exodus movement to a new millennium
spring 1999

a publication of black staff

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contents

• the melting pot 4

• seven ideas that shake young white folks 6

• black america in the 21st century 11

• in my opinion 14

• kuumba 16

• not drinking milk? 23

• memorial 27

• recognizing the Y2K problem 31

• net news 37

• let the leaders teach them 43

• to be or no to be...greek 47

• battered and bruised 49

• on the exodus 54
Notes from the Editors

Co-Editors

A reflective look upon the twentieth century reveals the progress that we have made as a people. Protest and struggle has brought forth opportunity and promise. Recently, however, we have experienced an attack on our communities. Racial killings are becoming more prevalent; affirmative action is being opposed; AIDS is running rampant; Community schools are deteriorating. If we have learned anything, it is that our destiny is determined, not by others, but by our actions and the will of the Creator. It is through action that we are empowered. For this we strive, working to develop ourselves and our communities.

Empowerment enables one to achieve aspired goals and there are several plains upon which this must be sought. Realizing that individual pieces comprise the whole, we each must develop opportunity areas within ourselves so that we can unite forming a strong community. As we move forth into the next millennium, understand that our moments of significant progress are marked by unity and commitment.

Education is a vehicle that must be employed if we are to attain the goals to which we aspire. Building support systems for our schools as well as having parental involvement will serve to make our schools more productive.

Continuous learning keeps the mind active and challenged, making it of benefit to persons of all ages. Reading is fundamental. Books contain the answers to many questions, some of which have not yet been asked. Ensure that our children learn and respect the history of our people as well as that of others. Events are bound to recur. Let us not be poisoned twice by the same fruit.

Often we complain about the conditions of our school systems. We tend to blame those in government for the lack of funding. However, we must understand that America theoretically evolves around the laws enacted by elected representatives. Whether you agree with voting is not the issue. What is important is that your voice be heard. Contribute to the social and political initiatives enacted in your community, not only as a reactive rally when things goes wrong, but as a proactive suggestion to better a given condition.

Economically, we must give back to our communities, supporting Black businesses and reinvesting dollars in our inner cities. Economic empowerment, however, is not limited to the community. To be successful, we must seek to improve the position of our families by forming investment clubs and taking advantage of stocks and mutual funds. More important, we should develop an
entrepreneurial mindset and pass this on to our children.

Physical and spiritual empowerment are arguably the most important for they provide the strength necessary to sustain growth in the previously mentioned areas. Treat your body with respect. Lessen the intake of fried and fatty foods. Exercise regularly and maintain a balanced diet.

In addition to this regimen, it is critical to cultivate relationships with both yourself and the Creator. Self-assessment allows one to take account of personal strengths and weaknesses. This knowledge can be used to plan for the future and contribute to the causes you deem beneficial. Set aside time to pray and meditate daily, understanding that this divine alliance will provide strength, direction and peace. Perform daily activities that provide mental and emotional release. All too often the responsibilities of life can be so demanding that we sometimes forget to enjoy life. Spend time with your children, family and loved ones. Appreciating the joys in life is perhaps one of the most empowering lessons to be learned.

As we prepare for the EXODUS, embarking upon a new millennium, we must bear several things in mind, namely the past, our present condition and the ultimate plain. For that we must strive. UHURU

Assistant Editors

Upon the wake of a new Millennium, African-Americans have risen above and beyond expectations within the realm of America’s social standards. African-American’s, for hundreds of years, have been/were deemed less to the powers that be.

As we pay homage to those who came before us and those who will come after us, we dedicate this issue in their memory. They struggled for us, and so we pay tribute.

We have dedicated ourselves to be more self-sufficient, dedicated and aware of our cause and struggles. During the next 50 to 150 years the majority this nation will see will be those of color...many colors.

In an effort to advance the consciousness of Africans in America as the dawn of the new millennium approaches, the content within Uhuru is informative and preparational. Uhuru is dedicated to the progression of African peoples in America.

Upon the arrival of the year 2000, it is important for African-Americans to acquire knowledge so that we can educate the unconscious — making us a force to be reckoned with in years to come. We should begin this cycle of consciousness through awareness in order to prepare ourselves for that which could enhance or cause extinction to our existence.

We have arrived, and we continue to move. EXODUS, movement to what is yet to come.
America is often called “The Great Melting Pot,” a place where all nationalities and ethnicities are blended into one. This notion has existed for years. Its purpose has never been clearly defined, nor has the effect on ethnic groups been explored, especially in the minority community.

As an African-American college student, the “melting pot” theory does not appeal to me. When exploring this theory a few questions come to mind. Why is it necessary to mesh cultural and ethnic identities? Who stirs the melting pot? What is being melted? What is the result of the “melting” procedure?

To answer these questions, the most critical question is: Who benefits from the “melting pot?” Clearly it is the dominant culture, which consists of mainly White Anglo Saxon Protestant men with economic power. By having people of diverse cultures integrate into the dominant culture, the established order never loses power. Previous cultures that existed lose their solidarity, which destroys cultural traditions, views, religions and heritage(s). Eventually they become powerless and are controlled or influenced by the dominant culture.

The melting pot theory does not encourage, nor support, the uniqueness of diverse cultures. Its only objective is to redefine the culture, replace it with existing values and ideas; inevitably this leads minorities to adopt the established way of thinking and living, while leaving their own behind. The melting pot can be a destructive mechanism in society. It is probably most harmful in the academic arena.

Much of the curriculum in grade school and in postsecondary education is not reflective of various cultures, and emphasizes only the American heroes and achievements. Many textbooks fail to mention the accomplishments of indigenous people – Hispanics, Latinos and African-Americans. Based on the majority of material available at educational institutions, one could, and often concludes that white people are the sole originators of science, philosophy, mathematics, history, literature and art. How often are the names Elbert R. Robinson, Annie Easley, Virgil Trice or Harold Eugene Fenley mentioned in classrooms in America? (If you don’t know who these people are this proves my point)

For myself, and I’m sure many other minorities, the classroom is not a supportive academic environment. It is a battlefield on which it is very difficult to feel academically encouraged, especially when I am the only person of color. A feeling of responsibility to do more than just make the grade, but to also negate many of the stereotypes in society also exists. There is often an overwhelming feeling that a person’s success in the classroom can play a role in the thinking of people who believe in, or perpetuate, stereotypes placed on the group one represents. Of course, one student’s actions are not reflective of an entire group; however, it is very difficult to dispel myths.

In theory the melting pot is ideal for society. In practice it is a nightmare. It would be great if America could be a blended entity. There would be no racism, religious persecution or hate crimes. Rodney King asked “Can’t we all just get along?” It is a very simple question, but will never have the desired answer until diversity is cherished.

Diversity welcomes an
assortment of ideologies, cultural practices and historical lessons. To truly have a diverse society there has to be a shift in thinking. The melting pot theory has to be eliminated. Diversity has to be perceived as a necessity to the well-being of mankind. It is not a tool to minimize complaints, concerns or protest by minorities.

On the surface, America is diverse. In America the tolerance of diversity is limited, and one has to look no further than the murder of James Byrd in Jasper, Texas. One must keep in mind the melting pot idea is only a theory
The melting pot doesn’t melt anything, but rather it erases the cultural characteristics that are needed to survive in a white society. Ultimately making the beauty and contributions that minorities make to this country too often overlooked.
- This essay is in response to my history teacher’s question: What systems in America prevent positive race relations?
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. In 10002 we read Frederick Douglass and Ann Petry instead of William Shakespeare and Nathaniel Hawthorne. Courses in this department are neither required for blacks nor exclusive of white students. Indeed, white students are welcome, and if you ask those who have taken classes here, most will tell you they really learned a lot.

However, sometimes those computers that handle registration plop white students into these classes without their knowledge. Some, to their credit, don’t have a problem with this, while others struggle to mask their shock. Most stay, although a handful spend the semester resisting the understanding of minority issues that we try to impart. A few serious “resisters” are absolutely unwilling to be a minority for 50 minutes a day, three days a week. Instead they beat feet to drop-and-add, which is, of course, most unfortunate, since these are the individuals who most need to open their minds.

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.

The first tiresome opinion goes basically like this: “Slavery, segregation and racism ended a long time ago; it’s the black students who have exclusive fraternities and sororities, and Black United Students. If whites tried to do that...” Okay, the “whites only” signs are gone, but the not-always-subtle racism that still exists has resulted in further segregation and a figurative (get out your dictionary) type of slavery. Allow me to explain.

Black students tell me about their white roommates who wipe off the telephone receiver after they use it, and how whites, on a crowded bus, often seem to prefer standing rather than sitting next to them. That is racism. For a black student, joining a black fraternity or sorority means, among other things, not having to risk that kind of crap. (Besides, until fairly recently, most Greek organizations were very exclusive, not admitting non-whites, Jews, Catholics, or whites of Spanish, Italian, and, ironically, Greek descent. Many of these peoples, consequently, formed their own organizations. (Should these now...
cease to exist merely because WASPs have become a little more tolerant?)

At a local high school, someone has been passing out leaflets urging violence against blacks, and a stack of racist newspapers was recently discovered in the KSU library. Very few stores in town have up-to-date black hair-care products, and one that does maintain a limited supply has a little buzzer that goes off when the item is taken from the shelf (but no buzzer for white hair-care products). That is racism. A close acquaintance of mine (also white) works in an office in our vicinity where a secretary routinely throws out applications of people with "black-sounding" names. (And resisters insist that affirmative action is unfair.)

