

Express Yourself In *Black Ink*

Black Ink invites all students to showcase their talents in a special literary edition of Black Ink. We will be accepting poems, fiction, graphic art and other innovative artistic forms.

Black Ink will accept entries until
Monday, February 4, 1991

Look for drop boxes in the Black Cultural Center, Black Student Movement Office, Lenoir, Chase, Morrison, Hinton James, Craige, Ehringhaus, Avery, Teague, Carmichael, Campus Y and the Black Ink Office (Suite 108-Union)



Farrakhan continued from p. 10

He urged women not to hurt the potential lives inside their bodies, to choose life because abortion before birth is the same as murder after birth.

Yes, abortion may very well be murder. But is it a case of murder, or is it a case of humanely preventing a slower death at the hands of the pernicious society known as the United States of America? Until our society cleans itself of the multiple scourges of drugs, disease, 40-oz. bottles of liquor, Jeri curl juice, and other life-threatening elements, thereby bringing about an environment that is conducive for the growth and maturity of our youth, I cannot agree with the minister that abortion for African-Americans (at least) is murder.

For our children in general and our males in particular, the chance of murder inside or outside the womb is almost equal. Abortion is not the issue. The issue at hand is the environment which threatens to kill us all and not the humane prevention of exposure to an environment that is, at best, a slow death. Only when the extreme dangers which threaten our lives are seriously reduced, creating a better environment, can abortion become the vice the minister described.

And furthermore, he didn't make the issue clear as he could have. His best defense against abortion was that it prevented great men like himself from being

born. For all the moral tones of his speech, he did not make a clear-cut case against abortion on a moral basis. Over the years, controversial issues have been discussed in a moral, religious and military fashion before being resolved. An example of this is the method of Martin Luther King Jr. in arguing that segregation and discrimination was morally wrong, and brotherhood and equality were morally right. With that argument, Dr. King was able to bring it into a forum where Blacks could make their greatest gains for civil rights.

But this is not the case with Minister Farrakhan and the discussion of abortion. He further clouded an issue already muddy with opinion and moral cases on both sides. Maybe the minister is trying this argument out and he may evolve with time, but he needs to evolve faster than this. Abortion is a problem, but it is not *the* problem for African-Americans in 1990.

Strange Bedfellows

Ultimately, the moral overtures of his speech, especially concerning remarks he made at the end, when he predicted what would happen if he would be in power, placed him in what plenty of African-Americans must consider strange company: fundamentalists like Pat Robertson and Jerry Falwell, and—worst of all—that revered champion of “North Carolina values,” Sen. Jesse Helms. Farrakhan's call for a fundamental society in which the death penalty would be given to convicted

murderers, rapists and drug dealers sounds the same in the throats of those three men—no more, no less.

Farrakhan's espousal of the death penalty won thunderous applause from the crowd. But it operates on the fear that African-Americans would be victims at the hands of Whites. What about the rates at which we kill ourselves—one of the few points of the night that I agreed with (but one that has been hammered by the media to the point of saturation and beyond)?

If 96 percent of all African-Americans are killed by other African-Americans, instituting the death penalty for murder, dealing drugs (because there are more African-Americans at the lower levels of the drug trade than at higher levels) and rape would not only be a deterrent to crime, but also another form of Black-on-Black crime where the offender and the victimized, as has been the case so often, both lose. Only this time, it would be a form of genocide openly and officially sanctioned by the government.

And Finally...

All in all, the minister was not totally disappointing—he did hit some good points about historically Black institutions and their need to free themselves from the whims of White-run governments and train their students in a more productive manner, which would ultimately result in their power to change the environment for other African-Americans. His Biblical parallel of King

Herod ordering the death of all Israelite males to stifle their progress and the rise of a prophet with America's placing African-American males in life-threatening situations at home was interesting. And his plausible expression of the hypocrisy of America in thwarting the progress of African-Americans for freedom and then asking us to fight around the world for the freedom of everyone else while we ourselves are not free was a continuation of the discussion of military service and the paradox of loyalty—something African-Americans have discussed in past wars.

But in conclusion, Minister Louis Farrakhan's speech was not impressive. The man is very exciting, has taken some very strong stances and is a fighter for what we all want—the uplift of African-Americans. He says his message makes him a marked man, but for the wrong reason. He thinks it is because his way is the way. If he's a marked man, it's because his message, although underdeveloped, is closer to providing an answer and agenda than his adversaries would like to see.

“Leadership must meet the moral challenge of its day,” said Jesse Jackson. Minister Farrakhan may have met the moral challenge of many of my peers in Greensboro that night, but I seek something deeper in scope and more definitive and comprehensive in nature that will take us all to higher ground and uplift all African-Americans. Peace.

•••••