The purpose of the Black Greek Council is to foster close, dynamic relationships between Black/Latino Greek chapters and among all greeks at Kent State University. B.G.C. administers business, related to the overall conduct of Black Greek and Latino Greek activities by enforcing regulations governing the member organizations. The member organizations of B.G.C. consist of all Black and Latino/Hispanic fraternities and sororities at Kent State University. B.G.C. members also serve the university community by enhancing educational opportunities and community service projects through leadership development and civic involvement throughout the surrounding area.
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In the Beginning it was Written

This summer while cleaning our office, I stumbled across old issues of UHURU. As I dug deeper into dusty boxes and file cabinets, I found issues from SPECTRUM and BLACKWATCH, publications before it was called UHURU. I was instantly getting a tangible, visual history lesson of the struggle of black students here at Kent State. Despite being a senior, I realized there were a lot of things about the history of black people here that I did not know. There was so many valuable, interesting, and informative articles students were not aware of, nor had access to. So I continued to read various articles from the 60s, 70s and 80s, it dawned on me that my search for ideas for this semester’s issue was over. I had this semester’s theme in the palm of my hands.

Reflections is our theme. UHURU wants alumni, staff, and students to be able to reflect on the publication in amazement and pride. I hope this issue creates a greater appreciation for this publication, and the struggle black people had to go through on this campus and abroad for publications like UHURU to exist.

What these publications represent are three dynamic shifts in thinking in the African American community at Kent State and nationally. BLACKWATCH was the first name of this publication. Its tone, content, and writers were born of the “black power movement,” proclaiming a need for revolution. It was heavily influenced by Black United Students and organizations like the Black Panther Party. The aftermath of 250 Black students walking off campus in protest of the university’s lack of support of black students gave birth to BLACKWATCH in 1969. It was considered fiery, provoking and void of journalistic integrity by many Kent State faculty and students. But BLACKWATCH provided black students with a journalistic vehicle to express their concerns, frustrations and disenchantment with the university and America. BLACKWATCH is currently the newsletter of Black United Students.

In 1979, however, as time progressed, the staff felt there was a need to change the name of the publication in order to reflect the current conditions of black students. The goal was to give the publication a name that reflected the specific role and goals of the publication. Four men named Jeff Johnson (a former BUS president), Roger Freeman, Ronald Reeves, and Curtis Clingman proposed BLACKWATCH be renamed SPECTRUM.

According to Clingman, spectrum as defined by scientists is “a derivation of colored light achieved when shining through a glass prism.” The staff viewed itself as a light that helped people find their own way. The light, he explained, was not physical, but of knowledge. I call this our Enlightenment period. These students’ motivation did not differ from BLACKWATCH, but the way the publication used the black movement momentum was different. SPECTRUM converted the emotions and energy of the black power movement into a more academic, intellectual, and news-oriented publication. It featured a section called the “BUS STOP,” which was usually a commentary written by the current B.U.S president.

However, students again saw a need to redefine themselves and the purpose of the publication. Students no longer felt the name SPECTRUM accurately displayed who and where they were in their quest for black consciousness, liberation, and African heritage. So in 1989 editor Keicia Cole suggested the publication’s name be changed to UHURU. The word UHURU is Kiswahili meaning “freedom.” This name change
reflects students attempting to reconnect with their 'roots'. Having an African name showed students growth in not only understanding themselves and their conditions in America, but reconnecting with Africa as well. Around this time Public Enemy and "X" T-shirts and hats were popular, so as black students were changing at Kent State, so was the culture around them.

What is compelling about all three publications is their ability to bring the world to the fingertips of students. For example, BLACKWATCH interviewed Bill Cosby, SPECTRUM interviewed Dick Gregory and Alice Walker. UHURU has interviewed Ben Chavis, De La Soul, and Tavis Smiley. These publications reached beyond the boundaries of Kent State University. Readers of any of these publications didn't have to be a student at Kent State University to understand or appreciate their content or value. In fact, many issues of UHURU have been sent to people in jails, churches, other universities, conferences and organizations, and the response has been overwhelmingly positive. BLACKWATCH, SPECTRUM and UHURU are relevant to everyone.

The transitions of these publications remind me of the cycle of life. I liken BLACKWATCH to a baby. It hollerled. It screamed for Revolution. It demanded the university pay attention to its needs. BLACKWATCH then grew into SPECTRUM. SPECTRUM exhibits the learning process adolescents go through when trying to cope with who they are in the world. It became intellectual. The publication grew out of its infancy and was maturing in content. Last, UHURU symbolizes adulthood. It has been able to withstand and learn from its past, and has created a promising future. It understands the importance of its role at Kent State. Each publication has built upon its predecessor.

So here we are UHURU. Will there be another name change? I do not know. UHURU means freedom. We feel our role is the same as those in the past. UHURU seeks to provide our readers with perspectives not offered in classes, by mainstream media, and certainly not by other publications here at Kent State. Our job is to provoke thought, conversation, inspire, and challenge our readers through our graphics, photographs, articles, and poetry. Thus its content is always rejecting the norm. Conformity is captivity, UHURU is a trailblazer, which has created its own freedom to print what it deems important.

This issue is a collection of articles, pictures, poetry and cartoons from the 1960s to the present. This issue will take you on a roller coaster ride. At times it will entertain, educate and other times it may make you say Ouch! Some of the content is controversial. Many people have said to me, "You shouldn't print that again, or that (article) is too harsh." My reply is that to only print the "safe" content would be to deny part of our history. Furthermore, the very rhetoric and ideologies that I have been asked to shy away from is what has made the existence of this magazine possible.

The theme Reflections is timely for myself. As my graduation approaches this December, I find myself reflecting on my experiences here. I have learned many valuable lessons. I understand I was not only placed here to earn a degree, but also predestined to write these words. I am humbled and grateful to have had the opportunity to be a part of the legacy here. I encourage you to never be ashamed of the reflections of your past or present, because truth and healing will radiate back to you.

Kelly A Harris
Over three decades ago, among the students at Kent State University, existed visionaries, brothers and sisters who had will and determination so strong that they were willing to sacrifice their education in order to have their voices heard. They wanted to build an institution that was relevant to them and their need to be taken seriously. They wanted to be represented. In November 1968, much of the school's black population walked out of their classes and off of campus towards something that only they could see—the future. They had a collective vision that eventually blazed a trail and neutralized racial boundaries. Their demand for equal rights was heard. These young visionaries laid the first brick upon which Kent State University's Department of Pan-African Studies was built.

A man, a visionary, Dr. Edward W. Crosby, founded the Institute for African American Studies in 1969. Selflessly, he has dedicated much of his life to educating minorities and encouraging the establishment of Black Studies programs all over the country. The influence of Dr. Crosby is a testimony to African American people that we must not settle for one or two rocks overturned; we must build a monument with generations of visionaries, because those without vision shall perish.

Dr. Oscar C. Ritchie is another whose vision led him to look toward the future despite his past. He was the first black man in Ohio to teach at a state university, and a member of Alpha Phi Alpha Fraternity, Inc. He overcame financial struggle, and at various stages of his education worked as a bricklayer, chauffeur, theater porter, and lab technician to pay for schooling. His foresight helped build all that minority students at Kent State have come to appreciate. We must move to the future while remembering those who have passed the torch for us to carry.
USS: An organization committed to all forms of student representation. The Undergraduate Student Senate represents the entire undergraduate student body in all matters of student interest.

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The senator for Student Relations maintains open lines of communication between the student body, senate, student organizations, and the administration.

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JOE DANGELO
Academic Affairs
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The senator for Academic Affairs is responsible for student input into academic policy and monitors proposals affecting the academic curriculum.

JASON BOGOVICH
Community Affairs
jbogovic@kent.edu

The senator for Community Affairs is responsible for monitoring all local legislation and acts as a liaison between the community and the student body.

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Method and Means to Liberation

Black United Students was heavily influenced by the "Black Power" Movement. Below is the organization’s mission and vision for Black Students in 1970.

I. Nationalism:

We believe in nation building. We believe as Malcolm 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 institution, 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 Black people first and students second. We intend to create this type of atmosphere through programs offered by our organization, Black United Students.

These programs in basic form are:
A) Black Cultural Programs
B) Contemporary Social Programs reflecting today’s Black thought.
C) Educational Programs covering Black History, thought, language and further needs.
II. Black Students Mental/Physical Survival in America and Abroad:

The Black Mind must be protected and preserved for the challenges that lay ahead in Revolution on college campuses and all other white education institutions. We know these institutions represent no more than prisons and death chambers to the maturing Black Mind. To protect students mentally and physically we believe that we must: End all forms of mental murder of Black Minds. This automatically calls for the firing or if need be killing of all racist deans, teachers, professors, coaches or university presidents. We must end all (tricknologists) slick jive (hippie liberal or whatever) professors from teaching Black-oriented courses. We must have an understanding relationship with all department heads, deans and administrative officials. This necessitates meeting with these people regularly.

We must have a strong nationalistic base. We must have our own building where no alien thoughts or cultures are permitted. We must have all policemen on campus disarmed, in order to make sure no “accidental” murders take place.

**Black United Students**

**Executive Board**

- Kenan Bishop - President
- Nicole Strain - Executive Secretary
- Jared Seavers - Programmer
- Katisha Beckwith - Community Affairs Chair
- Erica Norton - Political Chair
- Evelyn Okorie - African Affairs Chair

**Philosophy:**

We the members of Black United Students have seen the need to redefine this organization for the attainment of our goals; which are equal distribution of justice, financial autonomy, and the reactivation of our consciousness.

**Office:**

232 Kent Student Center

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www.kent.edu/stuorg/bus
The Black student community is falling apart. At one time we were unified, proactive, and moving towards a common goal for our people. Today we are just the opposite. For the most part, we are unconscious, disorganized, and apathy has entrenched itself in our community.

Thirty years ago, the Black Liberation Movement began on this campus in a major way. Members from the Black Panther Party, the Deacons of Defense, and many other organizations inspired students to unify themselves to provide a foundation for community. The result of this underground movement was the establishment of Black United Students (BUS), which was founded on May 8, 1968.

BUS was the bomb! In the first few years after its inception, BUS organized a mass walkout of Black students. BUS stood its ground in a stand-off with police and Kent State University officials, and most importantly, was instrumental in founding the Institute of African American Affairs (IAAA), which later became the Department of Pan-African Studies. There was a lot of student involvement with BUS. The organization had a packed agenda, which truly allowed for a battle on many fronts. Strong, intelligent, committed Black students were at the forefront of BUS leadership.

Today, most Black students are unaware of BUS’s struggles to lay the foundation upon which we are still building thirty years later. The climate within the current Black student community is quite different from that of three decades ago. Over time, our collective agenda has broken into countless smaller ones that focus primarily on us as individuals. Thus, we have different priorities, with no common goal to unify our community. The proactive mobilization that gave Black students a universal cause and identity has disintegrated, leaving us with no direction politically or socially.
The breakdown of the Black student community here has led to the collapse of BUS. Any movement, either positive or negative, that happens in the Black student community will ultimately affect BUS. The degree and manner in which it will be felt is contingent on BUS' leadership. For the most part, BUS changes as the students do, this is shown in the election of its leaders.

Students outside of BUS are essential in organizing our community. Until recently, BUS had the unconditional support of smaller umbrella organizations that sparked involvement. Groups such as Harambee, Ulezi, Nguzo Saba, and the Kent Afrikan Progression Network (KAPN) provided services beyond BUS’s boundaries. Today these organizations that were so crucial to our movement are virtually non-existent. This has hindered both the political power of the Black student community and BUS. Our community was able to present a unified front of multiple organizations. Sadly though, today, BUS must stand by itself.

THE VOID of organizational help has profoundly affected the transition of Black student leadership. In the past, when people wanted to get involved in our community, they had to first join an umbrella organization. That experience guided maturity and gave insight to the inner workings of the student movement. A year in one of these groups prepared a person for one of the BUS Executive Board positions designed for officers with less experience. Theoretically, after a year on the Executive Board that person would be ready for a managerial position in BUS.

Here’s my point: the Black student community no longer trains our future leaders! Since we have allowed the umbrella organizations to disintegrate, there is no longer a pool of “talented tenth” for us to breed leadership from. Thus, our elected BUS officers, for better or worse, are a direct reflection of the Black student community, they come right out of the same crews and cliques that make up our population. The umbrella organizations instilled a consciousness that was central to Black leadership, without their presence, we have seen the leadership of BUS slowly move away from some of the fundamental principles of the organization.

Last year’s BUS Executive Board was a perfect example of our community’s breakdown. The internal leadership of the organization was divided by cultural philosophies, yet the agenda set forth by the BUS President jolted our campus and it captured the attention of this campus! For most of the year, the Black student community paid little attention to BUS. Then all of a sudden BUS’ political revolts became the life of our community. The agenda was brilliantly executed, but in the process our apathy was exposed.

The Black Tuesday rally in the Student Center was attended by nearly 400 students. The Black Thursday sit-in that took place in front of the university’s top administrative offices packed 300 of us into a small area. The vibes were thick with REVOLUTION! Everyone there shouted “NO JUS-TICE, NO PEACE” like they were our last words. Yet when BUS’ leadership called for more student involvement, only one person answered. Out of a potential 700 people that saw BUS’ power firsthand, only one name could be read on the numerous sign-up sheets that had been passed around. Our community wanted to reap the benefits of change, but we didn’t want to organize to work for it. In fact, immediately after both of the political upheavals, many Black students didn’t go back to class, or go to the BUS office for that matter, most of us could be found in the Rathskeller “kickin’ it.”

THE GOOD NEWS is that the university administration met BUS’ demands with the quickness. The bad news is that in the aftermath of last year, it is now evident that Black student apathy has a stronghold on our community. This form of false consciousness cannot support a widespread student movement; everyone must understand the implications of his or her involvement in the community. Otherwise our advances can be easily forgotten.

If Black Tuesday and Black Thursday had happened in the late 1960’s, BUS wouldn’t have had to pass around a sign-up sheet to promote involvement. At that time, Black students both inside and outside of BUS understood that the foundation of their movement was the organization (mobilization) of the masses. The entire Black student community is to blame for the breakdown of BUS.

Our apathy and blatant lack of consciousness allows us to blast the organization when we ourselves aren’t involved. It’s no surprise that word of a party passes around with the quickness but the mere mentioning of a BUS event sparks indifference. This is the same reason most of us would rather go the “Freaknik” than the Million Man March. It seems as if we don’t care that it’s a pain for us to become involved.

My year as President of BUS was the most important one of my entire life. I had to apply everything I’ve learned in my 21 years in order to complete my term as best as I could. From this experience I’ve grown to see the best and worst of our community. It’s the apathy that scares me most. I decided to not run for BUS again because I recognize that our community doesn’t have a system of checks and balances; there are things that need to be said that I can’t say as the President of Black United Students. My heart is with my people, but I truly feel that we aren’t taking a hard enough look at ourselves. In fact, if we don’t examine our community very soon, we’re not only going to lose ourselves, but everything that BUS has struggled for during the last thirty years.
By Kenan Bishop, Black United Students President

The student body elected a fresh executive board for Black United Students (BUS) in April of 2000. That board set out with a mission. Their mission would be to retain Kent State University students by representing them and addressing their needs. This called for BUS to provide a new approach to their 32-year-old calling. The board decided to adopt a slogan. It would create an image that would attract attention to their mission. BLAOW soon followed.

