



# The Clark Atlanta University PANTHER

"WE'LL FIND A WAY OR MAKE ONE"

Race, weapon  
for social  
domination P9

Volume 8 • Number 9

Atlanta, Georgia

February 26-March 3, 1996

## EXPLORATION OF RACE



*Photos Courtesy of Dr. Alma Williams*

Marcus Garvey, Paul Robeson, Sojourner Truth, Mary McLeod Bethune, Crispus Attucks

### INSIDE:

■ P3 Republicans  
and the Race  
bill

■ P4 What's in a  
name ?

■ P9 The color of  
Black

■ P12 Blues and the  
soul



## Exploration of Race

## THE "BLACK" PLEDGE

BY DR. OMOTOSHO BLACK

CALI PROFESSOR OF AFRICAN AMERICAN LITERATURE

WE ARE THE CHILDREN OF AFRICA-

THE DESCENDANTS OF A VERY GREAT PEOPLE

WE ARE THE ONES WHO REFUSE TO DIE

IT WAS OUR PEOPLE WHO BUILT THE PYRAMIDS.

OUR PEOPLE WHO FIRST STUDIED THE STARS.

OUR PEOPLE WHO SURVIVED THE GREATEST HOLOCAUST KNOWN TO THE HUMAN  
RACETHE SHOULDERS UPON WHICH WE STAND ARE VERY STRONG ONES.  
THE SAME GOD WHO HELPED OUR ELDERS ON THE PLANTATION WHO STOOD BY  
THEM IN THOSE VAST FIELDS OF COTTON WILL SUSTAIN US THE REST OF  
THE WAY.WE WILL LEAD!  
WE WILL FIGHT!  
WE WILL PRAYUNTIL ALL OF OUR BROTHERS AND SISTERS LOVE THEMSELVES,  
AND WE WILL REST ONLY AFTER OUR BLACKNESS IS CELEBRATED TO THE  
HIGHEST...

WITH GOD AS OUR GUIDE, WE SHALL REIGN AS KINGS AND QUEENS AGAIN!



## Exploration of Race

**"Trial of the Century" attorney interviewed by CAU-TV**

By Eric Rose  
Staff Writer

Los Angeles attorney Johnny Cochran revealed to a studio audience of Clark Atlanta University students, faculty and staff, that had it not been for the Black community, he would not be as successful in his profession and life.

"I'm glad I've received such strong support from the people who counted," he said.

Cochran was the special guest Feb. 13 on the first run of "Success with Kimbro," hosted by CAU professor, author and motivational speaker Dennis Kimbro. The taped show, shot in Studio-A of the Mass Media Arts department, attracted a full-house as Kimbro questioned Cochran on a variety of topics.

The most prevalent of these, of course, was the O. J. Simpson case.

Cochran said throughout the "Trial of the Century," he excelled in his presentation because of one simple credo.

"Never let anyone out-prepare you," he said. "Never aim low."

As the questions concerning the case rolled on, the point of his being friends with members of the defense team came into play. However, Cochran said this fact never affected his presentation.

"You can have friendships outside the courtroom," he said, "but inside it's a serious business."

Cochran also went on to say that fighting a court case is not an exercise that concerns itself with how one's opponents feel.

"It does not matter if they do not like you," he said. "It matters if they respect you in the end."

When asked if there was a special person who inspired him to work, Cochran said his parents had a profound influence on his choices in life.

"My mother wanted me to be a role model," he said. "He [his father] taught me to believe in God and myself."

Cochran said his strong belief in God carried him through every trying time in his life and proclaimed God as the higher hope for society.

"Unless God watches over the city," he said, "unless God builds the house, then we are in trouble."

Cochran's wealth also came into question as he was asked if money brought him happiness. He said although it is nice to have, it is not the point of life.

"Money does not make you happy," he said. "Family, people who care about you are more important."

Cochran added that his upcoming autobiography, "My Journey to Justice," will show how important the family is to Blacks. He said that there is one problem that continually plague Blacks in America.

"Racism is alive and well in America," he said. "African Americans are refugees in their homeland... the system is set up to ensnare us."

He said, according to studies,

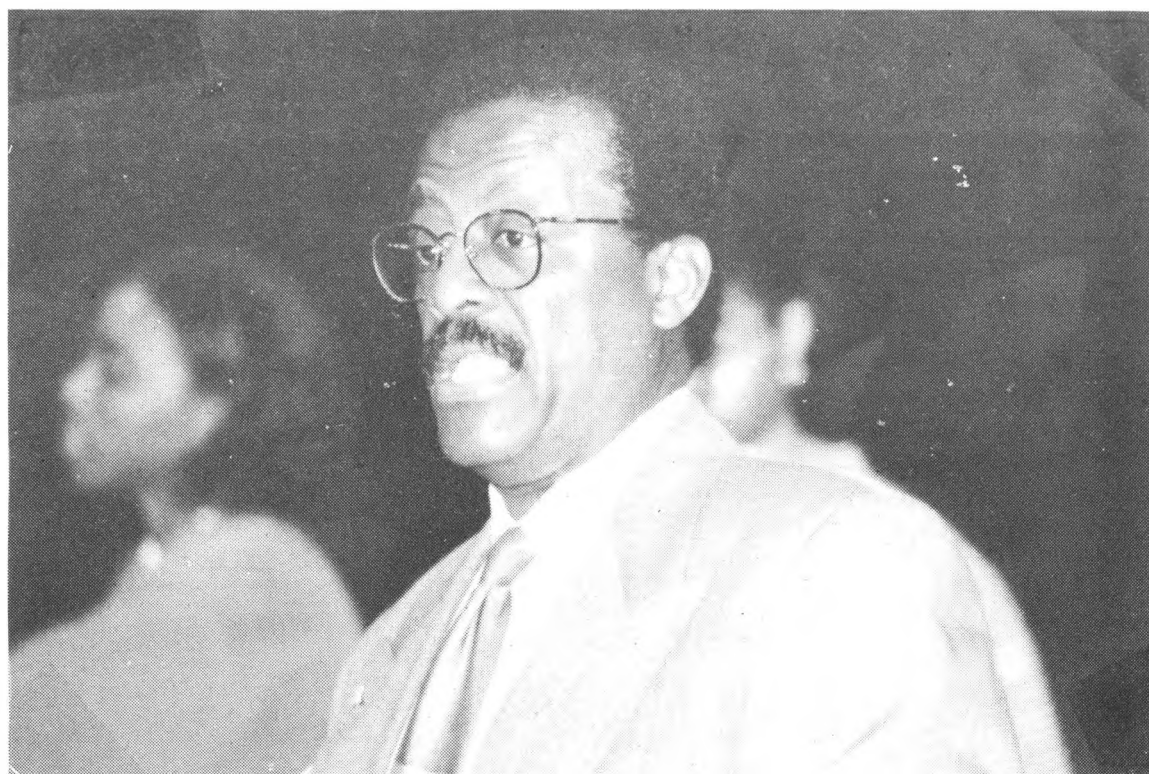


Photo by Eric Rose

Johnny Cochran, the nation's most celebrated trial attorney, visits with students during a two-day Atlanta stop-over.

Black men are three times more eligible to be murdered than to get into college and that two parents are needed in the homes to come. He called upon churches to "get on the right track" and go outside their walls.

After the show, Cochran entertained questions from the audience. One of the first questions asked concerned his working for such "questionable" individuals as rapper Snoop Doggy Dog.

"When it comes to representing Snoop or someone like that and I think that they are

innocent, I will," he said.

Cochran revealed the Simpson trial was more dangerous to him than just bad publicity.

"Somebody faxed a death threat to me right there in the courtroom!" he exclaimed.

Cochran added that he worried more for his family, especially his daughter, than he did for himself. In fact, he was being attacked in "cyberspace" as well.

"Somebody took a picture of my house and put my address on the Internet," he said.

However, when the Nation of Islam offered to act as his security, the media met this act with, what he considered, "its usual hoopla."

"They made a whole lotta noise about that," he quipped.

Cochran left the students with a maxim that he claims is the basis of all his work.

"I am not free until my brothers are free."

WCKL-radio by announcer Ken Rye also interviewed Cochran prior to his television appearance.

