Akron Brother Circle hosts Many Men, Many Voices (3MV) Retreats. Many Men, Many Voices is a seven-week, group-level intervention program aimed at preventing HIV and sexually transmitted diseases among black men who have sex with men (MSM) who may or may not identify themselves as gay. The intervention addresses factors that influence the behavior of Black MSM including cultural, social and religious issues; interactions between HIV and other sexually transmitted diseases; sexual relationship dynamics; and the social influences that racism and homophobia have on HIV risk behaviors.
OH, YOU CAN’T WAIT WAIT ANOTHER YEAR FOR THIS MAGAZINE TO COME OUT?

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WE COVER IT ALL FROM A YOUNG, BLACK PERSPECTIVE
There was a lot of hard work that went into the making of this issue. A lot of unforeseen obstacles were thrown in the way of the goal but we managed to stick through it and bring you what you have in your hands. Being that this was my first time acting as editor-in-chief of the magazine, I really had to dive in this headfirst and just roll with the punches, but I had a lot of help along the way. I want to thank Lori Cantor first and foremost for being there to help at every turn. Without her, there wouldn't even be a magazine out. I also want to thank Ms. McVay for her words of advice and patience while we worked to put the magazine out. Finally I want to thank Ben, Terran, Michaela, Nathaliah (my beloved girlfriend lol) and the rest of the staff who really stepped up when I needed them. They all came together in the clutch and it paid off extremely well. This issue has a lot of articles that I think you'll enjoy. My vision for this issue was to get people talking about issues that I thought were controversial or were neglected by the general public. I hope that we accomplished that. If not, at least you still got a dope magazine with some dope pictures to look at, haha. Until next time...peace!

-Ozie Ikuenobe
NEW AGE
HIP HOP
WALE J COLE
If you are a fan of Hip Hop, then 2011 was your year. Debut albums from Big Sean and J Cole, and the most anticipated albums from Drake, Wale, Jay Z, and Kanye West took over the music scene. These albums created buzz even among those who aren’t huge fans. With new music come new discussions and debates. Who is better than whom lyrically? Who had the better album? Who is the better hip hop artist overall today? Popular demand, chart numbers and sale statistics show Wale and J Cole are taking the title of best “new age” rappers.

Jermaine Cole, also known as J Cole, has been named on countless occasions the “modern day” Tupac. They are both influential and discussion of events in the world confirms that comparison. “See World” is a song from Cole’s mixtape “Friday Night Lights.” This song discussed his rage, hurt and concern for Shaniya Davis, a 5-year-old who was raped and murdered. What makes these two artists so special is they’re not just artists, but we’ve found them to be teachers, preachers and story tellers. Wale is Maybach Music’s poetic genius. He’s known for rapping more about his feelings instead of trying to impress the industry. Wale’s new album “Ambition” dropped November 1, 2011. It debuted at #1 on iTunes. Listening to Wale is like sitting in on a Poetry Slam, snapping your fingers after each poem is read. You get lost in words because everything flows so seamlessly. I think we as a generation can appreciate having an artist who focuses on more than sex, drugs, and violence. But as much as Cole and Wale are similar, they’re just as different.

“Wale is kind of Flip-Floppy to me. Occasionally he has a gangster demeanor and makes company with individuals like Rick Ross. Other times we see a softer spoken poet. “I don’t know who is who,” says sophomore Kiana Scruggs. After signing to Rick Ross’s Maybach

“Both have great albums, both are great artists and both seem to be changing music for the best.”

For me to disagree and say Tupac and Cole are not similar would mean I have not heard any of Cole’s music. J Cole’s debut album, released on September 27, 2011, landed at #1 and sold over 200,000 albums its first week. After listening to his album “Sideline Story,” I felt that each song had a meaning and a story behind it. Songs like “Cheer Up” encourage females to stay positive during troubling times and to protect their hearts. I am a female who plays that song repeatedly without hesitation. The fact that his songs pertain to males but also females makes him versatile and appealing to both genders. Like J Cole, Wale is lyrically intelligent. His lyrical approach makes one stop and wonder, “Did he just say that?”