The board searched for a slogan that would reflect the historical power of BUS, and mirror the attitudes and abilities of the current students. The slogan would also have to have a contemporary flair. In hip-hop terms, it would have to have a “steez that was fresh.” Jared Seavers, programmer of Black United Students, and Kenan Bishop, president, chose BLAOW. The word would be an acronym. It would bring flavor to the cause, but what would it mean? After hours of joking, reading, a thesaurus, and praying, the two decided on Building Leaders All Others Wannabe. The slogan was made for students, faculty and the community. All would work together to build leaders that others would want to imitate.

BLAOW T-shirts have been designed and the slogan has been accompanied by a theme song that will thump at any jam. The slogan represents a fresh outlook. BUS is equipped with talented students who are dedicated to the organization’s mission. BUS is all of US, and together we will build leaders that all others wannabe.
By Robin C. Gray

SPEKTUR: APR. 21, 1980

Comedian and activist Dick Gregory spoke to a standing room
only audience in the ballroom of
the Kent State Student Center.

Gregory was at KSU for
Black United Students’ annual
Think Week. Throughout the
evening, Gregory’s speech was
laced with facts rarely known, or
available to the general public.

Statistics show 165 million
dollars flowed through the Black
community last year. However,
Gregory’s interpretation was:
“economic power in a white society
is no power at all.”

According to Gregory, the
lack of sophistication to use this
power is of no benefit to the com-
community from which it came.

An outspoken political
activist since the early 60s,
Gregory has used his celebrity
status to bring awareness to
many issues. He wrote a letter to
the President asking him to
address the accusation that polio
shots given in 1969 contained
SV40—a cancer virus. The
President acknowledged
Gregory’s charge was true.

Speaking on the future of
the Black race, Gregory said it
would take generations to rid
Blacks of their bonds in society.
The freedom of Black people
depends on how many more lives
will be wasted, and how much
longer White people will remain
ignorant to the “propaganda” of
whites. He says propaganda
includes everything from additives
in food we eat to birth control.

“Whites are killing Whites,
as well as Blacks, but they are
just too ignorant to realize it. This
is the price we pay for living in a
white racist system,” explained
Gregory.

Gregory adds Black stu-

dents at KSU are too comfortable.

“All Blacks should have the
expression of a woman being
raped, because they are being
educated in a white racist
institution. It is a shame that
Blacks have to come to a white
institution to have their knowledge
validated,” said Gregory.

He also advised the
audience to “take care of your
body because it’s the only thing
we really have.” Gregory told the
audience, sugar is the number
three killer in the world.
Pantyhose prevents air from
reaching the vagina and causes
the sterilization of women. Water
contains so many gases that dogs
won’t even drink before allowing
the gases to escape. Hamburger
Helper is a mixture of sawdust
and sugar.

Gregory said examples like
these prove “whites are commit-
ting mass homicide” and America
will collectively be the victim.

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HERON ADDRESSES MANY ISSUES

The man is Gill Scott-Heron, and the title, no matter how big or small does not quite capture the message he brings through his poetry.

Heron performed November 10 in the Kent State University Ballroom to an audience of about 600 people. Heron says communication should be simple and easy to understand. His performance reflected that and was beneficial to all. His speech made you feel like you were a part of his family. It was like seeing a brother you hadn’t talked to in a long time. He was telling you what was going on.

Heron explained that TV cop shows turn blacks against themselves, and that it is blacks who they get. “After awhile you begin to expect there is no way to express yourself... you will be caught and put in jail,” said Heron.

Heron said, “For the last thirty years leaders have emerged from institutions of higher education, and students have been the vanguard of those movements.” Mao Tse Tung, Stokely Carmichael, and Dr. Martin Luther King, Jr. were all leaders who were educated. He emphasized, however, it was not necessary to have a college education to be concerned with the problems of their day.

“Stop taking education and running away from your family and community. The nucleus moves the cell. If you have a strong group of people, you can affect others with your concerns,” said Heron.

Heron also pointed out that America lives in a time of instants. Instant coffee, instant grits, and instant hair spray. “People get hung up on the instantaneousness of America, and when the revolution was instant people wondered what happened,” said Heron. He said there must be three steps to a revolution: Education, Information and Organization.

“We are waiting to see what the masses will do,” he said. “Until we move, the masses will not.”

Heron stated the problem is black people do not get into organizations. “There are plenty of organizations designed for what you do,” he said.

“We have the skills and the courage, but we do not have the love,” Heron said. The black community is under siege. If you are told long enough that your community is apathetic, you will believe it. According to Heron, justice is the first thing we need, then liberty, and equality will follow.

Heron also touched upon the issue of the lack of blacks registered to vote. “We go to jail because we don’t vote; registered voters are on juries, and we can’t be on them, if we don’t register,” he said.

Heron also brought a message from singer Stevie Wonder. He urged students to meet him in Washington, D.C. on January 15, in recognition of the late Dr. Martin Luther King Jr.’s birthday, and to make it a national holiday.
Dr. Maulana Karenga, known to some as the “Father of Kwanzaa,” was a featured speaker at Kent State University during African-American History month.

Karenga’s presentation, *African Memory and the Challenge of History*, revolved around three central ideas:

1. **Tradition and Identity**: Traditional Egypt, the holocaust of enslavement, and a reaffirmation of the 1960s.
2. **Cultural Resilience**: Karenga emphasized the importance of knowing the true history of Africa and its early African civilizations and used Egypt as an example. He said that as Europeans look to Greek and Roman philosophies and humanities as their classics, so too should Africans look to Egypt as a classical civilization.
3. **Ethnic Identity**: “Just as you’re morally obligated to remember your immediate mother and father, you are obligated to remember your ancient mother and father—i.e. your ancestors,” said Karenga.

Karenga said that because of this situation African-Americans learned durability, adaptive vitality, and cultural resistance. He said that during the holocaust of enslavement African-Americans maintained their spirituality in spite of hardships.

Karenga described the holocaust as the “loss of human life, civilization and human possibility.” He said that during the holocaust of enslavement African-Americans maintained their spirituality in spite of hardships.

Karenga looked to the 1960s as more than a push for integration, but as a time of American liberation: “The 60’s forced America to realize that it is not a White country, but a multicultural country.” Karenga said he believed that the African-American struggle in the 1960s was beneficial to all minorities—including women and People of Color.

Malcolm X, Fannie Lou Hamer, and Frantz Fanon were some people whom Karenga looked to for answers to the question of African memory.

Both Malcolm X and Fannie Lou Hamer incite a remembrance of African foreparents. Fanon urges people of African descent to challenge themselves with the questions: Who am I? Am I who I am? and Am I all that I ought to be?

Unfortunately, Karenga says, there are no answers to those questions. But he did offer a warning through the words of Malcolm X, and that is: “If you lose your history, you lose your memory. If you lose your memory, you lose your mind.”
NA’IM

By Kecia Cole
UHURU: Fall 1989

KICKS THE BALLISTICS

Who is Na’im Akbar? Many African Americans have no idea. Maybe they live in a culture-less vacuum. Maybe they rely solely on Ebony and Jet (lifestyles of the Black rich and famous) for their information. Sometimes people remain comfortable in their ignorance. Whether or not you’ve heard of Dr. Na’im Akbar he is definitely on the rise. This celebrated lecturer and scholar received his Ph.D. in Psychology from the University of Michigan, and is currently a Clinical Psychologist in the Department of Psychology and the Black Studies program at Florida State University. You may have read one of his three books, listened to one of his audio tapes or you may have even seen him on “Oprah,” “Phil” or “Tony Brown.” He is everywhere. Dr. Akbar recently came to Kent to speak at a conference for the Alliance of Black Student Organizations. Representatives attended the conference, which sought to strengthen Black leadership on predominantly White campuses, from schools throughout Ohio, Michigan and Kentucky. Dr. Akbar was one of the many featured guest speakers and after a powerful hour and a half lecture, Dr. Akbar granted UHURU an interview.

UHURU: In your book From Miseducation to Education, you spoke of a need to return to an Afrocentric perspective in education. Do you think that Afrocentric thought can ever become too narrow in its scope?

AKBAR: It can, but I don’t believe that it has to. There’s a speech that DuBois did in the early twenties called “The Function of the Negro College,” and what he argued is that the responsibility that we have for education is that we must understand that everyone learns from the particular to the universal. In other words, we must always base ourselves in our own experience and our own reality as a launching into universal knowledge.

I think that we should never presume narrowness as a possibility. We should always be willing to learn the whole world. But one of the problems is that we’re engaging in a period of reformation and reclamation; we’re trying to reclaim and reform our mis-educated process. That means we have to do the same thing we do when we get a disease — that is, you have to get good intensive doses of the extreme to get you back to normality. So I think that the start for us means that many of us probably will be overly immersed in the African experience as a means of re-normalizing ourselves. Once that is done, I think we have to use it as a foundation then in launching into universal knowledge.

I think there are people that become totally unrealistic in terms of their over-immersion. If you have to feed children, it may become very necessary to put on a suit and tie in this society where we don’t control the resources yet. Clearly we need to be aware of the realities of where we are and what kind of strategies we need to deal with the world from where it is, but at the same time we need to be immersed in our own culture.

UHURU: Do you believe that capitalism is synonymous with racism, and do you think that African Americans can survive under a capitalist system?
AKBAR: Capitalism is the same thing as racism, but the use of capital is not capitalism. This means that the entire world requires that everybody in the world operate in the use of certain material resources in that world as a means of accomplishing ends. We take the resources from the earth in order to convert them to our use—that's capital. Capitalism is a system by which people begin to give credit to the symbol rather than to the function of the symbol. So people then, like Donald Trump, begin to acquire money for money's sake and people's lives are lost in the process, like John H. Johnson, of Ebony publications, who is more concerned about his advertisers than he is about getting certain kinds of information into the African American community. I think that's capitalism. I do not believe that we can call Bill Cosby a capitalist, though he has lots of capital. ... You take that capital and convert it into institutions that begin to cultivate the best in African people and begin to give us resources to change our world positively for ourselves so that we can master technology, so we can use the resources of the world. When you begin to believe that the material is the thing, when you begin to believe that the capital is more than the human, more than the spirit, more important than human dignity and respectability, then you become a capitalist. That's what makes people racist. That's what makes people exist. That's what makes people destructive in the human nature.

UHURU: Do you think that Black business is the answer for African freedom in America?
AKBAR: No, indeed not. I believe that we need Black businesses, because it is out of Black businesses that we are able to build Black schools. We need businesses to develop the kinds of publications that produce books that we need to make a difference. Definitely we need businesses, but unless we have right-guided people running those businesses, then we're no better off than not having those businesses altogether. It is not enough just to have the businesses, not enough just to have the money. It is not enough to have any of those things. If you don't have what I call the "mentatude" in terms of affirming who you are and understanding the need to use whatever your resources are to change the world for you and for our people collectively, then I wholly maintain that you have nothing at all. In fact, what you have is dangerous.

UHURU: In your lecture you spoke of a futuristic ebony garden concerning African education. We all know about Morehouse, Spelman and Howard, but is there really such a thing as a Black college?
AKBAR: No. We don't have one. It makes no sense. Future generations will read our history and find it absolutely comical. The only doctoral level training you can get in African studies in the world is at Temple University. That is insane. It's utterly insane that there's not any place we can go to do that. The only other place is the Institute of Oriental Studies at the University of London. That's absurd.

We have institutions that are populated by African people, and those institutions that are now populated by African people need to be transformed to become African institutions. I think we have a better chance of doing it there ultimately than we do in changing these (European) institutions. I'm in a predominantly European institution and the reason I'm there is because the African American institution across town (Florida A & M University) would not hire me. I went there, begging those people to give me a job and they would not hire me. I represented too much concern about the issues of Black people.

UHURU: Do you think that is why the so-called African media has literally ignored you? Although many African Americans in college environments have been exposed to you, a person reading Ebony and Jet might not ever know there was a Dr. Na'im Akbar.
AKBAR: But fortunately there's an ESSENCE and there's a Susan Taylor who makes it a point to try to work people like us into the format, so people like Francis Cress-Welsing have had extensive interviews in there. I think that it is to the advantage of mainstream media to ignore me. When I say me I don't think there's anything important about Na'im Akbar. The only value that I represent is that I affirm what is true and what is good for most
of us. That's all I do. Throughout the whole period of slavery, there were some slaves that decided to run, and that has been the tradition all along. I'm one of those who just decided to run from the modern era—that doesn't make me any different from a whole lineage of those like that. The more you begin to let people know that they are slaves running away, the more slaves are going to run. It is to their advantage to not let people know that we're running away. Johnson Publications gets their legitimacy by highlighting slaves that don't run away. That's how they make their money. That's how he became the millionaire that he is—he's invested in that. So if he began to feature Negroes who ran into becoming Africans, he'd go out of business because of what he represents.

Only if we begin to build a media, like institutions, which affirm the best for us, will we begin to find any recognition for Molefi Asante, Dr. Asa Hilliard, Adalade Sanford or any of those people who represent the best of thinking for our people.

**UHURU:** There seems to be a total denial of self for African-Americans, in that they are afraid to affirm their identity and to be in control of themselves. How do you feel about White intervention in the Black struggle?

**AKBAR:** I guess that I have the same question that you have. My sense is that we can use White players on our defensive team. I have no objections to that. In fact, some of the best defensive players are White people, because they live with them and understand them. I believe that we would be very disadvantaged if we begin to build self-affirmative structures that put them in the central part of our offensive team. Self-affirmation is the responsibility of Black folks.

There is not one scholar of note who has done significant work on the holocaust and the social psychological functioning of the attitudes of Anti-Semitism, who is not a Jew. Not one. They don't invite anybody else to come be the experts on that but them. I'm suggesting that we need to be the experts on our experience in much the same way. We don't want any White folks in the center of that self-affirmative thing ... But when we begin to talk about really building institutions that represent our needs, they've got to be the ones that are controlled, dominated and effectively protected by us and for us.

**UHURU:** What do you do when those African people who are our leaders become afraid of being labeled as separatists?

**AKBAR:** The same thing the A.N.C. (African National Congress) does—they get rid of them. They get rid of the Negroes and they get rid of the traitors. When I say that, I don't necessarily mean at this point that we need to get guns on them. At this point I think we need to do it by refusing to legitimize those who legitimize other people for us, meaning we need to stop empowering Black people who empower
White people, who legitimize just those people who don’t represent our best interests.

**UHURU:** All African Americans have been mis-educated in some form or another. After we do begin to re-educate ourselves, where do we go from there? What do we do with this newfound knowledge?

