



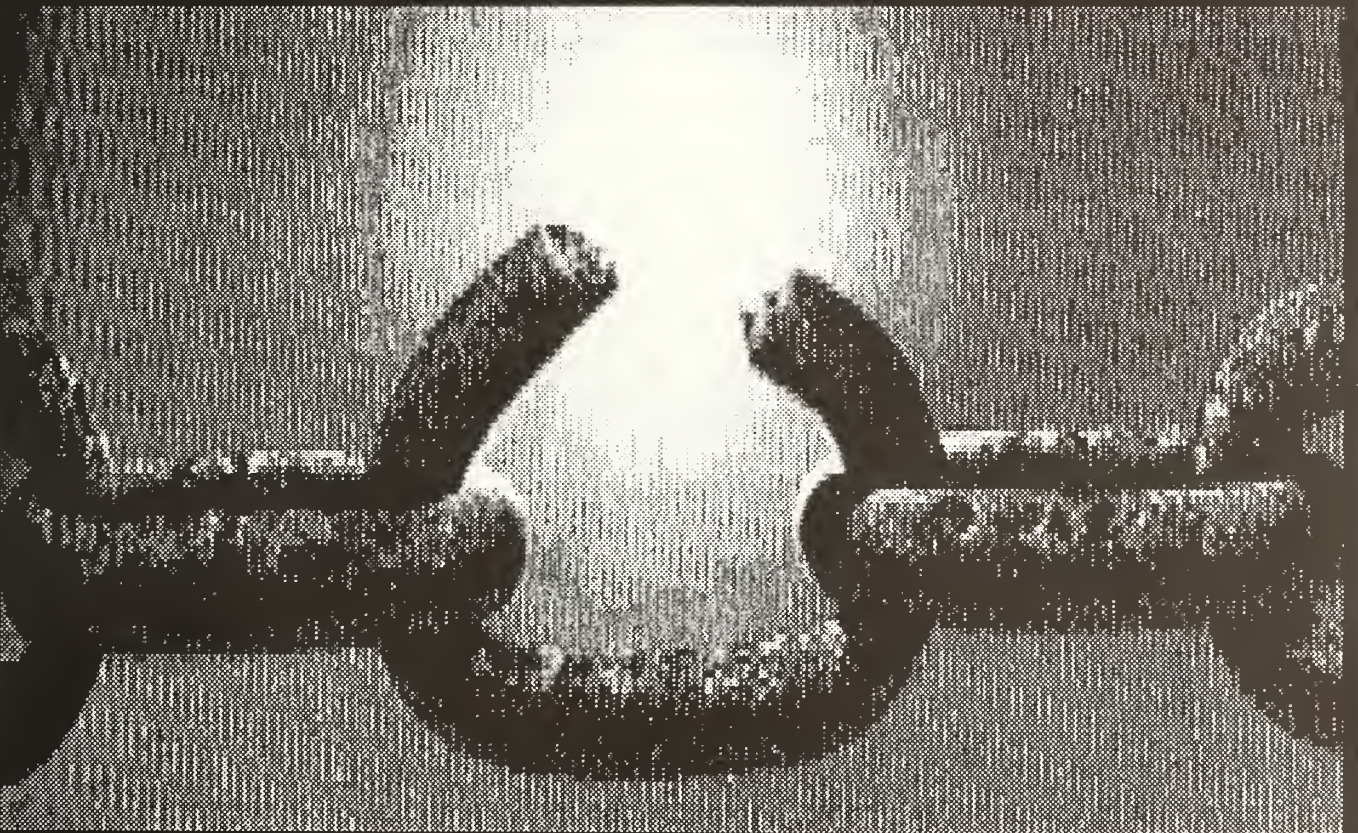
103 NEW AFRICA HOUSE
UNIVERSITY OF MASSACHUSETTS
AMHERST, MA 01003
(413) 545-5141

VOLUME XXIV, ISSUE 1

OCTOBER • NOVEMBER 1991

NOMMO is a Dogan word meaning the power of the spoken and written word.

HAVE WE OVERCOME?