**Republican bill may eliminate Blacks from work force**

By Ytasha Womack  
Contributing Writer

The Republican Congress has a solution to bridging the "Great Divide"... simply eliminate the race category from all federal employment applications and contract clauses.

Senator Bob Dole and Rep. Charles Canady recently drafted a bill proposing to outlaw race and sex-based remedies in hiring and awarding federal contracts.

Although not at the forefront of the presidential debates now, some speculate that the bill could be a hot issue after the election, especially if Republicans maintain their strong-hold in Congress.

If the bill is passed, many civil

rights organizations argue that it could effectively undermine the Voting Rights Act requirement to designate districts for Blacks and Hispanics. They also added that it could prevent businesses from achieving racial goals when hiring, prevent applicants from proving racial discrimination and altering the distribution of federal aid.

"It would effectively eliminate remedies for dealing with discrimination. And that's a major cause for concern," said Shirley Wilcher, deputy assistant secretary of the Department of Labor's Office of Federal Contract Compliance Programs, in the February 1996 issue of *Black Enterprise* magazine.

In light of the recent reverse discrimination charges by many

white males, several factions argue that the proposed bill's attempt to eliminate race factors in hiring as a means of "equal opportunity employment" is a false pretense.

"It's selective elimination," said Telecommunications Alliance Administrator Jewel Ryan-White. "It's a means of going in the backdoor to do what their doing in universities in California."

By 1997, all racial remedies for ensuring diversity in the California university system will be eliminated, the *Black Enterprise* report further indicated.

Many students and faculty at Clark Atlanta University speculate that this proposed legislation is an attack on

affirmative action. "In this country we now feel that affirmative action has been overused," said Associate Speech and Theater Arts professor J.W. Lewis. "It must be their way of saying that race doesn't matter."

However, it is the bill's inference that race doesn't matter that is stirring concern.

"Those who proposed this idea have bought into the idea that we are a blind society. They feel that it is a level playing field but there are still great disparities between Blacks and whites," English professor Gwendlyn Morgan said.

CAU senior Christopher Brown said, "Supposedly it was proposed to show how equal we are, but the system has never been fair."

Although some agree that the elimination of race on employment forms could get Blacks in the door, ultimately they agree that the bill was designed to eliminate Blacks.

"How can you prove that you've been discriminated against in hiring practices," said Host Broadcast Training Program student Ronald Lawrence. "All they have to do is say they picked the most qualified and that they don't know who applied."

HBTP student Greg Williams said, "I think it will help on an application but you always have an interview afterwards."

But even for those who see the benefits in eliminating race on

## Exploration of Race

## Sticks and stones will break my bones but....

By Diallo Marvel  
Staff Writer

*Nigger, Blackamoor, Maroon, Negro, Monkey, Colored, Negro, Nigger, Octaroon, Quadroon, Spear-chucker, Sable-skinned, Afro-Amercian, African American, Darkie, Kaffir, Pickaninny, Spade, Buck, Savage....*

In pre-colonial African societies, the name of a person, place, or thing is its *nature*. Everything has a place and function that earns a specific name. A man earns his name by his bravery or wisdom in times of adversity and strife. A woman receives a name that exemplifies her beauty, insight,

or womanly traits.

Africans abroad have been called many different names throughout history, depending on the region and reigning power. What most of the names have in common is they were negative and imposed through hegemonic actions of Western Europeans sovereigns.

There is a direct correlation between names and Black people's perceptions of themselves. When names followed the traditions of an ancient heritage, Black self-concepts were healthy. But as names grew negative, Black people's self-concept changed in step with the negative connotation of the name.

Part of plantation owners' ways of breaking newly acquired Africans, as stated in the literature of that period, was to

dehumanize them. The first step in illiciting a sub-human self-concept was to change their personal names and titles. Slaves were called "niggers" which comes from "negro," Spanish for Black, or "nekros," Latin for "dead."

The word "Black" in modern dictionaries does not carry one single positive attribute in its definition. But....[Biblically] in the beginning there was black...black is carbon...black is fertile soil...black is the darkness in the womb, where all human life comes from, even Jesus Christ's.

In short, it is a very simple but potent psychological weapon. To be called a nigger, dog, buck, or devil, will make one hate the concept of living as a Black man or woman. This is why it is so very easy for a Black man to take a gun and kill someone

who looks like him, shares the same economic difficulties and lives in the same community as himself. . . or why subconsciously, Americans, Black and white, place more value on white lives than any others.

In recent years, Blacks have become very much aware of what name they should be called in the eyes of the global community. From 1950 to 1996, Blacks have graduated from Negro to Colored, from Black to Afro American and then to African American. But, ironically, as political correctness rises in the Black community, the incidences of crime, individualism, self-hate and "Nigger this and that..." still grow. Sadly, it is an indication of the sheer magnitude of the slavery and covert mechanisms of neoracism.

*Nigger, Blackamoor, Maroon, Negro, Monkey, Colored, NiOctaroon, Quadroon, Spear-chucker, Sable-skinned, Pickaninny, Afro-American, African American, Darkie, Kaffir, Spade, Buck, Savage....*

## Take A Cancun Break.



## FROM ATLANTA:

	4 Days 3 Nights	6 Days 5 Nights	8 Days 7 Nights
Club Las Perlas (QUAD Room)			
E.P. Rate - No Meals:	\$365	\$425	\$485
All Inclusive—All Meals—All Drinks—			
All Tips—All Included:	459	585	709
Condo Hotel Piramides Cancun (QUAD Suite)	375	439	509
Costa Real Hotel (QUAD Room)	385	459	535
Oasis Cancun* (QUAD Room)	405	495	579
*Requires \$100 per person (refundable) security deposit upon check-in.			
Continental Villas Plaza (DBL Room)	465	595	725
Presidente Inter-Continental (DBL Room)	535	715	895

**aeromexico**  
VACATIONS

For reservations, call or have your travel agent call  
Aeromexico Vacations toll free at 1-800-245-8585.

All packages are per person, double or quad occupancy and include lowest roundtrip airfare on Aeromexico from Atlanta, airport transfers, hotel accommodations, hotel tax and are for new bookings only. Add \$6.00 U.S. Departure tax, \$7.45 Federal Inspection Fees and \$6.50 U.S. Customs Fees. Rates do not include \$11.50 Mexico departure tax, which must be paid in Mexico by the passenger. Programs are valid February 16th—March 31, 1996, and may vary by departure date, are subject to change, availability and cancellation charges. Certain blackout dates may apply. Weekend, holiday and peak season surcharges may apply.

**AIM  
HIGH**

**GO TO OFFICER  
TRAINING  
SCHOOL.**

Put your college degree to work in the Air Force Officer Training School. Then, after graduating from Officer Training School, become a commissioned Air Force officer with great starting pay, complete medical and dental care, 30 days of vacation with pay per year and management opportunities. Learn if you qualify for higher education in the Air Force. Call

**AIR FORCE OPPORTUNITIES  
TOLL FREE  
1-800-423-USAF**



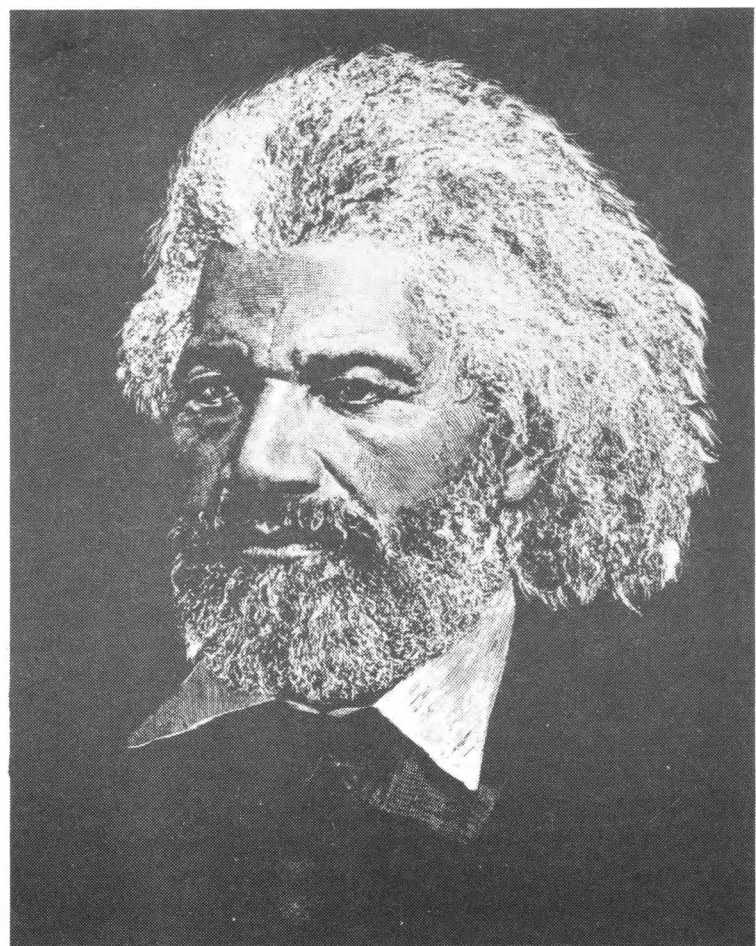


## Exploration of Race

# The Rise and Fall of the Black Press: *Attribute to some of the well known and some not so well known figures in the Black press*



