

Colin Palmers

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Nevertheless, Palmer said the Curriculum needed to accomplish several other goals:

- *increasing the number of African faculty members for African Studies;
 - *developing relationships with African universities involving the exchange of students and faculty members;
 - *establishing a research institute that would sponsor ongoing seminars on Blacks in the South, offer fellowships and a professorship in honor of David Walker (a North Carolinian who was one of the first Black militant writers), and publish research papers completed by faculty members;
 - *creating a graduate minor in cooperation with other academic programs;
 - *and, developing an outreach program which would offer workshops for training high school teachers in African and Afro-American Studies.
- *Palmer praised a number of instructors, staff members, and students in and outside the Curriculum for their support.
- Moreover, "this Curriculum owes much to Black students," Palmer said. "We must continue to be respectful of our students."

Black Studies

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Therefore, acceptance of lower standards for Blacks must be viewed as paternalistic, irresponsible, anti-intellectual and racist. For the Black community does not profit if Black Studies returns to the community students who have not oriented themselves to understanding the meaning of academic excellence and a commitment to achieve this.

At the same time academic excellence is being stressed, it is necessary for Black Studies instructors to eliminate their insistence on following the "party line" or applying an ideological litmus test in order to determine whether or not a person is deserving of a grade of A or B (a common phenomenon of Black Studies in its embryonic stages).

Until Black Studies programs are able to provide students with a rigorous educational experience while also renewing their commitment to activism, its relevance to the contemporary realities will be limited. The tremendous problems that Black people as a whole confront in the coming decades, require Black Studies programs to substitute the rhetoric of the past for substance to meet the future.

Opeyo Dancers

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McDaniel, a sophomore who became an Opeyo dancer just this year, said she loved to dance.

"I have been dancing since I was four," she said. "I've danced in jazz groups, tap dance groups, ballet groups and modern dance groups, but I really was impressed by the Opeyos' religious dances."

She said she liked the dance they're doing to Prince's song, "God."

McDaniel also said she liked the togetherness in the group.

The Opeyo dance group was started in 1977 by Greg Pennington. "Opeyo" comes from an African form of language and means freedom.

As the dancers practice, they seem to feel relaxed and free.

They all agreed that dancing was a beautiful means of expression. And on April 19, they will express themselves at 8:00 p.m. in Memorial Hall. Admission is free.

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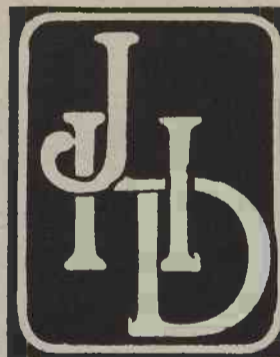
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