We've all seen figures indicating that a disproportionate number of young black males are in prison or on probation or parole. If that does not appall you, since these people tend to be "criminal-minded," then you are a racist. If the fact that way too many minority children live in poverty doesn't surprise you, since their parents are simply too lazy to get a decent job, you are a racist. If you believe the reason inner-city black communities (and Indian reservations, for that matter) are plagued by alcohol and drug abuse is that these people would rather destroy themselves than get an education, you are a racist. (And if you just don't care, that makes you a racist, too.) What other reasons could there be, you ask? There are at work profound societal forces rooted in racism, but they are much too complex to go into here. These represent today's version of slavery, and if you can't see the chains, that doesn't mean they aren't real. (I suggest, if you're interested, that you sign up for a Black Experience class in the Department of Pan-African Studies.)

Let's get back to campus, though, and the one opinion, usually expressed in the form of a rhetorical question, that I am absolutely sick of hearing: "Where are the WHITE English classes? The WHITE history classes? The WHITE language classes? etc.?" The form of the question demands the answer, "nowhere, while, of course, they're all in Satterfield and Franklin Halls." The problem rests in the fact that these students, particularly "resisters," don't have the foggiest notion of what Western Civilization is, let alone that they are products of it. (If your faculty members find that incredible, just ask 'em.) So, you try to explain that it's essentially European civilization (hence the term Eurocentric), that European translates into white, and that the dominant culture has no need of defining itself - but resisters have a hard time understanding that. (And if they can't quite get a grip on that, "cultural diversity" doesn't mean much more than eating Chinese or pizza from Mario's.)

To borrow a page from Jonathan Swift, however, I have a modest proposal that would bring an end to the time wasted responding to this opinion/question: When the next undergraduate catalog comes out, all Eurocentric courses (the vast majority of those taught on this campus) should be clearly labelled WHITE - for example, White Medieval Drama, Poetry of the White Victorian Period, White American Transcendentalism, White Comparative Literature, etc. I am not arguing against teaching the works of whites, only that we should explicitly tell the students what they are signing up for: White Great Books I, or, for the instructor who does inject some diversity, Predominantly White Great Books II.

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. At any rate, if my modest proposal is accepted, students will be able to choose from History of Ancient White Greece, White Tudor England, History of the White Balkans, White American Military History, etc. Just think! It would be very easy for serious resisters to graduate from college without ever being exposed to anything they prefer not thinking about! (My guess is they'll still voice those same tired opinions, though.)

Languages? All the languages offered in Satterfield Hall are white, so let's affix that designation. I have it from an insider that our Theatre Department is very Eurocentric, so, yes, White Lighting Design and Technology. 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. (Besides, who really believes any of those ideas shook, say, the Amazon natives?)

Come to think about it, I have a second modest proposal - the creation of a new course (I'd be happy to teach it) entitled Seven Ideas That Shake Young White Folks:
1. White people are a minority in the world.

2. Unless you're into classical music, opera, or polka, that music you love and spend lots of money on has its roots in — and would not exist if it were not 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, bought 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.
Uhuru Magazine's Third World Web Site contains political & cultural fact and opinion pertaining to New World Afrikans here in America and throughout the Diaspora.

Get ready for a thought provoking cultural journey through our worlds.
It could be said that Africans in America entering the 21st century are confronting some of the same crises we faced on the eve of the 20th century. There is no question that DuBois’ prophecy that the problem of the 20th century would be the color line, has proven to be valid. Though Africans in America have unquestionably made significant progress over the past 100 years, racism is still alive and well in this country. After a period of major gains in shattering the walls of apartheid in the U. S., a venomous “white backlash” has relegated the plight of Africans in America to the back burner. Indeed, there is now a concerted effort to turn the clock back on Black progress at all levels in virtually every branch of government.

Within much of white America there is the perception that Black gains, within the Black community, have come at the expense of white people.
In addition, the demographics of the U.S. have changed drastically in the last fifty years with a significant increase in the number of all peoples of color. In particular, Asians and Latinos are migrating to these shores in large numbers. In fact, Latinos have now surpassed Africans as the largest minority in this country. Though other people of color also face discrimination, Africans remain the least preferred minority in America, even among other people of color. One senses the sentiment that the concerns of Black people are receiving too much attention. Finally, ready or not, Africans in America are affected by the new global economy where competition for survival and development is often fierce and unforgiving. As we enter a new century, the question is whether Africans in America will be ready to compete, progress and prosper.

In very simple terms, Africans in America must decide either to compete or perish. The hard cold reality is that while we are well aware that the source of our oppression is white supremacy, simply citing that fact with repetition will not be sufficient to promote racial progress. As we stand on the dawn of the 21st century, Africans in America must consciously plan to prepare our people to compete and realize our aspirations.

The first step in this process is to cultivate a cultural, spiritual and mental toughness and tenacity that will not countenance failure. We must be deeply rooted in the understanding of who we are as a people, our history, culture and potential for greatness. While we should not inherently be antagonistic to any group of people, it is imperative that African people cultivate the consciousness to be “of the race and for the race.” We must also have faith that our ancestors and the creator are on our side as long as that to which we aspire and undertake is righteous and just.

It goes without saying that Black people cannot depend on Eurocentric institutions to impart the kind of consciousness required to equip our people with the tools necessary to compete and succeed in the 21st century. It is the responsibility of Black people to cultivate that consciousness in our families, communities, churches and civic associations. The Black church can be particularly useful in this regard by operating afterschool and Satur-

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day school programs where young African people can learn about our history and heritage. At the same time they will be acquiring some of the skills needed to compete effectively in public schools and institutions of higher learning. Indeed, Black people need a pattern of self-supporting institutions that can continually prepare significant numbers of young people to devote themselves to the development of the Black community.

Africans in America must also be prepared to engage in the struggle for economic empowerment with a focus and passion unprecedented in our history. Economic development must become a priority that is a part of our consciousness at all times. Black America must create as many avenues as possible, training as many Black people as possible, in the principles of business development, management and maintenance. Black colleges, universities, churches, community-based organizations and civic associations should be involved in teaching Black people how to harness Black dollars, and engage in and master economic development.

In the 21st century, no one will listen empathetically to our complaints about the lack of Black control over the Black community. The challenge is for Africans in America to make up our minds that we are going to control our economic destiny and take the steps necessary to achieve this essential goal. Black America needs an Economic Empowerment Think Tank that focuses on nothing else but the economic empowerment and well-being of African people in the U.S. and around the world.

Finally, it is absolutely essential that Africans in America utilize the political process in its broadest dimensions to relentlessly and unapologetically promote and defend the interests of the National Black community. The critical aspect in this vital arena is to construct a political mechanism, a Third Force unrelated to the Democratic or Republican parties, that can deliver this promise. In this arena, as in all others, the message to Africans in America is the same: We must be prepared to compete in the 21st century or perish.
In my Opinion

Some of the most blatant, horrific and dehumanizing hate crimes are taking place at a time when race relations have supposedly improved. As racism is seemingly more abstract, we find the most venomous acts of hate being committed against African-Americans. The reaction from everyone outside of the immediate community is virtually that of desensitization. No one seems to be pissed. No one seems to be mildly angry. The white media downplays these issues by allowing limited news coverage.

In some cases, Black politicians have urged black citizens of their towns to avoid resistance. The following stories of murder victims are all unprovoked, ruthless, slaughters that have drawn little protest outside of the immediate community.

On the night of June 7, 1998, a 49-year-old disabled African American named James Byrd Jr. was walking alone on a dirt road in his hometown of Jasper, Texas when three white men pulled up beside him in a pickup truck. They tried to entice him to ride with them. After Byrd declined the offer, the three white men beat him, chained Byrd to the truck and dragged him for nearly three miles to his death. He experienced unimaginable pain as the speeding vehicle left his body shattered, and decapitated him.

When the Ku Klux Klan came to Jasper 48 hours after the death of Byrd, the mayor of Jasper, R.C. Horn, who happens to be African American, urged the townspeople to “avoid resistance and take the day off from work and go fishing.” Imagine for a moment if the color scheme of this story was reversed. What would have happened if the killers were black and the victim was white? What if the whole town was white? Do you think the mayor would have encouraged a fishing trip after a white man’s unprecedented torment? It seems as if African Americans sense of protest vanished after we fought for our God given rights in the 1960s.

“He got his life took away for nothing, he was just standing there. The police said something smart to him, and he told them to f*** off, and they shot him.” This was an 18-year-old eyewitness to the murder of the 76 year-old street peddler Joe Joshua. Joe Joshua was executed by the LAPD in South Central Los Angeles on October 10, 1998. The cops say that Joshua lunged at them with a 12 inch steak knife, while another witness put the scene into perspective. “Joe was backing up, how you gonna come toward police while backing up, with your hands in the air?” The reason you don’t see these stories (like you would O.J and Clinton) is because the news is motivated by profit and ratings. Not only do the stations disregard such acts of cowardice of anti-Semitic groups and cops under the table, they are paid to do so.

The lack of African-American protest has been absent in relation to hate crimes. The level of protest was evident when a recent hate crime took place against a white man. Matthew Shephard, a gay college student who attended Wyoming University was slain in the fall of 1998. This incident was not only labeled by the media as a “day of infamy” but was also met with outrage by the gay community. According to the FBI, with the outcry from the gay community after the murder of Shepard, there are already bills pending for stiffer laws against hate crimes (despite the fact that none of these laws have passed yet).