**AKBAR:** The first job is to learn it and then to communicate it. You have to have a responsibility to teach others—whatever your medium. We also have the responsibility of institution building. That is, you have to begin to build structures that will make sure that when you’re not there those things will continue to go on. My argument is that the job that you have after you know is to make sure that others continue to know. Whatever way you can do that, you have to do it. That’s your responsibility. If you just know and you aren’t about doing that, then your knowledge is for naught—it is meaningless, it is hopeless and you don’t deserve to have it.

**UHURU:** If Afrocentricity is supposed to elicit collective thought, then does it not inhibit, in fact, negate the diversity of the continent of Africa?

**AKBAR:** A worldview does not violate an individual expression of that worldview. Nature has a graphic way of teaching us these things in a way that we can understand them. Your body is so diverse—everything from a liver to an eye, from a brain to a toenail, are all in the system. It does its job very well, but it is all hooked up ultimately to the whole. We must be very careful to understand that unity does not require uniformity. If everybody was a toenail, what would you then do for eyes? We cannot expect everyone to express what they understand in exactly the same way. Some of our African brothers are Christian. George Stalings (of the Imani Temple) is a bad brother and I’m really impressed by him. He’s doing our thing in that thing. Then there’s Farrakhan, a Muslim brother, doing our thing in the Islamic thing. I’m impressed by that. Then there’s Bishop Jaromola of the Shrine of the Black Madonna doing our thing in that thing—I love them all. I see those as all Afrocentric thought. They are Afrocentric in the sense that they are saying a spiritual system has to speak to our condition and our reality as a people. I do think that it’s problematic when we expect uniformity in the name of unity.

**UHURU:** You frequently use Egyptian metaphors, such as the myth of Isis and Osiris, to convey a certain message to your audience. What exactly is that message?

**AKBAR:** I take specifically the Osiran myth and break down the symbolism of it as it addresses our particular situation of liberation. What I understand about the religious symbols of ancient Kemet (the true name of Egypt), is that they represent universal truth. They spoke to all situations and conditions of men of all times. Osiris and Isis, at the same time that they symbolize an understanding of that time and that situation, a concept of universal truth in that time, I believe those same principles apply to now. If you break down the details of the mythology you could find keys to the same complicated human realities we have right now. We had wise men who could look into the stars and could see time beyond time. I’m suggesting they were so wise they were able to symbolically conceal in these myths and these stories solutions to problems that people didn’t even know had come up yet. I think the story of Jesus, the virgin birth, prophet Mohammed’s revelation, all those symbolic stories about what we can understand now... If we can begin to understand something about them and get an intuitive grasp on the symbols and what they mean, it gives you a handle on what the messages are.

**UHURU:** Do most people understand the symbolism, or do they take offense to your use of their deities?

**AKBAR:** Religion is a cultural expression of people’s spirituality. I think people understand that and then use their religions as a means of generating the moral, spiritual, psychological energy in people. I think that those who somehow think that the religious system itself is the thing, they do take offense because they are caught up in the literal view rather than the real view of what’s going on. I’m not a defensive player. I’m an offensive player, and I basically talk to people who are going to believe what I’m going to say or at least find something they can use. I try to actually avoid talking to audiences where I have to convince people to accept what I say first and then listen to it. I think the right people are listening.

**UHURU:** You teach in the Black studies department at Florida State and have traveled extensively to other similar departments. In critiquing these African studies programs across the country, do you think that they are holistic enough in their approach to African knowledge?

**AKBAR:** I don’t think that you appreciate the times that you are living in. We are reclaiming things that have been lost for hundreds of years. The recognition of the African connection to ancient Kemet reality has been lost for at least 800 years. The last time it was seriously looked at was when the Moors in Spain began to do Kemet studies from an African point of view. That was the last time there was any active scholarship on a wide scale to redevelop the African-Egyptian connection. The oldest documents you can find that really deal with that are all less than 50 years old in terms of substantive stuff.

The reason they can’t teach it is because most folks don’t know it yet, but we’re in the process of learning it right now. If you know it’s there, then you have to go seek it out. You’ve got to get the tapes and whatever writings you can find to begin to develop your own base. What I’d really like to see is one institution where you can go from the astronomy class to the chemistry class, to the physics class to the math class and everyone of them are dealing with our perspective—with us in the center. I’m convinced that we can study every form of knowledge from our perspective. I hope that my children can live to see that. In fact, I hope they are busy doing it. The thing that keeps me excited is the rapid change that’s taking place. These kinds of meetings and gatherings (Alliance of Black Student Organizations conference) had fallen down to almost nothing. The fact that these conferences are growing again and people are interested keeps me excited. There’s also a lot of dead niggas out there—they’re just dead. Let’s bury them and leave them to rest in peace.
I AM A MIDDLE-AGED WOMAN FROM A TRADITIONAL WHITE, ANGLO-SAXON

(which means my ancestors came from northern Europe), Protestant (WASP background), and I have been teaching English and German on this campus for several years. Most of the freshman English classes I teach are in the Department of Pan-African Studies. The only difference between these classes and those taught in Satterfield or Bowman is that in 10001 we read and write about minority issues. Indeed, white students are welcome, and if you ask those who have taken classes here most will tell you they really learned a lot.

White students of the “resister” sort often voice some ignorant, though very predictable, opinions about racism. (Ignorance, as we all know, is nothing to be ashamed of — we’re all born with it. Unlike stupidity, it can be cured through the acquisition of knowledge, which is after all the aim of education.)

These opinions, I confess, have become rather tiresome to me. So, at the risk of reopening that can of worms, I’d like to address those I find most annoying — not that I think for a second that my words will wise up these students, but I’ll sleep better at night having said my piece.

Of the 94 courses listed in our undergraduate catalog under History, 12 focus on either Africa or Black America and 12 on other non-white peoples. The History of the Immigrant in America, according to the catalog, focuses on European immigrants. It’s not
clear whether *American Cultural Heritage: The Arts and Society* includes cultural achievements of non-whites—I suspect that depends on the instructor, which is probably true for many courses across campus. In short, virtually every department on this campus will have to change at least some course titles. I don’t see a problem with *Seven Ideas That Shook the White Universe*. Come to think about it, I have a modest proposal—the creation of a new course (I’d be happy to teach it!) entitled *Seven Ideas That Shake* for — Black America.

3. Black Students (and other minorities) with GPAs lower than yours are not given special admission to colleges and universities, and they do not receive cash incentives to pass courses. Furthermore, since the United Negro College Fund only helps students attending historically black colleges, every black student you see on this campus faces the same academic and financial problems as you.

4. You do, as the Good Book tells us, inherit the sins of your fathers — you who claim you weren’t around when we had slavery and Jim Crow laws, and, thus, you’re not to blame. Think about it: None of us was around during the Industrial Revolution, when our ancestors began the process that would result in the present life-threatening damage to the environment, but have been left with the problem and we had damn well better tend to it. The same goes for racism.

5. Black Americans have every reason to mistrust and despise you. It is truly amazing that all of them don’t.

6. Most non-whites wouldn’t want your white skin if you gave it to them. (There’s too much “baggage.”)

7. You are young and do not know everything yet. Indeed, the truly big person does not cling to immature ideas, but rather allows himself the right to change his mind. A good example is Malcolm X. He began as a common criminal, a street thug, who, while in prison, was converted to the Nation of Islam. He cleaned up his personal life, and, yes, brought the idea that the white man is the devil (not totally unreasonable, if you know history at all). But that is not the end of his story: After visiting the Holy Land, where he met good people of all colors, he renounced his racist views and taught that “It’s not a case of being good and bad blacks or whites, but of being good and bad human beings.” You don’t have to be black to appreciate that.

See you in class.

— Chris McVay
By Tanea Woodberry and Kabir Syed

UHURU: Spring 1993

M E N T O C I D E :
THE CRISIS OF AN AMERICAN EDUCATION

America has proclaimed itself to be a country filled with a variety of cultures with diverse histories and perpetrated to be proud of it. The concept of the “Great Melting Pot” is one that we all heard as children in the American classroom. However, if we were to examine our textbooks from American History, or Social Studies, English or Art classes, it becomes increasingly clear. From elementary school straight through into the realm of “higher education,” it seems as if only one group of people contributed to the development and history of this country’s achievements. That one group is none other than Europeans. I wonder why? Maybe it has something to do with the fact that throughout history Europeans have taken it upon themselves to disrupt, or in many cases attempt to destroy a people’s knowledge of themselves and then STEAL this people’s culture in an effort to enhance themselves. This disregard for the clear characteristics of history can be called “Historical Revisionism,” for it covers up vital facts and alters facts to change the understanding of the truth (see Asante’s “ten points”). Because of this, there has been a great injustice done to myself and all children educated in the United States educational system. We have been taught an incorrect an incomplete history, and this is the root of our problems in America.

African educator and lecturer Jawanza Kunjufu, spoke at Kent State University in Fall of 1991. His lecture centered around the state of Africans in America, and he said that the poverty and crime that plague our communities are not two separate causes for the state that we are in; instead he said that they are merely symptoms of one very large problem. A self-esteem problem. African children who are educated in this country as well as most children of color have a self-esteem problem. Our cultural identities are not reinforced or accepted because they are not European. As children we were brainwashed and programmed to believe that if we did not look, sound, act and think white, we were not acceptable. When he said these things, I felt as if he had crawled into my heart and finally given a name and validation to the anger that had lived there for so long. He was absolutely right. This self-esteem problem began in all of us as children in the American classroom.

It is a logical assumption that the way people view their roles in history has a profound effect on how they view their present situation. Carter G. Woodson discusses this point in his seminal work, The Miseducation of the Negro. He gives us the situation of the “intellectual” Black person. For this society to consider you an intellectual, you must go through their encultur-
thought she was perfect, and so Temple, and we loved her. We were told that we, the Africans, were slaves to White people. They are called our "masters". They give us mammys, maids, and butlers. They brought black and white films to class to amuse us on the days when it was just too nice outside to study. So we watched Little Shirley Temple, and we loved her. We thought she was perfection, and so talented. We paid little attention to the expertise of Mr. Bo Jangles, who danced right along side her, who taught her to tap as she did (elementary school)...and the brain-washing began. Where were the scholars, the inventors, the writers, the voices of our people. We surely have had them and continue to have them. So where were they? They were hell-bent (no pun intended) on convincing us that the only alternative that Africans would ever have to being oppressed was struggle, with no victory in sight. They told us about Martin. They killed Martin. Martin was oppressed. Martin struggled, but when Martin fought—Martin was killed. As was Harriet. As were most of the Africans that they didn’t forget to mention. Did they tell you about Marcus or Malcolm or Assata or Kwame Ture, of course they didn’t. Doing that would break their hold on you. They made sure you knew about Crispus, who chose to die for White America, but they never spoke much about Nat who chose to die fighting White America. They won’t, because then they’d have to explain why there was a need for our people to die fighting against what this country was founded on. So, they called the African in America, “second class,” and Africa “third world.” They explained that the great melting pot made America special. They brain-washed us so thoroughly that we never asked them who was “first class” or where the “first world” was. We knew that we were being stirred into that pot along with all other people of color in this country, but when did we ask who was stirring that pot? Whose mold we were being melted into? Why was it necessary for our identities to be “melted away” in the first place? They called us “niggas” and brainwashed us so well that today we greet each other with their insult..."Hey, My Nigga." Their hair was pretty, our hair was ugly, they said. So today we justify our perms. "Girl, I just do it because it’s easier to manage this way." If they were better, we believed that we should be worse, because they said so. If they were rich then by their definition we should be poor.

We bought their lies subconsciously and we are letting their lies destroy our community. They have given us a great deal of incentive to take the easy way out of a life of struggle.

They have given us their tool to break the cycle. Crime. They stole you from your land. They raped your mothers’ mothers. They lie to you on a daily basis, but they tell you that this is wrong. They allow “white collar,” but lynch Black neck. The easy way out? Or the easy way in....to prison, that is! Crime is acceptable for whites. We watch George Bush serve no time for STEALING a billion dollars from taxpayers. Ronald Reagan can say “I forgot,” and Ollie North can say “I’m sorry,” and serve no time. The L.A.P.D. can beat the hell out of our brother in our face and walk. Understand where this lack of self-esteem comes from. Seeing oneself through the eyes of the enemy means becoming an enemy to yourself. And the brain-washing begins...

European American children are damaged similarly in the American classroom. They also are lied to. They are told that they are the heirs to the greatest achievements in the history of the world. Their self-esteem is over-nourished from the moment that they walk into the classroom. They are given a legacy of conquerors, kings, queens, presidents, entrepreneurs etc. They are told that their ancestors were inventors, geniuses, and powerful people. They are told that their ancestors were the great thinkers...were respectable...were righteous.... and brotherly to all humans... what? That’s right! You remember! If we were brainwashed to believe in our fictitious inferiority then of course whites were brainwashed to believe that they are superior. They read the same tired lies and trash that we read — but more importantly when they went home after school, they ate dinner with and, laughed with and loved the writers of the lies. The members of the Ku Klux Klan are white, the lynchers are white. Certainly not all white people in this country are participants in the hate, but they...
definitely all benefit from it. When it comes to pin-pointing the original enemy of my people, they are found in the white race. When we turn on Oprah or Montel, those cross burners and haters who call my people “less than” are white. They believe that George Washington was your fore father. THEY BELIEVE THAT LINCOLN GAVE A DAMN ABOUT YOU. They believe that you enjoy being called “black” and that you should think of apple pie and glory too when you think of “Amerikka the Beautiful”. Haven’t you had to deal with their recurring question after our speakers come and enlighten us about what White America has done to you? “WHAT CAN I DO TO HELP? I WANT TO UNDERSTAND,” they say. Then they leave the crowded auditorium or Okantah’s Black Experience class and do nothing. Blinders back in place.

How can one possibly be expected to grasp the idea of unity when the concept of “United States” has always been a lie? How can they grasp the idea of unity when, “...if the classroom stopped spoon feeding European children with lie after lie, called history, they would not be so paranoid about losing their mythical superiority.” Since day one in the American classroom they have been taught that they are superior. So the main symptom of white America’s conceited self, is their refusal to allow the identity of others in this society. . .RACISM.

America has no culture. Think about that for a moment. What would be American culture? In music, art, language, or aesthetics. Did you learn to speak American in class? I didn’t. I speak English. I speak Spanish. That was emphasized in the American classroom. I had to spend thousands of dollars in college to have my culture emphasized in an American classroom. Now I have an opportunity to greet my people with “JAMBO.” I eat at Italian restaurants and enjoy an occasional Chinese meal. Name an American ...anything. You can’t. Jazz came from MY people, don’t be confused. Children educated in this country have lost their cultural identities in the four walls. Think of any class you’ve been “taught” in. We, as students, all have different names, different ways of expressing our-selves, and different backgrounds. All of these differences give us our own identities, but together we still make up an English class. I am Tanea or I am Kabir and we are an English class. In our society, however, these differences are not respected, and this disrespect is mirrored in the lessons of the American classroom.