The profoundest commitment possible to a Black creator in this country today - beyond all creeds, crafts, classes and ideologies whatsoever - is to bring before his people the scent of freedom . . .

Ossie Davis (in Purlie told me!)

FOOD FOR THOUGHT

By Michele D. Monteiro

Another semester at the University of Massachusetts has begun. Question: How are you going to make a difference at this institution? What positive expectations do you have about yourself? How will this outlook affect the ALANA (African, Latino, Asian, Native American) community on this campus? Think about it.

As you know, the budget cuts have severely hindered many of the Registered Student Organizations (RSOs) on this campus. The RSOs which have suffered tremendously were the ALANA organizations. Why?

One might first assume that the budget cuts came as a result of racism. Well, that may not be altogether true. The budget cuts came because of a lack of involvement with the ALANA RSOs.

There are thirty-eight ALANA organizations on campus. Membership figures range from five to fifteen. There are about five - hundred people of color registered as students of this University. What is wrong with this ratio? How will *you* factor into this ratio? Again, what difference will you make?

Remember, we cannot complain about what the University's system is doing to us if we first do not take a look at what we are doing to ourselves. Enrollment, or active involvement with the ALANA organizations is increasing, but is still at an all time low since the 1970s. Will we forget our predecessors' struggle?

To the Freshmen, incoming students, Sophomores and Juniors: Be all that you are and *get involved!!!!!!* The ALANA organizations need *you!!!*

To the Seniors: We need your active input to carry on. You may be ready for graduation, but remember, without some sense of community on this campus, you might not have made it through. You didn't do it alone. Give back to the ALANA community what positive energy you've been given. ♣



NOMMO IS AN EFFORT WE ENCOURAGE ALL TO TAKE PART IN. COMMUNITY RESPONSE THUS FAR HAS BEEN TREMENDOUS. FOR THAT, WE THANK YOU.

WE HAVE TAKEN THIS SPACE TO INVITE YOU TO OUR WEEKLY MEETINGS, HELD EVERY WEDNESDAY AT 5:00PM IN ROOM 103 OF THE NEW AFRICA HOUSE.

AS ALWAYS, WE ENCOURAGE ALL SISTERS AND BROTHERS TO SUBMIT ARTICLES, EDITORIALS, POEMS, ADVERTISEMENTS, ETC.

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THIS ISSUE OF NOMMO NEWS IS DEDICATED TO OUR SISTER,

LAURIN AYCOX



By Joanne G. Paul

This issue of Nommo News is dedicated to our sister, Laurin Aycox. Miss Aycox was an 18-year old University of Massachusetts at Amherst sophomore who died August 25, 1991 at a Schenectady, New York hospital from injuries sustained in an automobile accident on August 21.

Miss Aycox was born in Schectady, NY to Julius "Skip" Aycox and Gail Smith on September 7, 1972. She graduated from Linton High School in Glenville, NY, where she had performed in several plays.

In 1990, Miss Aycox attended the University of Massachusetts at Amherst to pursue a degree in Theater. While at UMass, Miss Aycox lived in Webster Residence Hall and was a member of Greenpeace and Amnesty International.

"Laurin was very warm and caring," said Heather Golm, a friend of Miss Aycox's and resident of Webster Hall. "Not only was she fun to talk to and be around, but she was a very down-to-earth person."

Last May, Miss Aycox appeared in the play, Black Women's Survival Kit which was performed at UMass. She gave a stunning performance as Oshun, the Yoruba goddess, a warrior who represented feminine beauty and strength.

"The reason I cast her as a goddess," said Kim Moore, Director of the Black Women's Survival Kit, "was because of her inner strength. She had the qualities of Oshun that were strong and powerful. Laurin was very warm and idealistic."

On September 29, 1991, Miss Aycox's family and friends gathered around a weeping willow tree planted

near the campus pond in honor of her memory. The memorial, which was organized by Christopher Taylor, included the reading of "The Giving Tree" by Shel Silverstein and the planting of the weeping willow tree—both of which were Miss Aycox's favorites.