W.E.B. DuBois



Frederick Douglass

Compiled by  
Kimathi Lewis

From the earliest days of the nation, the concept of free press, therefore free speech, was meaningless to Black people in America. Their voices and images were controlled by the mainstream media, or white press, whose principal interest was to support the continued enslavement of Blacks.

But the birth of the Black press gave Blacks a new chance to create and reflect their own images. With the Black press emerged the concept of control for those who chose to fight to maintain it.

In the earlier days when the white press referred to Blacks, it was to launch vicious attacks against them. And, for a while, their racist attacks went unchallenged.

That was until America's first Black college student John Russwurm took pen and paper and wrote the following words: "We wish to plead our own cause."

He continued, "Too long have others spoken for us. Too long has the public been deceived by misrepresentations in things which concern us dearly..."

It was on this premise that Russwurm, along with his partner Samuel E. Cornish, started *Freedom's Journal*, America's first Black newspaper, March 16, 1827 in New York City. The paper remained in publication for two years before it disappeared into the folds of history. But, Russwurm's and Cornish's stance would give rise to more Black newspapers — a new era had begun and Black people were the benefactors and the beneficiaries.

Forty or more Black papers would appear prior to the Civil War, the most prominent of which was said to be the *North Star* founded in 1847 by Frederick Douglass. He changed the weekly to a monthly in the mid-1860s, but he stopped publication three years later.

By 1890, 875 papers had come into being, and although many

were short lived due to financial difficulties, these newspapers established the tradition of an independent Black press. Blacks had found their own newspapers to be the best method of telling their stories and in the process, created an institution they could dominate.

**But maintaining that domination would not be easy.**

In the Compromise of 1877, the North removed the Federal presence from the South and lynchings were again on the up-rise. It was definitely not a time to be militant, but for some, the consequence did not matter.

Ida B. Wells, part-owner of the *Memphis Free Speech and Highlight*, wrote fiery commentaries denouncing the lynchings of Blacks in the South. In 1892, she wrote an investigative piece on three Black men who had been taken from the Memphis jail and killed.

"The city of Memphis has demonstrated that neither character nor standing avails the Negro, if he dares to protect himself against the white man or become his rival," she wrote under the pseudonym Iola. "We are out-numbered and without arms."

Eventually, Wells was forced to go into exile from the South and she went to Chicago where she continued her campaign for Black people's rights.

Also, William Monroe Trotter, said to be one of the most neglected and least understood figures in the Black press, would bring a new militancy to the press.

Trotter, an Harvard graduate, became editor of Boston's *The Guardian* on Nov. 9, 1901. In that position, he campaigned against the racist film, "Birth of the Nation," and confronted President Woodrow Wilson over the segregated facilities for Black and white Federal employees.

Historian Lerone Bennett described Trotter as a true pioneer, decades ahead of his time. "Trotter laid the first stone of the modern protest movement," he said.

Trotter introduced a militancy and under his guide, other Black papers appeared and became a

dominant force in Black life.

These newspapers could also become economically viable as proven by Robert Abbott, who was described as "the greatest single voice in the Black press."

As the founder of the *Chicago Defender*, Abbott brought sensationalism to the press with screaming headlines highlighting crime stories and the latest scandals. But at the same time, the paper continued its crusade against segregation and discrimination.

The *Defender's* position of prominence declined during the Depression of the 30s and Abbott, now older, was never able to regain that position.

But by then white America's displeasure with the Black press had grown and they would try to force the Black press into submission.

**Their wish would be denied.**

Many Black publications continued their fight for justice including The National Association for the Advancement of Colored People's paper *The Crisis* under the editorship of W.E.B. DuBois.

After the war ended, the Black press was stronger than ever and a decade later there was an alteration in America's way of life. Discrimination and segregation lost their protection under the law — they were no longer publicly acceptable.

**But they had not disappeared entirely.**

The Black papers had a single-minded devotion to protest against slavery, lynchings and other injustices. Without the impact and influence of the Black press, the reality of Black America may never have been known. And, until their reasons for existing has been accomplished, their task is far from being over.

Many of the Black newspapers went out of publication because of lack of financial support. This is still a reality as many struggle to remain in publication. Without support, Black people are in danger of losing a source of control — forever.

*"A man who will not labor to gain his rights, is a man who would not, if he had them, prize and defend them."—Frederick Douglass*



## Exploration of Race

# A speech given in 1712 by a Caribbean slave trader, Willie Lynch...

"Gentlemen, I greet you here on the bank of the James River in the year of our Lord one thousand seven hundred and twelve. First, I shall thank you The Gentlemen of the Colony of Virginia for bringing me here. I am here to help you solve some of your problems with slaves. Your invitation reached me on my modest plantation in the West Indies where I have experimented with some of the newest and still oldest methods for control of slaves. Ancient Rome would envy us if my program is implemented. As our boat sailed south on the James River, named for our illustrious King, whose version of the Bible we cherish; I saw enough to know that your problem not unique. While Rome used cords of wood as crosses for standing human bodies along its highways in great numbers, you are using the tree and the rope on occasion.

I caught the whiff of a dead slave hanging from a tree a couple of miles back. You are not only losing valuable stock by hanging, you are uprising, slaves are running away, your crops are sometimes left in the field too long for maximum profit, you suffer occasional fires, your animals are killed, gentlemen, you know what your problems are, I do not need to elaborate. I am not here to enumerate your problem, I am here to introduce you to a method of solving them.

In my bag here I have a fool proof method for controlling Black Slaves. I guarantee everyone of you that if installed correctly, it will control the slave for at least 300 years. My method is simple and members of your family and Overseer can use it.

I have outlined a number differences among the slaves, and I take these differences and make them bigger. I use fear and distrust and envy for control purposes. These methods

have worked on my modest plantation in the West Indies and (they) will work throughout the South. Take this simple little list of differences, think about them. On top of my list is "Age" but it is there only because it begins with "A". The second is "Color" or "Shade", there is intelligence, size, sex, size of plantation, attitude of owner, whether the slaves live in the valley, on a hill, East, West, North, or South, have fine or coarse hair, or is tall or short. Now that you have a list of differences, I shall give you an outline of action but before that, I shall assure you that distrust is stronger than trust and envy is stronger than adulation, respect and admiration.

The Black Slave after receiving this indoctrination shall carry on and will become self-refueling and self-generating for hundreds of years, maybe thousands.

Don't forget you must pitch the old black versus the young black and the young black male against the old black male. You must use the dark skin slave versus the light skin slave and the light skin versus the dark skin slaves. You must also have your white servants and overseer distrust all blacks, but it is necessary that your slaves trust and depend on us. They must love, respect and trust only us.

Gentle men, these Kits are the keys to control, use them. Have your wives and children use them, never miss an opportunity. My plan is guaranteed and the good thing about this plan is that if used intensely for one year the slaves themselves will remain perpetually distrustful.

"Thank you, gentlemen."





## Exploration of Race

# The Atlanta University Center: A haven of Black history

By Eric Rose  
Staff Writer

At the Atlanta University Center, AUC, students from around the world get a taste of what it's like to be Black.