Music record label, Wale’s fan base increased. Some say he changed and is no longer the artist he was earlier with records like “Nike Boots” and “Pretty Girls.” Even with the negatives, like Wale changing his style of music, he is more versatile than J Cole. He can use various styles and genres to accompany his songs and still manage to make it his own. Cole, who signed to Jay Z’s Roc Nation label, rose to fame alone as opposed to other artists who had help. He is also more independent than Wale when it comes to producing most of his songs. Vibe magazine named Wale and J Cole the new leaders of hip-hop, but at the end of the day there’s only one number spot. Who has it? Many people have different opinions but my opinion is simple: Both have great albums, both are great artists and both seem to be changing music for the best.
Is Hip-hop ready to open its doors to some of its most notorious outsiders?

Story By John Dayo-Aliya
Photo By Benjamin Moten

I t ain’t easy being a girl in the male-dominated, predominantly heterosexual world of Hip-hop. Since the golden days of B-boy buffalo stances, braggadocios big-chain bank-reppin’ and baller stunting, the landscape of Hip-hop has not only been male-dominated, but also decidedly misogynistic. Historically, rappers and industry-heavy hitters have viewed female Hip-hop fans and practitioners as assorted body parts and eager recipients of lyrical erotic asphyxiation. An examination of the female MC’s who have been able to climb the diamond-encrusted ladder to Hip-hop achievement reveals women rappers have been, with a few exceptions, marketed as sexy arm pieces to male Hip-hop heavy weights. From Lil Kim (Notorious B.I.G. and Sean “Puffy” Combs), Foxy Brown (Jay-Z), Eve (DMX), Trina (Trick Daddy) and even Lauryn Hill can’t shake off associations with Fugees bandmate and former lover Wyclef Jean. For a female artist to not be associated with an established male star but to also not be associated with any male (professionally or romantically) is quite radical. In fact, some might even say a female artist who would attempt to find success in the Hip-hop industry without also serving herself up like an sexual freak-a-licious all-you-can-eat buffet had a professional death wish (has any one heard from Bahamadia, Boss or Lady of Rage recently?)

This truth does not prevent two-thirds of local Hip-hop fledglings La Familia from not only straying away from the plush velvet box of wanton sexuality typically designated for female artists, but also courageously walking past the metaphorical “straight-laced only” sign perched atop the (again metaphorical) door of the Hip-hop club since day one. With lyrics about female-on-female love, getting “paper” and even a few sports references, the females in La Familia make it clear they are more “Blue Print Vol.2” than “Pink Friday.” A listen to their recent EP finds Ern-Money, Red and male rapper Darshawn, all in full “hood-nigga” mode. In fact, at moments it’s easy to forget that the group is not just another new all-male rap review, but isn’t that the point?

When the group arrived to our interview 30 minutes early—so much for Creative People’s Time—they seemed hesitant to answer questions dealing with gender or sexuality, preferring instead to be judged by the content of their music. However, this presents a proverbial dilemma as listening to their music makes it difficult not to think about gender and sexuality. Many of their lyrics are built on the same kind of female sexualization that is so prevalent in the music of male rappers. Is it sexism when both the speaker and the subject are women? Is it inverse sexism? And although their lyrics never reach the point of being explicit, do they have a responsibility to other females to make music that is distinctly female friendly? Has the group found a new way to infiltrate Hip-hop, by abandoning the “girls can do it, too” attitude of Hip-hop’s past and simply doing it just like the boys? And what are the ramifications of all this?