"The tree is symbolic of my daughter," Skip Aycox said, "because it represents life—which is what Laurin gave when she died."

The tree was planted on the east side of the campus pond near the Fine Arts Center.

"It was put near the pond," said Golm, "because Laurin liked the pond and that area of campus. The tree was for us because it's someplace we can go to and remember her."

"I miss her," said Monique Tabon, a friend of Miss Aycox's and a performer from the Black Women's Survival Kit. "Everyone talks about how they added to her life, well she added to mine. When I first heard that Laurin had died, I was so angry...I was pissed off. It's not fair! She had so much more to learn and grow."

Linton High School has established a Drama scholarship in her name.

Miss Aycox is survived by her mother, Gail Smith; her father, Julius "Skip" Aycox; her sister, Karin Aycox; her brother, Christopher Aycox; her stepmother, Patricia Aycox; her stepsisters Jon and Kristen Osterlitz; her stepbrother, Kurt Osterlitz; and many other relatives and friends.

"Laurin was an organ donor," Golm continued. "Many people have benefitted from her bones and organs. She was cremated. It was Laurin's wish to be cremated due to her own personal belief about death and spirituality." ♣

A POEM FOR LAURIN

by Jo Ella Costello

There are things happening around us that can't be explained.
 Such as war, suffering, hunger, and oppression.
 In a world, where our sense of human compassion is supposed to prevail over these evils.
 Somehow we, the human race, have closed our eyes and ears.
 Living a life with a false sense of satiety and exaggerated calm*.
 However, you chooses not to ignore the obvious
 By continually questioning, challenging, and advocating for a world of peace and justice.
 Displaying tremendous courage in such a discouraging society.
 Including your intense desire for racial harmony,
 As you were the product of a sometimes socially forbidden unity.
 You helped me to believe that love and friendship can indeed come in all colors.
 Recently, I had a dream about you.

I was in a room with other people discussing the state of affairs
 When you suddenly appeared.
 Shock and terror immediately permeated my body causing me to exclaim, "I thought you were dead!"
 With a sparkle in your eyes and a reassuring grin, you replied,
 "If I were, would I be here with you now."
 My fear was replaced with warmth and joy.
 I feel your presence permanently in my heart
 With the spirit of the African goddess Oshun living through you
 As you truly became the part you played.

*Although, I only came to know Lauring Aycox through the play last semester, the opening song truly describes our closeness, "Umoja—unity that bring us together".**
 Jo Ella Costello*

*The word "exaggerated calm" was taken from the play, *The Black Women's Survival Kit*, written by Andrea Hairston.

** *Sweet Honey In The Rock*.

THE ROAD TO ETERNITY

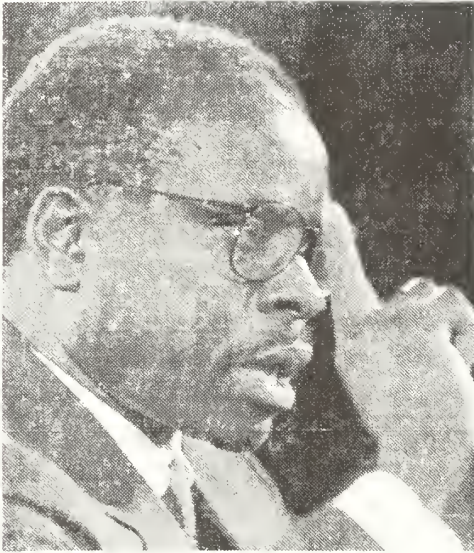
Author Unknown

Life is but a stopping a place,
 A pause in what's to be,
 A resting place along the road
 To sweet eternity.
 We all have different journeys,
 Different paths along the way,
 We all were meant to learn some things,

But never meant to stay...
 Our destination is a place
 Far greater than we know.
 For some, the journey's quicker,
 For some, the journey's slow.
 And when the journey finally ends,
 We'll claim a great reward,
 And find an everlasting peace,
 Together with the Lord.