And statistics show that sexual orientation is the motive for 14% of all hate crimes.

In many cases, the projected level of these hate crimes is reminiscent of old school lynchings.

On the morning of July 25, 1997, United States Marine Garnett “GP” Johnson was found beheaded by his white friends, Emmett Cressell Jr. and Louis Ceparano, with whom he was drinking with in Virginia. Cressell and Ceparano doused Johnson’s body with gasoline and set him on fire. After his body was burned, Johnson was beheaded by the people he believed to be his friends. More shockingly, Ceparano said he was going to, “kill him a nigger.” The timetable of events that took place leading up to the conviction of Ceparano is explanatory of how close he came to acquittal. Although Johnson’s body was found in July of 1997, Cressel wasn’t convicted until November 7, 1998 to a life sentence and a $100,000 fine.

African American’s lack of protest and anger can’t be remedied. You can’t force yourself to be angry or just dislike an event without saying anything. If Mayor Horn felt the town of Jasper should take a day off, and if the Klan decided to throw a celebration for one of the most sickening crimes in United States history, there isn’t a thing we can do about it. If the attitudes of Africans-Americans remain unattached and unassuming despite these crimes against humanity, all we will be able to do is watch more of our brothers and sisters get decapitated in these true life horror shows — some of which seem to be gaining big ratings on the Grand Dragons’ Network.


**Uhuru – the reality, the promise...**

For the majority of students on Kent State’s campus, the magazine *Uhuru* is largely unknown. But after working with this magazine for the last four and one-half years I’m here to tell you it is growing into a presence which deserves more attention from the university community.

Whenever I tell people about the magazine I’m asked, “But what is Uhuru about? ...isn’t it just for Kent State’s African American students? ...I’m not a part of that culture, how can my contribution be appreciated or accepted?”

Although *Uhuru* represents the voice of Black United Students and will always try to educate us about the African diaspora, it is striving to be much more. Tapping into the rich cultural heritage and contributions of our African American citizens to the nation and Kent’s campus, *Uhuru* is a magazine destined to be both informative, professional and challenging. You can be part of this growth.

Here’s How:

**Write for Uhuru**

Factual articles should be well researched and well written. Think of the endless subject matter just waiting for your attention. From scientific contributions of the minority community to political, from dramatic to artistic, from a historical perspective to the present day... these are stories waiting to be told.

Poetry and prose is also accepted and if it raises the consciousness and awareness of the reader so much the better!

**Design for Uhuru**

As you look at this magazine you’re in for a pleasant surprise. All the artwork, photography, photographic manipulations and advertising was designed by students such as yourself. Seeing your art or photography in print is often its own reward but as a resume builder, it’s unbeatable. Or become involved in *Uhuru* by designing its web site. Check out previous *Uhuru* publications at www uhuru kent edu.

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The more revenue you produce, the more revenue you make available for the operating budget, color printing, and other improvements in the publication. Plus, improved sales increase your salary.

**Manage Uhuru**

Are you a more practical person? *Uhuru* can use your organizational skills. Get a real feel of what it’s like to bring a complex project to completion. *Uhuru* is always looking for people with excellent communication and organizational skills to orchestrate the publication from beginning to end. It’s a huge commitment but I think you’ll agree, the final result is well worth the effort.

I hope by now I’ve got you interested in becoming a part of Uhuru’s voice. *Uhuru* is published twice a year, in the fall and spring. If you’d like more information e-mail Uhuru at: uhuru@kent.edu or write to 117 Oscar Ritchie Hall, Kent State University, Kent, Ohio, 44242.

I hope to see you on staff next fall.

**Libby Dellinger – Kent State University**
**Production Manager, Student Media**
Kuumba poetry Section

illustration by Daryl Humphrey
The Black Man

by Joe Knight
Kent State University

I'm the BlackMan, the first Man.

My reparations are 400 years past due! I need to be reimbursed Man.

Wondering why when I walk by this . . . Lady clutches her purse Man.

They robbed us first Man

He's the inventor of the majority, yet considered a minority Man?

We are soul - survivors' yet collective victims of a nation-wide conspired, systematic assassination attempt

Our courage is slave, nigga tested

I claim to be fear exempt

Can't walk like the BlackMan.

Can't talk like the BlackMan.

Can't sing like the BlackMan.

But you want to stalk that BlackMan, imitate and duplicate that man

You want to kidnap an entire culture onto previously stolen land, but We stand

The BlackMan that stand on the block till the tick don't tock, just to sell a rock Man

The main reason behind you local sports team winning, 360-degree dunk spinning

What do you know, he might go pro and he's in a white girl's face grinning Man

I'm the great late best, I'm the future, present and past

If you say the wrong words to me, or get out of line . . . I will whip your natural ass Man

I can't be intimated, dominated, stopped, popped or dropped

If so, it's by another BlackMan. . . STOP BlackMan! Don't kill your own man

Side by side with the BlackWoman, Stand! Unity in our community

Could make our future most grand

I'm the BlackMan and here I stand on land

constructed by my ancestors' hands.
They came, I saw, why could such a thing happen?
The white man came—taken my people, but for what reason?
    I was whipped as I had tried to run away. The horror of it all. Dragged and beaten.
Chained in the slave ship with blood all over, millions of my people.
Screams, hollers, cries, many dying—the hatred I had on the white man!
My ankles bleeding because of the pressure of the chains.
Women screaming, beaten and raped by the fucking white man. All of my people dying of diseases.
Gone from my homeland, gone from all of my dreams.
    Many days gone and passed, the ship had finally landed.
Tripping and falling over my own feet, the light blinding my eyes.
Bought and sold, you could call it, some, nice folk. But still hatred for the white man.
I had finally been washed and cleaned up. Hard work every day, hurting of my muscles, still weak.
No food, almost starving, beaten by my owner. I see or talk to none of my people, gone forever.
Nights shorter, days longer, hot days, cold nights, no sleep.
    I pray to God every night, so this horror can stop.
Going to run away, going to run far from this living hell.
Thinking of plans to make my move.

But when?

Soon, in time.
Stealing food from my owner’s house, still hard days of work.
Now, now is the time for the move, all is going through my mind.
    Running, Running.

Running away! !!
Death
by Elisha Palmer
16-years-old, Depauls High School

I am something. You may know what I am.
I scare some, but others I don’t. Because they believe in me.
However, I don’t try to frighten anybody.
The other side is nice.
Yet, it is cold on my side in the beginning...
It gets better.
You think of me when you watch the news.
You think of me going down the street.
I’m everywhere.
I cannot be beaten up or hidden from because I will find you...
Know where you go.
Think about it,
Think about what I am and who I am.
To all those who are scared of me, I say, believe.
Believe and you will picture the other side, The beautiful side.
Believe, you would love to go there...

HEAVEN!

MY TEARS
by Latoya Anderson
10th Grade, Buchtel High School

As I was beatin’ til I bled
I was still alive though I felt dead
As I was beatin’ to sleep
I felt a great deal of defeat
As I got beatin’ all the time
A lot of things ran through my mind
How things would be
If everyone listened to me
The pride that would stand
In my dear homeland
The glory in my day
As everything went my way
The happiness in my years
The pureness of my tears
-Based on the movie “Roots”
Warrior

by Rich Johnson
Kent State University

In your eyes I see the future unfold as the magnificence is reborn
Into African kingdoms of old.
   Through your dark pupils lost stories of birth, death, and rebirth are told.
   Kingdoms are destroyed and rebuilt. Kings and queens are throne and dethroned.
All this I envision as your true manifest destiny as you come into your own.

I hear the call of the wild distinctly in your voice. Your roar calls all of God's
Creatures to order, while like the nile my ears are flooded with your laughter.
   From your battlefield vocal cords are strained. Your ancestors and mine speak to
   You and through you, strengthening your soul, in order to enhance your life's travels
   Now and in the here after.

Pulsating through your veins are the genes of Israel's chosen ones. My warrior son,
   Your thunderous heart beat the mere echo of a million Yoruba drums.

   My mighty little bronze one,
   I run my fingers through your lamb's wool and smile. Knowing, I'd give my life for
   You, I'd trudge to the ends of the Earth for you.
   I live to carry you on my shoulders. Together, me and you, continuously going that
   Extra mile.

Since before your first breath, those first moments on Earth,
   the fingers of Death unsuccessfully tried to stifle your birth.
   Like a thief in the night they weren't anticipating your arrival.
   It is written "only the blessed will succeed!" My seed, hance your name, my
   Creed and the omen of your survival.

This gift I've been given, a blessing from Jah bestowed upon me.
   My village is now living and growing. Because of you generations will now
   Flourish and know what it means to truly be free.

   Your Aura breathes into my lungs pumping my heat at the omnipotent rate of
   Mighty stampeding elephants, igniting a fire within, thus bringing to a boil our
   Sacred Melanin.
   Jah and Africa smile upon you making you living proof that everything you touch
   Is beautiful and unreprouachable by sin.

Let those unbelievers know there is no task too strenuous nor obstacle I can't bare
   In the fulfillment of your youth. Let truth be known, history and admonition
   Shown.
   I crown thee, the new revolution courier.
   Everything I have and will have I give to you. Every waking day that I exist
   I live for you. Every tear that I might shed I cry for you. When it's all said and done, I die
   For you... But before all of this, I forewarn the world of the coming of a warrior!