The group thinks of their music and personas as them simply being themselves. Essentially this means gender and sexuality neutral. Although many of their songs address issues that are socio-political, identity politics appear to be off the table. “We’re not a group of lesbian rappers, plus a dude,” says Ern-Money, 23, the group’s founder and so-far main producer. “We’re just rappers. People can talk about sexuality and all that, but we don’t. We just rap about what we see, not as lesbians or whatever, but as human beings.” When asked how they felt about Hip-hop newbie Nicki Minaj, who’s lyrics often flirt with lesbianism, and other female rappers how seem to be throwing away the ubiquitous “no-lesbo”* [what is the asterisk for? sentiments, for more open minded, fluid sexual mentalities, Red, 24, the most outspoken of the group [opinion?] added, “I think it’s cool. But I don’t think we’re doing the same thing. We’re not trying to tell anybody to have any particular perspective on sexuality. If I’m rapping about being with my girl, it’s not like….because I’m a lesbian, or supposed to be controversial, I’m just chilling with my girl.” La Familia’s only male member, Darshawn, 21, doesn’t seem to be worried about losing “street-cred” by being professionally associated with female lesbian performers. In fact, he thinks it might be to the group’s advantage, he said. “I think it’s something different. We live in a new world now. People are not as closed to gays and lesbians as they used to be. I think now a straight dude, and some lesbians can make it. I think everybody looking for something new and different. And I think that’s how people are going to see us as something different and new. I think it’s time for La Familia, it’s time for a change.”

If by change Darshawn means it’s time to put an end to the limited role female MC’s have had to perform in the record industry, or it’s time for non-sexist, non-homophobic straight male artist to stand up against the hatred and bigotry that permeates the hip-hop community, I, for one, whole heartedly agree. However, judging by the overwrought machismo, and plastic glamorized “Barbietization” of recent Hip-hop all stars, La Familia has still got quite a tall mountain of change to climb. Here’s hoping they make it.

To hear La Familia’s blazin’ music check out: www.reverbnation.com/lafamilayafam

*no-lesbo
Innocence IS Bliss by
Markeeda Witthorne

What I HAD between my thighs
WAS sacred,
It was mine & I gave it away like it
was nothing,
Maybe I thought it was love or
something,
But I was wrong.
He whispered sweet nothings [I
removed apostrophe] in my ear like:
"I love you, & you love me, so let's
do what's meant to be"
Young & naive & foolish enough
to believe that this BOY [removed
comma] wanted to marry me at 16.
My eyes wide at the thought of
these princess diary dreams, so I
pulled down my jeans.
Little did I know, this would be the
cause of my low self-esteem
Believing the mind-set that if he
wanted to fuck, he likes me.
Thoughts of past mistakes become
more frightening,
Now I'm sitting in this doctor's of-
face with pain scribbled across my
face,
Looking for love in the wrong place,
Searching for a man's embrace,
Only to become a "cum-rag"
A "whore, slut, bop, rat"
I just wanna take it all back
Words of bigotry stain my reputa-
tion like my lipstick on his collar,
Scratches from my acrylic on his
back are visible by "wifey"
The eyes of hate burning through
my back, are because these wom-
en despise me.
I'm confused.
Searching for love without saving
face,
Sleeping with "committed" men
who only want [removed s] what's
below my waist,
Instead of holding my head high &
walking with grace,
I have an "insert here" slot where
my vagina was misplaced
I'm lost.
Another daughter, sister, & now
MOTHER
Searching for a fatherless soul,
Looking for the authority to make
life less cold,
Yet the cycle continues to unfold.
A musician's life and love by Alexandra Johnson

I hate
that my fingertips have unlearned
your skin
when they used to play cartogra-
pher to the curves of your face
so effortlessly.
Familiar
was your voice singing into to the
hearth of my ear
But now,
now I’m forgetting just how closely
I used to listen to your every tone.
Now I’m forgetting all of the con-
versations we used to have when
we were younger
without even thinking.
Yeah,
I know I didn’t make time for you
the way we planned,
we grew up and apart,
but you can’t deny that there was a
time when
I could play on your heart strings
better
than I would even begin to tune
mine,
You can’t deny that when we
moved together
the rest of the world seemed to
stand impossibly still,
you can’t deny the sting of jealousy
when someone else
is dancing to our song while we
rust in separation.
Luckily, These days I feel like start-
ing over comes easier than most
would have you believe.