BLACK MAN

BLACK WOMAN



By Lady Sundiata

Black Man where doth thou be
 I sit here Black Man wondering
 Why we suffer this devastation
 Why you can't find me
 Don't you know that we belong together
 To rebuild what was once ours
 Yes, our precious family
 Together always-forever
 I see you but I can't touch you
 I see you running, scared for your life
 I see them, too.
 But you're too far for me to reach
 Grab my hand , Black Man
 Let us walk the lands
 And sail the seas
 Together.
 There is hope for tomorrow
 Lift your head high
 Think not of yesterday
 Put down your guilt and sorrow
 We can begin again, you know
 All is not lost, Black Man
 But first we must
 Find each other again,
 My beautiful Black Man.

By Jean-Antony Joassainte

Strong, willing, and able
 You are the origin of our gene.
 We know that you are respectable
 But why looking so mean?
 Your tender smiles
 Can they be trusted??
 Please show us sincere smiles
 So we can become your beloved.
 Your identity is fragile
 The way you do certain things:
 Dance, sing, walk and smile
 Originate the quality of the true princess
 Afraid of being near you
 Is afraid of being with class.
 Afraid of approaching you
 Is afraid of being crushed by ice.
 Not loving you
 Is not loving our great ancestors.
 Disrespecting you
 Is disrespecting our mothers.
 The magnificent clothing that you wear
 Build you into a magnificent princess.
 The way that you suppressed our fear
 Won't make us feel fearless.
 You are the only one
 That can show us the beauty of true love.
 stop playing the hard to understand game!
 'Cause you are our number one.



BECAUSE I DESERVE MY RESPECT

Ladie Sundiata

July 1991. Here I sit reflecting on the times - looking at where I am as a Black woman in AmeriKKKa today. I am searching for improvements; wanting to believe that we are better off than our brothers and sisters were in history's past. However, I have come to the sad conclusion that we are living in a time that that is synonymous to both slavery and Reconstruction.

If one would recall, during slavery, we were considered to be less than human. During slavery, we were considered to be less than human. During the Reconstruction Era, we were given limited rights and empty promises (remember forty acres and a mule)- neither of which helped us to help ourselves. Today we are living in a time where we still have no voice - even those of us who choose to exercise our pseudo voice through voting. Today we are still fighting to be recognized as first class citizens. Today our education is below average standards. Today our men are still degraded, uneducated, and incarcerated. Today sisters are still rearing their children alone. And today I sit here as a graduating senior from UMASS Amherst still fighting for my respect.

Since elementary school, I have had to walk that walk and talk that talk just to make it to Corporate America and be disrespected by guilty white liberals and overt racists. I have found that I have had to restrain myself from my "gift of gab" and learn to seek strength through silence. I have had to smile a plastic smile because I am despised because of my talents ; or shall I say, the color of my skin. They still seek to destroy my soul with their hatred. However, my strength has come from within. I have examined our cruel and undeserving punishment since our arrival to the AmeriKKKas. I have

been searching for comradery from my sisters- trying to understand our place, and unspoken truths. I have ripped apart my very existence- seeking knowledge as my refuge. I have found that staying focused, staying centered, and staying spiritual, to be my guiding light. I pray for God's mercy on me and my people because I know not what the future holds for us - especially with racists like George Bush vetoing our Civil Rights Bill. I see all of our efforts being undone with the scribble of a pen. And yet we have no leaders that are willing to brave the troubled waters of our plight here in AmeriKKKa.

I wish I could speak more highly of our people- wishing that my every word did not contain despair and hopelessness. But we know ourselves. We know what it takes and what it has taken in the past - a collective effort on the part of the entire African - American race. Today we do not have room for Uncle Toms, House Negroes, or Sell-outs for they are the ones who keep us static- "in our place" so to speak. We have got to learn to stop depending on the white man for handouts. They are tired of our ignorance and unambitious nature.

"SINCE ELEMENTARY SCHOOL, I HAVE HAD TO WALK THAT WALK AND TALK THAT TALK JUST TO MAKE IT IN CORPORATE AMERICA AND BE DISRESPECTED BY GUILTY WHITE LIBERALS AND OVERT RACISTS."