From their classrooms to their teachers to their peers, these seekers of knowledge waded through a lake of information concerning the pitfalls and triumphs of Black people. Unfortunately, the schools' resources are not looked upon often enough for their value as reminders of history.

For example, according to "The Story of Spelman College" by Florence Matilda Read, Sophia B. Packard and Harriet E. Giles founded Spelman College on April 11, 1881. At that time, it bore the name Atlanta Baptist Female Seminary and met in the basement of the Friendship Baptist Church. However, the all-age school grew so large it had to move to the barracks of the Federal occupation troops two years later.

With the help of such men of the cloth as the Rev. Frank Quarles and philanthropists as John D. Rockefeller Sr., the school blossomed into a storehouse of knowledge and a catalyst of wisdom for young Black women. In fact, Rockefeller did so much for the school that it was renamed Spelman Seminary after his wife's family name.

Spelman is presently the largest women's college in Georgia and one of only two historically Black colleges for

women. Its name is synonymous with excellence in its field.

Morris Brown College, founded in 1881 by the leaders of the African Methodist Episcopal Church, has the distinction of being the only historically Black college named after a Black man and the only private liberal arts college in the AUC that is operated by the Black community. It opened its doors Oct. 15, 1885 and its first principal was a graduate of Atlanta University, Mary E. McCree.

As with other schools at the time, it was an "all-age" school with students matriculating for as many as seven years. Its first president in 1892 was A. Saint George Richardson and Dr. J. S. Flipper served in that capacity two terms later. Among its alumni are the Rev. Hosea Williams and Pulitzer-prize winning author James Alan McPherson.

Morehouse College is the nation's only historically Black male college. According to "History of Morehouse College" by Benjamin Brawley, it started in 1867 in Augusta and moved to Atlanta in 1879. The first president of what was then called Atlanta Baptist Seminary was the Rev. Samuel Graves. On March 6, 1897 the institution's name was changed to Atlanta Baptist College and then to Morehouse College - named after Dr. John Morehouse - in 1913.

Throughout its passage through time, Morehouse shone as a light of high educational standards and pure will at a time when Black men had to accept



Photo Courtesy of Woodruff Library

## Atlanta University Class of 1903

subservient roles in their community.

Among those making their way through "The House" were Dr. Martin Luther King Jr., Samuel Jackson, Spike Lee and journalist Robert E. Johnson.

Meanwhile, a consolidation of two powerful institutions formed Clark Atlanta University in 1988. Atlanta University, founded in 1865, and Clark College (1869) joined together to create one of the two historically Black private comprehensive universities offering degrees up to a doctorate.

Clark College received its name in honor of Bishop Dr. Davis W. Clark. The Rev. D. W. Hammond was its first president, Dr. Vivian Henderson its first female president and Will-

iam H. Crogman its first Black president.

CAU now boasts of the fact that every mass communications student in the AUC passed through its doors and many other students cross-register through it.

The 1900's saw the advent of the Interdenominational Theological Center, ITC, in 1958 and Morehouse School of Medicine MSM, in 1974.

ITC is the most comprehensive center of Black theological education in the world and awards up to doctoral degrees in religion and theology.

MSM is the first predominantly Black medical institution established this country and one of the four nationwide. It focuses on the care of persons in inner city and rural areas.

Although the history of each institution was different, the thread of solidarity for the fight of equality joined them together.

Between 1896 and 1914, Atlanta University was the site of the Conference of Negro Problems under the general direction of W. E. B. DuBois.

When newspapers in Atlanta ran stories of Black men assaults on white women in September of 1906, the city was paralyzed and Black neighborhoods looted. Clark University and Gammon Theological Seminary became havens for the frightened Black citizens, but quite a few prominent Black citizens died in the ensuing days.

This is the kind of history we should remember.

## Black inventions: Lost from the pages of history, but not in their daily use

Compiled by Eric Rose  
Staff Writer

A. J. Beard	Rotary engine	July 5, 1892
A. B. Blackburn	Railway signal	Jan. 10, 1888
Sarah Boone	Ironing board	April 26, 1892
J. A. Burr	Lawn mower	May 9, 1899
J. Cooper	Elevator device	April 2, 1895
F. Flemings, Jr.	Guitar (variation)	March 3, 1886
G. F. Grant	Golf tee	Dec. 12, 1899
J. L. Love	Pencil sharpener	1897
W. B. Purvis	Fountain pen	1890
Africans	Chess	
	Medicine	
	Civilization	
	Paper	

James S. Adams	Aeroplane Propelling
James A. Bauer	Coin Changer
Alfred Benjamin	Stainless Steel Pads
Otis Boykin	Pace Maker Controls
	Guided-Missile
Phil Brooks	Disposable Syringe
Marie Brown	Home Security System
Burridge & Marshman	Typewriter
R. A. Butler	Train Alarm
George Carruthers	Image Converter for radiation detecto
George W. Carver	Paints and Stains
John Clark	Track Athlete Trainer
Joseph Dickinson	Player Piano



## Exploration of Race

# Anger From Every Angle

by JeVon

Enough to make a Black man holla — besieged by brethren asking  
to borrow a dollar

I'm just barely makin' it myself — tired, hungry, frustrated,  
Euroeducated, dilapidated, decrepit — never accepted by my  
own people — for the man in the mirror

I swear if I ever rise as high as God's sunrise — I'll black

Uncle Sam's eye for these racist injections, false historical collections, police state protection,  
stereotypical projections, antiblack mass media impressions, patronizing  
concessions

I want reparation, compensation for years of denigration — Change  
the station from NBC to BET, I'm sick of everyone dissin'  
me yet trying to be like me — But you know imitators  
of this sort fall short when they seek to steal my black  
ball and dribble on my black court

Confusion to the mental, patriot games never simple, catalyzing  
anger non-fundamental to my traditional communal motherland credentials

Make me wanna rip, like a Jimi Hendrix guitar rift — I'm young,  
black and talented but can't express the gifts to uplift  
myself, my people, my universe

It's been too long, yet I the strong, non-pistol carrier, brain stimulator, blacker the berry-invader,  
ghetto crusader, will still chill on Sugar Hill — one day — Whether you like it

or not, I succeed anyway

It behooves you to get out of my way

People who insist to dis' me will eventually miss me - Now can  
you sleuth the truth behind my soul flow - Unless you read

Closely —

**I Don't think so!**



# Perspectives

## What color is Black?

By Kimathi Lewis  
Editor-In-Chief

*The problem of the twentieth century is the problem of the color-line, — the relation of the darker to the lighter races of men in Asia and Africa, in America and the islands of the sea.*

— W.E. Burghardt DuBois

Some of us are of the opinion it doesn't matter what we are called. If we say this, then it's because we neither know what we want to be called nor understand the ramifications in not knowing.

Color prejudice has always been a dominant factor in America. It has been the single most divisive factor between Blacks and whites and, at a local and universal levels, between Blacks and Blacks.

The division stems from our lack of understanding about the word Black. But then we've been called so many things, the confusion is not surprising.

We have always had a very difficult time defining the word Black because we were taught to look at Black as a mere color and

the different shades of that color. A friend of mine once pointed to her lighter skin tone and proclaimed in all self-righteous misguidedness, "I'm not Black!"

But, being Black is more of a consciousness than a color. It is an ideology shared by people of a common blood, language, history, tradition and impulse.

If we relate it to skin color, being Black is a legacy of the tropical environment from which we originated. The differing colors and attributes are adaptations of that climate. There is more sun in Africa, which explains the dark melanin in people of African descent—Black people—and less sun in the mountains of Europe, which explains the less melanin count in Caucasian people.

Some people may still argue that since there is no land called Black, it would be wrong to consider ourselves Black. They argue there is a place called Africa, therefore there are African people. Likewise, there is a place called America, thus Americans. But there is such a land and it is known as KMT, the land of the Blacks.

In failing to understand and accept that we are Black, we will

continue the division between Blacks in America and Blacks world-wide. People in the Caribbean, Africa and South America by all accounts consider themselves Black. Why then do many Black people in America find it difficult to consider themselves Black?