Let’s relearn each other,
knit back together those times past
like loose threads and wear them
on our sleeves like some do hearts
and let’s be kids again,
letting go of grown up discom-
forts like egos and insecurity.
im taking a trip to the shipwrecked
corner of my heart on a life raft big
enough for two.
When we find our shoreline it
won’t be for applause, approval, red
roses or solos.
Just to move while the rest of the
world stands impossibly still again.
America Doesn't Want Me by: Jamila Okantah

America doesn't want me. America stands tall, protector of the world. Her red white and blue swirls through the air as her soldiers work to protect. To challenge. To make the world a better place. America doesn't want me. I know the truth behind her false smile. She never intended for me to stay. The forefathers didn't have us in mind when they molded this great nation. I know the truth. I know the truth about the millions of people slaughtered for this land. America was built on blood and continues to run on blood. I know her secret. Her smile hides the lives of those that died for her. The natives that were killed for the land. The slaves that funded the new economy. The countries that continue to suffer to add to the perception of what she is supposed to be. America doesn't want me.

This is not new. But now, America doesn't want you. This new era where America doesn't want it's people to have a chance. Basic human principles being stolen. No longer does America discriminate based on color. America judges on class and culture. Forget red white and blue, All she sees is a sea of green. The wealthy two percent continue to profit, Suckling the breast of the workers, Sucking them dry. A drought is coming, and with drought comes war. Not a war for water, but a war for our souls.
Troy Davis - I
Pledge Allegiance
by: Jamila Okantah

I pledge allegiance to the flag of the United States of America.
Broken spirits feed this nation
Her majesty growing strong off of the suffering of her peasants
Her majesty growing strong off of the fear of her noble-men
And to the Republic for which it stands, one nation, under God, indivisible with liberty and justice for all
I guess that color of my skin means I’m not human
Liberty and justice for all?
For all those that fit the cookie cut out of white man bleeding green
Why?
Why was my brother murdered today?
Murdered by the same system meant to protect him.
Need to be updated on some fresh new talent? Dwayne Yates has a list of the top new artists in music.

Story By Dwayne Yates
Stalley

"It's all about where I came from... 330"

Massillon, OH

There's more to him than just an amazing beard. Stalley gets a lot of love from us because he represents a local area code in a lot of his music: the 330. But Stalley has a laid-back sound so official it got him signed to Maybach Music Group. He found success after taking his storyteller style to New York and networked, hanging out in Brooklyn with rappers like Mos Def. Now, he's performed in Paris, London, etc., but he always makes a point to represent for his small hometown in Ohio, wearing Indians caps in various videos and photos.

"Gentleman's Quarterly" and "Monkey Ish"

ASAP Rocky

"Everything is purple..."

Harlem

Sounds like a mixture between Bone Thugs’ N Harmony and a lot of H-Town screw music. ASAP Rocky wants you to know that even though he dresses like a character from a ‘90s west-coast rap video, he is not a thug. Don’t let his crew fool you. The ASAP kids are all rappers who use the ASAP surname as a family title. Rocky was really named after Rakim, which is cool. And he hails from Harlem. He's not some sort of reprise of The Diplomats, though. He spits purple-codeine-coated lyrics with Bone Thugs melodies just like your favorite H-Town lyricist would have (R.I.P. to Pimp C).

"Peso" and "Bass"

Iggy Azalea

"It's my world, Pu$$y."

Australia

This chick has everything she needs to blow up: good looks, talent and controversy. She may look like some sort of supermodel, but Iggy Azalea spits lyrics like a hardcore dude. She first popped up on the scene with a string of homemade freestyle videos showcasing her curvy figure, knockout looks and impressive flow. But now she's had a few standout moments with videos from her Ignorant Art mixtape that have officially made her Internet famous.

"My World" and "The Last Song"

Azealia Banks

"You know who the B*tch become when her weave in."