Yes, I know , my brothers and sisters, that "the system" has done this to us. Some argue change can come about if we vote, but realize that it is not the vote alone that we need. We must support each other in every endeavor. We must put our own in office regardless if the candidate is qualified or not. We must be willing to take a chance our own- in essence, we must be willing to be responsible for ourselves. If the system is what is keeping us down, then go around the system; make the system work for you, instead of against you. We know that in order for the capitalist system to work, someone needs to be exploited, that someone has been us for nearly 400 hundred years; and continues to be with us until this day.

cont. onto page 8

Because I deserve. . . cont. from page 7

There are things that need to happen. We need to challenge them for our rights. We have got to create our own agenda. We must decide what we will take and what we will not. We have got to rebuild the family unit. Before we can deal with external forces, we must be unified internally, that is not a choice anymore. Moreover, for those sisters and brothers who are not down with progression, we have got to go on without them. It is sad to say, but we all know that if we try to change them, then we will never get started, and this ship has been docked too long. If a progressive movement is successful, then they will want to come join us, we will not have to beg them. We must be willing to embrace all brothers and sisters regardless of origin because everyone can be an asset. However, be mindful that every good will be counteracted with bad which translates to traitors, but we must, and that is okay because even they will something.

Yes, I have gone off on a tangent, but a necessary tangent indeed. At 21, in my sixth corporation, I am already tired of bureaucracy. I am tired of the hopeless mess of my people. I am tired of blaming others for our condition. I am tired of us judging each other based upon material gains. I am tired of us lacking in vision for the future. Dammit, I am just plain tired, and my mother has the nerve to say, "honey you ain't seen nothing yet, just keep living." Well, Ma I am gonna keep living and die too, but not before I do something; not before I make my meaningful contribution. And so no, nothing may happen in my lifetime, but I am gonna die trying to save my people from hopelessness and despair, because today in 1991, we deserve to be first class citizens, and because I deserve my respect. ♣

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MESSAGE OF CONCERN TO THE PEOPLE

By Otis Kaleem Ali and Family

A people history is their conveyance for excursions to the future and past

And this conveyance is one of the most prized possessions as long as the social order lasts.

The heinous thefts and mass reductions we have sustained when our normal evolution was spirited away by hook or crook—

Will be realized when every nation will be called to account for what is written in their book.

But even though we're bereft of it, our history still exist in the master record of all nations.

It is with God and if he wills we once again can bring it into the humans' dispensation.

Once we learn that the basic patterns of history cycle through each and every generation.

This gives us a clue to unraveling the elusive blocks to real progress planted in our subconscious minds to work against us through indoctrination.

Doesn't our divine book say that everything that a people do is in the writing?

This hint can help us to unearth all mis-administration of the late historians which need cancellation and indicting .

Now if in judgement every idle thought and word will be called into account—

((INCOMPLETE HISTORY))

Shouldn't that suggest to every people to be extremely careful in what they launch and mount?

On the day of judgement, individuals and entire nations will be called into question for their books, and their deeds;

So our demand for the right to know our true history is one of our most earnest and pressing needs.

(((Omissions of contributions of disinherited ethnic groups)))

(((Lack of recognition of importance of multi-culture)))

Most of our ancestors who suffered and died before us and are long gone and mostly forgotten,

And many of them, their precious life-blood watered many a field of sugar cane, indigo, tobacco and old king cotton.

And even though they are seldom thought of, seldom if ever remembered—

Our lack of empathy and sympathy is due to our collective ethnic consciousness being disconnected and dismembered .

What is our history and where has it gone—

((MIS- EDUCATION))

But into the nation's social substratum, so wantonly sown?

cont. onto page 14



WHAT'S WRONG . . .



WITH THIS PICTURE?



SUBLIMINAL MESSAGES

by a Conscious Sister

Why didn't they just put some flames behind him, or maybe have him hold a pitchfork in his hand? When I look at this picture I can't help but wonder exactly what these advertisers were trying to "advertise" to the public. Maybe that white is good, and black is evil, or do you think I am assuming too much? You think maybe they put them together like this to show us how obvious the differences between good and evil are?

