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political science written by W.E.B. DuBois (who wrote more books than Locke). While literature courses are determined to teach the oft-times depressing meanderings of Emily Dickinson, it seems strange that Phyllis Wheatley, who published her first book of poetry at age 17, is not mentioned even in passing. One would be hard pressed to recount the numerous amounts of information deleted from American history. Multicultural education seeks to 'rediscover' this history.

The fact of the matter is, we have no choice but to move toward a multicultural agenda in education. The demands of the 'new world order', which has nothing to do with Georgie Bush, dictate that students enter the world with knowledge of cultures and ethnicities outside their own. Knowledge of contributions by a wide range of people and the ability to communicate with people outside of one's suburban neighborhood are essential to social and economic success in the modern world. The monoculturally educated graduate in the new world order may prove as useful as the functional illiterate in the cybernetic world.

- Barbara Beebe

This is the 1st of a 2-part series. In Part 2: "Why P.C. Methods Won't Work Toward Obtaining Multicultural Education"

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higher the percentage of low-level mathematics and science courses. Similarly, the greater the level of poverty in a school, the lower the achievement levels of both rich and poor students. Moreover, both poor students and rich students achieve better in wealthy schools. Both of the foregoing situations indicate that poor achievement is more a function of the environment than the genes.

Whether a student will enroll himself, or be enrolled by his counselors, in grade-level core courses in high school is dependent on the level of knowledge and skill in core subjects he possesses at the end of elighth grade. Black students who complete 20 or more core courses in high school, score 186 SAT points higher than Black students who complete fewer than 15 core courses, or nearly 30 percent higher. However, the proportion of white students who complete 20 or more academic courses before taking the SAT is 65 percent higher than the proportion of Black students who do so. It is noteworthy that Black students who complete 20 or more courses score higher than white students who complete fewer than 15 such courses. This kind of deprivation helps explain why 50 to 60

percent of Black students in college require remedial courses as compared with about 25 percent for white students. It is absolutely clear that the college GPA at FSU tracks directly with the SAT; the higher the SAT, the higher the GPA. The same holds true for placement scores.

I am certain that racism in both attitude and behavior does explain some of the relative lack of success of Black students in higher education. However, since I know also that there are wide disparities at every level in the educational achievement of the two groups when they reach college, I cannot know how much of the gap is due to classical racism at the higher education level, and how much is due to the much poorer relative academic preparation of Black youngsters.

Therefore, we will not be able to deal effectively with attitudinal problems in higher education until we close the gap in academic preparation of the two groups of students as they move through the K-12 system. And until we handle the K-12 problem, Black students will continue to be increasingly under-represented at each succeeding level of the education pipeline.

- Dr. Lloyd V. Hackley, Chancellor of FSU

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other. This is not something that is only racial. Women, handicapped people, obese people, homosexuals, Jews, Catholics, Muslims, all these groups experience indifference from those that fit into another category. Why?

Is there some innate process occurring in human beings that in order to make themselves feel better it is necessary to deprecate the value of others? Perhaps this is so, or perhaps once again socialization has had a hand in teaching a negative process that seems to be passed down from generation to generation like a bad gene.

As long as people accept, without question, the labels that are bestowed upon them, and ultimately separate them, this will be a two-edged sword. This results in the belief in a concept that has both positive and negative connotations. It is positive to be proud of culture and roots; these aspects of people make them unique and intriguing. Yet it is negative to take this to the extreme and become so ethnocentric that humanism is ignored.

Race will never be a unifying theme. Unification will not occur until people of all colors come together as members of the human race, discarding hatred, bigotry, prejudice and racism.

- Kimberly Smith

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incident, or the much-publicized "anti-Semitism" in the black community. The bridges of dialogue between the two groups were torched by other more influential events. For example, there has been a gradual shift in political sympathies from Israel to Palestinians among most of Black America's leaders and activists. Geographically, many middle-to-upper class Jewish Americans have moved from the central cities to the affluent suburbs in the past thirty years, and in the process removed themselves from the problems and plight of urban minorities. Politically, although Jews are still far more "liberal" in their electoral behavior than most whites, there has been a racial polarization in this group as well. Blacks like Dinkins and Chicago's late mayor Harold Washington, who consistently supported Jewish policy interests, didn't receive a majority of Jewish votes at election time. Finally, the Jewish leadership's vehement opposition to Jesse Jackson's presidential candidacies alienated blacks.

In this post-Cold War era, a black-Jewish dialogue is more crucial now than ever before. As conservatives and racial reactionaries "lose" their traditional enemy, Communism, they will increasingly fall back to attacks against their historical "scapegoats" - racial and ethnic minorities. Blacks and Jews have a pressing self-interest to address the legitimate differences which have separated them, and initiate a dialogue which can build genuine understanding.

- Dr. Manning Marable is a Professor of Political Science and History at the University of Colorado, boulder.

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Q. My daughter's college is only a four-hour drive away so she comes home for the holidays. How can I safely pack leftovers for her to take back to school?

A. For a four-hour drive, food must be handled properly to keep it safe from spoilage and food poisoning bacteria. The leftover foods should be divided into small, shallow containers and cooled with ice or a freeze-pack insert, and add the cold containers of food from the refrigerator when she's ready to leave. Freezing foods prior to the return trip is also an option. During the drive, the cooler should be kept in the passenger area of the car. It's much cooler than the trunk. Advise your daughter to refrigerate the food as soon as she arrives at school.

For answers to other questions about food safety, call USDA's Meat and Poultry Hotline at 1-800-535-4555. The Hotline is open weekdays 10 a.m. to 4 p.m. Eastern time.

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situation of blacks. He stated that blacks need to get a better knowledge of themselves by understanding that, "We did not come here as immigrants..... The statue of liberty didn't wave at us..... The Declaration of Independence did not free us". Akbar said that slavery is a mental, not physical, condition. He mentioned how blacks were not slaves in America until they were robbed of their identity, culture, language, religion and, most of all, their minds.

Akbar noted how blacks were split from their African heritage and were distorted into thinking that Africa was a place of butt-naked savages. Thus, blacks were taught to emulate "Massa." Citing the television miniseries, "Roots", as an example, Akbar relayed how Kunta Kinte's slavemaster tried to give him the name Tobi. Akbar said, "As long as Kunta Kinte insisted upon being called Kunta Kinte, he would be essentially free". He said that his point is relevant today in the way that blacks try to be like and identify with someone of another race.

Akbar believes the lost knowledge of the African self and identity has lead to division among black people, especially when it comes to groups. Akbar used college fraternities and sororities as one example when he said that they're always in competition with each other instead of realizing that they have common goals in order to do more for black people. This was similar to another example he used, saying how Africans-Americans have been too divided in separate religions. Akbar believes that as long as blacks try to identify with groups instead of themselves, they will still be the "same slaves on the plantation in the cheap labor, caste system."

Dr. Akbar said that he was able to make it through the power structure to get his PH.D. in Psychology. Then he said that after he got it, he became a "Frankenstein" to the academia because he was too black. He noted that no black scholars in psychology work at historically black colleges and universities because they do not want them. If they do work at these institutions, they are terminated from their jobs in secrecy.

Akbar continued, saying that African-Americans need to build a power base so they can control their own destiny and learn to have pride and spirit in themselves. He said, "We need to look at Africa and love it. We need to look at black and love it." Observing that black people don't own most of the businesses that they work for, Akbar said blacks need to motivate their children to not just play in professional sports but to own the team that they play for as well. He elaborated, saying that instead of killing each other over shoes owned by a racist company like Nike, blacks should try to run the companies that are profiting from blacks.