Harlem

Azealia is making lots of noise with a questionable weave and undeniable talent. When Kanye West made his Stateside debut as a DJ in Las Vegas this New Year's Eve, he made sure he had Azealia Banks' bombastic single "212" ready to play for his sloppy-drank party people. The single has made its rounds on all the indie blogs gaining over a million views in just a few months. And since then, she's released a few more underground singles that feature her raw mixture of house music, animated hip-hop, and dancehall melodies, which have earned her a spot on the BBC's Ones to Watch in 2012 list right behind Frank Ocean. Dope.

"212" and "Liquorice"

Lana Del Rey

"The gangster Nancy Sinatra"

Lake Placid, New York

Proof that all you need is good music and an Internet connection to become famous. Lana Del Rey has only been on the scene since summer 2011 and yet she's already been through most phases of fame artists take entire careers to go through. Lana's lyrically sensory debut album premiered at number 2 on the Billboard 200.

"This Is What Makes Us Girls " and "Blue Jeans"

Jhene Aiko

"Sittin' soul, not sellin' out."

Los Angeles

Forget about her B2K tween days. Jhene might have the next sound of R&B. Jhene Aiko may have been affiliated with the B2K camp when she first emerged on the scene. But that was nine years ago, and she's grown into a mellow twentysomething songwriter who understands where R&B, pop and hip-hop meet. When her 2011 Sailing Soul(s) mixtape hit the ‘Net, it enjoyed wide acclaim and gained her a whole new fan base ready for her to unleash new music.

"Stranger" and "My Mine"
STUDYIN’ ABROAD

International relations major Elizabeth Ajunwa talks about her experiences studying abroad in Geneva.

Story By Michaela Write

WHY DID YOU WANT TO STUDY ABROAD?

I’m an international relations major. Studying abroad was a great opportunity to see what I could do in with my major. And of course I wasn’t going to pass up a chance to travel.

WHAT’S IT LIKE IN GENEVA?

Oh Geneva. It’s a pretty city by the lake. Very international, people from all over the world come here on a daily basis. People mostly speak French in Geneva but when I ride the bus to my internship I hear at least 3-5 different languages being spoken. Some things are very familiar to me and then other things not so much. In there first few days of arriving I noticed little things like how small the cars are here. And how a lot of people ride motorcycles or mopeds so they have parking spaces specifically for them. However, one thing I despise is that things are SO expensive. Geneva is currently the 5th most expensive city in the World. My heart breaks a little when I go to a McDonald’s and look at the prices.

WHAT’S THE BLACK POPULATION LIKE?

Like I said, Geneva is international so you can come across many different people. The black population from what I can tell is mostly African. It is possible to meet black people here and it’s cool because more often than not the people are not from Geneva so they might have an interesting back story about where they are originally from.

WHAT DO YOU ENJOY MOST ABOUT STUDYING ABROAD?

Traveling. I waited a few weeks before I went on any major trips. I took time to get settled in the city and explore Swit-
zerland. I started my travels with a five-city tour of Italy and from then on I’ve gotten to do some cool things. I took pictures next to the Colosseum in Rome, and I went up the Eiffel Tour in Paris. Went to a Lenny Kravitz concert in Vienna, Austria and now I have plans to go to London :)

WHAT ARE SOME OF THE CHALLENGES YOU’VE FACED BEING OVERSEAS?

Same challenges I faced back in the States but amplified because I am so far away from home. Managing time, financial issues, staying on top of classwork: all things I would have dealt with back at Kent. Luckily nothing major has happened to me that has really hurt my experience. But once while in Florence I had my debit card eaten by an ATM machine so I was stuck in Italy with no access to money. But it all worked out in the end.

DO YOU THINK BEING A BLACK STUDENT AFFECTED YOUR STUDY ABROAD EXPERIENCE? IN WHAT WAY?