Whatever their reasons were, I know what I see when I look at this picture. But I have gotten a lot of different reactions from people. "It

shows peace between two races," "It shows that good and evil can live together." I don't think so. It is quite clear to me what this picture says. And whether it was meant to come out as a negative statement or not, it has. I don't appreciate these "little" things that are being sent out to not only me, but to millions of viewers. Not just college students and grown-ups either. Children see these advertisements too. As a matter of fact these same children find it quite easy to define what is being said. The subliminal messages aren't that hard to find.

When I sat down to watch television as a child, I cannot say as I look back now that I know what the children of today know. First of all they did not grow up watching negative television shows such as 'Good Times,' 'Gimme A Break,' and 'Benson' to name just a few. They

were not subject to the stereotypical roles that these programs showed us. In the case with the show 'Gimme A Break,' here we had a typical Mamie-like character. Chubby, she had coarse manners and was very loyal and protective of the white household. Maybe I am the only one, but when I grew up watching this show I laughed. I never understood what was being said. It was as if they were trying to put the Black woman in her place. Showing her where she was meant to be. But today although they do show

Instead of being subject to these old stereotypical roles, the children of today are instead watching their own people being portrayed as people in authoritative positions. Such as in the 'Cosby Show' and 'Family Matters.' Here we have men and women in authoritative positions. Either as doctors, lawyers or policemen. When children growing up today see their people being represented as doctors and basically just hard working people they are not programmed to believe that all

Blacks are not meant to do great things. When they grow up watching positive portrayals they are given the incentive to do the same. Like in the show, "Fresh

Prince of Bel Air." There are a lot of rich and successful Blacks in this world, but some producers don't want this to be known. I believe that the children who are growing up watching these particular shows will know how Blacks are like today. Not how they used to live. If they see how great they can truly be first, they won't have the negative stereotypes to deal with and perhaps prevent them from being what they want to in this society. Along with television shows there are some movies which portray Blacks as mostly victims. Helpless victims who have no say whatsoever in a particular situation.

The first thing that came to my mind was "Yo, why they gotta use a Black Man?" When I went to see "Silence of the Lambs" for the third time I did not expect to notice

cont. onto page 13

The first thing that came to my mind was "Yo, why they gotta use a Black man?"

reruns of this particular show, your average child would not watch it. They have other shows to choose from, such as 'True Colors.' Here Blacks and whites are living together as a family. Not just as a servant and the master. But as a real family in every sense of the word. Here they are showing audiences that this is how Black people live today. With the rise of more Black television shows we are seeing that some producers are actually showing audiences how Blacks live, and the child watching that show may even be living like that too. But don't get me wrong, they are still not showing some truth. Also, we have a similar situation with the show 'Benson,' In this show we had the old stereotypes of the butler running the house and solving all the problems. Here we saw a similarity between Benson and Br'er Rabbit who was very mischievous, and always outsmarting the person in authority.

Subliminal . . . cont. from page 12
 things that I didn't see the first time.
 But I did.

There is one particular scene in which a Black man is sent to the door of the killer pretending to be a florist. Now it didn't occur to me before to wonder why they had to use a Black man for this particular scene. But this last time I had to wonder. Throughout the whole movie no one has seen or been around this killer, except for of course his victims. Why does the Black man have to be used as possibly this killers next victim? Do you think the producers were trying to tell us something? Let the Black man do this, get rid of him first. It may have just been one scene, but isn't that all it takes? Just for one person to see this scene and from then on create images. Images in our minds that affect our way of thinking. Of categorizing and of stereotyping people. Putting people in their place. Believing them to the point where

when we do come across something stereotypical it doesn't affect us. Our minds have been conditioned to think "that's how it is supposed to be." When in reality that is how the media has made us believe things should be in the society in which we live in.