Dedicated to Tayari Ajani Johnson

~ Dedicated to Tayari Ajani Johnson
I Know, You Know
by Kelly A. Harris
Kent State University

Who can understand the reasons why I cry?
Jesus wept

Who can understand betrayal of a friend?
Judas betrayed Jesus

Who can understand how it feels to
be crucified while people who
don't even know you applaud?
Jesus was crucified for mankind

Who can understand how it feels for people to try to
tempt you when they know you are about
what's good
Satan tried to
tempt Jesus

Who can understand how it feels to pray and feel forsaken?
Jesus cried, “Father Why Has
Thou Forsaken Me?”

Who knows how it feels to be denied
by a friend and cursed by their tongue?
Peter denied Jesus

Who knows how it feels to do good deeds
and people call you unrighteous?
“Forgive them Father for they
know not what they do”

Who knows how it feels to be angry?
Jesus destroyed the temple

Who knows My pain? Could it be Him?
Medical Services

Medical Services offers a broad range of services. Health education programs and services are offered through the Office of Student Health Promotion at 672-2320. Kent State Ambulance offers emergency service 24 hours a day, 7 days a week (during the academic year). On campus CALL 911, off campus but within the city limits, CALL 672-2212.

DeWeese Health Center
Eastway Drive

Psychological Services

Psychological Services provides a wide variety of services to the students. Whether the student has concerns about personal issues, managing the stresses of class work and tests, or living more comfortably with students in a class or residence hall, Psychological Services provides high quality personalized service.

It's called the silent disease, taking its toll on eight million women a year. It lurks as a hidden public threat, disguising itself to its victim until striking.

This is the face of osteoporosis.

"Osteoporosis is a disease that is characterized by having a low bone mass, making the bones very weak," said Dr. Ray Leone, chief of staff at the Kent State University Health Center.

"The National Osteoporosis Foundation has newfound evidence that osteoporosis is increasing in young women. This is occurring because a lot of young women are
just not drinking enough milk. It's beginning to pose as a real problem."

The National Osteoporosis Foundation in Washington D.C. reports that 1 in 2 women will have an osteoporosis-related bone fracture in her lifetime.

Derek Boisse, a member of the National Osteoporosis Foundation said, "By about the age of 20, the average young women has acquired about 98 percent of her skeletal mass. Building strong bones by consuming calcium is her best defense against developing osteoporosis later. Young women really need to keep this in mind."

Ethnicity is also connected to an increase in osteoporosis. Caucasian and Asian women have less bone mass than African-American women, who as a population have a more dense bone structure.

However, 10 percent of African-American and Hispanic women over the age of 50 have osteoporosis, and an additional 30 percent have a significantly low bone density that puts them at risk for developing osteoporosis.

"Most women never speak to their doctors about this disease," said Dr. Carol Sedlak, a registered nurse and Kent State professor who is doing research on osteoporosis.

"Young women need to understand that this is not an 'old women's disease' any longer."

Sedlak and her colleague Peggy Doherty, also an orthopedic nurse, did a study on calcium consumption in young women attending Kent State in 1996.

"The goal of the study was to find out the risk factor for osteoporosis in young women," Sedlak said.

"We surveyed 233 college women at this university. Most of the
participants did not have an adequate calcium intake. Thirty-one percent of the women surveyed did not drink milk and 39 percent drank only one glass a day. So, basically, 70 percent were below the recommended calcium intake. The results were discouraging,” Sedlak said.

For many women it seems milk does not do a body good.

“I don’t drink milk because I think that I am lactose intolerant,” said Debra Karas, a Kent State student.

“A doctor has never formally diagnosed me, but I just don’t drink milk. Whenever I do have some kind of dairy product my stomach gets really upset.”

Leonie said it is natural for people who don’t usually drink milk to get an upset stomach after they do.

“All people are born with an enzyme called lactase. This is one of the first enzymes that come in contact with the food that you eat,” Leone said.

“This enzyme is used to digest dairy products and is very superficial. If it is not used enough, people can lose it for a while.

“We have some women that come to the health center thinking that they are lactose intolerant. The real problem is that they do not consume dairy products for a long period of time and then they eat a lot of dairy and feel bloated and get indigestion. This is because their bodies are not used to producing the lactase enzyme. If they had been eating dairy the whole time this problem wouldn’t have occurred.”

Dairy consumption is also important to lactose intolerant people.

“Even lactose intolerant individuals can drink some milk,” said Dr. Karen Gordon, associate pro-

“Osteoporosis doesn’t have any symptoms. A lot of times women don’t know they have the disease until it is too late.”

— Dr. Carol Sedlak, a registered nurse and Kent State professor doing research on osteoporosis

“Many voices...

one vision.”

CAROL CARTWRIGHT, PRESIDENT
fessor of nutrition dietetics at Kent State.

"Just three-fourths of a cup of milk with cereal in the morning can go a long way."

But milk isn’t the only option.

"The average woman should drink three to four glasses of milk a day," Gordon said.

"However, this isn’t the only way to get your calcium. If you dislike milk, then try to eat leafy green vegetables or drink calcium-fortified orange juice. These are sources of calcium too."

Calcium supplements can be another solution, according to Ygraine Willmott of the Kent Natural Foods Cooperative.

"We carry more than a dozen kinds of calcium supplements," Willmott said.

"We carry calcium capsules, but we also have calcium powder. Many people mix the capsules with juice and consume it that way. Especially for college students, supplements can be an easy way to get calcium."

But Gordon prefers the natural approach.

"I think supplements should be a last resort. I would recommend eating vegetables first because they provide other nutrients for your body along with the benefit of calcium," Gordon said.

Osteoporosis can hit anyone, but it does have its favorites, Sedlak said.

"Osteoporosis doesn’t have any symptoms. A lot of times women don’t know they have the disease until it is too late," Sedlak said.

"Young women who have low calcium levels aren’t the only ones who need to worry."

Women whose relatives...
have the disease have a greater risk, as do women who are amenor- eic, or do not menstruate.

“Estrogen is the key here,” Leone said.

“When a woman is not menstruating, she is not receiving enough estrogen. Estrogen adds to the bones, making them stronger. No period means less estrogen, which equals weaker bones. This leads to osteoporosis.”

Those who smoke should also beware.

Sedlak said new studies show that smokers have an increased risk of getting the disease.

“Young women who smoke or who consume a lot of alcohol need to be careful,” Sedlak said.

“Smoking can decrease bone density, making the bones weak and alcohol lowers estrogen levels, depleting the bones and making them brittle.”

Leone said prevention is very important.

“Young women need to consume a lot of calcium, drink more milk, because at age 35 or so, when people can no longer add calcium to their bones, you will be glad that you did. Building up the bones now will have significant benefits later,” Leone said.

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Kwame Ture

Kwame Ture, civil rights activist and political activist died at the age of 57 in November 1998 of prostate cancer.

Ture was involved in influential organizations during the Black Power movement, which helped him to become a powerful figure in the 1960s.

He was a member of the Student Nonviolent Coordinating Committee (SNCC) in the 1960s and traveled to the South to register Blacks to vote. It was in this organization that the nation heard Ture coin the phrase “Black Power” in 1966. According to Dedon Kamathi, a member of the All-African People’s Revolutionary Party and close friend of Ture’s, “Black Power” was a slogan with no political use.

Ture, formerly Stokley Carmichael, became involved with the Black Panther Party in 1967 and soon became the Prime Minister. However he left the party a short time later. In 1969, Ture left the United States to live in Guinea and changed his name to Kwame Ture, taken from Kwame Nkrumah, the Father of Pan-Africanism, and Ahmed Sekou Ture, the leader of Guinea.

Ture formed the All-African People’s Revolutionary Party in 1971 to advocate a homeland in Africa for oppressed Blacks. Kamathi said, “Kwame said that ‘you must use Africa to solve your problems of racism and sexism; we have to talk about a land base principle. The only one for Black people is Africa because that’s where we came from.’”
Esther Rolle

We have all had Good Times thanks to the strong-willed mother figure, Florida Evans, played by actress Esther Rolle, who passed away in November 1998. She was a well-known actress who fought the stereotypes placed on Blacks in Hollywood. The actress risked her career to boycott the hit series Good Times for a year in protest of J.J.'s (Jimmie Walker) "jive-talking," clownish character. And she demanded the show have a strong father figure one year before the show aired, from which the character of James Evans arose.

Rolle spent much of her career playing maids on such sitcoms as Good Times and Maude and movies like Summer of My German Soldier, Driving Miss Daisy and A Raisin in the Sun.

Her struggles for equality earned her the title as the first woman to receive the NAACP Chairman's Civil Rights Leadership Award. She was also the recipient of three NAACP Image Awards and an Emmy award for Summer of My German Soldier, an induction into the NAACP Hall of Fame in 1987 and The Black Filmmakers Hall of Fame in 1990.

Some of Esther Rolle’s film credits include: How to Make an American Quilt, Rosewood, Down in the Delta and The Mighty Quinn.

Michelle Thomas

"We've been blessed with the presence of a beautiful angel on Earth. She was my best friend, my angel. She touched everybody with her giving heart and warm spirit." The mother of a truly talented
woman, actress Michelle Thomas, spoke these words. Thomas passed away in December 1998 at the age of 30.