The answer is simple. If we do, the continued separation between Blacks in America and Blacks world-wide is assured. By understanding and accepting that we are Black, we move further in the direction of lessening the gap between Blacks in America and Blacks across the globe.

And in doing so, we will start to not only become more humanitarian toward each other in America, but also to our brethren across the globe.

If we can do that, we will then dispell the negative connotations associated with a word, a color, a being that is actually as beautiful and regal as the cool and fertile soil of our mother land. If we can accomplish that, then our souls can merge as one and we can finally stand together locally and internationally.

*The problem of the twentieth century is the problem of the color-line, — the relation of the darker to the lighter races of men in Asia and Africa, in America and the islands of the sea.*

— W.E. Burghardt DuBois

## Commentary

### This issue of race

*When you control a man's thinking you do not have to worry about his actions. You do not have to tell him not to stand here or go yonder. He will find his "proper place" and will stay in it. You do not need to send him to the back door. He will go without being told. In fact, if there is no back door, he will cut one for his special benefit.*

— Carter G. Woodson

Derived from the old Italian word *razza*, which means generation, race has been a criteria for everything. Only it does not exist — except in practice.

Race is, in fact, a societal construct by one group to keep other groups at a certain level. It's a psychological weapon designed by Europeans to ensure their social domination.

The word race was introduced in 1795 by Johann Friedrich Blumenbach. He was the first person to group people into five racial categories including Caucasians [light-skinned people of Europe], Mongolian [inhabitants of Asia including China and Japan], Ethiopian [Africans], American [populations of the New World] and Malay [Polynesians and

Melanesians of the Pacific].

He separated them based on geography, skull science and color. Put simply, the different races were all classified according to their separate regions and inheritance.

But if we actually break it down, there are no identical traits that are common among any of these groups. If we look at their skin color, eye color, stature, blood type, etc. we begin to realize no one group of people have these identical traits.

Yet race has been used for everything. It appears on our birth certificates, job applications and passports. It's on our college applications, demographic surveys — basically any document that requires the government's approval.

It's so ironic that a word that has no ultimate value has for centuries been the basis for human sufferings and wars.

Race became a way for the Europeans to divide the rest of the world from themselves. The fact that Blumenbach placed Europeans first in the categories is no coincidence. By placing Europeans at the forefront, Blumenbach was pointing to their supposed superiority over all the

*Continued on P10*

## The Panther

### STAFF

NEWS: 880-8077

ADVERTISING: 880-6219

Editor-in-Chief: Kimathi Lewis

News Editor: Clarence Rolle

News Assistant: Regina Roberts

Features Editor: Diallo Marvel

Features Assistant: Jimmie O. Woods Jr.

Sports Editor: Tarsha Burton

Graphic Design / Layout: Iyabo Shabazz

Photo Editor: Melvin Jackson

Office Manager: Michelle N. Jackson

Staff Adviser: Shawn Evans Mitchell

Fax:

Write:

(404) 880-6220 240 James P. Brawley Dr.  
P.O. Box 343  
Atlanta, Ga 30314

We encourage letters to the editor.  
Letters should be:

- 200 words or less
- Handwritten or typed
- must be signed
- received by Monday 5 p.m.

All Submissions once received...

- Will run according to date received and amount of space
- are subject to editing for length, grammar, libelous material
- become property of The Panther
- are not returnable.

The Panther is published by the students of Clark Atlanta University. The opinions expressed in The Panther reflect only the positions of the student writers and editorial staff, and not the ideas or opinions of the University or its governing board. The Panther has both the right and responsibility to report news of student interest from on and off campus, to editorialize on matters of student concern, and to provide a forum for the free expression of opinion and exchange of ideas in the community. All rights reserved. Reprints by permission of the editor and advisor. Staff positions shall be open to all interested students.

The Panther chose to do an issue on "The exploration of race" as an introduction to some of the different aspects on the subject. We do not believe Black history should be relegated to one month, but 365 days a year with February just being a point for emphasis.



## Exploration of Race

### In search of the Talented Tenth: The downside of Black colleges

By Angela Young  
Contributing Writer

I came to America looking for the "Talented Tenth." But, DuBois, where are they?

Attend an Historically Black College or University, HBCU, you will find the answers there - right? Wrong.

Studying at Clark Atlanta University has exposed me to two very popular concepts: (1) demanding professors are often viewed as infectious diseases and (2) lengthy reading assignments are hazardous. Then, there is wonderment at the success rate of international students. Oh the irony.

However, I do admit that to every rule there are exceptions, but it's scarcity is frightening. I will go even further to say that passivity runs rampant throughout CAU's campus. It is during these moments that I reflect upon the attitudes of some of my African-American sisters and brothers who complained bitterly three semesters ago at the suggestion of purchasing a *New York Times* - an aide suggested by the professor to strengthen their writing. Of course, these are the same students who are covered in "Tommy Hilfiger" gear, but are unable to purchase required textbooks. And you are probably reading this saying, "True". Then, you can understand my reason for asking: What is priority - an earned grade or short-term satisfaction?

Few students, if any, challenge the system, the professors and more importantly, themselves. In other words, the smoother path versus unpaved roads is the preferred choice.

Commonly referred to as the 'Black mecca' or the 'new South,' Atlanta is filled with surprises. As the largest conglomerate of historically Black institutions, one would assume that the Atlanta University Center would offer its students a unique experience - perhaps solutions to the numerous obstacles that are plaguing our people today. But, is the responsibility of the education of blacks the sole responsibility of HBCUs?

I would argue that if not the responsibility of providing a resource for Blacks, at the very least serve as a springboard in which the fundamental principles of upper mobility - political, social, and economic are encouraged. After all, only a strong economic base will lift the Black race to a state of supremacy. Although this is often argued, this is where the uniqueness of CAU is no different from its white counterparts. In fact, CAU fails to place strong emphasis upon entrepreneurial skills. Ironically, if it were not for the few professors who stressed its importance, many CAU graduates would set their aspirations to members of

corporate America, instead of owners of corporate America.

Hence, the shift of the paradigms. Then, again, I should not be surprised since African American history courses are not mandatory! The challenge remains: How can a people detect progress if they are clueless of their origin?

As direct descendants of Africa, each student should have an idea of his or her responsibility to the survival of the Black race and more importantly, do not allow the efforts of our forefathers to be in vain.

As we embark upon the 21 Century, it appears as if the existence of the Black race is doomed. There have been some accomplishments but the success stories are far and few in-between. Today, opportunities for Blacks are numerous. Yet, the burning desire emanated by our ancestors to succeed is only but a flicker with today's youth. If the behavior of the students at the AUC is an indication of tomorrow's leaders, the Black race is in a serious state of deprivation.

If I am lying, then witness the parade outside MacPheeters Dennis when the weather climbs to 70 degrees. Then, listen to 'brothers call their female colleagues 'bitch' as casual as a first name. What is even more frightening is that some sisters, to say the least, are not offended. Where is the respect? Where is the love?

Instead, the prevalent practice at CAU is reflective of crabs in a bucket - each individual pulling the other down. Why does intimidation exist, if we are all fighting the same battle?

My existence on this racial earth is as equally dependent upon you as yours is of mine. The time for games is over. We can no longer sit on the sidelines looking for handouts: bribing teachers for grades, requesting extra credit to assist failing grades, and grunt at the suggestion of challenging ourselves to think outside of the box. Professors, too, must cease chasing the popularity award and be accountable for their actions. Furthermore, we must discontinue criticizing our colleagues who strive for excellence; instead we should glory in their efforts.

The implications of DuBois' statement are real. Our hunger for knowledge must permeate any negativity and dispel rumors of our inferiority. We are products of a great race. Consequently, great things are expected from us. According to motivational speaker Les Brown, if success is your goal, then you must be hungry. Mediocrity, not hunger is what I visualize at this historically Black university. Then, I pose this question: "Don't we have our homework to do?"

Editor's Note: Miss Young is a native of Bermuda

### It's all good! The positive side of historically Black colleges

By Monica Williams  
Contributing Writer

Attending a Historically Black College and University, HBCU, is one of the most valuable experiences for a Black student.