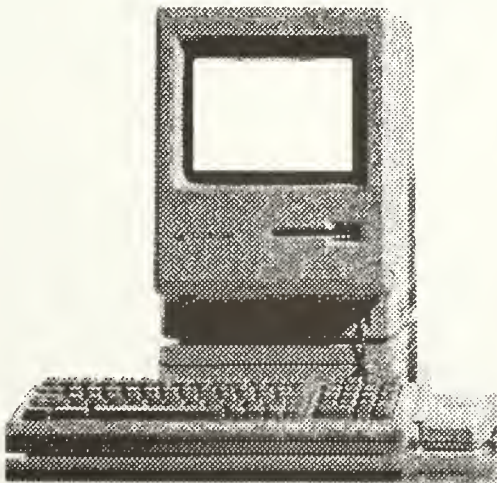
These subliminal messages are also brought to us in magazines as you can see. There is one particular article from Benetton that shows a big white hand and a little Black hand in the middle. What do you suppose this particular ad is trying and succeeding in saying to us? "Let the Black follow white," in other words we are your followers. "Black is smaller, inferior to white." If anything, if they want to show some truth, they should have a huge white hand hovering over Africa just waiting to snatch it up. But getting back to the ad with the little girl and boy. I believe that it is quite clear what this picture is trying to say, and does say quite clearly. White is good and always will be good and Black will and always be bad." Just like this little girl

is made to look angelic and innocent, the little boy is made to look mean and devilish. There were no hidden messages where the viewer would have to decide whether or not something was trying to be said in a very blunt way. Because we all know it was. Even when a little child was asked to describe this picture, he said "An angel and a devil." We got the message, all of us, loud and clear.

As you can see a picture really is worth a thousand words. This particular picture says a lot to the Black community. It says that we are still being looked upon as being evil in this society. Obviously evil enough to be considered devil-like.

Maybe I'm being paranoid and this picture does not say that much, but it says something. Why don't you take a long look around and think long and hard about what you see.

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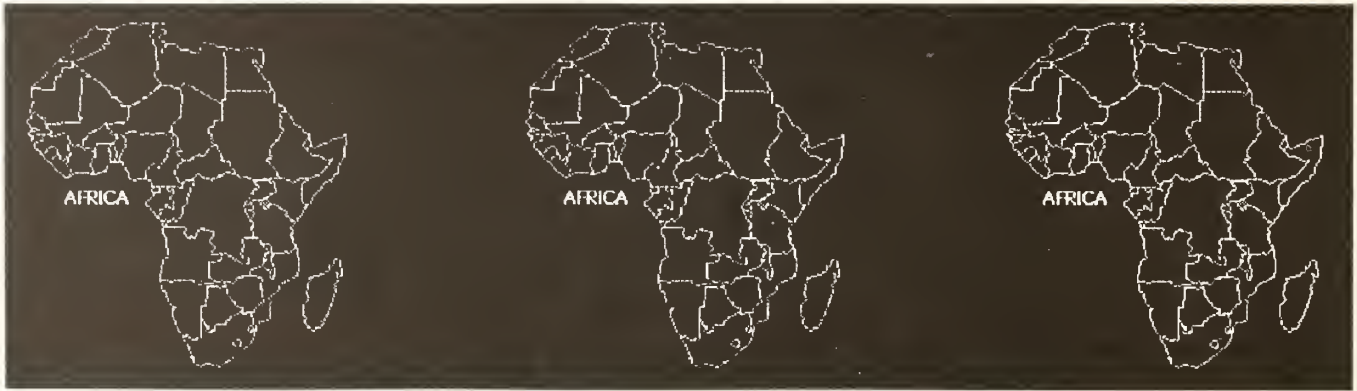
By Douglas Greer
 Brother of Phi Beta Sigma Fraternity, Inc.

Black Greeks: without a doubt the words don't go together. But that is what African-American men and women in fraternities and sororities call themselves. Why is that? This question is often asked.

The answer I feel is simple. The first predominantly Collegiate African-American fraternity was founded in 1906 (Alpha Phi Alpha). This was at the most twenty years after slavery was abolished. When one considers the low tolerance for diversity in cultures in today's world. One could imagine what would have happened if these men and women back in 1906 decided to name themselves after the African alphabet : they would have literally been lynched.