The former Family Matters beauty who portrayed the perky and enthusiastic Myra Boutrous Boutrous Monkhouse, was diagnosed with a rare form of stomach cancer one year ago.

In 1991, Thomas made her film debut in Hangin’ with the Homeboys. Before her television debut, she turned down a recording contract to focus on her acting career. Thomas’ filmography includes: The Cosby Show, Malcolm and Eddie, Thea, Family Matters and a number of guest appearances on sitcoms and music videos. Thomas’ talents were also seen on daytime soap opera The Young and the Restless.

Kadijah Bell, Thomas’ publicist, said, “I want people to know that Michelle was very courageous in her fight against the disease.”

John Henrik Clarke

July 1998 saw the passing of a major African-American historian, the great John Henrik Clarke. Well-known for his historical accounts on prominent African-American leaders such as Malcolm X, Nat Turner, and Elijah Muhammad, Clarke was also a theorist, lecturer and teacher of the Black Freedom Struggle. In teaching about the Black Freedom Struggle, he became involved in many of the radical movements in Harlem in the 1930s and 1940s.

During the course of his life, Clarke wrote over 200 short stories, produced over 40 major historical and literary documents and contributed articles to Ebony, Essence
and scholar magazines. Clarke became a professor of African studies at Cornell University in New York. During his career at Cornell University, The John Henrik Clarke Africana Library was opened on his behalf. The library was designed to provide a special collection focusing on the history and culture of people of African ancestry.

In the September 1998 issue of Black Collegian Magazine, John Henrik Clarke penned an obituary statement for himself, saying, “little black Alabama boys were not fully licensed to imaging themselves as conduits of social and political change. . . they called me ‘bubba’ and because I had the mind to do so, I decided to add the ‘e’ to the family name ‘Clark’ and change the spelling of ‘Henry’ to ‘Henrik,’ after the Scandinavian rebel playwright, Henrik Ibsen. I like his spunk and the social issues he addressed in ‘A Doll’s House.’ My daddy wanted me to be a farmer; feel the smoothness of Alabama clay and become one of the first blacks in my town to own land. But, I was worried about my history being caked with that southern clay and I subscribed to a different kind of teaching and learning in my bones and in my spirit.”
As a former executive board member and president of Black United Students (1991-94), I tried to set an example of being proactive. With that as a continuing goal, I send this article to you in the spirit of love, peace and truth, because I want us to be prepared — not sitting idley by waiting for someone to help us. I hope you find this information useful. I have written in basic computer terminology, which reflects my hope that you will share this with loved ones that do not use computers. What follows is my admittedly, non-expert guide to the Y2K problem. The Y2K problem seems to be legitimate from what I have read and heard. Recent news polls show that over 50 percent of Americans expect the problem to occur and just under 50 percent plan to keep extra cash on hand just in case. This is a mainstream concern.

What Is The Problem?

By Andrea Duvall

Year 2000 Bug
What is the Y2K (Year 2000) Problem?

In typical modern world fashion, short cuts and limited foresight have come back to haunt us. Computers, in terms of the date, understand only the last two digits. For example, your computer understands 99 to be 1999. Computers are not programmed to recognize “1999.” Therefore, when the year 2000 approaches, the computer will recognize “00” to be 1900 and, in its “confusion,” will shut down.

Preventive software does exist and some computer systems have been corrected. However, many institutions, corporations and agencies are not prepared. Even with the correctional software, many do not believe there is enough time to reprogram the computers before the millennium.

Think of all the things in our society that are controlled by computers, and the problem will be clearer. Computers are such an integral part of our lifestyle that many things we depend on would be affected. Imagine one day without computers. Think of how your routine would be interrupted. Think of what happens when your power goes out just for an hour or so. If you can find the candles, you can’t find the matches and vice versa (and it was right in the middle of “your show.”)

The Y2K problem at its worst is no electricity, no traffic control, no airplanes, no emergency dispatch units, no water, no telephone, no bank machines, no direct deposit, long lines and/or looting at grocery stores, shortages of supplies, no national defense, etc. That is the essence of the problem.

Our government is providing money to “under-developed” countries to correct the Y2K problem in their computers. As our world has become more interdependent and the dominance of international corporations has risen, we are dependent upon these under-developed nations for the production of many of our everyday living staples. In addition, while my employers have corrected our internal systems, they are holding regular meetings to discuss how we will be affected by problems from the outside. The image that comes to mind is that of a domino effect. Even if all of the other dominoes in the chain stand, if one does not, all will fall.

Spiritual Perspective

There are a number of sources that are reporting on this. There was an article in the Final Call that outlined the problem and offered a list of things one should stock. But, for those who curse Muslims brothers who annoy you with their paper solicitations (though the streets are conspicuously absent of drug dealers when N.O.I. brothers are present), please note, Christian pastors are preaching about Y2K as well. My uncle, a Baptist pastor, says his church members do not believe him. My sister, who attends a large, non-denominational church, says her pastor has strongly urged his congregation to stock up.
In a time when many of us have been critical of the passive nature of the church, it seems this time to be leading the way.

While visiting the area over the holidays, I went to a large religious/spiritual bookstore and there were more books on Y2K than I was able to buy. It was apparent that this is not a “worldly” concern spread by people who lack faith. Religious leaders are trying to prepare you. They are not saying this is THE END. They are simply trying to prepare their flock for the trial and tribulation of a man-made crisis.

**Scientific Perspective**

Scientifically, we have seen this before (the implementation of processes for which we lack full knowledge) i.e. nuclear energy. In our scientific euphoria, we failed to master the process of fission to control this energy source and neutralize the effects of radiation before tearing the wrapper off of our new toy. We’ll just bury the waste deep, really deep.

Our scientists create something and it soon becomes a part of our everyday use and then, “Houston, we have a problem.” This is not to deny the great advances in medical technology, quality of life, Viagra, etc., for which we have science to thank. However, we have not always thought through

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**While you are at Kent,**

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- **Externships** — Spend time with an alumni professional and get a first hand look at the day to day activities of your chosen profession. Remember, until you walk across that stage and get your diploma, it’s not too late to change your major!

- **Networking Opportunities** — Sometimes it’s not what you know, but who you know. Let us help you make a good impression and meet the people who can help you get a start on your career. Talk to us about upcoming networking programs.

- **Student Ambassadors** — Don’t miss the best events on campus. Become part of Kent State's most prestigious student organization. Ambassadors help meet and greet University VIP's at Homecoming, Family Day, the Founder's Scholars Ball, Commencement and other student events.

- **Prepare for the Future** — The Alumni Association is now working on a relocation guide for major U.S. cities. Planning a move to a new city will be easier with facts on housing, voter registration, restaurants and utilities at your fingertips. The guide will include information about Cleveland, Columbus, Atlanta, Los Angeles, New York, Chicago, Pittsburgh, Dallas, Washington D.C., Seattle and Boston.

For more information on these and other programs, call 672-KENT or contact us by e-mail at alumni@kent.edu.

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**BOYS & GIRLS CLUB OF PORTAGE COUNTY**

The mission of the Boys & Girls Club of Portage County is to enhance the quality of life of area youth—with special concern for those from disadvantaged circumstances. In order to accomplish our mission, we offer youth (ages 7 to 17) a variety of programs that encourage their educational, social, physical, vocational, emotional and moral development.

Our over 400 active members, ages 7 to 17, are primarily from single-parent and/or low-income families. Many are in desperate need of guidance, belonging and social skills. With a wide variety of educational and recreational programs, the Boys & Girls Club gives these kids the opportunity to build the self esteem and self-confidence it takes to become productive young citizens and leaders.

Open M-F (2 PM to 8 PM, fall & winter; 10 AM-4:00 PM summer)

**EMPLOYMENT OPPORTUNITIES:**

The Club is currently seeking work-study students, volunteers and those seeking practicum experience. We are close to Kent and offer a fun and stimulating work environment! For more information call Executive Director Matt Harper at 330-296-8535!
the implications of our scientific actions. The Y2K problem is another example. Did not anyone think 2000 was coming? Would it not have made sense to leave space for extra numbers. Hindsight is 20/20, I suppose.

I have seen numerous news programs on this as well. (The news...that program that comes on where I live at the same time as Judge Judy.) Each day seems to bring another story. Government officials themselves are predicting that they will not be ready in time. Also, there was a Y2K meeting held in Cleveland in January called by a number of Black organizations.

**What If It Doesn’t Happen?**

If it doesn’t happen, then it doesn’t happen. It will not hurt you to be prepared for this or any other catastrophe. People who live in areas that frequently experience dangerous weather probably have such supplies anyway, as should we all with the dramatic changes in our weather patterns.

Don’t be paranoid. Be prepared; if the world ends, then you won’t be missing anything. Pay attention to what is being said in the news. You may want to check with utility companies in your area to see if their computers are up to date (excuse the pun.)

I was surprised to hear how seriously my family was taking this. My family is your typical “gossip in the parking lot after church, summer barbeque, playin’ the dozens” family. I am usually the one who tells them such things only to be rebuked with, “Here she goes with that Black stuff!” But this time THEY already had a plan and all I could do was agree.

**How to Prepare**

What follows is an inclusive, not exhaustive list of things that might be good to have on hand.