Many students come from high schools where there was not even a mention of Black History month, let alone the teaching of Black history in an everyday classroom setting. Most students at Black colleges and universities find they can socially learn more about themselves by being in an all-Black society.

There is much to learn from the faculty, who often times are graduates of historically Black schools. Students find there is a relief in knowing that there is no racial prejudice among teachers and students in the classroom. For many, this is the first time they are taught by Black faculty, which does tend to have a difference in the way that class is handled. The mere fact that students are able to learn about their ancestors in English as well as in history is an obvious benefit. Many remember the high school days when the small chapter on Africa was either skipped over or reviewed as the "white" Egyptians creating the format for civilization. Those problems do not occur at a Black school, because we are encouraged to learn about who we are and where we came from.

There is a feeling at Black schools that you would not sense anywhere else. People seem to be more willing to help if there is a problem. There is also a high educational standard among most of the student body. Students are better prepared to go out into the work force when they leave a black school.

It's almost like attending a vocational

school when one attends a Black school because of the guidance by prominent, Black, career-minded individuals.

Black schools receive information regarding minority-scholarships, internships and programs that many other schools may not even make available to students. Many Fortune 500 companies send out representatives to HBCU campuses to recruit the students. This advantage is not found on such a large scale at other institutions.

Likewise, culture and environment, whether we believe it or not, are huge influences on one's daily actions and outlooks. What better to have influence you than the culture and the environment that is received among one's own people.

A Black college campus is also like an extended family. Those who have graduated in prior years always felt connected to someone who attends their old school. It's a different feeling when you speak about attending an HBCU and often times people are surprised to learn what type of environment exist on a black college campus.

There is usually a sense of tradition at any place of higher learning, but the traditions that are carried on at HBCUs are definitely one of a kind. Organizations such as the American Missionary Association helped to start many HBCUs for the blacks who were being freed from slavery. Ever since their efforts, the continuing tradition of institutions devoted to the education of Black students has lived on. This strong sense of culture could not be found in a multi-racial environment.

Obviously, the world is not inhabited by one single race; however, students from HBCUs are better prepared to go out into the work force with a cultural background that will help them get ahead.

### Commentary

Continued from P9  
other groups.

By dividing people into separate races, they were better able to control and define the societal structure of all humans existence according to their interpretations.

Therefore, they could set the standard

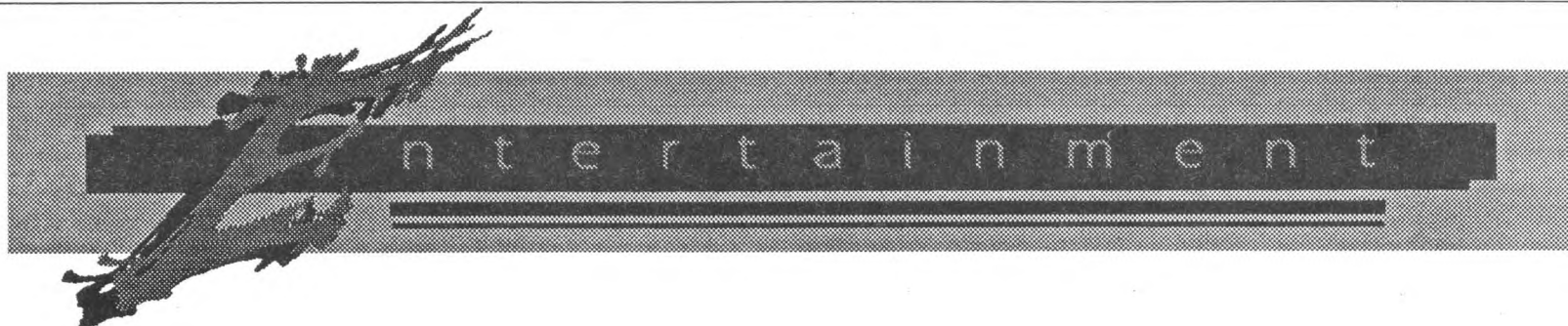
by which all the other groups should live. They were able to redefine our intellectual, and moral attributes, based on their standards to suit their purpose for control.

While we may benefit in some way from being placed into racial categories such as through scholarships, internships and jobs, ultimately we are simply pawns in a bigger game.

*When you control a man's thinking you do not have to worry about his actions. You do not have to tell him not to stand here or go yonder. He will find his "proper place" and will stay in it. You do not need to send him to the back door. He will go without being told. In fact, if there is no back door, he will cut one for his special benefit.*

— Carter G. Woodson





## Tim Reid, who stars in television sitcom "Sister Sister", proves he's just as talented behind the camera. —

By Pamela Wells  
Contributing Writer

He's a producer, director, actor and writer who is sick and tired of the images he is seeing on the screen providing a false representation of Blacks.

Tim Reid, 51, is determined to make a positive difference starting in the movie arena.

"I want to put out movies that are about African-Americans as they relate to our experiences," Reid said. "I want to put out movies that are about our struggle and our culture. Most of the movies that we see today are not about our culture. Someone else is telling our story."

Reid has certainly made an attempt. He made his directorial debut with the movie, "Once Upon A Time When We Were Colored."

"This movie reminds me of my heritage since I'm from the South," Reid said. "Many of the characters remind me of my own family members when I was growing up."

The movie is set in 1946 in Glen Allan, Miss. and shows with beautiful—as well as subtly harsh images—how the people in this small town nurtured and protected each other while celebrating life to the fullest. Based on the memoirs of Clifton Taulbert, the movie chronicles the author's coming-of-age in the segregated South.

The viewer is bombarded with memories of days not long ago when the Ku Klux Klan terrorized the streets and "White Only" were the first words learned by Black children.

"This is a timeless movie and it is a wonderful family picture," Reid said. "This movie is our story."

Reid shows how Clifton was encouraged by love and kinship of the tightly-knit community to overcome the bigotry and intolerance of the South.



File photos

### Hollywood starwalt strives for fair depiction of Blacks in film

"I saw me in Clifton," Reid said. "I read the book and was amazed at how his life was my life. It is a movie that shows African-Americans as human

beings."

Reid said he faced several difficulties with trying to release the movie, but that perseverance led him to victory.

It took 28 days to shoot the movie in North Carolina with a stellar cast that included Phylicia Rashad ["The Cosby Show"], Leon ["Waiting to Exhale"], Al

Freeman Jr., singer Issac Hayes, Taj Mahal, Polly Bergen, Richard Roundtree ["Roots"] and others. Child-star Charles "Spud" Taylor, 9, who plays the young Taulbert, is a metro-Atlanta resident.

Veteran actor Al Freeman, Jr. ["Malcolm X"] plays the strong grandfather who teaches young Cliff to be strong and to reach high in life.

Reid approached the actors and actresses with enthusiasm and honesty about this unconventional movie.

"I told them I didn't have much money to pay them," Reid said. "They believed in the project and were moved by what I was trying to do."

Taulbert pleasantly surprised Reid by choosing him to direct this adaptation of his work of art.

"Mr. Taulbert was approached by producers and filmmakers who had a much longer track record than I did," Reid said. "I think it was our shared backgrounds and my genuine love and respect for the material that convinced him to let United Image (Reid's production company) do the film. I have never felt more prepared or qualified to handle a project."

In the future, Reid is planning to release as many as six to 10 films so that the Black image would be more than just what is seen on the latest action movie or cop drama.

"It is time for us to tell our story and show people that there is more to us than guns and negativity," Reid said. "We see many movies, today that don't paint a true picture of who we are as a people. Hollywood wants to make money. We have to show Hollywood that our movies can make money too. We must be entrepreneurs."

*"It is time for us to tell our story and show people that there is more to us than guns and negativity." — Tim Reid*



## Entertainment

# Strong link between blacks, blues

By Jimmie O. Woods Jr.  
Staff Writer

The second gift America gave Blacks after the trans-Atlantic cruise was the blues.

This musical genre was sparked in the depths of the Mississippi Delta by Blacks who were depressed, oppressed and spit upon—and that was a good day.

In the cotton and tobacco fields of the southern and eastern United States, slaves sang songs to the rhythm of labor. These were songs about home, about pain and about loss.

Years later, this type of song continued to fill the hearts of southern Blacks because the same conditions continued to dominate their lives. The majority of bluesmen were bred from communities that rooted towns sprinkled throughout southern Mississippi.