Being black has affected my study abroad experience the same way it affects my life experience in general. As black students there are things we come to expect. Being one of the few minorities in a class or having professors who are not very PC about any topic and who even allude to race. Which can make for a plethora of awkward moments. In Europe at the moment there is a lot of discrimination going on toward people who are thought of to be African. I always take that into consideration when I was going anywhere which is something I know my white counterpart in this program probably don’t think twice about. Luckily I have dealt with very little few problems when it comes to that.

WHAT ADVICE WOULD YOU GIVE STUDENTS WHO ARE INTERESTED IN STUDYING ABROAD?

I am a strong advocate for studying abroad, especially now that I have actually done so. Something that bothered me was that sometimes it feels like black people don’t travel. Which is so unfortunate because there is so much in the world to see. Although However, I think study abroad is not just about travel; it often a show of courage. To step out of your comfort zone and go somewhere were you don’t know the language or the customs can be daunting but it has been worth it. For me, studying abroad was saying yes to an opportunity. I have learned a lot about myself. Advice I would give is to first for go for it. Second, apply for scholarships; then have them and they do help. Also talk to the financial aid office, because if you plan ahead you have many options. Third, try to have little few expectations. Things really don’t always go the way you want.
THE FIRST DATE OF SPRING!

Winter is finally melting away, and Spring is emerging. As the weather is changing, it's essential to incorporate versatility into your wardrobe. Whether you're grabbing coffee, a night on the town, or spending the night in you and your significant other can look great!

Photography By Benjamin Moten    Styling By Nathaliah Carver
"The only way to free ourselves from oppression is to educate our oppressors" – James Baldwin... but first, we must educate ourselves.

Story by: Omar Shabazz

The question is raised, why is there such a distinction between members of minority groups? I would like to focus specifically on that of the LGBT community and my own Black community. Before one chooses to argue the nonexistence of “White Privilege” I suggest that one truly reflect upon society by viewing the film “White Like Me” by writer Tim Wise as well as his other films and books. The issue of privilege in this country does not mean that one is directly contributing to the oppression of minority groups although they are benefactors. There is also a privilege for the wealthy which is more than apparent if one has been following the worldwide Occupation Movement. Privilege extends not solely upon the rich White and European-American population but to males, yes there is indeed a distinct privilege presented to men within this country, if one chose to delve deeper there is a privilege for those that chose to stand by their societal prescribed gender role and heterocentrism, the implicit assumption that everyone is heterosexual.
On the issue of homophobia and acceptance of homosexuality, many of us have heard that an immense disdain for homosexuality exists in the Black community. It’s not that Whites are more accepting of homosexuality as much as there are a variety of depictions of White America while there is a limited amount of depictions of minority groups within this country.

What is the perception of a Black man in this country? Let’s rattle a few ideas off the list: Virile, athletic, childish, a thug or drug dealer, great dancer, a rapper or—my favorite—always blaming the white man for his laziness and lack of opportunities. Not only do these stigmas neglect the beauty of the variety within the African community around the world, but these stigmas have been engraved into our schemas to a point where scientists attempt to justify these matters as biological instead of social constructs. Yes, equally degrading stereotypes are prescribed to all social or political minority groups. These stigmas are broadcasted through the media and perpetuated through the Black community in a search for their true identity in this country post-slavery. This brings me to the disconnection between the Black community and the LGBT community.

The connotation of Gay in this country is symbolically a flamboyant male, sashaying about trying to infect young able men with some type of gay virus and spread their mental ailment upon other men. Sociologist Jackson Katz produced a documentary entitled “Tough-guise,” an examination of contemporary American notions of masculinity. Katz’ documentary explores all that is “masculinity” within America. What Katz brings to light is that if one is to look upon majority Black communities one will discover the trope of masculinity (dominant, stoic, the provider, strong and independent) is not only played out but overly exaggerated due to the socioeconomic parameters within the Black community not being able to provide or progress, a created forced dependence upon white government. This behavior transcends beyond masculinity into hyper-masculinity in order to achieve their role as a man. If one compares the expected behavior of an average street-tough growing up in Oakland to that of the gay man in San Francisco, these are completely polar images. Homosexuality becomes threatening to that of “Blasculinity” or so it seems. If we include the constant threat of incarceration that has always been apparent in the Black community, sodomy creates a scare amongst men, such as Tom from “The Boon-
Do African-American women identify as being black or being a woman? Do some even identify with these labels at all? Lakalea Wilson tries to answer these questions and more.