- Water (bottles and maybe some larger amounts like the 2.5 gal)
- Flashlights, lantern
- Batteries
- Matches and/or lighters
- Candles
- Blankets
- Canned Goods
- Other non-perishable foods with a long shelf life (shouldn’t be hard to find)
- Manual can opener
- Basic tools
- Vitamins
- Feminine products (snicker now)
- Cash
- Radio, battery-operated
- Generators (a luxury)
- First aid kit
- Cough syrup, antacids tablets, aspirin, etc.
- Formula, diapers, etc.
- Books, playing cards, etc.

Modify this as you see fit. Do not wait until the last minute, especially to get cash. A recent CNN report noted that banks are storing extra cash to prevent shortages. Get a couple of things each time you shop and try to keep your supplies as
light-weight, organized, and as mobile as possible. So if you need to move to a different room or go next door, you can do it. The worst thing that can happen is you will be prepared for something that doesn’t occur.

A final note of trivia I heard rumors that one should not be on Times Square this year for New Year’s Eve because the Big Ball is going to fall, injure people and cause mass chaos, etc. On last year’s Dick Clark Special they announced that 1999 was the last year for the ball. Why is that, when dropping the Big Ball is such a long-standing New Year’s Eve tradition? Expecting some problems?

Andrea L. DuVall email: aduvall@hamilton.edu
WASHINGTON D.C. (BN) — I attended the annual “Harambee Carnival” here this weekend, at Galludet University’s Kellogg Conference Center. The highlight of my evening was listening to Sister Sonia Sanchez reading her poetry. I was especially moved by her work “Middle Passage.”

While Sonia had the attention of the audience, she talked about capital punishment. She put in perfect perspective a dilemma that might be escaping the critical thought of African Americans today.

Since 1977, 11 people on death row in Illinois have been freed because new evidence indicated that they were not guilty of the crime(s) that had sent them to death’s door. The latest person to be freed was Anthony Porter, who was released on Feb. 5, 1999, after 16 years on death row.

Recently, many brothers and sisters have been cheering the conviction of and death sentence for John King in Jasper, Texas, for the dragging death of James Byrd.

The point that Sonia Sanchez properly raised is that we cannot be shouting for the death sentence for John King, and for “Free Mumia” in the same breath. Either we are for the death sentence or we are not. It cannot be used only when white men are convicted of murder and not used when blacks are.
As a staunch supporter of Mumia and the “Free Mumia” campaign, I must concede that we need to oppose the death penalty for everyone.

I would much prefer to see John King spend the rest of his life in the penitentiary, than to see the multitudes of low-income people (primarily people of color) administered the death penalty.

Since poverty and lack of education has an extraordinary impact on the conviction rates for people of color, we should be careful when we demand the death penalty for people like John King.

Court turned away arguments that federal anti-arson law was wrongly used to add five years to each man’s sentence and that the convictions violated the right to free speech.

A federal appeals court had also rejected those arguments.

WASHINGTON D.C. (AP) — The Supreme Court today left intact the cross-burning convictions and prison sentences of three North Carolina men who tried to intimidate their neighbors, an interracial couple. The court turned away arguments that federal anti-arson law was wrongly used to add five years to each man’s sentence and that the convictions violated the right to free speech.

A federal appeals court had also rejected those arguments.

By Richard Carelli
Associated Press
March 1, 1999
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Circulated in the interest of Black folk by BlackNews(TM)
The National Capital Region Chapter is dedicated to restoring the civil rights of white Americans and preserving America’s culture and traditions.

We do not advocate theories of white superiority.

White Americans face systematic job discrimination in the form of affirmative action and quotas.

They are disproportionately victimized by violent crime and forced to pay exorbitant taxes to fund others.

Immigration policies threaten to make whites a minority themselves by 2050 and to sacrifice English as the language of their nation.

So harsh is the discrimination against whites that when an organization such as the C of CC dares to speak up for the majority, it is attacked and marginalized by the mainstream press.

If anyone has ever questioned why organizations supporting the rights of white Americans are virtually unheard of, take witness now.

The C of CC has never advocated violence — and few would accuse the group of it — but recent news articles reveal that a leftist fringe group has placed an informant in our local Washington chapter.

This fringe organization annually provides reports to the police and the media that describe us as a dangerous “patriot group” despite our very traditional approach to grassroots activism.

In time, one comes to realize that it is virtually against the law for whites to gather in defense of themselves.

Other political organizations should look upon the way we are treated with horror.

When standing up for the majority becomes a subversive activity that places envelope-stuffers and letter-writers on a police list, no one will be immune from persecution.

No one can blame politicians for distancing themselves from the C of CC in light of the slur campaign against us.

But when the news media and leftist hate groups were busy spreading innuendo elsewhere, politicians and citizens got to know us for what we are — a mainstream organization standing up for the United States of America that we love.

The C of CC was not a creation of the elites, but arose from the people, who saw their country going down around them.

The National Capital Region chapter appreciates the backing off of the white supremacist label, but we are far from receiving equal treatment compared with other ethnic groups.

In the end it does not matter, because we realize that no lambasting from any source and no rash denunciations from beleaguered politicians will stop our cause.

Our power does not come from Washington or the media but from descendants of a people who won a continent and brought democracy and the rule of law to the world.

Most of us have become long-immune from such attacks, and in the end, we will win.

Whether organizing **peaceful** demonstrations, creating **educational and economic opportunities**, fighting **Jim Crow laws** in the courts or conducting **peaceful protests**, [African-American leaders] awakened the **conscience of our nation** and won **signal victories for justice** and human dignity.

— William J. Clinton

**National African-American History Month 1999**
**By the President of the United States of America:**
**A Proclamation**

The story of African Americans is one of strength, suffering, courage and triumph. Arriving on these shores more than 350 years ago, African Americans have been a central element of our national identity, and their long journey from the horrors of slavery and oppression through the struggle for equality and justice informs our national experience.

By observing African American History Month each year, we not only remember the tragic errors of our past but also celebrate the achievements of African Americans and the promise they hold for our future as one America.

This year’s theme, “The Legacy of African American Leadership for the Present and the Future,” is a recognition that we can draw strength and inspiration to face our challenges from the vision, voices, character and accomplishments of the many extraordinary African Americans who have gone before us.

These gifted men and women, from every walk of life and every field of endeavor, were shaped but not defeated by their experience of racism, and their response was to move our nation closer to our ideals of freedom, justice and equality.

We remember Frederick Douglass and Sojourner Truth, whose powerful first-hand accounts of their lives as slaves and the moral strength of their argument helped create the momentum that brought an end to slavery in America.

In our own century, we all have benefitted from the skills, determination and indefatigable...
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spirit of such African American leaders as Booker T. Washington, W.E.B. Du Bois, A. Philip Randolph, Ella Baker, Thurgood Marshall, Medgar Evers and Martin Luther King, Jr. Whether organizing peaceful demonstrations, creating educational and economic opportunities, fighting Jim Crow laws in the courts or conducting peaceful protests, they awakened the conscience of our nation and won signal victories for justice and human dignity.

We recall the courage of the Little Rock Nine, who opened the doors of American education for so many other deserving young people. We remember the strength of Rosa Parks, who stood up for civil rights by sitting down where she belonged. We continue to draw inspiration from the leadership of Dorothy Height, who has done so much to strengthen families and communities not only in our own nation but also around the world.

These and so many other African American leaders have enriched our national life and shaped our national character. They have challenged us to recognize that America's racial, cultural and ethnic diversity will be among our greatest strengths in the 21st century.

Now, therefore, I, William J. Clinton, President of the United States of America, by virtue of the authority vested in me by the Constitution and laws of the United States, do hereby proclaim February 1999 as National African-American History Month.

I call upon public officials, educators, librarians and all the people of the United States to observe this month with appropriate ceremonies, activities and programs that raise awareness and appreciation of African American history.

In witness whereof, I have hereunto set my hand this first day of February, in the year of our Lord nineteen hundred and ninety-nine and of the Independence of the United States of America the two hundred and twenty-third.

By William J. Clinton
The White House
Office of the Press Secretary
Feb. 1, 1999
Let the leaders teach them

By Dr. Jacqueline Rowser

Teach each worker to work.

Teach thinkers to think—knowledge needed in a
day of loose and careless logic. If
these things are so, how foolish to
ask what is the best education for
one or seven or sixty-million souls!

Shall we teach them trades
or train them in liberal arts? Neither and both.
Teach the workers to work and the thinkers to think;
make carpenters of carpenters and
philosophers of philosophers and
jests of fools.

Nor can we pause here.
We are training not isolated
(human beings) but a living group of
(human beings) — nay, a
group within a group. And the
final product of our training must
be neither a psychologist nor a
brick mason but a (human being).

And to make women and
men, we must have ideals, broad,
pure and inspiring ends of living
— not sordid money-getting, not
apples of gold.

The worker must work for
the glory of his labor for the
handicraft not simply for pay; the thinker
must think for truth not for fame.
And all this is gained only by
human strife and longing, by
caseless training and education,
by founding right on righteousness
and truth on the unfurled

search for truth, by founding the
common school on the university
and the industrial school on the
common school and weaving thus
a system, not a distortion, and
bringing a birth, not an abortion.

When W.E.B. DuBois wrote
this in The Souls of Black Folk in
1903, it represented a compilation
of his thoughts and ideas from
1897-1903. In contemplating a
new millennium less than 50 years
after the signing of the Emancipation,
DuBois must have felt overwhelmed
as he tried to anticipate what the
20th century would hold for African
Americans, particularly in light of the
racism and economic subjugation
they still faced at the time.

