

A GALLANT BLACK STATESMAN

**By Dr. Nathaniel Wright, Jr. Human Rights Activist**

With some passage of time having now occurred since the death of Kenya's President Jomo Kenyatta, it is of tremendous significance that world opinion—in continuing discussions—holds this great African liberation leader and statesman in the highest esteem.

It has been said often—and most aptly so in Jomo Kenyatta's case—that history often makes heroes of heretics and attaches the badge of greatness to many who once wore the mark of criminals.

Like many world liberationist leaders, Jomo Kenyatta in his earlier years fought against colonialist or imperialist rule in his "country." The term "country" or "nation" is used advisedly, since the African colonial states or territories were created in a manner which largely disregarded historic tribal and other kinship or political ties.

This is not without its own deep import in that, once the solidifying colonial powers left, there was often little left to hold these arbitrarily bound nations or differing groups of people together.

The immediate results of this kind of situation were two-fold. One has been that the newly independent or newly-emerging black nations of Africa have been, in fact, almost impossible to govern. Fragments of peoples bound together by tribal ties for thousands of years do not quickly develop fresh loyalties and a sense of politi-

cal affinity or of belonging.

Hence, when outside observers—most notably, perhaps, those of European extraction associated historically with colonialism and with a sense of superiority toward Third World Peoples—perceive or remark that the newly emerging states seem to find it difficult to govern themselves, they may be, strangely enough, somewhat correct. The "emerging states" were freed by the Europeans with conditions which made such "sound and effective governance" a virtual impossibility. This has been true, in some degree, in the highly praised and relatively successful experience in Kenya in and under Jomo Kenyatta's almost miraculously progress-filled leadership and experience.

A second effect of this fragmentation of African tribal life and loyalties by the European colonial powers has been the need for the black nations to create or to encourage the monolithic or one-party leadership of dynamic hero figures. The late President Jomo Kenyatta was such a figure.

The traditional credentials of such a personage were personified in Kenya's great president in abundance. Had Jomo Kenyatta never become President of Kenya, he would doubtless have been remembered by historians *in perpetuity* as a pioneering freedom fighter who gave of himself tirelessly and selflessly for the ending of colonialist

exploitation world-wide.

It was the late Dr. W.E.B. Du Bois who noted that colonialism, particularly as exemplified in Africa and in southern Asia, was the major world scourge for a period of well-nigh three centuries. No less a prominent world figure, Franklin Delano Roosevelt, was to remind the late Sir Winston Churchill—one of the world's most ardent and perhaps callously adamant colonialists—that the ending of colonialism was to be the free world's major task following World War II. Jomo Kenyatta's life was a testimony, a kind of living script, speaking of the needs for human liberation, growth and fulfillment.

President Kenyatta also symbolized in his impressive person, by his profoundly sensitive mind and by his broadly inclusive human embrace, the best in Africa's political past. It is a past where the spirit of *umoja* (the Swahili word for "the oneness of all life's forces"—i.e., unity) has been exemplified in a way which should, perhaps someday, become a model for the world.

In Africa—and perhaps, as many claim, in the entire world—there is or may be no one remaining who is quite like him. Jomo Kenyatta's star thus rises in death, doubtlessly adding its own black brilliance to the marvelous glory of the lighted galaxies of the firmament.

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- Dec. 6 at Fresno
- \*\*Dec. 10 Tucson -5:30pm
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- Dec. 29 at RENO
- \*Jan 6 Montana -5:30pm
- \*Jan. 7 Fresno -5:30pm
- Jan. 9 at Salt Lake
- Jan. 10 at Montana
- \*Jan. 14 Tucson -5:30pm
- Jan. 16 at Salt Lake
- Jan. 17 at Montana
- \*Jan. 20 Salt Lake -5:30pm
- Jan. 26 at Tucson
- Jan. 27 at RENO

**1978-79 Schedule**

- \*\*Jan. 29 Tucson - 7:30pm
- \*\*Jan. 31 Tri-Cities -7:30pm
- \*\*Feb. 2 Reno -7:30
- \*\*Feb. 3 Fresno -5:30pm
- Feb. 4 at Montana
- Feb. 6 at Salt Lake
- Feb. 9 at Tri-Cities
- Feb. 11 at Montana
- Feb. 14 at Fresno
- \*\*Feb 16 Tri-Cities -7:30pm
- \*\*Feb. 18 Salt Lake -5:30pm
- Feb. 20 at Tucson
- \*Feb.24 Montana -5:30pm
- \*Feb. 25 Tri-Cities -5:30pm
- Feb. 27 At Salt Lake
- \*Mar. 4 Montana -5:30pm
- Mar. 5 at Fresno
- Mar. 7 at Montana
- Mar. 8 at Salt Lake
- Mar. 10 at Tri-Cities
- \*Mar. 11 Tucson -5:30pm
- \*Mar. 12 Fresno -7:30pm
- Mar. 14 at Tucson
- \*Mar. 19 Tri-Cities -7:30pm
- Mar. 23 at Reno
- Mar. 24 at Tri-Cities
- \*\*Mar. 25 Salt Lake -5:30pm.
- Mar. 26 at Fresno
- \*\*Mar. 27 Montana -7:30pm
- \*\*Mar. 29 Reno -7:30pm

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