In school, for instance, we are taught that Ethiopia is a country in Africa. However, when we get into a discussion of Egypt (Kemet), Europeans try to claim this African country as their own due to the profound impact on thought that Egypt had on the western world. (If you don’t believe this, see the text book for Art History I, where Egypt is referred to as the Near East.) As far as Ethiopia, they don’t teach us about the history of her great kingdoms and rulers, instead, they saturate our brains with images of a starving people dependent on the “kindness” of White America’s National Geographic to publicize

WE HAVE BEEN TAUGHT AN INCORRECT AND INCOMPLETE HISTORY, AND THIS IS THE ROOT OF OUR PROBLEMS IN AMERICA.

Rhetoric” in Rhetorica). Pythagoreus, the so-called “inventor of the Pythagorean Theory” went to Africa to learn the concepts of mathematics. It has been proven that the ancient Egyptians were mathematical geniuses, and the existence of the pyramids of Gizeh, built by the hands and minds of my people, only reinforces this truth. But when did they ever teach you that? The father of Medicine was Imhotep, of Egypt. Did they teach you this about the homeland of your people? Of course not! We are denied the privileged knowledge that Africans were rulers and members of the kingdoms of the world. The originators. The original.

They forgot to tell you how white America was formed from the criminals of Europe who were exiled here due to the overcrowding of Europe’s prisons. They forgot to mention that these criminals were the descendents of savages who roamed the Caucasoid mountains for centuries. They forgot to men-
tion in detail that the Europeans went with purpose into Africa, and brutalized your people and stole them to use as free labor. They didn’t mention the murder, the rape, the lynching, the hate, or stripes across the African back. Maybe with a knowledge of the truth, we could easily deal with the lie that cast Elizabeth Taylor as Cleopatra. The lie that made us love Shirley Temple and hate ourselves.

Our history classes were the first of many steps in the brainwashing process that continues to plague our society. These books, which are severely outdated in many cases, teach that the African in America is black. This brings about the question of definition. If you look up “black” in the American Heritage Dictionary, it says: “is an adjective that means: 1. Being of the darkest achromatic visual value; producing or reflecting comparatively little light and having no prominent hue. 2. having no light whatsoever. 3. Negroid. 4. dark in color. 5. Evil. 6. cheerless. 7. Sullen. 8. Calamitous. Black is also a noun that means: 1. Anachromatic color value of minimum lightness or maximum darkness; one extreme of the neutral grey series of colors, the opposite of white. 2. A Negro.” We are taught that the dictionary is the final authority on the true meaning of every word, and the dictionary tells us that black is evil and calamitous (meaning trouble-making, according to the same reference). Now isn’t that interesting?

This is an adjective used to define people of African descent. The nature of this definition one calls into question the many preconceived ideas about African people; thus it cannot be beneficial as a definition of African people. This is also an instance of relegating people of color to a lower rung of the social ladder by defining them in terms of the oppressor’s definition. He (white) is supposedly pure and unblemished, so therefore African people are defined as the opposite of that. Black. Others are called red or yellow or brown. This preserves the self-esteem of the oppressor. If he could not define African people in this country as 3/5 of a human being during slavery, then he would have had to deal with his less than 3/5 of a human behavior towards mankind and nature. We are still today being taught that white is good and black is bad, using color instead of culturally specific terms (i.e. the white light bulb symbolizes an idea, yet the term “dim wit” is used to represent ignorance. Also see black-balled, black mailed, black Tuesday, etc.) The implications of these words are taken out of context and further perpetuate the racism inherent in our educational system and in many of the children who are products of this system.

America is what it is because of the combination of the cultures that make it up. This is what America needs to teach its children in the classroom. Jawanza Kunjufu identified the existence of the mentocide that this country is trying its best to commit against our people. He said that the best way to destroy a people (genocide) is: 1. Take away their history. 2. Destroy their family. 3. Destroy their image of themselves. Na’im Akbar in his book Chains and Images of Psychological Slavery, also helps us to understand this process that has been put in place to destroy our African identity. Self-esteem, be it the lack of or the excess of, based on lies, is the root of America’s problems. The problem began in all of us as children in the American classroom, and the remedy will have to begin there as well. Because we can teach our children whatever we want at home, but the minute we place their innocence in the ignorance of that classroom, the brainwashing begins. Our children, above all, deserve more than that. Teaching the truth by providing viable, true alternatives to history, such as Afrocentricity and other world views, is the only solution. This is a necessity because our people were the beginning and our children are the future. They need to be able to distinguish the truth from falsehood so that their generation can take care of some serious business. An incomplete and incorrect depiction of my history unlocked my anger. Truth is the key needed to unlock peace.

**Positive Education Always Corrects Errors (PEACE).**

This is the key we need to pass on to our youth.
FRAT SCATTIN’
EML AL SOLLIZ

By Anthony Miller

Pushin’ and shovin’, playing hide and seek
Babe oilin my ass from the spankins I’ve received
Peepin’ and creepin’ not to get caught
Bobin’ and weavin’, my souls been sought
Smilin’ and grinin’ while bearin the pain
Cryin’ and prayin’, cause it ain’t no gain
Hustlin’ and bustlin’ for too long a time
Beggin’ and peddin’, done spent the last time
Smellin’ and ailin’ cause I’ve been tossed
Pimpin’ and Simpin’, cause I’ve just crossed

-SPECTRUM: SPRING 1988

IN THE TOILET
IZ LHE JOIF’EL

By Greg Hampton

STOP!
Euro
Euro-Pee
Euro-Pee-An
Euro-Pee-An?
European.
Euro-Pee-An-On
Euro-Pee-An-On-Us
Euro-Pee-An-On-Us?
European on us.
STOP!

-UHURU: SPRING 1989

EMPTY LOVE
EMLLA ROAE

By Denise Dawson

In the beginning, there was two
Hearts beating as one;
Now there are two beats of
Different drummers,
A love that was
Once in harmony.

Love has been drained from these
Souls and has been transformed
Into mistrust, dishonesty
And bitterness.

Just because you said you loved me,
I did not know I would be lonely.

When we came into this relationship,
Our hearts were filled with love
Just like a cup that runneth over.

But, we are just like a poor man
Who digs deep down
Into his ragged pants,
Always hoping to find
Some coins, only to realize
There is nothing here.

The love that I once had for you
Left me empty-handed,
But I am no longer troubled.
I am relieved
For love will once again
Fill my cup
and you will not be the one
to drink from it.

-SPECTRUM: SEPTEMBER 1985


BEAUTIFUL ACCEPTANCE

By Gayle L. Grace

Last Friday it happened,
I realized that everything was okay.
No man and all, but I was okay.
Too yellow to narrow me down to just one nationality,
so much as that many would like for me to prove my blackness a thousand times over. But that's okay.

I realized people will always have problems, including me.
Whether it's with themselves or with somebody else.
That Mr. Right will never come when it's most convenient
or most definitely when I need him the most.
And even still, he might just be a Mr. Right now in disguise.
I'll never be a perfect size 10.
But that's okay.

People say I make things out to be too serious, that I feel things too deeply.
I say, I'd rather die knowing I did everything straight from the heart.
That I never gave up without a fight, and I loved till it hurt.
I'll never be the face in the crowd that everybody knows.
But that's okay.
I don't listen to just "black music" whatever that's considered.
I don't like just black men.
All shades of the rainbow are beautiful.
That's definitely okay!

I'll be diabetic for life.
I'll be wearing glasses too.
I'll probably never grow my hair again,
or bring a perm to it either.
But as long as I'm happy in my size 14,
shorthaired,
hazel eyed,
rainbow bright,
junk in the trunk, plus the front,
living everyday to the fullest.
With or with out Mr. Right...
that's okay.

-UHURU: DECEMBER 2000

TO KILL A BLACK MAN

BLACKWATCH: MARCH 1970

And so the formula, the recipe, for killing Black men emerges:
Imbue them with the American dream; then deny them the fulfillment of that dream.
Tantalize them with the faith that things can be changed through applications of the Christian death gospel;
fill them with guilt if they deviate from this gospel and then violently refuse to respond to their attempts at non-violent
protest. Finally, push the Black man to the point where he must violate his own ethical code in order to achieve that which
he deems to be good, worthy, and just. Stir all this well, administer liberal doses in church, in school, at work, in all of the
public media, in every aspect of the Black man's daily life. Repeat as often as needed. DEATH – as Malcolm X and Martin
Luther King, Jr. proved – will follow.
STREET WALKER

By Mike Peller

Street walkers with no destination
The never ending vacation
Lonely street walkers are
No home to walk to

Street walkers
Old street walkers
Walk to their death
Drunk street walkers
Walk just to take another step
Working street walkers were
Under qualified street walkers and
Over qualified street walkers

And what you see are
Just lost a job street walkers
Can’t go home without a job street walkers
Dine with the pigeons street walkers

Female street walkers become
Prostituting street walkers
Which makes
Pregnant street walkers
Making
Still shooting dope street walkers
Making
AIDS carrying street walkers
Making AIDS carrying baby street walkers

Basket pushing street walkers
Forever walking street walkers
Brother can you spare a dime or a dollar street walkers
Walked over never noticed street walkers
Mentally ill street walkers
Just got divorced street walkers
Crippled soldier street walkers
Paralyzed street walkers
Take a bath when it rains street walkers

Still dream street walkers
For at least you are still walking

-UHURU: Fall 2000

QUESTIONS

By Marvin Hodoh

What did I do?
What am I supposed to do?
Why you hittin’ on me?
How did God make that tree?

The sun rose in the east
It set down in the west
God gave us control over the beast
Now you want to give God a test?

He loved you in a special way
He let His son die on that cross
Now you have the nerve to say
That someone else should be the boss?

He spoke to you and said to pray
He’s coming back, and it will be soon
A better life, on that special day
Be a non believer, and face doom

Man, woman, adult and child
Every head and knee must bow
As the true king returns on that special day
All questions will be answered, there’ll be no more to say

Who made that tree?
Who staked a claim on creating the sea?
What holds the sun and moon in the sky?
Who taught birds how to fly?

Did scientist say they’ve found a way
To create a man, out of clay?
I heard it said, “no matter how great man may be,
That only God, can make a tree”

Believe in Him, in your mind
Who else do you know, gave sight to the blind?
Who made a surgeon, from a mortal man,
Stood by his side, and steadied his hand?

Made him think he could sustain life?
Made his people happy to go home, after all this toil, and strife?
Now you sit there smug and tall
Why are people happy, to answer that heavenly call?

When you look up and say, “Lord, did you forget about me?”
How much worse can this all be?
Before you clinch your fist and curse
Did you remember to put God first?

-UHURU: Fall 2000
As a Matter of Fact

By Sharlene Carter

The white man
Reminds me
Of the Devil on Halloween
With a bag
Full of Tricks and Treats

-BLACKWATCH: MARCH 1970

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www.kent.edu
Nikki Giovanni

By Vince Robinson
Photo by Vince Robinson
SPECTRUM: April 1980

Compassionate. Intelligent. These are two words Nikki Giovanni would use to describe herself to one who would ask her to do so. Although critics and observers might classify her under other terms, Giovanni sees herself as a human being.

Nikki Giovanni capped Think Week activities, sponsored by Black United Students with a speech and poetry reading held in the Kent State Ballroom on Friday, March 15. Following Dick Gregory, she answered questions left untouched as she addressed several current issues.

One issue to which she devoted significant attention was education. She theorized that black people do not read enough and that this condition is detrimental. According to Giovanni, "If you're not reading it, it can not inform you." She says all knowledge comes from books, and to become acquainted with knowledge one must be adequately educated. She stated that the Gutenberg Press was one of the greatest inventions the world has ever known.

Giovanni also focused on history. She encourages those who have the opportunity to research and explore the past and search for the keys to the heritage of Black people. This will enable Blacks to learn more about themselves and to achieve a means of self-definition. It will also reveal the manner in which Black people have affected the present world. In a poem entitled "Ego-tripping" she points to numerous historical figures and the rich cultural background of people of African descent.

In relation to travel, Giovanni stated she would like to see more students become involved with fact-finding expeditions on the continent of Africa. In addition, she advises students to travel to other parts of the world, including Europe.

During an informal gathering in Oscar Ritchie Hall, she spoke of African influence on European art forms, music and architecture. Giovanni also highlighted the manner in which westerners have come to appreciate African art, and in many cases, more so than Black people themselves.

Another issue Giovanni addressed was the Black male in America. She stated the current situation was as a result of black men not supporting black men. According to Giovanni, men look to women for self-definition and women look to other women. On a historical level, Black women have been the backbone of the race. During slavery black men were not in the position to defend black women because they (Black men) were in captivity as well. Currently Black leaders spend too much time criticizing and belittling one another, as opposed to supporting and building each other up. Giovanni was vocal in her opposition to men abusing women, stating that a man who beats a woman is very sick.

Giovanni appeared pessimistic about the seventies generation saying, "...the younger generation, to a large degree, has bought the American dream." She says they have allowed drugs to cause them to be apathetic and uninvolved.

"Giovanni has published several works including Recreation (1970), My House (1972), and The Women and the Men (1975).
Black Bar Thrives in Kent

By Anthony D. Hairston
SPECTRUM: Spring 1987

After a basketball game in Kent one night in 1958, Earl “Doc” Holiday and his friends went downtown for a few drinks. However, they discovered the bars in Kent would not serve Blacks.

“Eventually, we did find a bar that would serve us, but after we finished our drinks the bartender threw our glasses down in front of us,” Doc said. “I guess it was his way of letting us know that we really weren’t welcomed there. I was frustrated with the way my friends and I were treated.”

Doc used that incident as motivation to go against the odds and open a bar in Kent that would cater to Blacks. In 1958, he and his wife of forty years, Marian, opened the Club Eldorado at 352 W. Elm Street. It has now signed a contract to host all parties by the Kent State Black Graduate Students Association (BGSA).

The club serves a variety of foods and beverages and provides music from a traditional jukebox. Doc says that during the sixties his club would get so crowded that sometimes there was not enough room for people. Pictures on a wall offer reminders of some famous customers who have come through the doors of Club Eldorado. Customers like Muhammad Ali, Jim Brown, Jim Marshall, Julian Bond, and Don King have all been served in Doc’s bar.

Doc is a pioneer of black businesses in Kent. He says his bar is the first legitimate black establishment in the Kent area. “In the 1960s a black lady used the basement of her house to entertain Black people,” Doc said.

Doc admits opening his club in Kent was not easy. He contacted the real estate agencies, but found that they would only rent to him. No agencies would sell land to him. Eventually, he says he was able to buy property from a businesswoman who was going bankrupt and needed some fast cash.

Even after he opened his club, Doc still had to deal with area businesses that wouldn’t accept a black businessman. He recalls when he went to a local bank to change money into quarters, he was refused service. He ended up driving to Akron for change, he said.

In another incident, Doc went to a Kent bank to purchase a $1,000 money order to pay his liquor license, and again he was refused service. Doc said he started receiving threatening phone calls, and felt a lot of people were jealous of him.

“White people didn’t think I would stay open as long as I did. Black people couldn’t understand how a black man could own a business in a town like Kent,” Doc said.

All of these factors combined forced Doc to close his bar in 1965. He moved his family to Atlantic City, but it wasn’t long before he was back in Kent.