I have always been interested in both Pan-African Studies and gender issues; however Pan-African Studies courses tend to be more focused either on the contributions of African American men or on the issues of African American males experience. There may be a chapter here or there on women's issues or contributions, but it is always the exception and not the rule. On the other hand, Women Studies looks at women's issues, but primarily the issues of white women. Because of the focus of these two disciplines, I have always felt as if I had to choose between being black and being a woman. One of my best friends who is an African American female knows more about the Civil Rights Movement than she does about the Women's Suffrage Movement. She has said that she cared more about being black than about being a woman. Do other African American females also think this way? Do others in their mind subconsciously choose between being black and being a woman?

The idea first presented by the late 19th century African American sociologist W.E.B DuBois of Double Consciousness can be applied to this problem. Double consciousness involves two behavioral scripts, one for moving through the world and the other incorporating the external opinions of prejudiced onlookers, which are constantly maintained.
“She has said that she cared more about being black than about being a woman.”
“Although African American women are faced with being both a racial minority and facing gender discrimination there is still hope.”
by African Americans. W.E.B DuBois explains it as “One ever feels his twoness - an American, a Negro; two souls, two thoughts, two unreconciled strivings; two warring ideals in one dark body, whose dogged strength alone keeps it from being torn asunder.”

African American women, in fact, have a triple consciousness; they are American, they are members of a racial minority, and they are living in a society that considers their sex inferior. For example if an African American man applied for a job and felt a level of discrimination he could argue that he experienced racism, where as if an African American woman applied for a job and felt discrimination, she would have to contemplate whether it was racism, sexism, or both.

To explore the idea of a triple consciousness further, I administered an 18 question survey to 13 collegiate aged African American women who attend Kent State University. I found my sample group of women at an event called “Sex talk with the Ques”. The African American women in the audience tended to be with friends, were relaxed due to the informality of the event, and were more likely to have an active social life. The survey focused on the issues of race and gender, and tried to obtain a clear representation of the African American woman’s view on the idea of triple consciousness. What I really wanted to discover was whether African American women were in fact, torn between these identities or whether they felt more connected to one identity more than another.

One question that I asked had to do with how the survey participants responded towards words that demean racially versus words that demean gender. To get the answer, I gave them two lists of words; the first list included the words Bitch, Slut, Whore, Skank, and the second list included the words Nigger, Coon, Uncle Tom. The survey participants were asked which list of words made them angrier. Seven out of thirteen had a stronger reaction to the derogatory words that dealt with gender than the derogatory words that dealt with race.

Another question that I asked had to do with the value they placed on a certain identity. I asked the women, if forced, which identity would they give up gender or race? Seven out of thirteen if forced were willing to give up race over gender. This question really challenged the participants to think about their identities, and which one they place more value in. Throughout the survey the young women constantly came to me asking if they could create a response, to answer “none”, or if they could leave a blank question. Because of their enhanced sense of pride for both their racial and gender identities when asked to indicate which was more significant gender or race, they experienced immense difficulty in deciding.

Eleven out of thirteen of the survey participants said they identified more with their race than gender, and this is because race is usually the first thing projected on a person. Race is used as the predominant marker; for example black doctor, or black engineer. Race is used to define or explain something even when it is irrelevant.

Although African American women are faced with being both a racial minority and facing gender discrimination there is still hope. There are numerous people who were both African American and female who experienced success. When feelings of worry as if to choose is the only option, just look to Madame C.J Walker who was one of the first African American entrepreneurs and millionaires, Ida B. Wells who was a women’s rights activist, anti-lynching crusader, as well as journalist and speaker, and also you can look to Michelle Obama who is the First Lady of the United States. Each of these women likely experienced “triple consciousness”, yet has used their gender and race identities in order to be successful and make an impact in their own way.
The question posed to these students was...Why Black Women are less likely to date outside their race than Black Men....?