As early as 1872 blues sounds were permeating Mississippi nights. This sound continued to expand geographically and musically incorporating what would later be known as jazz and soul music.

It has been said that the whole of life itself expresses the blues...the blues are the true facts of life expressed in words

and song, inspiration and feeling and understanding.

The blues incorporates all other forms of music, according to Willie Dixon, a South Side Chicago transplant blues musician. He said the root of the blues is spiritual.

"The blues calls on God as much as spiritual songs do. The blues calls on love as much as love songs," Dixon said.

In relation to other forms of music he wrote that, "blues are the roots and the other musics are the fruits, without the roots, you have no fruits."

One expression of the blues sentiment was related by Dixon, who was born in Vicksburg, MS in 1915 as the seventh of 14 children. These lyrics were written in 1969:

*I am the moans of suffering women*

*I am the groans of dying men  
I am the last one to the start  
And the first one to the end*

*I am the blues, I am the blues*

*I'm the last one hired  
And I'm the first one fired  
I'm the only man*

*That has never been satisfied*

According to Dixon, the blues were built into man from the beginning. The first thing, he said, to come out of man was the blues. When God made man, man was lonesome and blue, hence woman was made. He continued, she had a corner on the situation.

"She can either straighten it out or make it worse. She can give him the blues or take it away from him," Dixon said.

The blues art was also created by women whose voices filled juke joints until the wee hours of the morning. Bessie Smith, who sang in Atlanta in the 1920s on Decatur Street and Ma Rainey, born in Columbus in 1915. The blues also flowed along Auburn Avenue out of the Royal Peacock.

As it evolved the shiner aspects became commercialized in the form of rhythm and blues and sold to Americans who would accept it.

Long held as the devil's music, it was shunned by most although there were some blues artists like Muddy Waters, W.C. Handy and B.B. King. Robert Johnson was one of the few bluesmen who managed to find commercial success. A tune of his sold a million copies.

The juke joint, which in essence was little more than a shed, was the concert hall which housed the blues. It was filled with Blacks who danced to music, cried to the blues and released the pressures that southern life in America created. The church, similarly, was a gathering place where Blacks cried, danced and rejoiced. The similarity between these two arenas is that they are best known by their narratives that taught lessons in living.

Juke joints, named after the juke box that automatically played music, in the '40s could be found in most southern states and the Midwest. A trail of these stretched from Mississippi to Chicago pausing in New Orleans, Texas, Memphis, St. Louis and Kansas City.

Recently the blues has found new younger audiences in Atlanta (Blind Willie's) and Los Angeles (House of Blues) and according to the Atlanta Journal-Constitution blues has garnered attention from western Europe and small towns in Mississippi have become international tourist attractions.

## Talented Times 3 More than famous names

By Pamela Wells  
Contributing Writer

Their idol is their uncle.

He is the greatest, they believe, in the music industry. However, they want their music to speak for itself without any reference to him.

It has taken three years of writing, looking for material, learning how to develop and experimenting with their ideas to get where they are. and their idol has taught them to work for what they want.

He has challenged them to reach far and these ambitious young men are meeting the challenge. They want to be bigger and badder than their idol - Michael Jackson.

3T-Taj (22), Taryll (20), and TJ Jackson (17) have made their debut on the music scene with the release of the song "Anything," which they wrote and produced.

Although Michael is their uncle and Tito is their father, they want to be known for their own work.

"We chose to release Anything first, because we wanted people to recognize us as a group," Taj said. "We don't want people to like our music because of our family. We want to be liked for our work."

The group made their recording debut in 1993 with the track, "Didn't Mean To Hurt You" on the "Free Willy" soundtrack.

It is that song that got the group a recording deal with MJJ / Sony.

However, they kept their show business aspirations to themselves for many years until the moment was right.

"We never gave up," Taj said. "We were persistent. We knew what we wanted and we strived for it."

The group is striving to be seen as one with wholesome music and positive images.

"We want to put out good music," T.J. said. "We want kids to be able to identify with our music. We want to offer them an alternative to music and show them that it is okay to be yourself."

3T's music is geared toward mid-tempo ballads or grooves, but their repertoire is larger than most groups in their genre.

"We have been able to capture a variety of sounds, ranging from R&B and crossover, to pop and anthem songs," Taryll said.

However, music is not their only love in life. They value an enriching education.

Taj and Taryll attend Loyola Marymount University in California and TJ is a senior at Buckley High School.

While performing their magic on stage, they each take turns singing lead as their idol suggested to them.

"Michael encourages us to take turns singing leads. He told us to avoid the pressure and resentment sometimes



brought about by thrusting one musician into the spotlight," Taj said. "I am a perfectionist. I like to get the job done."

Since Taj likes to get the job done in all aspects of the business, he is majoring in television production with a music minor at Loyola Marymount.

"I thought it would be a good idea and helpful to learn how to work a camera so I can handle the music videos that me and

my brothers plan to star in."

What is important for the group, Tyrell pointed out, are principles that hold true for all young people.

"Don't be afraid to be who you are," Taryll said. "People should be happy with themselves. It is not about being popular and doing drugs. I tell everyone stay away from negativity."





## Transformation

I come from a place far off.  
Where there is no day or night.  
All there is is the depths in me,  
because I am eternity, light and  
dark, beginning and end, first  
and foremost. You can not hear  
me, see me nor feel me, because  
you're not here anymore. You  
don't exist. And from the way  
you acted in your last lifetime,  
I'm not sure you ever will. Did  
you not hear me telling you what  
choices to make? Giving you a  
straight path back to me. You  
chose to love only what you saw,  
never realizing you had it all  
from day 1. Now you're no more  
and if you'll ever exist  
again.....Remains to be seen in  
a million mo' years or 1 soul's  
dream.

Emil D. Hemphill (Idrissa Khu)

## Jazz

Jazz  
Pulsating  
Through the  
Thick-ly  
Smoked room  
As the man  
With the bass  
Guitar  
Strums up  
A Dream-World  
A Cool-World  
A Groovy-World  
That the  
cat  
On the drums  
Can work  
His magic to  
Making a  
Cool  
Breeze  
Flow  
Around the  
Thick-ly  
Smoked room  
To the  
Hands of  
The dude  
On the  
Ivories  
Trans-form-ing  
The Dream-World  
The Cool-World  
The Groovy-World  
To Jazz

Eric Rose

## IT

IT MUST BE THE SKIN THAT I'M IN  
THAT CAUSES FEAR IN WHITE MEN  
AS IF I'M ABLE TO DO THEM HARM

IT MUST BE THE WAY THAT I DRESS  
THAT CAUSES WHITE WOMEN TO CONFESS  
WHEN I MOVE ON THEIR BLOCK THEIR ALARMED

IT MUST BE THE TEXTURE OF MY HAIR  
THAT CAUSE ASIANS TO STARE  
WHEN I WALK INTO THEIR STORE

IT MUST BE MY AFROCENTRIC NAME  
THAT MAKE EMPLOYERS FEEL ASHAMED  
WHEN THEY SAY THE JOBS' BEEN FILLED  
AND SHOW ME THE DOOR

Chekesha Roberts

## REMINISCING OF HOME

Long ago, I walked upon the grainy sands of Egypt as a revered man, a king.  
But like a chameleon adapting to its environment, time and things change.  
No longer was I content with the beauty of my homeland;  
I now craved a desire to see and experience new dimensions in my life.  
The decision to leave this Utopia was difficult, the place where I learned how to love, hate and love again,  
I would one day long for its vivid memories.  
Etching my decision in stone, I ventured upon the adventure of a lifetime.  
Searching the vast lands in search of my new home became a long and tedious chore.  
No more was there someone to hold my hand once I had fallen or clean my cut after some rough play with  
the local ruffians.  
Now, there were only rude brush offs; ask someone else, do it yourself and you should know better than that.  
Sitting in my meager accommodations, I question the thought of ever leaving Utopia.  
But after contemplating my question, the realization came to me that the decision that I had chosen was the  
right one.  
I am pursuing a thirst that only life experience can quench.  
The luxuries that I once took for granted at home will one day come to me in this foreign land as long as my  
faith and belief in God remains strong.  
But until then, I will remember the good times in Utopia with my queen, for one day the prodigal son shall  
return home.