“I was laying on the beach one day, and I heard B.B. King’s ‘Heartbreak Hotel’ on the radio,” Doc said. “I said to myself then, I am going back to that place, and that’s what I did,” says Doc.

Doc says he felt he had to come back to set an example for his son. “I’ve always taught my son to never be defeated by anyone or anything,” said Doc.

Doc’s son, Ronald is currently the only black officer at the Kent Police Department. He became an officer in 1975, but only after Doc filed a suit against Kent on Ron’s behalf. “After I filed the suit, they had no choice but to hire him,” Doc said. The suit was dropped.

Besides the Club Eldorado, Doc owns two farms and rents out 12 apartments. At one time he only rented to KSU students. Often he would rent to students based on their income, and on occasion he would let them live there free until they could pay rent.

Doc said his rent policy was based on the fact that his tenants were students, not on the factor of race. “Black or white, it didn’t make a difference to me. No one is better than the other,” he said.

Both Doc and his wife have been recognized for their efforts to help students. Marian was honored by Delta Sigma Theta Sorority. Doc was awarded a plaque by the KSU Alumni Association for his ongoing assistance to KSU students.
Talkin’ Bout Good and Bad Hair

By Pamela Duncan
UHURU: Spring 1991

Every woman of African descent knows that our hair is an issue. For some it is more of an issue than for others. Some of us are “blessed” with “good” hair. Some of our time is spent fussing about our hair in front of the mirror, at the beauty shop, or in the kitchen next to the stove.

Then there are some of us who have had it rough from day one, born with “bad” hair. Some of us needed perms, and were destined to spend the rest of our lives investing in super strength creme relaxers. Black cosmetology has become a very lucrative career, and it has convinced many of us to leave Mother Africa the hell alone.

We spent more than $267 million dollars on hair care products in 1989. We burn, fry, and over-process our hair, all for the sake of assimilating into White America, and thus forsake our heritage.

Some psychologists attribute these acts to self-hatred and internalization of an inferiority complex. Psychologist Joseph Howard noted “…Blacks express their feelings of inferiority by over-identification with the White society and the rejection of themselves” (Towards a Social Psychology, pg. 330).

I know I am going to get hate mail on this one. I expect it. I am probing a sore spot in a lot of people. This is an issue that has affected me all my life, and I feel compelled to share these thoughts.

Even as I write, I am wearing the same Pratt City, Alabama plaits that my mother and her sisters wore when they were growing up. My “mop” as it has been called has no chemicals in it. When it is hit by water, it reflects every drop of African ancestry. My hair is an issue. I’ve been wearing cornrows braids with extensions for about ten months.

At first, my rationale for braids was mostly for the sake of giving my hair a break from rituals of chemical relaxers, blow drying, hot curling, combing and brushing—essentially punishment.

I now thoroughly enjoy the convenience of maintaining my hair. I tie it up at night. I get up twenty minutes later in the morning than I did before, because I would have to get up and do my hair. I have no worries about sweating my style out when I’m in a romantic moment with my man. I no longer worry about “what am I going to do with my hair tonight?” I will gladly let my sisters have that problem and my curling iron.

Eventually, wearing braids took on a more significant meaning. It became the outward reflection of my Afrocentric philosophy. People began to notice. I frequently have people both Black and White comment on how good my braids look. People began calling me “sister” and “Queen Latifah.” I didn’t mind these comments. I began taking pride in being able to wear and express something that had originated from us, for us and not by White folks.

I think my turn-around came when I began studying ancient Egyptian history. I was recognizing how White people subtly influenced our thought process over time, until we got to the point of thinking, if it was black, then it was wrong. We were brainwashed into thinking we had to get as close to white as possible. We weren’t like that before we were brought to this country.

In retrospect, it was almost as if I was afraid to face my natural self. Every time I had new growth, I was off to the beauty shop. I couldn’t deal with having two types of hair on my head: black and white. For a long time I could only deal with the white.

I propose that we’ve been indoctrinated with Eurocentric attitudes and ideas of beauty since we were born. We have been taught to believe lighter was better, and the straighter the better.
The Psychology of Black Hair

However, in accepting these types of standards we commit ourselves to a mental psychosis. Identifying with those who have historically oppressed you is not an ego-enhancer, as noted by doctors Kardiner and Ovesy. Rather, it becomes a source of self-degradation (Kardiner & Ovesy, The Mark of Oppression, a Psychosocial Study of the American Negro). I had fallen into that category, but now I am fighting my way out that box.

In chemically changing our hair we deny what is naturally ours. We pass these ideals down to our children. Why are we doing this? We are now doing to ourselves what white people have done to us. The more Afrocentric I become, the more I understand how much I was assimilating into White America. When I wear my braids, I look at myself now and I see Pamela Duncan as she would have been 4,000 to 6,000 years ago. She was proud and unaffected by Eurocentric ideas of beauty. I am sure there are people reading this saying, "Look, this is the 1990s, not 3,000 B.C., get with the program!"

My friends and I have had many serious discussions about this hair thing. They know I view everything through red, black and green glasses. My concern about hair is not just based on convenience. Every time I take my braids out, my hair is fuller and healthier than it was before I could take this hair right back to the hairdresser for a relaxer. It would be so long and pretty and be just what the fellas like—I'd be accepted. Whose standards would I be accepted by? People often comment by saying, "Why do you keep getting braids? You don't need them. Your hair is much prettier the other way."

I like people recognizing what I stand for by my appearance. My hair has become a nonverbal way of expressing who I am. So, I ask why do we have to compromise? I feel my braided hair reflects my philosophy of being true to my roots—literally. I like myself this way. It is comfortable. If people have a problem with my hair, then it is their problem.

I believe many White people have a problem with Black people being comfortable with
We are Beautiful

their Blackness; even some Negroes have a problem accepting their Blackness and with other Black people who openly express their Black pride.

I will be the first to admit and advocate that one should not judge the outward appearance but examine the content of character. I do believe, however, that the more Afrocentric you are or become, the more you will reject the idea of assimilation into the Eurocentric culture. I agree with Spike Lee in the October 1990 Spin issue when he said he wondered how Al Sharpton could be so down for the cause, and still wear his “do” the way he does. It is still a manifestation of the colonized mentality.

I urge all of us to constantly educate ourselves about our history and heritage. We must try to understand our potential for repeated greatness and acceptance by our own standards. Let’s welcome Mother Africa within us with open arms, instead of arming ourselves with “super strength” and “care free” to fight back. This should not be a battle for us. Sisters like Angela Davis have helped me realize that our hair is Beautiful! Our hair is beautiful just the way it is. We are beautiful just the way we are.

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Queen Latifah

**RAPPIN’ WITH THE QUEEN**

By Jinida Ojiwawh

**UHURU: Spring 1991**

Before her performance, the Queen gave UHURU an interview in the limo on the way to the Kent State University Student Center Ballroom.

**UHURU:** In one of your raps you say something like 'they look up and see a Black Queen, sloppy slouching is something I won't do.' You seem to try to get the image out that you are a real woman. You're a female rap artist, but you don't buy into the maleness of rap. Do you feel it is important to retain your femininity as a female rap artist?

**LATIFAH:** To an extent you have to. Every female has what you call maleness in her raps, and it's not necessarily that you're trying to be like a male rapper. Very few females have been successful at being completely 'girly-girly.' Once you get too effeminate, it becomes dingy almost. The females who have been very effeminate in their rapping have been real stupid, silly, and materialistic.

**UHURU:** In some of your raps you call yourself an Asiatic Black Woman. What is an Asiatic Black Woman?

**LATIFAH:** To be honest with you, that line was written for me. Lakim Shabazz is a member of our posse. He wrote that piece and two lines before or after that line. I've been consistently asked that question. He's a five percener.

**UHURU:** In the video “Ladies First”, it appeared as if you were kicking all the White people out of Africa. Was that the image you were trying to portray in the video?

**LATIFAH:** No. It wasn't kicking White folks out of Africa. If you would have looked, it was a map of parts of Africa that were colonized by the Dutch, British, etc. They are still run by them, and are treating the people of the land as fifth-class citizens. I can't even say second-class citizens. It was around the time when Namibia gained independence, so everything was like 'yeah we are gonna get rid of these people.' It didn't mean kick all the White people out of Africa, but it meant give the land back to the people it belongs to.

**UHURU:** From watching videos some African American women may get the idea that in order to be in a music video, they have to have weaves bleach their skin and lose about 50lbs! How do you feel about the image portrayal of African American women in videos?

**LATIFAH:** I don't like that everyone has to be light-skinned and have long hair.

I look at it like this: I feel bad for females who are wanted just because of how they look. I don't like it that they (video producers) are selective like that. That's real backwards, and it goes to show you just how brainwashed we are. It's a constant pattern and we've been molded into thinking that's the way it should be.

**UHURU:** You did all the vocals on your previous album. Do you plan on doing any more mixing singing with rapping on your upcoming album?

**LATIFAH:** You can expect the same thing, but on a higher level. Singing, touches of reggae, the hardcore, house mixtures – everything's on the album that was on the last one.

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**JAYTEK CREATIVE DESIGNS**

By Eddie Harris

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UHURU: 1991-92

In the Cultural Diversity Office, some brothers were huddled around a small round table. Some stretched out on a small sofa, and others sat on the carpeted floor.

This may appear like a laid-back scene, but these fraternity men were building a foundation for African-American men to unify at Kent State University and beyond.

UMOJA is Kiswahili for unity, and is also the name of a series of lectures dealing with unity among African-American men. Members of Kent’s four African-American fraternities, and establish the UMOJA dialogue series was to counter perceptions of Black Greeks always being at odds with one another.

“We started this effort to promote a positive image of all the organizations and work together,” says Marvin Powell of Phi Beta Sigma.

These efforts have brought a range of speakers to campus to address issues facing African-American men. Speakers include: Dennis Raheem Watson, Haki Madhubuti and Na’im Akbar, who gave a fiery address in Oscar Ritchie Hall this past October. The rest of the agenda for the year includes Jawanza Kunjufu, and an all-day African-American men conference.

“We need to talk about the problems that affect African-American men in this country,” said Howard Russell, a graduate student and a member of Kappa Alpha Psi.

All the fraternity men agreed they would strive to be leaders of unity and brotherhood on campus.

UMOJA!
UHURU magazine had the pleasure of conversing with De La Soul's Trugoy—"The Dove," who is as serene as his namesake, in a hotel room in Cleveland. We talked about music, the lyrics, hip-hop culture, Third Eyes, mind expansion, international travel, and Japanese rappers. Here we go...

UHURU: What's most important to you, your beats or your lyrics?
Dove: For me it's lyrics.

UHURU: Do you revise your lyrics?
Dove: Naw. When doing a song it depends on how the mood of a song is. Sometimes I'll sit in the studio and just write it right there and finish it that day. Sometimes it takes three or four days.

UHURU: Do you make the music first and then write the lyrics?
Dove: It could happen either way. Most of the time I'm writing while the music is being created.

UHURU: What's up with the Eye Patch?
Dove: The Eye Patch – is not concentrating on the last eye left open. Everyone just pays attention to the Eye Patch, but it represents the Third Eye.

UHURU: What are your personal inspirations when you write?
Dove: Rap has really inspired me. Music itself you – know? Whether it's country, rock-n-roll, jazz, hip-hop, as long as it sounds good. That's inspiring. Just being able to write about what's happening around us is inspiration.

UHURU: Break it down a little bit about the Third Eye. A lot of people talk about that, but what's your interpretation of the Third Eye?
Dove: It's basically looking deeper than what the surface tells you. There's a lot of things within the business that people don't see, and which, I'm not going to say, but we do see. There's a lot of things going on in the world that we just take note of that people aren't really paying attention to, you know? To develop as a person you can't just develop by the things you see, you have to go even deeper. That's basically your Third Eye – your mind. This whole album ties in that way. It's just a way of looking at things in a different sense. Much deeper than what it is.

* This interview is an excerpt of a 3-page interview with De La Soul in Spring 1994.
Six years and two albums later De La Soul returned to Kent State as part of the MTV Campus Invasion Tour with Black Eyed Peas and Wyclef Jean. The last time De La Soul had an album out (Stakes is High), I was a senior in high school. Then, I never thought I would have the opportunity to meet them. Now I am a senior in college. UHURU and De La Soul meet again. However, this time Maseo (DJ) is the spokesperson for the group. Maseo (Vincent Mason) was very kind—a gentleman. He offered me food and even asked me about school and my future plans. Here is our conversation:

**UHURU:** What do you want listeners to get from this album? (Art Official Intelligence Mosaic Thump)?

**De La Soul:** Pretty much the same thing we ask you to get from any other album. We want you to take De La’s music and make it for whatever it means to you. We just want you to enjoy the three individuals that put the album together.

**UHURU:** Do you think the presidential elections will have an effect on hip-hop?

**De La Soul:** No, not really.

**UHURU:** Where would you like to see hip-hop in five years?

**De La Soul:** I would like to see it get back to a lot more creativity. Everything now has been built around image and materialistic things. A lot of the records that have come out have really not been good. We may get 1-3 good records off each album that has been out since 1996. Albums have been poor and singles are what have been carrying these record sales.

**UHURU:** Are there any artists you would like to work with that you haven’t had the opportunity to do so yet?

**De La Soul:** Dr. Dre. He’s one of my favorite producers and DJ’s.

**UHURU:** Do you like Eminem?

**De La Soul:** Yeah, I like Eminem.

**UHURU:** If you could change one thing about your career or anything about De La Soul, what would it be and why?

**De La Soul:** Well, there’s not much I would change. There were some opportunities we passed up in the past that, if I had the chance, I would take advantage of them today.

**UHURU:** Like?

**De La Soul:** Like touring with Madonna. I would have done that. We said no to that.

**UHURU:** Why?

**De La Soul:** Tired. We were on the road at the time and Technotronic had got kicked off the tour, so we were asked and we said no. We really didn’t want to do it. We were exhausted. We were very young at the time, so touring was like—a bitch (laughs).

**UHURU:** What has been your favorite place to perform?

**De La Soul:** Tokyo, Japan. They have a big hip-hop following over there. It’s big time.

**UHURU:** Are you friends with a lot of the people in the industry like Common or Black Thought, Mos Def?

**De La Soul:** Yeah, we cool. Common use to stay at my house when he was recording his album, One Day It Will All
Make Sense. Yeah, he was at my crib for a while, and I would go to Chicago to visit him every once in a while, you know? If I see them cats, it's cool. We kick it.

UHURU: How do you like Kent?
De La Soul: Kent is cool. It was a good crowd. I wish we could have gave you the show we normally do.

UHURU: What is the normal show?
De La Soul: Well, I come out and DJ and usually get the crowd real hyped, before we even go into the show.

UHURU: How did you start DJ-ing?
De La Soul: I started very early. I was very young. I was about 6 years old playing records. I grew up around hip-hop all my life. Before I moved to Long Island, I lived in Brooklyn, so I got to go to a lot of parties and stuff like that.

