifts and joyous moments shared with family and friends. However to some people, Christmas will just be another day.

There are many who will not enjoy this day of gift giving because they are either in hospital or because they can't afford the Christmas tradition.

For these reasons the members of Epsilon Gamma Chapter of the Alpha Kappa Alpha Sorority Inc., are planning to help make this traditional Christmas for those who might not otherwise have the opportunity.

The Sorors (Greek term for sisters) of Alpha Kappa Alpha plan to choose two underprivileged Black families from the Kent-Ravenna area and present them with Christmas baskets.

The baskets will consist of a turkey and everything needed to prepare a typical Christmas day meal.

Sharon Fields, junior, corresponding secretary, commented, "There will also be some money hidden in the baskets, so the families can purchase anything that we might have forgotten."

Upward Bound At KSU

Presently pursuing a graduate degree in Education Philosophy at KSU, Dr. Bobby B. Davis, UPB Director, finds UPB to be a personal crusade because some one must be a professional teacher.

Clark says that Kent's program is the only one in the country because of the support of Dr. Milton E. Wilson Jr., Director and Dean of the School of Human Relations.

Kent's program offers more free services in counseling, tutoring, and reading help than any other school. These services are available to college students in Portage, Mahoning, and Stark Counties.

The program includes a summer workshop for six weeks on a college campus, where the students attend classes and participate in social activities. The classes are structured to encourage students to learn, experiment, and rediscover knowledge.

New students are selected on the basis of family income, communication skills, and need in post-secondary education, discipline, preparation, and the achievement below grade level in high school.

Clark's program rather than grades is emphasized in the early identification of students. The program is meeting its objectives successfully because the overall assessment of student progress indicates that there is improvement. This assessment is based on attendance, school visitation, and campus residence.

As program director, Clark's future plans include more funds, communication with undergraduate students and an extension of this program to the entire campus.

A former instructor of Black Social Problems and Black History at Walsh College, Clark realizes the program is difficult but through excellence in the classroom, motivation, and the part of all staff members, he says that Upward Bound will create a third dimension in education and a striving for excellence in the students as well.

Black Political History

Rep. Charles C. Diggs (D., Mich.), chairman of the Congressional Black Caucus, called for a national Black political convention to be held in the nation's capital in "April or early May of 1972."

Diggs remarks were made at the final meeting of the first national conference for black elected officials in Washington D.C.

The reason for this according to Diggs, was the conclusion drawn by the political representatives of the black community meeting in Washington D.C., on Nov. 1970, which states, "we still wear the shackles of political bondage and are losing..."

Diggs also indicated that regional meetings of elected officials throughout the country will be held prior to the national convention next year, "for involvement in developing the national convention and its programs."

Another speaker, Leon Bennett, senior editor of Ebony, spoke on "The Black Agenda of the Surrents."

According to Bennet, the most important thing is survival, "we must conceive and project emergency plans," he said, "for employment, welfare, education, personnel reform, and housing."

He also said black renewal is needed, which he described as a renewal of the structures, energies and values of black community.

Bennet explained there is also a need for a massive mobilization of all the resources of the black communities. He added that there must be a transformation of the institutions of American society.

"The new pressing need of the 70's is operational unity. A center of operational unity is integration and non-violence in the black community."

IF WE WANT FREEDOM, WE MUST STRUGGLE!

Remember: Elections Next Quarter

Panther Party

Black Panther Party chairman Bobby Seale recently said in Winston Salem, N.C. that the party's goal on behalf of Blacks is obtaining a "decent standard of living for all people," and that the party is working towards its goal by urging unity and political organization among Blacks and through conducting social action activities.

Seale said "police oppression of Black communities cannot be overcome by armed confrontation. The Panthers he said, have resorted to arms only in self-defense and have never sanctioned a policy of "shoot and kill."

Upward Bound At KSU

There are many students in high school who fall behind because of the lack of encouragement, disinterest, and their low socio-economic backgrounds.

Upward Bound, a pre-college preparatory program is designed to generate the skills and motivation necessary for success in education beyond high school for those from low income environments and inadequate secondary school preparation.

Started in 1966 with 215 programs in 47 states, the program's goal was a thrust for freedom. Freedom from ignorance, apathy, confusion, commitment, and freedom of self-motivation, which is 11,053 upward bound students enrolled in colleges across the country and with the same goal, upward bound aims to provide social integration of the individual student's social, intellectual, and human development.

Kent State's Upward Bound program opened in June 1970 under the direction of Latel Clark, a KSU graduate from the school. Clark, a native of Cleveland, worked with the UPB program as associate director and director at Walsh College, two years prior to taking the position of director here at KSU.

The most important duty that Mr. Clark must perform is to oversee the total development of the student's social and intellectual development.

A former student at East Tech High School in Cleveland, Clark has seen and experienced the apathetic and un-committed attitudes of many teachers. It was post secondary school disenchantment that influenced his decision to enter this line of work.

"Teachers are responsible for killing off creativity from which Blacks are reaping the consequences," stated Clark. He says this is death at an early age.

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"The new pressing need of the 70's is operational unity. A center of operational unity is integration and non-violence in the black community."

THE BLACK WATCH

AN AFRICAN PAPER FOR AFRICAN PEOPLE
ON SCIENCE & MEDICINE

By Erwind Blount

SIXTY years ago this was emphasized strongly last year when four 21-year-old Army recruits lost consciousness during strenuous basic training at 4,000 feet altitude, and later died. All four were found to have a great deal of sickling in their blood.