By Larry K. Sanders

## Me Versus Adversity

The substance of time so  
difficult to savor - when the  
Black

salt has lost it's flavor - the  
many dimensions behind my  
antisocial behavior  
Drenched in seas of misery,  
apathy, lackluster realities -  
perplexor of modern  
psychology - unfulfilled yet  
stimulated

via material urges for  
currency

The feeling - similar to  
clipped wings, tarnished  
dreams of

Afrocentric scenes in an  
Anglosaxon land  
A dead man walking, not  
talking, proceed to stalking a  
niche

within the capitalistic fibers  
of society, the fire no longer  
burns inside of me, lost  
perceptions of my destiny  
No more pseudo fabrications,  
illusionary fixations,  
Falsifications, theoretical  
models of content - fallen  
prey

to torment, despite horizons  
of hope once evident  
Where is my place in the  
space occupied by the Negro  
race -

discarded my slave face  
only to embrace a people  
seeking

progress through  
superficial self-destruction:  
internal

genocidal combustion - and  
wonder why "Niggas can't  
have nuthin'"

Enough tears to cry 'til my  
soul flies, but then I came eye  
to

eye with my downfall, my  
past, my pathetic submission,  
and

the rendition of my new  
mission

Saw a reflection of spiritual  
protection, an upward  
direction

to combat the virus of  
nihilistic infection  
The way to become a man -  
fortify a spiritual house upon  
rock,

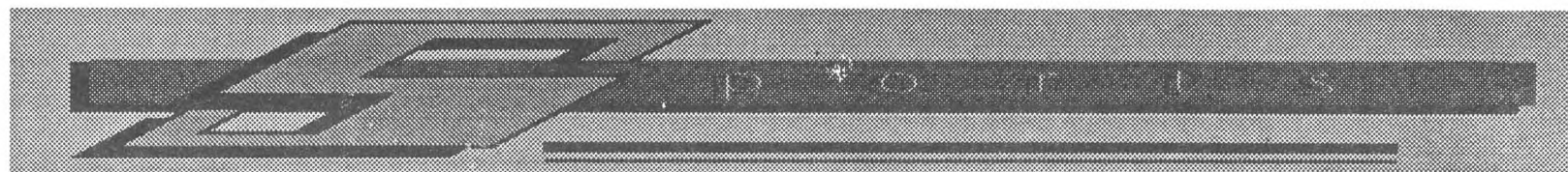
while fools inhabit worldly  
temples upon sand - know  
thyslf

before loving someone else  
- know thy creator whose  
power

of vitality ensures that no  
adversity can endure for an  
eternity

JeVon





## Greats in Sports



### Great Blacks in Sports History

The following is a brief listing of Black achievers in sports:

#### Henry "Hank" Aaron

"Hank" Aaron showed his prowess with the old hickory when he smashed Babe Ruth's home run record on April 8, 1974. Boos and hisses almost drowned out the cheers in the crowd that night, but that did not change the fact that Aaron made 20 homeruns that season for a total of 733 by the end of the year.

#### Henry Armstrong

Henry Armstrong, in 1938, held the feather-weight, welter-weight and light-weight championship titles all at the same time. This feat is still amazing in sports because it shows the flexibility of a true athlete.

#### Arthur Ashe

If grace and sportsman-like conduct were blessings, Arthur Ashe was a saint on the court. This mild-mannered warrior of the clay became the first Black male Wimbledon champion at a time when his people needed the most encouragement. He was a symbol of Black strength without harshness and represented the peaceful sportsman perfectly. His name will live on as an inspiration to tennis players to come.

#### Althea Gibson Darden

The crown of the only Black woman tennis champion goes to Althea Gibson Darden. Darden slaughtered her opponents at Wimbledon and Forest Hills in 1957. She started playing tennis in Harlem and Alice Marble, a great in the early days of the sport, tutored her.

#### Theodore "Georgia Deacon" Flowers

Before there was the "Thrilla in Manila" and the age of the Sugar Rays, Theodore "Georgia Deacon" Flowers fought for and won the middle-weight boxing championship belt in 1926. His finesse and unbelievable ring persona made him a favorite of Blacks at that time.

#### Jack Johnson

With his jackhammer-like punches and amazing stamina, Johnson won the World's Heavyweight boxing title in 1908. He held the title ferociously until 1915 which was longer than any heavyweight boxer up to that time.

#### Jesse Owens

Lightening speed and awesome power propelled Jesse Owens to

triumph in the 1936 Summer Olympics. He won 4 gold medals that year, much to the consternation of Adolf Hitler who was the "illustrious" host of the games. However, Owens died in relative poverty as a hero in a country that did not even want to give him a job as an equal.

#### Floyd Patterson, Muhammad Ali and Joe Frazier

A grouping together of this trio would appear to be a devaluing of their accomplishments and individuality, but all three were masters of the ring in the professional world as well as Olympic champs. There's not much that has not been said about their intelligence and will to win, so I won't say anymore.

#### Frank Robinson

*Continued on P15*



## Sports

## Greats In Sports

Continued from P14

Frank Robinson and baseball are almost interchangeable when examined in terms of persistence, talent and spirit. Robinson was the first Black to receive the Most Valuable Player in both leagues and was the first Black manager in the major league.

## Wilma Rudolph Ward

Critics consider Wilma Rudolph Ward the fastest female sprinter of all time. She broke more records in the 100 and 200 meters than any other female athlete. Her skills afforded her three gold medals in the 1960 Olympics and her charismatic beauty made her a heroine for all.

The Alpha Eta Upsilon Chapter Of The International Honor Society In History, Phi Alpha Theta is hosting their First Annual Phi Alpha Theta African American Film Festival

Monday  
February 26

QUILOMBO  
(Carlos Diegues)

Tuesday  
February 27

Daughters of the Dust  
(Julie Dash)

Wednesday  
February 28

Sankofa  
(Haile Gerima)

All Movies will be showing in Thayer Hall Lounge Room 116 at 7pm. Entrance is Free

## The Panther Classified Section:

### Attention Students!

Individual living in California looking for 1993 or 1994 video tape of Freaknik; will pay \$35 for one or \$50 for two. Call Roth at (310) 591-1855/H; or (310)409-6453/Pager.

Thanks for your support!

Public Relations Student Society of America

**VAL-O-GRAMS**  
Sweets & Trinkets

The Clark Atlanta University Chapter of Public Relations Student Society of America extend our sincerest thanks to everyone, especially the Communication Arts family for your patronage and invaluable support and for making the Valentine fundraiser a huge success!

The Members of PRSSA

Frank Young, President  
Angela N. Young, Treasurer  
Shyenne Baker, PR Director

Connelita Gaither, Vice-President  
Lindon Pearson, Secretary  
Australia Darden, Historian

**PRSSA**  
Public Relations  
Student Society  
of America

Clark Atlanta University Chapter

## Become a part of the Award Winning Panther newspaper!

General assignment meetings, open to the entire student body, will be held on the following Mondays:

- February 26
- March 4
- April 1
- April 15

The meetings will be held in Room G-29 of the Communications Building (lower level Robert Woodruff Library) at 5 p.m., unless otherwise posted.

The Panther Newspaper is a member of the Atlanta Association of Black Journalists; the National Association of Black Journalists and the Georgia Press Association.



## Exploration of Race

# If We Must Die

By Claude McKay

(1889-1948)

If we must die, let it not be like hogs  
Hunted and penned in an inglorious spot,  
While round us bark the mad and hungry dogs,  
Making their mock at our accursed lot.

If we must die, O let us nobly die,  
So that our precious blood may not shed  
In vain; then even the monsters we defy  
Shall be constrained to honor us though dead!

O Kinsmen! we must meet the common foe!  
Though far outnumbered let us show us brave,  
And for their thousand blows deal one  
deathblow!

what though before us lies the open grave?  
Like men we'll face the murderous, cowardly pack,  
Pressed to the wall, dying, but fighting back!

Jamaican born Claude McKay went on to become a cosmopolitan citizen of the world and a highly respected figure in the Harlem Renaissance.