UHURU: Is there any advice you would tell people who want to get in the business?
De La Soul: The advice I would give to any up-and-coming artist is to just be yourself. Do your own thing. Try to be as creative as possible. Bring whatever it is that is from your style and your backyard. Do hip hop your way. Don't do it the New York way, or the De La way, or the down south way or the west coast way. Do it your way. Be an individual. On the business side, we need a lot more lawyers, managers, accountants to be involved behind the scenes of this business, instead of everyone saying I want to be a rapper.

UHURU: How would you like De La Soul to be remembered after you are gone from the scene and the new wave of hip hop artists emerges?
De La Soul: I want my music to be memorable – ya know? That's one thing that doesn't happen in hip hop music too often. I mean here it is, Run DMC is a legendary group and a lot of young cats don't even know who they are. It's a shame.

UHURU: How did you hook up with MTV?
De La Soul: They proposed this tour to us this summer. Initially, we were supposed to do the tour with Busta (Rhymes), and it worked out being with Wyclef and The Black Eye Peas. I mean, it's MTV! I like our relationship with them right now.

UHURU: Thanks.
De La Soul: Oh, you're very welcome. (gives me a hug).
By Arana Lynch
UHURU: Fall 1995

When I heard about the Million Man March this past August, I thought, like many of my friends, “Ain’t nobody going to that shit.” Looking back, it showed me how crazy we all use to think, but the March changed us in more ways than one.

The day before me and the “brothas” left Oscar Ritchie Hall for the March things were hectic. We found out, on very short notice, that our bus had been cancelled, and if we still wanted to go we had to pay more money. Something none of us had more of. I spent at least an hour Sunday morning trying to figure out how we were going to be able to pay for the trip. God really must have wanted us to go because some how, some way, we got the money, and was getting ready to go.

The March began when me and my hommies, Lew, Jamal and I went to Oscar Ritchie Hall to meet with the rest of the brothers that were going to the March.

Once we left Kent State University, the real experiences began. As brother Rashid gave us a ride to Cleveland to catch the bus, we saw something that we could never forget.

We saw the sun shining over the I-480 bridge, but it was not just shining, you could actually see the sun rays beaming down on the valley, “That’s a sign, it’s got to be a sign!” Rashid screamed as the sun rays brightened his car. “That must be God’s way of telling us the trip is going to be alright,” said Rashid.

Now, I know it was a sign because when things went wrong on the trip I never worried because I knew God was looking out for us. The Million Man March truly made brothers unite. When we rode to Washington, D.C. we all talked about politics, and the March and suddenly the first sign of trouble came.

“I don’t care about Farrakhan. What has Farrakhan done for us? What has he done for me? Farrakhan ain’t paying my tuition!” one brother began to say.

His comments caused an uproar from the elders on the front of the bus. One of them came back preaching to us about unity, and how important it was for us to seize the day. I think the comments made by the brother separated the younger brothers from the older brothers. I think that separation was good for the younger group because that is when we all started to become more unified.

There were about 15 of us from different backgrounds. Jamal, Lew, and I, were known for going out and having a good time. Some of the other brothers like Adisa and Wallace were known for constant involvement in the struggle. Michael was known for his radio show on campus, and many of the other brothers were known for different things.

While we were getting closer to D.C. early Monday morning, our bus leader was giving out a lot of instructions, which many of us did not like.

When the March got started we all broke off into our own cliques. The brothers who had the most in common seemed to hang together, except for our group. Wallace and the brothers that were in the STARS program over the summer hung out. Adisa Ceron and some of the older brothers hung out together. However, Michael, the brother with the radio show hung with us, and that was the weirdest thing to me, because he didn’t fit hanging with us.

I even asked Jamal: “Why the hell is this nerdy ass nigga hangin’ with us? His shoes is too big, and he looks real goofy with that crooked ass hat on his head.”

Him hanging out with us, though, was the highlight of the March because that one brother, even though he was different, he taught us a lot about unity.

As the marchers began to multiply, Lew made comments like, “Damn look at all these people. There’s a lot of mutafuckas here.”

While we all watched the numbers grow from the hundreds to the thousands and eventually to millions, we all began to get sleepy and found ourselves sleeping on the curb and eventually on the steps of the Smithsonian.

When we woke up, everyone was ready to “kick it” except Michael. The fellas and I were ready to leave the area but Michael was still sleep.
“Just leave him here,” said one of the fellas, but I refused. I said “No, we can’t leave him. He might get lost or something. Just wake him up. He’s got to stay with us.”

I don’t know why I didn’t want to leave him. Normally he would have been “shook” and walking around by himself, but I guess the spirit of unity was too strong for me to leave that brotha asleep at the Smithsonian.

We spent the rest of the day just walking around waiting for Farrakhan to speak, but the day was getting later and later, and it was time to meet the groups so we could go home.

The four of us went to the rendezvous spot, but we didn’t see anyone from our group. All we saw was about one million brothas waiting in the spot for their boys.

We waited later and later but we never saw anyone from our group. Michael kept saying, “Let’s just go back to the bus and wait for them.”

After waiting a while, we all finally reached the conclusion that we should meet them at the bus.

We were in Washington D.C. and had to ride the subway to RFK Stadium. This is when unity played another important part for us.

I had been to D.C. several times but I never had to ride the subway. The rest of the fellas had no clue about the subway or anything, so I had to use my survival skills so we all could make it to the stadium.

I quickly asked someone from D.C. where was the nearest station. I was really excited to learn that the subway in D.C. was similar to the one in Oakland, where I used to live, so it was real easy for me to explain how to get a ticket to the rest of the fellas.

It didn’t take long to find the stadium and within an hour we were all on the bus safe and sound waiting on the rest of the group.

When the rest of the brothers came back to the bus, they were not as positive about the March as I thought they would be. “Farrakhan made all that money off that march,” said one brother on the bus.

One brotha came on the bus with a handful of stuff that he bought at the March. He complained, “If we can’t spend our money as the white businesses, then why did the black vendors charge us so much?” It seemed like the younger brothas were the ones who didn’t like the March.

Everyone else on the bus said how nice it was to see one million black men and how nice the speeches were and what they were going to go home to do, but for the brothers from Kent State the experience was not over yet.

We left D.C. at 10 o’clock that night and were slowly on our way back to school.

While riding to Cleveland, a problem came up. We all realized that when the bus got back to Cleveland, we wouldn’t have a ride back to school.

Our best bet was to ride the Campus Bus Service back, but none of us had any money left.

The brothers on the bus made an unproductive effort to convince the driver to take us to school, but he did agree to drop us off at a rest area about 10 minutes away from Kent.

That was our dilemma: either go to Cleveland and be stranded or on the expressway stranded.

I remember Brother Wallace’s fiery speech about how wrong it was to leave us at a rest stop instead of at school. “Was the day of atonement just for one day, now it is back to normal?” That caused some of the elders to get upset again.

Well, our four-man posse was still sticking together, we stayed united.

Michael gave me his cellular phone and I began to make phone calls ahead of time.

I knew that we had too much love at school not to be able to find a ride home. I eventually found a ride and we decided to get dropped off at the rest stop while the other brothers would go to Cleveland and figure it out from there. Little did we know, but Adisa already had a plan to get the rest of the brothas home from Cleveland. His mom “hooked the brothas up.”

The driver ended up tricking the four of us when he dropped us off on the expressway. We all walked off the bus upset but we were still united as we walked up the expressway.

We eventually got a ride about five minutes later and were back home in 20 minutes.

That day proved something to all of us. We all looked at each other different. I found myself speaking to the brothers from the trip. I even called Michael that day. I shocked myself when I called him.

Now that the March is over, I still see some of the brothas who rode with us and we seem to have something to talk about. We now recognize each other more. I agree with the brothers that Farrakhan did make a lot of money from the March, but I think the brothas of bus number 3 (especially Lew, Jamal, Michael and I) have a common bond because of this memorable and historic experience.
By Kelly A. Harris

After a sizzling performance, three UHURU staff members and myself had the opportunity to chill with Grammy-award winning group, the Roots, on their tour bus. The Roots didn't seem to be caught up in fame; in fact, they welcomed us on their bus as if we were guests in their home. I got a chance to talk with Roots lyricist Black Thought. He was charming, and very intelligent, but obviously tired from the show. I decided not to take a lot of his time, but here is our conversation:

UHURU: How did you come up with the name the Roots?
Black Thought: Well, I guess it's like the roots represent foundation, ya know? We like to think we developed a foundation for hip-hop to thrive from.
UHURU: Where would you like to see hip-hop go in the future?
Black Thought: (laughs) I would like to see hip-hop in the future.

UHURU: (interrupts) You don't think hip-hop will be in the future?
Black Thought: I mean, we don't know. There will be music that will be called hip-hop, but whether it is hip-hop will be the question. Ya know?

UHURU: You mentioned in the concert earlier, you were coming out with a solo project. Why, and what will make it different than a Roots album?
Black Thought: Well, for one, the production will be different than what Roots fans are used to. I just wanted a chance to expand, ya know? I just felt a need to take my music in a different direction, but there will always be the Roots. I could never see myself as something separate from it.
UHURU: Who are some of your musical influences?
Black Thought: All the greats, all the classic music like Marvin Gaye, Stevie (Wonder). The pioneers of music like jazz, and blues. People who became legends in music and left a mark.
UHURU: Can we look forward to another Roots album?
Black Thought: Oh, for sure.
BLACK THOUGHT:
I just felt a need to take my music in a different direction, but there will always be the Roots. I could never see myself as something separate from it.

UHURU: Where are you going next?
Black Thought: Home and back in the studio. We're not on tour right now. We just came here to do the show.
UHURU: Thanks for your time.
Black Thought: (shakes my hand) Peace.

Follow Up: I got a chance to go to the Okayplayer Concert in Cleveland on October 21, 2000. Black Thought performed a song entitled "Water" from his new album Masterpiece Theatre. If "Water" is any indication of what his solo album will be like, hip-hop fans will not be disappointed.

For more information about the Roots, check out www.Okayplayer.com

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reflections 2000

BLACK WOMEN IN WHITE CLOTHING

Author Unknown
BLACKWATCH:
March 30, 1979

We as Black Men on this campus are caught up in a very paradoxical question. Should we want a sister for her mind and not her body? If this is so, then why does she show us only her body, and expect us to react to her mind?

Sisters, your actions reflect your thought. If we as Black Men must first remove and fight all the socialization that says white is beautiful, then you also must aid in the struggle.

How can we think of you as being Black and beautiful when your dress and appearance is disgustingly white? Some sisters have told me that they feel like a woman in a mini
skirt and high heels. If this is so, then I ask why?

Why do you only feel like a woman with HER clothes, wearing her faggot fashions, and yet expect us to take you for your mind? We see your mind, and we see your behind. We as Black Men can only be expected to respect Black Women who respect themselves. I don't want my Queen looking like a White Woman, or reflecting the belief in the beauty standards of that White witch.

Black Women, you should know by now that you are going to lose. Lose your man, your mind, and what little blackness you have left. This is said only in an effort to try to get sisters to realize that we love you for being Black Women. It is your blackness, your own beauty, that is so overwhelming.

Our standards of beauty must be our standards of beauty that remove all whiteness. Black Women bear and build Black Men. You are the inspiring figure that makes a Black Man try harder. Why should you want to look anything like Her?

Please help us, sisters, and be black women, even if it means wearing a dress which you find so hard to walk in.
The Color Purple
Smear or Splash?

Bertilla Pereira
SPECTRUM:
January/February 1986

Some loved it. Some hated it. But no one seemed to be indifferent about “The Color Purple.” This Steven Spielberg movie has been nominated for 11 academy awards, including best picture. However, it has been the subject of much controversy in the black community.

Some black organizations have boycotted it. Critics say the movie paints an unrealistically negative image of blacks and perpetuates stereotypes.

The film, set in Georgia in 1909, is an adaptation of the prize-winning novel by Alice Walker. The lead character, Celie, is an uneducated young girl who is the victim of incest and abuse by the man she is married to.

Ironically, the person who later makes a tremendous impact on her life is her husband’s mistress Shug, with whom, according to the book, Celie has a homosexual relationship.

The cast includes Whoopi Goldberg as Celie, Danny Glover as Mister, Margaret Avery as Shug, and Oprah Winfrey as Sofia.

We asked several students for their opinions of the film. We noticed an interesting difference in the slant of the opinions of male and female students.

Cassandra August,
graduate student in nutrition:
“I loved it. I think Spielberg presented the soul of black people. We could see determination, and the strength of black women portrayed in a very good way. I think in that sense he captured the essence of what blackness is all about. My favorite was, of course, Celie. Even though she was the underdog and ugly, you could see the real inner beauty in her which people tend to overlook.

I also liked the type of relationship the two women (Celie and Shug) had. I saw it as sisterly love. I thought Spielberg handled it (the movie) very well. That’s where his skill as director comes into play. It left people room to interpret it in their own way. I had mixed feelings about the men in the movie. There was incest, spousal abuse — which is typically about what people like to believe about blacks.

However, I can understand the circumstances, which led to that kind of behavior. You’re looking at people who lived in isolation in the country. There was no law against incest then like now. The only thing that could have prevented it was a mother in the family and in the movie there wasn’t one.”

Lorraine Blackman,
sophomore in nursing:
“It was very narrative. I didn’t look at it as a black movie. I saw it more as a story of a woman’s abuse. Celie showed that she had the courage to take care of her own business. She knew what she wanted to do and did it. This was the first time I came out of a movie house not complaining about the movie. One moment you’re happy and the next moment you’re sad. It was very moving.”

Marcus Matlock, junior in business management:
“I thought it was a powerful movie. As far as the struggles and conflicts of the black woman and man — both had to encounter them. I think the movie would have enlightened people who have never seen, or experienced those types of situations.

Yet at the same time, I hope it doesn’t put black men in a bad position, especially at a time when we are trying to overcome stereotypes of black men being brutal and unaffectionate. I think it was made to make other people aware that things like this do occur. Black men are very supportive and actively
involved with their families. The relationship between the women was the strongest. On the whole I would say the movie revealed a good and a bad side of black life.”

Vicki Brown, doctoral candidate in reading:
“When I first read the book I thought everything about it was degrading. I didn’t know that was how it was in real life. I felt really bad about how women were treated. I didn’t want to accept that this really happened.

Another thing I’d like to mention is: dialect. I could really appreciate that in the book, but in the movie it was cut out. It was just straight talking.

I guess the whole film was made to have the widest possible commercial appeal. You can never be sure how people would react to lesbianism in a movie like that.”

James Custard, senior in criminal justice:
“I’m boycotting the movie because black men were portrayed as wife beaters, two-timers, and uncompassionate people. Black women were portrayed as the type of people who would accept anything put out to them. No, I didn’t see it, but all the black organizations boycotted it. Spielberg only made this movie because he was accused of not having blacks in his movies.

The movie should not have been made at all. Why couldn’t he have used some other material to make a movie of? I don’t know what Alice Walker’s intentions for writing the book were. She’s going against everything black people worked for. She killed it all.

The movie is no better than ‘Super Fly’ and other movies in the 70s, which portrayed blacks as pimps and drug dealers. Instead of giving blacks a moral boost, it has hit the

The movie is no better than ‘Super Fly’ and other movies in the 70s, which portrayed blacks as pimps and drug dealers.