Story by: Phantasia Hall
Nina Pollard  
Biology Major - Jr  
She thinks it's because of the stereotypes associated with it. Black women who date outside their race may not represent themselves as Black Women.

Darryl Key  
Fashion merchandising - Sr  
He believes that "black women think that other races won't be able to connect with them a Black Male." And he also stated that he believes media has a strong part of it to. "Its not expected for black women to date outside their race its not shown in the media."

Marcus Bigsbee  
General Studies - Jr.  
"I pay more attention to stereotypes than other men". Bigsbee said women care about "what everyone else thinks and that she has an image to up keep"

Paris Calloway - Biology Major  
She says that she think black women think they have to wait for a black man. She think it is sub-consciously taught to young black women that they need to have a black man and have black children. She believes that Black women do not relate to men of other races.

-When asked would she date out of her race she stated yes because its not about the race of the man but what connection they have together. But she has never dated outside her race.

Alexandria Peebles -  
Psychology major - Sr  
"Embarrassment because of the Black man vs. white women stereotype" "women believe that their going to be considered a sell out if they date outside their race."

Samira Pettway  
General Studies - Jr  
Believes it is because men from other races cannot handle a Black Woman's attitude. She thinks this is also because Black women feel that it is their responsibility to support the community. Women want to have strong Black family with black children. And with an African American discourse.

Joe Vaughn  
General Studies - Sr  
"The Lack of black men being strong figures" "black women want a strong black man because they haven't experience it." Meaning women who did grow up with a strong black role model wants to find that in their spouse which is why they are reluctant to date outside their race. Vaughn also went on to say that black women may feel some type venerability when dating outside their race. He stated that "no trust outside their rave goes back to the days of slavery"
Does race really have anything to do with the way a person speaks? Sade Hale explores this subject.

*MAGINE HAVING A GREAT CONVERSATION* with someone in your class, at work or maybe even at lunch. You both are really into the discussion topic. At one point in the conversation, that person rudely interrupts you mid-sentence; just to comment on the way you speak. Whether he or she is being serious or just joking, they continue to make comments and ask questions about the way you speak. He or she may or may not have offended you, but you might be a little shocked by their actions. If you are African American you may already know what I’m talking about. You probably have experienced this fiasco at one point in your life. You have just been accused of talking or sounding like a White person. The concept of speaking, talking or sounding different from time to time is known as code switching. Heather Coffey, a PhD in culture, curriculum and change at University of North Carolina-Chapel Hill defines code switching as “the practice of moving between variations of languages in different contexts.”

Some African Americans identify speech with Black identity. Sharice Jackson, a health care administration major and Pan-African studies minor, has been told by people in her hometown of Aliquippa, Pa., that she sounds White. Jackson believes that code switching is an issue only African Americans face, as they judge each other based on how they speak. “They [Black people] feel like talking like ‘aye yo’ hood, that is just how Black people talk,” Jackson said. “I feel like they got it kind of mixed up in their head, like kind of what it means to be Black.”

“The idea that Blacks and Whites should talk differently is an idea that many might consider normal.”

African American Columbia University English professor Dr. Marc Lamont Hill, states that code switching is used “to provide some kind of either social distance or social proximity to the people with whom you’re speaking.” Most prominent intellectuals will agree that code switching is a human issue, and not just an African American issue. Yet why is the issue of code switching so closely associated with African Americans?
An open letter to our readers and the University community,

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The students of Uhuru seek support from its University community where *equality, diversity* and *inclusion* are said to be important. We hope you will put forth these ideals and support the Uhuru magazine in donations or advertise in the publication in the 2013 academic year.
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201 Franklin Hall • P.O. Box 5190 • Kent, Ohio 44242-0001
330.672.2572 • jmc.kent.edu