"About one in every 10 American Blacks carries the trait," says Dr. Roland B. Scott, a Howard University professor who has researched the disease more than 20 years. "Most of these carriers have very little sickling in their blood and have no trouble from it at all during their lives. But if two trait carriers marry and have children, they can expect one out of four of their children to have the severe disease which we call sickle cell anemia."

HEART AND LUNGS STOLEN

By A CORRESPONDENT

CAPETOWN, South Africa – When they killed Jackson Gunya they did not even go through the formality of asking his family for his vital organs. They just snatched his heart and lungs from his body and placed them in the body of the dying white man, Adrian Herbert.

A SPOKESMAN for Groote Schuur Hospital (where Gunya's heart and lungs were donated) has said that the District Surgeon gave them permission to use Gunya's vital parts since a "donor" could not be reached. They even pretended that they did not know of Gunya's wife, even though she had visited him that very day.

"We did not know that he was actually a married man and police could get no information as to where his relatives were," said Dr. Jacobus Burger, medical superintendent at Groote Schuur. This is where the "district surgeon" came in.

The most suspicious and official inconsistency in the murder case of Jackson Gunya is the manner in which he wound up in the hospital in the first place.

THE "FIGHT" that Gunya allegedly had the night before the fatal head injuries that white hospital officials had invented pour with tragic irony especially when we discover additional facts in the shady heart theft conspiracy.

According to sources on the scene, Adrian Herbert (the dying white man) had been "on stand-by" for a "donor" several days, long before Jackson got into the mysterious "fight.

Famed heart surgeon Christian Barnard had begun to complain because of his lack of publicity. He accused other doctors of trying to steal his work by not sending him patients.

The troubled Barnard needed international publicity, and a heart-and-lung transplant was the only sure way to gain the limelight again.

What Barnard actually needed, was two human bodies. One he would take the life from and the other would be the receiver of that life.

STRANGEly enough, even in most severe savagery, Barnard intended to cover his vicious crime. Gaining "permission" from the "district surgeon," and deciding upon the "fatal head injuries" plus the strange "fight" must have taken a considerable amount of the "surgeon's" time.

Thus the stage was set; the Black man bearing the needed organs died of "fatal head injuries" that same night.

Jackson Gunya the strong young Black father of two now joined the list of other Black men victimized by this modern Frankenstein (Christian Barnard). Among them are Clive Haupt (24) and two other Blacks. Gunya was 28 years old. His life was taken and given to a 49-year old white man.

They have also tried to cover the horror murder by labeling the nearly dead white recipient (Herbert) as "colored." However, most Blacks here and in other parts of the Black World are aware of the "Colored" man trick.

ONE OBSERVER noted that even if Adrian Herbert was a "Colored" man this did not give the white killer the right to murder Jackson Gunya (the Black man) and rob him of his heart and lungs.

No one has said when the murder was actually committed. It is a hushed thing. But it is a widely known fact that Gunya's widow visited him the very day he was murdered, as he recuperated from the "fatal head injuries" gained in the fight. "Jackson left the hospital convinced he would be better soon," said Mrs. Rosemary Gunya. But this was not the case. Jackson Gunya, age 28, fell victim to the evils of white "progress."

The above photo is of Julius Evans, age 18, who is a positive sickle cell case. He is standing in front of a magnified illustration of red blood cells taken from a patient in a sickle cell crisis. The cells are sickled, stretching away from their normal donut shape.
World War III

(continued from page 5)

the co-author of this paper that we are in fact engaged in a war, a war of liberation, and that the oncoming battle here in America have seen the most brutal,inhuman conditions per- petuated against them, who have seen their brothers and sisters blood spilled in every form of murder,assault, mayhem, and death.

War by definition:Webster racist behind knew what war was even if we act like we didn’t. War is a struggle between op- posing forces for a particular end. War is a state of hostility, conflict or antagonism. By def- inition we are at war, the only people who don’t seem to want to know if or recognize it is us, Black folk. Everybody knows it.

The police know it. Nixon knows it. Agnew knows it. When are we gonna know it?

Goals of BUS

THE GOALS of BUS, as Dis- cerned by the Revolutionary Spirit of Black Generations through the ages is, Freedom and Liberation of African people in America and abroad.

METHODS AND MEANS to LIBERATION

1. Nationalism: which is nation building. We believe as Malcom X, who teaches us that if you are afraid of Nationalism you are afraid of Freedom. We further believe that the skills we can learn in this white in- stitution which are of value should be taken back to the Black Community to help build it. We believe in the creation of a Black Nationalistic thought on this campus. For we are African people first and students second. We intend to create this type of Atmosphere through programs offered by our organization B.U.S. These programs are basic form: These programs in basic form are:

(A) Black Cultural programs
(B) Contemporary Social programs reflecting todays Black thought
(C) Educational programs-
U.S. These programs in basic form are:

(A) Black Cultural programs
(B) Contemporary Social

Black Watch Philosophy

1) To bring to our people Liberation through Communication and Action.
2) To instill the thought of Black Nation Building throughout Black America and Africa.
3) To bring about an African American Perspective of international news, local news, and national news.
4) To portray a representation of Black Student taught at Kent State University.
5) To cover all Black events on the Kent State campus and the surrounding ones in their Black perspective.
6) To raise the political, economical, educational and cultural consciousness of African Americans in and around the Kent State University Community.
7) To do our part to help establish a Black Media chain command for all African American people in the States and Africa.

"Statement of Commitment"

To be free in America we must have a free and responsible Black Communication system. As commanded by our leaders both past and present, The Black Watch, in its fervent desire to bring about an effective Black Communications network among African People here in the states and on the mother continent, pledge to faithfully serve its race in this capacity until death.