Thomas Watson, political science major:
“Spielberg portrayed men in the movie very negatively. Too many black men are already viewed in a negative light. Why couldn’t Spielberg have done a movie about excellent men like Alvin Poussaint or Lerone Bennett? They are very positive male images.

How come we don’t hear anything about men like them? I know the black woman came out looking very strong, but then black women have always been perceived that way from the history of disintegration of black families. They’ve always been taking charge of the household without men.

I see a lot of good black men getting spat on because of stereotype ideas like this. I think it was a bit overdone. That doesn’t mean the actors and actresses didn’t do an exceptionally good job. It was just the content that was derogatory.”
CONTROVERSY

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The following article triggered a campus-wide backlash and criticism of UHURU magazine. There were threats of a lawsuit. There were attempts to discontinue the magazine. The Pan-African Studies Faculty and Staff Association Executive Board, Black Graduate Student Association and Black United Students supported the magazine during its scrutiny.

In 1933, there was a radical shift in the balance of power in Europe and the world was about to become witness to one of the most horrific crimes ever committed against mankind. Rarely had there been such a callous, malevolent, premeditated attempt to remove an entire race of people from human existence. By 1945, over one-third of the entire world’s Caucasian Jews, Gypsies, and other “undesirables” had been eliminated. The magnitude, the ramifications, of this crime, as a result of the fascist dictatorship of Adolf Hitler, is one that is practically incalculable and immeasurable to most individuals. This event sent shockwaves throughout the globe, and the residue of this unspeakable horror can still be felt, directly and indirectly, by all of us at this very moment.

Being an individual of African descent, I can naturally empathize with any group of people who have fallen, and who continue to fall prey to truly grotesque manifestations of oppression and arbitrary abuses of power. The Jewish Holocaust was a crime that can never be forgotten, and we must all ensure that something like this is never repeated.

**VICTIMS ONLY?**

The world’s Caucasian Jews have portrayed themselves throughout history to be the victims of oppression and slavery of the Empire of Ancient Egypt, who had to be rescued from bondage by Biblical Moses; victims of Ancient Roman imperialism; victims only during the Spanish Inquisition; victims only of tyrannical European governments during medieval times; more recently, victims of Hitler’s totalitarian regime; victims of Stalinist Russia; victims of Caucasian “Christian” supremacist groups like the KKK; victims only of “vicious” Arabian nationalism in the so-called Middle East; and victims of alleged anti-Semitism, first by Minister Malcolm X, then by Minister Louis Farrakhan, then by Blacks in general. The latest Black to be accused of alleged anti-Semitism is, of course, Dr. Khalid Abdul Muhammad. This is viewed by many persons of color as extremely hypocritical, for Jewish anti-Black, anti-Arab behavior and words, whether it is on local, national or international scale, whether historically or contemporarily, is NEVER denounced by Jewish organizations. Today, Caucasian Jews claim that they are victims of anti-Semitism in America, Canada, Eastern Europe, Western Europe, Western Asia, South America, etc… Do we see a pattern here?

Jews have undoubtedly been victims in their history, but according to many historians, including many of their own, Jews have exercised (what some call) an inordinate or disproportionate role in the decimation, defilement, cultural colonization, enslavement and genocide of many of the world’s people up until today; and how the same people can have the audacity—the mitigating gall—to perpetually illuminate or highlight their own victimization while conveniently “forgetting” their role in the destruction, murder and dehumanization of millions of others is beyond my ability to comprehend. As a matter of fact, a strong case can be made that Jews’ historical relationship with Blacks/Africans has been venomously and perniciously anti-Black. The fact is that there has been a concerted effort to disguise, distort, or marginalize this information as anti-Black behavior. For far too long, a huge veil has been draped over the other side of Caucasian Jewish culture and history, meticulously hidden from public consumption or scrutiny.

*It’s time to lift that veil.*

**THE SO-CALLED CHOSEN PEOPLE:**

Michael Bradley’s, _Chosen People of the Caucasus_ eloquently discusses the issues of true Jewish origins, delusions, deceptions and historical role in the Slave Trade, genocide and cultural colonization. This book is an effort to destroy all of the myths, Biblical folklore, and Hollywood fantasy attached to Jewish culture. This is a follow-up to Bradley’s first selection, _The Iceman Inheritance_, which reveals the anthropological data to support the theory that the collective Caucasoid (white persons) have a predisposition for extreme violence and aggression, and have a higher level of psychosexual maladaptation which manifests itself through racism, sexism, and aggressive behavior. This, Bradley asserts, is a result of their glacial evolutionary experience during the last, and brutal, European Ice Age, an experience unique to the collective Caucasoid. Bradley asserts that the Caucasian Jews are also the descendants of these people of the caves (better known as the Neanderthals).
The lecture of *Chosen People* points out, for starters, that the "overwhelming majority of contemporary Caucasian/European Jews, contrary to popular and erroneous beliefs, have no historical or genetic relationship to ancient Palestine at all; most of them are the descendants of the Russian-steep tribesman, from the dark caves of the Caucasus mountains, who were converted to the Judaism en masse around 740 A.D., and were later pushed into central and eastern Europe by the Mongol invasion." What Michael Bradley maintains, in essence is that the vast majority of modern Caucasian Jews HAVE NO RELATIONSHIP TO THE ORIGINAL HEBREW ISRAELITES. With this in mind, if the Caucasian Jews descended from ancient Eurasia, in the mountainous zones, then their claim and cry (after WWII) for a land in ancient Palestine, in the Middle East, looks absolutely absurd, ludicrous, grotesque.

The Kazire-steppе tribesman conversion origin of most of modern Jewry is a fact discovered by Jewish scholars and Jewish historians and accepted by almost all Jewish. For more information about the history of Hebrew Israelites, check out Dr. Yosef Ben Jochannan (an African Jew), author of *We the Black Jews: Witness to the White Jewish Myth*, and Dr. Martin Bernal’s, (a Caucasian Jew) *Black Athena: the Afroasiatic Roots of Classical Civilization*.

**SPANISH INQUISITION AND AFTER: Aggressors and Victims Simultaneously**

During the infamous and tortuous campaign called the Spanish Inquisition (which began in 1350), Spain had begun a series of conversion drives to convert all Caucasian Jews to Christianity. The Inquisitors employed brutal and gruesome tortures against Jews not only because they were Jews, BUT BECAUSE OF SLAVE DEALINGS, and sometimes, for that alone. By 1460, Spanish Jews were importing 700-800 slaves yearly into Portugal. Clearly, the issue of Black enslavement and its connection with Judaism played a significant role as the subject of charges leveled at Jews during the campaign. Seymour B. Liebman, a Jew, revealed in his book, *The Jews in New Spain: Faith, Flame, and the Inquisition* that "On August 2, 1492, more than 300,000 Jews were expelled from Spain, ending their five-century involvement in the Black hostage trade in that region. In fact, Jews amassed large fortunes in dealing in Christian slaves and became quite prominent within the Spanish hierarchy."

By 1450, according to Carl Rhein's book, *The Jewish Almanac*, "with the exception of certain parts of Italy, Western Europe had closed its doors to Jewish people. The expulsion of Jews by European governments was not unusual, with most of the complaints centered around economic exploitation, monopolization, and sharp practice—and not so much because of their religious doctrine."

Caucasian Jews had immense influence in the expansion of Europe that began in 1492 and culminated in world domination. Bradley’s *Chosen People* asserts that four ‘conversos’ (Jews who had supposedly and voluntarily converted to Roman Catholicism after the Spanish Inquisition) "put up most of the money to finance the first voyage of Christopher Columbus. After 1550, many of the conquistadors were Jewish, as such, took part in the most brutal episode of genocide and extermination the world has ever witnessed (the decimation of Native American people)." But this type of behavior wasn’t just relegated to North America. Central and South America as well as the Caribbean Islands also felt the evil wrath and onslaught of the European (Jews and Christian alike)—as Bradley notes in his first book, *The Iceman Inheritance.*

"The successful Europeans stayed in Europe…and Europe opened prisons and released her garbage into the known world."  "By 1592," according to the book, *The Columbian Exchange*, "over three hundred of the Native American original tribes had been completely slaughtered and decimated.

"The Inquisitors employed brutal and gruesome tortures against Jews not only because they were Jews, BUT BECAUSE OF SLAVE DEALINGS, and sometimes, for that alone."
wicked minds was at work to pull something like this off.

Interestingly enough, not a whisper or reference to a certain fact has entered our public school system, or of higher learning; and that is this: Jews were major participants in the slaughter of Native Americans, and were major participants in the greatest human tragedy history knows, (no, not Hitler’s Holocaust), the Trans-Atlantic African Slave Trade.

Which brings me to my next point:

Estimates state that as many as 100 million Africans were killed (depending on your source) in the West Indies, Central and South America, Europe, the Caribbean, etc. during the Trans-Atlantic Slave Trade. “Jews played a significant role in this infamy,” Michael Bradley states, “a role that contemporary Jews have the propensity to deny, disguise, and distort in favor of their victimization in Nazi Germany 450 years later.”

I won’t dare allege that Jews first conceived of the idea of slavery, and neither were the Jews alone in the participation of the Holocausts of Native Americans and Africans. What I am asserting is what Dr. Yosef A.A. Ben Jochannan stated best in his book, We the Black Jews: Witness to the White Jewish Myth: “Jews have been conclusively linked to the biggest criminal endeavor ever undertaken against a race of people—a crime against humanity—the Black African Holocaust. They were major participants in the entrapment and forcible exportation of millions of Black African citizens into the wretched and inhuman life of bondage for the financial benefit of Jews.”

THESE ARE FACTS SUPPORTED BY THEIR OWN SCHOLARS, HISTORIANS AND RABBIS. The effects of this unspeakable tragedy are still being felt among the people of the world at this very hour. The immense wealth of Jews, as with most of the Caucasian colonial fathers, was acquired only by the brutal subjugation of Black Africans purely on the basis of skin color—a concept unfamiliar to Moses.

Rabbi Bertram W. Korn wrote during the era of slavery in America, in his selection, Jews and Negro Slavery in the Old South: “It is realistic to conclude that any Jew who could afford to own slaves (and needed them) would do so. In fact, Jews participated in every aspect and process of the exploitation of the defenseless Blacks.” (for an actual partial list of those Caucasian Jews who owned slaves, refer to the book, The Secret Relationship Between Blacks and Jews, pp. 214-311). This work is supplemented by another Jewish Rabbi, Arthur Hertzberg, in the selection, A History of Jews in America, with a most shocking pronouncement: “Jewish clergy never discussed Black Slavery until 1860, and then primarily in favor of it...As was to be expected, the Jewish clergy in the South, WITHOUT EXCUSE, ENDORSED THE CONFEDERACY.” In Dr. Jacob Rader Marcus’, Studies in American Jewish History, he states that “Most antebellum Jews, those in the North as well as in the South, cared little about the moral issues of human bondage” (even though they’d been through persecution so many times themselves), and not only did Jews accept this demonic doctrine, but Dr. Marcus admits, “some of them helped to formulate and circulate it.”

Caucasian Jews outnumbered their Caucasian Christian brethren in the number of slaves owned by almost two-to-one. And even though there was a terrible degree of resentment between Caucasian Christians and Caucasian Jews, the Jewish population profited enormously, nevertheless. REMEMBER: The lion does not sleep with the tiger but they are both members of the cat family.

During the Civil War, many Jews, of course, fought with, or were sympathetic to the Confederacy. In the aftermath of the Confederacy’s humiliating defeat, Caucasian Jews fought to restore White Supremacy and were instrumental in the establishment, and then perpetuation of the horrors of Jim Crowism. For reference, this era of American history is further analyzed in the book, The Secret Relationship Between Blacks and Jews, in the chapter entitled, ‘Jews, Slavery, and the Civil War.

ISRAEL AND SOUTH AFRICA: AN UNHOLY, UNGODLY ALLIANCE

The full extent of military cooperation between the political state of Israel (occupied Palestine) and the barbaric, blatantly racist regime of white South Africa has been kept secret by both sides, but significant aspects have been revealed. According to the Stockholm Peace Research Institute (SPRI), military, political, economic, and social allegiance between South Africa and Israel began as early as 1962, but they began talks as early as the mid-1950s (keep in mind that this is only TEN YEARS AFTER THE JEWISH HOLOCAUST CAME TO A CLOSE). This is according to the book, The Anti-Apartheid Reader (edited by David Merselstein and written by Ben Beil-Hallahmi, pp. 329-333). “In 1962, the political state of Israel began selling rifles, mortars, electronic equipment, and missile boats to the country of South Africa. It has also been reported that the political state of Israel sold South Africa radar stations, were remodeling all of South Africa’s armored tanks, and that the political state of Israel was training white South Africans to suppress the majority Black African uprising.” This most shocking account is followed up by another book entitled, The Unnatural Alliance, by John Adams, in the chapter titled, ‘A Marriage of Money’ which reveals that once all trade is taken into account, the political state of Israel is South Africa’s oldest, longest and most faithful trading partner (the political state of Israel is the leading investor and the leading exporter of valuable resources and equipment out of white South Africa).

Mr. Adams also points out the fact that the 130,000 South African Jews are the highest per capita contributors to Israel in the world. The book also reveals that most of white South Africa’s military weaponry and military strategy was developed by her biggest benefactor, the Jewish political State of Israel.

Mr. Simha Ehrlich, then Prime Minister of Israel, has been quoted as stating this to a delegation in South Africa: “Israel would serve as a
AGENT PROVOCATEURS: SPIES AND STOOLPIGEONS

One of the issues that I am most incensed and indignant about concerning the Caucasian Jew’s historically anti-Black behavior, is the fact that during the civil rights movements of the 1950s and 60s, the Jewish community put on a magnificent and spectacular façade and veneer pretending to be our most honored allies, while simultaneously, a prestigious Jewish organization was involved in the illegal intelligence gathering operations (snooping, wire-tapping) of civil rights organizations and leaders. Those individuals who were unknowingly to unlawful scrutiny included El Hajj Malik El-Shabazz (Malcolm X), The SCLC, SNCC, and Dr. Martin Luther King, Jr. The organization that is responsible for this debauchery was none other than the Jewish Anti-Defamation League, B’nai Brith. This was first revealed in the “New York Times” in the summer of 1992. I have yet to hear one syllable, not one iota, not one breath denouncing this type of behavior by other Caucasian Jews, or other organizations. It is becoming painfully obvious to me that the international Caucasian Jewish community will never speak out against the misconduct, impropriety, or malfeasance of any of the members of the Jewish race or religion, whether it is in the United States or in the political state of Israel (occupied Palestine). Yet the very same community would call upon the support of others to denounce alleged anti-Semitism (as if Caucasian Jews are the only Semites), and the so-called hatred of Minister Louis Farrakhan, Dr. Khalid Muhammad, the Palestinian PLO, Greeks, Germans, Egyptians, Syrians, etc. If the Caucasian Jewry continues to prove to be impotent and incompetent in her ability to reprimand or renounce those members or her faith who disregard the humanity of others, then these same Jews should not expect anyone to respect or protect their humanity or even shed a tear when something catastrophic happens to them.