Although the physical
restraints of slavery were gone, the
intellectual shackles remained intact
as only 10 percent of African Ameri-
cans could read and write at the time
of the Emancipation. However, most
African Americans did not believe
that this was a permanent status.

They still believed they
could pursue the American Dream
with an education since they
believed the only difference be-
tween them and whites was knowl-
edge, according to the Historical
and Cultural Atlas of the African
American.

The turn-of-the-century Amer-
ica then was very similar to turn-of
the-century America now. Although
many African Americans were struggling for an

education, social and political
recognition and cultural integrity
then, and they continue to do so
now. The social circumstances that
shaped African-American life then
still impact African-American life
now. Although many African Amer-
icans have experienced some sig-
nificant and positive improvements
during the 20th century, the Ameri-
can Dream which eluded them then

still eludes too many African Ameri-
cans. Many of the issues which
DuBois pondered in his writings
almost a century ago remain issues
to be pondered on the eve of a new
millennium.

Of particular importance is
the question of education, specifi-
cally for African Americans in the
21st century.
In the essay, “The Development of a People,” DuBois said, “Negro children, as well as all other children, have a right to ask of the nation knowledge of reading, writing and the rules of number, together with some conception of the world in time and space.”

Although he recognized the importance of education to the advancement of the race, he was not naive enough to think all of the education blacks needed would or could come from the schools. He knew then as we know now that it comes from the fireside chats, from companionship, from social sets, from the opinion of each individual’s little world.

Further, he said, “If [African Americans are] to learn, [they] must learn from group leaders, [their] daily companions, [their] social surroundings, [their] own dark world of striving, longing and dreaming. ... In so far as the college of today stands for transmission from age to age of all that is best in the world’s deeds, thoughts and traditions, in so far [as] it is a crying necessity that a race, ruthlessly torn from its traditions and trained for centuries awry, should receive back through the higher culture of its gifted children some of the riches of the great system of culture into which it has been thrust.”

Thus, as we cross the threshold of the 21st century, we must reckon with our past and wrestle with new barriers to our educational and economic goals.

Just as African Americans unified after the Emancipation to create local organizations and support groups to encourage especially promising students to gain more education, our focus must become unified in the 21st century if we are to survive as a people.

Mediocrity in the education of African-Americans is never acceptable nor will it ever be acceptable. It will never lead to success or advancement. We must take the responsibility to educate ourselves and encourage each one to teach others. We must return to our heritage for strength and direction so that we recognize the responsibility that we all share.

If we do this, the thinkers among us will think for truth, not for fame. And the worker will work for the glory of the handiwork not simply for the pay.

The African Community Theatre

Experience the Drama of the New Kent African Community Theater.
We have front row seats. Are you watching the scene before you? This Armageddon-like deterioration is ripping across campuses and destroying the institution of Black Greek organizations. Despite its obvious impending doom, Greeks continue practices that will take them to the brink of extinction. And I wonder, did the founders want it to be like this?

Many people ridicule the Black Greek system because it mirrors a system that historically forbade Blacks to participate. Greeks did not want anything to do with Africans (Blacks). We are in a land that promotes second-rate citizenship for non-whites. Every institution in America began with Black labor and Black exclusion. Thus, the Black Greek system cannot be condemned because of the catalyst that sparked its creation. The problem with the Black Greek system is not its beginnings, but rather the present state of its evolution.

In the past, it was impressive to be part of a fraternity or sorority. Today, these organizations have essentially become cliques. They are supposed to do community service projects, but it seems that their letters are more readily associated with parties. One wonders if they would even perform community service projects if they were not required?

Seemingly, all of the founders intended pledging to be about changing and becoming a
better person. The “underground” process that exists today is not at all about that. Pledges are taught to twist words to fit objectives, and to, by any means necessary, get those two colors and three letters. It is definitely impressive that people are able to endure such treatment. Yet, I wonder have they struggled this much for the Savior? Have they allowed themselves to be beaten or degenerated to save their souls? to save someone else? to end poverty? to do anything other than become part of a club? Is it worth what they become when they “cross”?

Most who take part in this process go through a change, and in an enormous way. Some lose their minds. Others leave old friends and lovers. Their lives are not their own. Eventually they become someone else. Prayers are erased from minds. Note taking in class ends. All that is ever present are the Big Brothers and Sisters and “getting in.” Again, I ask, is it worth it?

Many have told me their stories. It’s unanimous among those who have gone underground that they would never do it again. These same black faces pledge new black faces every time that a new line arises. They try to do to others what was done to them, only worse. Ask a Greek why they beat up on pledges and they get offended. The importance of upholding tradition is the resounding come back. They cite the struggles of slavery and the strength it has given African-Americans. The rebuttal to this should be, “why struggle to escape from slavery only to bring it back upon your own “people”? It seems more like a violent cycle of abuse than a tradition.

It is difficult to know if the Black Greek system will ever recover, regaining the respect it had in the past. If things continue the way they are, soon there won’t be any organizations on left campus. Is it worth it?

...these organizations have virtually become cliques.
battered

and bruised

a door to dating violence by sarah jones
Jennifer walks over with her head hung down. She says she feels ashamed. Her brown eyes begin to water as she explains her black eye.

“It was my fault,” she says, in a tone barely above a whisper. “I forgot to wash the dishes, and when my boyfriend came home he was angry.”

Jennifer is a junior majoring in nursing at Kent State University. Jennifer has asked that her real name not be used in the story because she fears she will embarrass her boyfriend, whom she has been with for two years.

“I just love him too much to leave. I’m the one causing all the problems. His tolerance just runs out sometimes,” Jennifer says.

She believes that she does not need to get help because there is no problem.

“He only hits me once in a while and it’s only when I deserve it. He’s just really special and I know that nobody else would want to be with me. Every couple has its problems.”

Jennifer’s situation is most commonly known as dating violence. The National Coalition Against Domestic Violence defines dating violence as “the physical, sexual, or emotional maltreatment of a dating partner for the purpose of gaining power and control of women.” The National Coalition Against Domestic Violence reports that one out of three college women are or have been involved in an abusive relationship. It also reports that violence occurs in 28 percent of all teen relationships. This coalition based in Washington D.C., exists to inform and protect women living in the United States about abuse issues.

Carrellia Labriola shivers when asked to tell a story.

Labriola, a junior philosophy major at Kent State, has been helping abused women for four years. “This one haunts me,” she says, as she sips her cup of coffee.

“When I worked at the shelter, a woman came in after being beaten by her boyfriend for the first time,” Labriola says. “She had a broken arm and leg, cuts and scratches all over her body with purple bruises. However, it was the bites that really horrified me. This woman had deep bites, from the nape of her neck down and across her back. That image has always stayed with me.”

Labriola is the creator of “A Chat with Aunt Sophie.” ‘Aunt Sophie’ is a discussion group that deals with abusive relationships. It is held weekly at the Women’s Resource Center at Kent State.

“I created ‘Aunt Sophie’ because I knew that I could provide an array of services and I knew that I had the ability. I was a victim of domestic violence. I got out by going to a discussion group,” Labriola says.

recognizing the abuse can be difficult.

“At the time that I was in an abusive relationship, I never realized that it had been dating violence or even abuse because it had not been physical,” Labriola says. “The only reason I got help was because I finally realized that he was so twisted. The things he was saying were so wrong.”

“I called a hotline and said that famous line, ‘I’m not battered but...’ There are so many women that start a phone call that way. Then they describe what’s going on and they are indeed being abused,” Labriola says.

Dating violence statistics are on the rise. According to the 1998 report from the U. S. Department of Justice, 40 percent of teenage girls ages 14 -17 know someone their age who has been hit or beaten by a boyfriend.

Christy Cleaver comes face-to-face with these statistics everyday. Cleaver is the Education Coordinator for the Battered Women’s...
would scream that I was cheating for the delay."

on him and that this was the reason for the delay." Cleaver says.

many times these relationships will follow a pattern.

"What I have seen as one of the most common patterns is the isolation," Cleaver says. "The man wants all of his girlfriend’s attention, and discourages her from seeing her friends. This eventually makes it impossible for her to have anyone to turn to."

Denise Schaeer was with her boyfriend for two and a half years. During that time, he threw her out of her car, cut her neck with a knife and hit her. Through it all, she says she felt completely alone.

Schaeer, a member of "A Chat with Aunt Sophie," was in an abusive relationship. "My boyfriend always tried to isolate me. He had an extreme possessive streak. When he would call me and I did not pick up the phone on the first ring, he would get abusive. He would scream that I was cheating on him and that this was the reason for the delay."

The National Domestic Violence Center reported in 1997 from the Surgeon General U. S. Public Health Service Files, that jealousy and uncontrollable anger were cited as the leading causes of dating violence.

Elizabeth Lewis is the volunteer coordinator for the Battered Women’s Shelter, serving Summit and Medina counties. Lewis says possessiveness is a common theme to the stories she hears.

"It’s scary to see how possessive some of these men can get. I once took a call from a young woman telling me her boyfriend tried to strangle her for going to a bar."

Lewis says that volunteering at the shelter’s hotline is a good way to learn more about abuse. She is responsible for training the hotline’s volunteers.

"In order to be a volunteer you have to attend 20 hours of training sessions. You also have to observe for 20 hours before you are allowed to take an incoming call. Our job is to listen and figure out the caller’s main problem. It’s not always easy," Lewis says.

