

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, the Black Student
Movement Office, Lenoir, Chase, Morrison, Hinton James, Craige,
Ehringhaus, Avery, Teague, Carmichael, the Campus Y and
the *Black Ink* Office (Suite 108-Union)

Ever-Evolving Student continued from p. 10

ing an expected non-discriminate African-American audience was based on personal experience— attendance at James B. Dudley Senior High School, a 90 percent African-American school in Greensboro, where at some assemblies, I felt uncomfortable because some African-American speakers seemed to suggest a “hate-all-whites” agenda, receiving what I felt was too quick a response of support, with too many students not seeming to take time to analyze what was being said.

Since Farrakhan spoke, I have read the responses of the Greensboro and Chapel Hill communities in different publications. From my “Farrakhan” experience, one thing I learned is not to become too strong in my convictions, without first researching and learning as much as possible about a subject (too many have made this mistake). No article nor opinion I have read about Farrakhan’s speech captured being there in person, and the quotes these articles reported too often could be misinterpreted when not accompanied by the full text of his speech. In the case of Farrakhan, I must question anyone expressing an opinion about him— positive or negative— without having actually heard him speak. Otherwise, you are likely choosing to accept as fact the opinions of others who most often will demand that you either approve or disprove of Farrakhan entirely. In fact, I have been most turned off by those expressing opinions, who have not acknowledged both positive and negative portions of his speech — regardless of whether the opinion-writer approved or disapproved of Farrakhan overall.

Even if you have heard Farrakhan speak, you owe it to yourself to seek as many different perspectives as possible— both those supporting and condemning Farrakhan. Consideration of others’ perspectives is a prerequisite for others having any reason to consider your own perspec-

tive.

I have rambled at length it seems. I did not begin to address many portions of Farrakhan’s speech— his stances on such issues as violence, drugs, genocide, abortion, homosexuality, religion, rape. This is only because others have already expressed their reactions to Farrakhan’s positions on these topics, and I hoped to address some other points I considered relevant to Farrakhan’s speech.

I had meant to express my views earlier, but I am glad I did not. I was able first to expose myself to more perspectives— viewpoints that didn’t necessarily change my own, but that at least served as a reminder that my views are not everyone else’s. This was not actually why I took so long, however. Actually, I had difficulty choosing how to express myself — and even now, I am not certain that I did half as good a job as I had hoped to do.

I thank the following newspapers for printing responses to Farrakhan’s speech in Greensboro: *Black Ink*, *The Carolina Peacemaker*, *The Daily Tar Heel* and the *Greensboro News & Record*.

And I would like to suggest to everyone that throughout life, we all be committed to being “ever-evolving students.” We need a lot more of them — even at the University of North Carolina at Chapel Hill.

• • • • •

Express yourself about issues that concern
Black Ink readers. Drop your article by
Suite 108-D Student Union, or mail to
Black Ink, CB# 5210, Student Union,
University of North Carolina, Chapel Hill,
NC 27514

Think Black Ink!

Wasted, continued from p. 11

didn’t portray the African-American female with her back bent and disfigured. Her face was not in disarray nor did it show expressions of pain or of being overburdened. The artist depicted the African American female with her back straight, her head held high and possessing a sense of ease and content on her face as if to say that even though her load was too heavy to carry, she was able to carry it with grace, resilience and pride. The one book I saw as a world of knowledge. My philosophy is that it doesn’t matter in the quantity of books but the quality; the quality of knowledge that one acquires is one determinant of how far he or she can travel on the road to success.

I am aware of the need for all of us to take an active stand with pride and dignity. The need for us to stamp out injustice and offensive action in all forms. However, I feel that it is equally important to know when to act and how to act so that our actions aren’t construed as over-reacting. I feel that there are more important issues that we need to unite and deal with such as supporting Keith Edwards in her fight for equality and justice within the University Police Department, raising money for a BCC building to represent the African-Americans and minorities here at this university and let’s not forget the issue of having an African and Afro-American studies department instead of a curriculum. I feel these issues are where we should put our energy, because regardless of where the statues are moved, the negative stereotypes and myths will remain in the minds of those who unfortunately are sick with the illness of ignorance and are scarred with the festering sore of racism.

Let’s get to the heart of the matter and fight for a building that will stand as a representation of African-American pride, culture and unity and leave the issue of the statues to be dealt with by the conscious of those who have fed into these fictitious imageries.—Michelle Cotton