FINAL ANALYSIS

It is long past the time when the Caucasian Jewish “mystique” should have been subjected to objective scientific scrutiny. The world can do without the mystique, the myths, and the delusions that have caused a whole hell of a lot of human tragedy, throughout the annals of history in collectively deranged maniacal acts of anti-human, anti-spiritual behavior. It is my desire, however, to reconcile the differences between Africans and Jews. Jews claim to want peace, tranquility and serenity...it is my presumption that African people desire the same things. But we must come to the realization that there can be no peace, and there will NEVER be peace, as long as our relationship is continually built upon injustice, lying, thievery, murder, hypocrisy, duplicity, deceit and the distortion of historical facts. There can never be peace as long as there are those evil persons who have the intestinal fortitude to use the name of God to facilitate one’s racist, narrow-minded mentality and gutter practice of religious doctrine. We must all remain vigilant or cognizant for those who use the name of God to facilitate murder, oppression, imperialism, international warfare, the taking of someone else’s land, or the acquisition of power and wealth. The only route to racial, ethnic, or religious reconciliation is through the distribution or dissemination of truth of facts. Truth is a prerequisite to racial reconciliation. Any person or persons attempting reconciliation without truth is a person or group of people majoring in futility and wasteful effort, which will only serve to exacerbate the animosity between the races and may militate against ethnic harmony.
CAMPUS CAMPAIGN for CIVIL DISCOURSE

UHURU NA MAZUNGUMZO:
Spring 1995

In response to the UHURU article, 300 members of Kent State University faculty and administration supported the following petition against UHURU.

As members of the University community with professional commitments to sound scholarship, civil discourse and a tolerant campus environment, we want to publicly express our distress with the increasing violation of these values on campuses across the country including our own. A case in point is the blatantly, anti-Semitic article, Paradox of European Jewry," which appeared in the Spring 1994 issue of UHURU, a Kent State University student publication.

Many questions have been raised about how we can and should think about and respond to such discourse on our campus. The President and Faculty Senate have already replied with public statements and resolutions, which we applaud. As concerned faculty, staff, and members of campus ministry at Kent, we propose to elaborate on their efforts by addressing in greater detail five of the critical issues which have been raised vis-a-vis this article, the scholarship and point of view it reflects, and the appropriateness of the forum in which it appeared.

1. Aren't writing and opinions such as those expressed in the UHURU article protected by the First Amendment?
   Although agencies of government under the First Amendment rights can not prevent the publication of such material, journal advisors can make editorial staffs sensitive to the issues involved and journal editors can choose to publish or not to publish submitted articles. If the decision to publish is made, journal editors can exercise the additional option of disclaiming and/or rebutting scholarly indefensible or offensive material.

   Once defamatory speech from any source enters the public arena, as it did in this instance, it is the obligation of all members of the University community to identify it for what it is and condemn its ugly presence on our campus. Special vigilance is indicated when the harmful product is packaged in a publication bearing the University's logo, where it inevitably reflects on the entire institution and those who help fund the journal's public distribution.

2. Isn't this article simply the misguided opinion of a young student engaged in the learning process associated with writing for a student publication?
   Furthermore, haven't we all been exposed to far more virulent extremist statements than those made in this article?
   The primary challenge for the reader remains the message and not the messenger. We cannot abdicate the obligation to expose faulty pseudo-academic methodology or shirk the responsibility of denouncing the point of view espoused by the article.

   How inaccurate or intolerant does an article have to be to warrant a strong and direct public denunciation? In the context of our University's repeated and public avowal of high standards of both scholarship and sensitivity to diversity and given the University forum in which the article appeared, we believe the language is beyond any reasonable doubt sufficiently erroneous and strident to warrant alarm and condemnation.

3. Is the UHURU article any more serious than hateful name-calling or epithets scribbled on campus walls?
   It is more insidious and therefore more dangerous. Defamatory graffiti is immediately identifiable as the hate speech it is. The article presents itself in scholarly format, claims objectivity, and takes on the guise of the legitimacy conferred by appearance in a University sponsored publication. The text includes taken conciliatory remarks that give it a deceptive split personality and the arguments put forward stake out a position of simply presenting "the facts." The proverbial wolf in sheep's clothing is a special threat to an open University community.

4. Isn't the UHURU article a legitimate expression of frustration and rage against racism and exploitation?
   No. Racism and exploitation are real problems which require solutions. Such answers can not emerge from writings...
or speech which simply turn on others and demonize them as members of individual ethnic or religious groups. Nor will solutions to current problems evolve from historical distortions or fabricated conspiracies. Offensive comments like the ones included in this article drive a wedge between those allied in the fight for social justice. Wittingly or unwittingly, such writing does the work of hate groups in our society.

5. **Doesn’t the article in question facilitate opportunities for “education” and “dialogue”***? The opposite conclusion more accurately reflects the experiences many of us have had as we find that hurtful language creates polarization, suspicion, and mistrust among University colleagues, making dialogue more difficult. Furthermore, articles such as the one in question pose a peculiar educational dilemma. Refuting them point by point elevates an inflammatory academically indefensible article to the level of a serious scholarly document. Not responding opens the door to claims that silence confirms the validity of the data and charges as presented. However we choose to respond to this difficult problem, the moral and educational message we must transmit is that articles of this kind are unworthy and unwelcome in a diverse academic community such as ours.

Fractured civil discourse is difficult to mend. We conclude that healing begins when we agree as a community that our University’s commitment to diversity means that public pronouncements, from whatever source and especially in University-sponsored forums, will be judged by a single standard: does it defame a group of people because of their race, ethnicity, religion, sex, sexual orientation, or physical limitations? If so, it is unacceptable and will be treated as a threat to the legitimate mission of our University: to create an environment which encourages civil and scholarly discourse and promotes a tolerant and healthy academic campus environment.
By Adisa A. Alkebulan
UHURU Editor (Spring 1995)

Before addressing this issue, it is imperative that I exonerate all of those that are typically identified as being the culprits behind any and everything that an Afrikan student or Afrikan letter is most certainly addressed to you, but this is by no means a sweeping indictment. This letter is simply my summation of the events that have transpired as a result of UHURU Magazine’s documented article, “Paradox of European Jewry,” authored by Terry Shropshire. Faculty Senate article was written, but to address this issue, not only locally, but on a larger scale. The article has been said to be anti-Semitic, racist, irresponsible scholarship, devoid of serious and reasonable scholarship. It has been labeled as a blatant attack on the university’s values on diversity. It is interesting for me to see a

Why is it racist or anti-Semitic for Afrikan people to discuss their own history?
Don’t we have that right? The truth is some European Jews participated in our Holocaust.
get this information, it can be found in the university library. Let us further discuss this resolution and Faculty Senate’s sudden concern over issues, which are not relevant to the purpose of Faculty Senate. The resolution states that the article is “marked with virulent anti-Semitism.”

Really? Well, maybe the resolution should condemn the anti-Semitic Jews that provided most of the research done to complete the article and most other scholarly research on the subject. I call them anti-Semitic to be facetious, of course, but to call them anti-Semitic is just as ridiculous as to call the article anti-Semitic. Why is it racist or anti-Semitic for Afrikan people to discuss their own history? Don’t we have that right? The truth is some European Jews participated in our Holocaust. It is an issue that has been researched time and time again, showing the same results. If this

these reasons: Faculty Senate and most other faculty and staff are unqualified to accurately and truthfully say that the information in this article is inaccurate. What Faculty Senate calls intolerance on UHURU’s behalf, I call ignorance on theirs. Ignorance does not even elude the president of this university. She also made similar uneducated comments in regards to the article.

This is a very touchy subject among European Jews and Judeophiles, but let us reason with one another (deja vu) to discuss this relevant issue. This is not an attack on Jews, but a well researched issue that draws this painful conclusion, that is, painful to some Jews, I would suspect (considering the harassment that UHURU has publicly received). If an article was written in UHURU regarding Afrikans’ involvement in the enslavement of their own people

es non-Afrikan Jews, they want to condemn it. Most of the faculty and staff wouldn’t even know what UHURU was, had the article not been written. Secondly, this university has a history of problems, needless to say, which far out-weigh this exaggerated issue. There has been racism on this campus since the first Afrikan set foot on it and it still exists today. Why has Faculty Senate singled out this issue? Faculty Senate, as well as the supporters of the advertisement, ignorantly labeled Shropshire’s piece racist. Fine, but let us be consistent. Since Faculty Senate has changed its focus and taken on the responsibility of stamping out racism and anti-Semitism. It (Faculty Senate) should stamp it out everywhere. It should identify everyone who is responsible for acts of so-called racism, anti-Semitism and intolerance.

Ignorance does not even elude the President of this university. She also made similar uneducated comments in regards to the article.

university is truly committed to diversity, which I believe it not to be, but for the sake of argument let’s just say this university must first deal with truth. There can be no diversity without it.

Intolerance, please! This proposed ad as well as Faculty Senate’s resolution is a joke. And I suggest that it is racist for and community, would the article be condemned by Faculty Senate for being anti-Afrikan, or would Faculty Senate even care? I think not to both. As long as Afrikans stick solely to discussing themselves, the magazine would be just fine. However, the minute an Afrikan discusses the forbidden truths and discuss-

You have so boldly identified UHURU; let us identify everyone. As homophobic and racist as other students have been and continue to be, why not call them to the carpet? Perhaps because they are some of your own. Faculty Senate is not concerned with a pursuit of truth, as they claim in their
By Robert S. Goode

In conclusion, I condemn Faculty Senate, and every single supporter of this deceitul “Campus Crusade for Civil Discourse.” This is an act of racism. I condemn all of you who have inappropriately named UHURU, DPAS (Department of Pan-African Studies), and BUS (Black United Students) as anti-Semitic or racist. Furthermore, I would suggest to Faculty Senate that the next time you decide to condemn UHURU, perhaps you may want to invite the editorial staff, who is autonomous from the Black United Students Executive Board, to discuss the issue, rather than condemn us behind our backs. Let us stop this ludicrous talk about some mythical diversity that is supposedly the goal of this university. We must deal with the truth first, which may lead to tolerance, and then diversity just might follow. On second thought, why don’t you get another buzzword and pretend that this university is something else that it is not.

UHURU magazine is a vehicle for Afrikans to express themselves. No resolution or advertisement could ever suppress the thoughts and beliefs of the Afrikan community, for we just would not allow it.
Wallace Terry reflects

The author of the best selling book Bloods has had a long history in journalism. However, Wallace Terry did not start off his career by writing best sellers. It was a long hard road to stardom. It took a long hard visit to Vietnam.

Preparation for Bloods, the Oral History of the Vietnam War from the Perspective of Black Soldiers, was very demanding work. It was much more involving than mere library research. Terry covered the war as a war correspondent, in what was called a "regular tour of duty." He covered the war just like everyone else, not specifically to report on black soldiers. He explains, "I was the first (black to report in Vietnam). I went there for Time Magazine and spent two years."

While in Vietnam, Terry got to know the soldiers intimately, almost as if he became one of them. He saw his fellow brothers being dismembered and killed. He then recorded their oral history into what many years later became Bloods.

Bloods proved to be much more than a best seller. Terry has many other projects in the works for his book. In the last three years he has done a documentary version of Bloods which won the Golden Syndi Award as the best radio documentary of the year. There was a television version of Bloods called "The Bloods of Nam," which was a finalist for the National Emmy. Terry explains, "Now I am writing the treatment for the Hollywood version of Bloods. I'm also working on volumes 2 and 3 of Bloods, which will be part of a trilogy. And I'm preparing a picture book, which will go along with Bloods. At the same time we're developing a play based on the 'Bloods' material."

Terry has a long history in journalism. He has worked for such prestigious publications as Time, The Washington Post and USA Today. He was instrumental in covering the civil rights movement in the 1960s. "That included the era of the great demonstrations in Birmingham, in Jackson, the Black Muslim Movement and Malcolm X," explains Terry. He covered everything from housing to labor relations to political campaigns and racial riots. Then, he was eventually sent to Vietnam.

As a former professor of journalism at Howard University, Terry is worried about the low enrollment of blacks in college. He says, "What I'm worried about is that there's fewer black students in college today than there were 10 years ago. There's a decline going on. The decline is even greater among black males than black females. This is a dangerous situation for us." He then goes on to explain how African Americans have not gone as far as they can, not far enough.

"What disturbs me is that as a group of people we are not moving as quickly as we ought to be moving, nor are we as dedicated to education as we were 30 or 50 years ago. My grandmother told me when I was growing up that education was the only thing they couldn't take away from me. She also told me that blacks had to work 3 times as hard as whites to get half as far. Nobody's telling this to young people today."

Terry hopes to help change the declining trend of black college students and to help mold today's black youth by developing books for children. He has already produced a series called Family Tree which consists of one-minute stories of famous black Americans. He hopes to take this idea and transform it into a children's book on black history. Terry also plans to write a book on the children's history of the civil rights movement.

An upcoming project of Terry's is a book called Missing Pages, which is an oral history of black journalists from the time of the 1920s to the present. Terry believes this subject is important and needs to be documented. "It is the kind of material I wish I had when I was teaching journalism. I didn't have any books dealing with the black experience that I could use in the classroom." There doesn't seem to be much left to conquer for a man that has accomplished so much, yet Terry has several more aspirations. He is currently enrolled in acting class and hopes to attend law school some day. He explains, "I'll always be a student. I'm always trying to learn."
In UHURU Spring 1990 - UHURU interviews Giancarlo Esposito, who played the character “Buggin’ Out” in Spike Lee’s movie Do the Right Thing.

According to Spectrum/Fall 1986: The Center for Pan-African Studies was named one of the four strongest black education programs in Ohio.

In Spring 1991 UHURU interviews rap group, Poor Righteous Teachers.
UHURU has never had an editor or assistant editor who was a member of a Black sorority or fraternity. However, there was Black Greek involvement in BLACKWATCH and SPECTRUM.

Idris K. Syed became the first male UHURU Editor in Spring 1994. Enloe Wilson was the first and the only male assistant editor of UHURU. In Fall 1995, Adisa Alkebulan became the second male editor of UHURU. There have been no males in editorial positions since then.

In Spring 1990 UHURU interviews hip hop group, The Jungle Brothers.

According to SPECTRUM/Fall 1986: Kappa Alpha Psi, Incorporated achieved the highest GPA among all active KSU Greek members.

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Alpha Kappa Alpha sorority was awarded “Outstanding Sorority” at the Sixth Annual B.U.S Ebony Achievement Awards Ceremony.

Daryl Humphrey (Alpha Phi Alpha) designed the first UHURU four-color cover (Fall 1996 - Exodus Movement to a New Millennium).

In Spring 1995 UHURU interviews Dr. Ben Chavis, former Executive Director of the NAACP. He is now Dr. Benjamin Muhammed and a member of the Nation of Islam.
IMAGINE!

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UHURU:
Spring 1992
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