According to the U. S. Surgeon General, domestic and dating violence are the leading causes of death among women in the United States. Battering is the single largest cause of injury to women nationally, occurring more often than auto accidents, rapes and heart disease. The Uniform Crime Report of the FBI states that 30 percent of the women killed in the United States die at the hands of a boyfriend or husband.

Alice Ickes, a crime prevention officer for the Kent State Police Department, says that abuse can happen anywhere.

"Here at Kent State we have had instances where women called us for help in these situations. We log our calls of violent and non-violent domestic disputes on campus. This year we have gotten 10 calls for non-violent disputes and three criminal charges were filed," Ickes says. This problem exists at Kent State. Ickes says. She recalls a recent situation.

"Not long ago we had a young woman who called us in a state of panic. Her ex-boyfriend had come into town to confront her. He had gotten his way into her dorm and was standing outside her room, pounding on the door and threatening her. He was considered a trespasser and will never be allowed to set foot on this university again. We have zero tolerance for violence," Ickes says.

Laurie Pringle is the dating violence prevention specialist at Townhall II in Kent. Townhall II is a facility located in Kent that educates women about abusive situations.

"I have done interventions on 20 young women in just the past year. It’s very important to help these women while they are young. One of the ways that I help is to get them to recognize the signs, primarily jealousy and possessiveness. If she can recognize these signs, she can leave the situation before it gets even worse," Pringle says.
familiarity can also play a part in the problem.

“Many times a young woman will grow up in a home that is abusive,” Pringle says. “She will watch her mother get hit; her father will say she deserves it. The young woman will begin to associate violence with a loving relationship, simply because it is familiar to her.”

Dating violence is a new problem that is just coming to the forefront. There’s not a lot of research on it yet and no one really talks about it. But the legal system is making progress and more and more people are being educated everyday to meet the needs of abused women,” Pringle says.

women can now turn to the legal system for help.

Rebecca Mason is the administrative assistant for Ohio’s Domestic Violence Network. Mason says a woman has some legal options. “If a woman is dating a man and he starts to physically abuse her, she can go to the police and file assault charges. If a couple has been living together in the same household for at least five years, she can file domestic violence charges.” New laws have been passed recently to give the victim an advantage.

Shannon Loretitsch is the outreach advocate for Safer Futures, the women’s shelter in Portage County. Loretitsch specializes in giving abused women legal counseling.

“In Ohio, we now have a pro-arrest law,” Loretitsch says. “This law states that if at anytime there is an abuse call for someone in the county, the officers have to make an arrest. It didn’t always used to be that way. A lot of times arrests were not always able to be made depending on the situation.”

“Typically, by the time the police get there the woman usually says she’s fine. This occurs because of the abuser’s threats of future violence if she says the contrary. However, the officers have the right to take actions into their own hands,” Loretitsch says.

Loretitsch says this is achieved by determining the primary aggressor tool. “This is a procedure the police incorporate into the situation. They separate the abuser and the victim and ask each of them different questions. If at anytime the abuser admits to abusing or threatening the victim, the police will arrest him,” Loretitsch says.

Different protection orders give the victim many options. “The victim can get a temporary protection order, which can be anywhere between two weeks to six months, depending on the case,” Loretitsch says. “If the abuser violates this he can be incarcerated or fined. The woman can also get a civil protection order, which can last up to five years. But in order to get that she has to have lived with the abuser.”

Education within the legal system has helped make the difference. Wendy Johnson, director of Victim’s Assistance in the Portage County Prosecuting Office, believes informing others is important. “The prosecutor’s office has changed in the last four years. I believe that we are better trained on how to deal with these issues. Education about this topic in the legal system has been beneficial.”

carmella labriola says dating violence exists within the cycle of violence.

“The cycle of violence is a common cycle. It begins with the building of the tension. The woman knows that the abuse is coming so she tries to avoid conflict or even instigate it just to get it over with. This is the most stressful part of the cycle.” The next phase is the explosion.

“This is when the abuser loses control and takes out his aggression,” Labriola says. “The abuse begins here. Then comes the honeymoon phase when the abuser shows remorse. He buys her gifts and apologizes. The cycle can vary.”

Some women see the cycle in its entirety in just one day. Others see it within a year or a few
months. It differs in each relationship."

Pam Meredith is a clinical social worker at the office of psychological services at Kent State. Meredith says guidance is important.

"Men and women don't always recognize when they are being aggressive and inappropriate. People need guidance and direction to create a healthy relationship. Here at Psychological Services we offer confidential counseling for individuals and couples. This counseling helps women feel better about themselves. Abuse destroys a woman's self esteem. Counseling makes them strong enough to walk away."

"More women need to trust their instincts when encountering abuse and honor their inner voice," Meredith says.

Labriola says women in Portage County have many places they can turn to for help.

"Women can call Townhall II. They manage the hotline for Safer Futures, which is the shelter," Labriola says. "They are available seven days a week, 24 hours a day. Women can go to Safer Futures and stay there to get out of their living situation. I welcome anyone to come to one of my sessions. We have excellent security and an open discussion group."

"Abuse is all about power and control. A lot of women blame themselves. The enticing thing about self-blame is that they think since it's their fault, they can change it. No one can make a woman realize that she is being abused, she has to come to that point on her own," Labriola says.

"I have heard this point described as 'something just clicked'. Sometimes it can be just the smallest comment, other times it's a horrible beating. Many women describe it as a moment of clarity, where they see that he is never going to change. They realize that this isn't how they want to continue living."

Christy Cleaver explains the warning signs to look for in an abusive relationship.

"A lot of times the woman will feel like she needs to change. She will make changes in her clothing, attitude, anything that she possibly can." Cleaver also gives advice on how to help.

"If you know someone who is in this situation you should stick by her. Make an effort to be there for your friend and be open to hearing what she has to say. If you isolate her or end your friendship, you are playing right into the abuser's hands," Cleaver says.

Carmella Labriola gives a cold stare towards the window as she begins her last sentence. "People need to understand that dating violence and other forms of abuse are serious problems in society today. A woman needs to be able to identify the abuse before she gets hit. Because the first time that she gets hit could be the last."
On The Exodus: Movement into the New Millennium

by: E. Timothy Moore

The denotation of "Exodus" is derived from the Greek concept of Exodus; Ex, meaning out + Hodos, meaning way. The first example of the definition refers to: A large-scale departure of people, and the second refers to The Israelites departure from Egypt.

(Webster's New Riverside University Dictionary 1988)
As a person with a research interest in art and in symbols, I could elaborate on documentation that has led me to the conclusion that most profound events in the life of humanity have been imparted to us in a manner that I would say could be interpreted either literally or figuratively, metaphorically or again symbolically. Mythology for example, has long been known to be cultural reservoirs of exoteric and esoteric universal principles and the argument could easily be made that the so-called versions of the Bible are examples as well, of teachings concerning the outer and the inner life of the Spirit.

How else could a rational minded, educated thinker accept the notion of a Jonah living inside of a Whale, or indeed, relative to the Biblical Exodus, the parting of the Red Sea, or the common sense acceptance of an Immaculate Conception? Many people including myself have no problem with their acceptance, but many others have serious problems with these and other 'Truths from the Word of God'.

To all of us I'll say that we each will have to be comfortable with our own interpretation of truth in our own hearts and minds, nothing else matters. Arguments as to who's right and who's wrong will be perennial and really will become a waste of time in the next Millennium, because they will keep the participants running in argumentative circles going nowhere. Richard Bach, wrote in one of his books; "Argue for your limitations and you get to keep them."

A new reality is dawning for those with the appropriate perception to see it and move toward it.

Those that don't will keep pursuing their perception of reality and the limitations thereof. We all are co-creators and we can recreate a new reality in line with the universal plan for this planet.

The Exodus, or departure, that we need to be engaged in is a departure from anything that you know to be wrong for you within yourself. There is where the problem lies and therein will be where the battle of "Armageddon" will take place and where solutions to these problems will be found. It will be a departure from hatred, disrespect for others and their beliefs and disrespect for the reverence of all life as sacred, and etcetera.

The Exodus need to be engaged in is a departure, from anything that you know to be wrong for you within yourself.

The Exodus I speak of will not be physical for most, it will be attitudinal, based on existing evidence that we are becoming a Galactic Humanity. We are all galactic students, though we know it not. The new century will reflect this reality much more than our current reality. We will remember more who we are, and why we truly are here and eventually turn the Earth into the Jewel of the Universe that it once was long ago. The ancient saying of "Know Thyself," is our imperative as galactic students. Most Non-Western cultures have long known this galactic reality. It is only the empirical nature of the west that has necessitated the need for visible proof.

When we really know who we are from within, we will no longer be content with the superficial. Many of us are not yet completely there, but it will become more and more apparent to most, the attitudes and behaviors we need to depart from. The Earth and each of us on the Earth are traveling on a journey in this New Millennium, toward a brighter Spiritual reality for us all. Some of our current cultural baggage, of attitudes and behaviors will no longer be tolerated and would only slow us down. As my ancestors sang, "There's a train, leaving, every minute". The O'Jays sang, "People all over the world, join the Love Train". Make sure you get on board.
UHURU magazine

is currently accepting applications for the Fall 1999 staff:

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UHURU would like to encourage the submission of articles, poetry, art and opinions to be featured in the magazine and/or website. It is your voice that needs to be heard. Contribute to the quest for liberation.
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