

# Endsights:

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By Seymour Hardy Floyd  
Contributor

Over two weeks ago, I heard the Honorable Minister Louis Farrakhan speak at N.C. A & T State University in Greensboro. My decision to attend was made the day we got out for Fall Break, when I picked up a copy of the *Greensboro News & Record* and read the front page announcement of his planned Nov. 9 appearance. A certain excitement came over me, inspired by the knowledge that I could finally hear the controversial African-American leader for myself; no longer would I have to base my opinions about Farrakhan on the viewpoints of others.

I did not plan to attend with my views already formed, but I must admit that I did have suspicions about what I might expect, based on what I had read about Farrakhan. I gave Farrakhan the benefit of the doubt that he would demonstrate exceptional speaking ability. (Even his critics have acknowledged this.) I expected unmerciful criticism of whites. I anticipated him preaching for black independence and separatism. Somewhere within his speech, I had no reason to doubt that anti-Semitic remarks would also be made.

Likewise, I had expectations of the audience. I knew I would be in a vast minority, a white among thousands of African-Americans. Regardless of what Farrakhan said, I anticipated an approving audience that would applaud him with tremendous enthusiasm.

When I left Corbett Sports Center, having heard Farrakhan speak for about three hours, I was in awe. The effect that he had on me as a listener was phenomenal. It was indeed very difficult to be objective when hearing him speak. I could not have possibly hoped of imagining how captivating a speaker he is. His words were carefully chosen, delivered not in a harsh, intimidating manner, but in a very beautiful, yet also powerful voice. Words cannot capture the essence of his delivery—(I will quit trying.).

And even when actually listening to what he said, I was impressed. His views, more often than not, were fairly parallel to my own, and I was challenged to consider many

ideas I had not previously pondered. Some of his perspectives were very enlightening, forcing me to rethink some of my own perspectives.

His criticism of whites was indeed harsh. In my opinion, I myself am more soft-spoken, even in expressing anger, and I have often questioned fiery attacks by others. However, as I observe how many whites ignore and do not acknowledge that race relations are poor nationwide, (not even taking into consideration whites who blatantly contribute to the problem) I am beginning to see a likely need for an overbearing, uncompromising demand for change, not only by Farrakhan, but by others as well.

I did not interpret a "black independence" message within his speech, but instead a call for the unity of African-Americans. Earlier, I held a view that to solve the problem of race relations, we all should place much less emphasis on skin color. No skin color, to my knowledge, determines a person's character or ability. And yet, in this country, African-Americans and other minorities are not allowed to "forget" their "differences." With that in mind, I understand that I cannot criticize a minority groups' emphasis on how they are different, as a reason for unifying against the standards for acceptance dictated by the majority.

Anti-Semitism, if present within his speech, was impressively subtle and went entirely without my discovery. (I actually read positive opinions about Farrakhan's speech by two Jewish Greensboro residents.) Farrakhan may be anti-Semitic, but his references to Jews within his speech, from my perspective, were positive. Comments he has been quoted as saying in the past, I question, but Farrakhan, in his overall most impressive remark, declared himself an "ever-evolving student," leaving me with the hope that he truly learned and changed some of his expressed views on this subject.

Farrakhan did receive applause throughout his speech, but in differing degrees. Some of his views were more accepted than others. My only reason for earlier suggest-

see "Ever-Evolving Student," p. 12

## Energy Wasted On Statues

To The Editors:

To my fellow African-American sisters and brothers accompanying me here at the University of North Carolina at Chapel Hill:

I am writing this letter out of the realms of the majority on an issue that has caused many of you to "react" in a justifiably ardent, yet non-objective manner in response to the feelings of degradation and being blatantly offended. Yes, I am addressing the issue surrounding the statues in front of Davis Library representing the "Student Body," and particularly the issue surrounding the depiction of the African-American female student.

I am a proud African-American female attending this university, and I too am a strong supporter and fighter for demolishing the derogatory stereotypes and myths about African-American men and women that permeate our society as a whole, and is replicated in many guises throughout this university. I have no problem defining who I am as a young, intelligent, and proud African-American female. I am a fine example that the myths and stereotypes defining the African-American female as a whole are unfounded and usually developed through the minds of those who obviously haven't walked among the thousands of other African-American women who too live successful and well-balanced lives. I don't wear braids in my hair or have coarseness in texture, which we have all been stereotyped to have as a sure sign of being 100 percent black. I don't by any means walk around with a book on my head to develop grace, for it was a gift given by God and shaped to its fullest form by the three generations of strong African-American women in my life. Nor do I have a lack of desire to acquire knowledge; I know that only through knowledge and an education can a person truly be free from his or her oppressor rather they be man or institutions. I understand some of your anger and the feelings of degradations that some of you may be feeling about that one particular piece of art. However, I feel that we should not act by over-reacting as we are expected to do by so many, especially those who foster these fictitious images of who we are as African-Americans, who are blind by the still-life images around them and are unable to see the truth before them in real life form.

I can go on with the negative aspects surrounding that particular expression of art, however there are some positive things that I feel should be addressed also. When I first saw the statues I was not offended as I felt the majority of you had been. I have a strong sense of who I am and when I saw the statue, by no means did I see myself. My first reactions were that at least she

see "Wasted," p. 12

Think *Black Ink*...

*Black Ink* will hold a staff meeting today in room 226 of the Carolina Union at 6:30. All interested UNC students and staff are welcome.

Today!!

**KWANZAA**  
is coming

**Dec. 3**

**KWANZAA**