In order to survive, men and women had to conform. If one thinks about it, we are still conforming to survive in this country to this very day. One has to dress a certain way in order to get a job. One has to talk a certain way: one has to act a certain way. Presently, it is a matter of economic survival. In 1906, conforming was a matter of life or death.

Hopefully this little passage gives people a better understanding of why African men and women in fraternities and sororities call themselves **Black Greeks.**



Message . . . cont. from page 9

Our history, like most of our formal times, seems gone into a permanent eclipse;
 But then when we work and study further, we know it's only in a temporary , several centuries- long ellipse.
 History is to a nation or people like the eyes are to the body—
 It is part of its guidance, protection, and visions.
 So a people without their history is like a plant without roots—
 and they will be unable to draw up suitable nourishment and moisture even if they are planted in fertile soil fields, by progressive mental brooks.
 A people's history is their legacy of liability which cycles for or against through all their related times. . . .
 As a warning or encouraging example of their success or failure in living true to the favors and injunctions which come sacred signs !!

ADVERTISE
 IN
 NOMMO
 —————
 THERE
 IS POWER
 IN THE WORD

**HISTORY OF BLACK
FRATERNITIES AND SORORITIES:
ALPHA PHI ALPHA FRATERNITY, INC.**



A LEGACY OF LEADERSHIP AND SERVICE

Born out of a desire to promote close association and mutual support among the small population of African-American males who were college students at the turn of the century, Alpha Phi Alpha Fraternity, Inc. has provided leadership development and community service training to young men for more than eight decades. Thanks largely to its visionary founders and dedicated early leaders, the Fraternity has become the most prestigious organization of its kind in existence today.

Fraternal History

Alpha Phi Alpha Fraternity, Inc., the first intercollegiate Greek-letter fraternity established for Black college students, was organized at Cornell University, Ithaca, New York, in 1906. The prejudices of the time, even at a relatively liberal institution such as Cornell, placed an extra burden on minority students. The first unit of this national fraternity, organized by college men of African descent, was called "Alpha Chapter."

The seven visionary founders at Cornell—*Henry Arthur Callis, Charles H. Chapman, Eugene Kinckle Jones, George B. Kelley, Nathaniel A. Murray, Robert H. Ogle* and

Vertner W. Tandy—labored in years of severe economic struggle and racial conflict in the United States. Despite their difficulties of organization in this untried field of student life, the early fraternity pioneers succeeded in laying a firm foundation and remained steadfast in their goals—the espousing of the principles of good character, sound scholarship, fellowship and the uplifting of humanity (especially the struggling Black minority in America).

The Fraternity has grown steadily in influence throughout the years. 125,000 men have been initiated into Alpha Phi Alpha since its founding in 1906. It has been interracial since 1945. There are now 350 college chapters on campuses, and 350 alumni chapters in local communities, located in 44 states, the District of Columbia, the Caribbean, Europe, Asia and Africa.

The Programs of Alpha Phi Alpha.

Alpha Phi Alpha Fraternity, Inc. on the national level and through its network of Chapters, maintains extensive programming to support the needs of its members

cont. onto page 16

HISTORY OF BLACK FRATERNITIES AND SORORITIES: ALPHA PHI ALPHA FRATERNITY, INC.

cont. from page 15
and to enhance the quality of life for all humanity.

Membership Development Programs

The internal programs of the Fraternity are the least known and, in some ways, the most important contributions made to society by the organization. Such efforts imbue Alpha Phi Alpha men with a sense of pride and determination which allows them to largely avoid the pitfalls which entrap so many Black males in this society. It is because of this internal development that succeeding generations of Alpha Men rise to the call to leadership within their communities.

"Training For Leadership"—As a self-run, volunteer organization, Alpha Phi Alpha provides a forum for men of all ages to hone the skills necessary for leadership in the larger society. As chapter presidents, delegates to conventions and members of committees, members acquire the requisite skills in parliamentary procedure, public speaking and presentation, background preparation and networking; which serve them well throughout their lives. As a result of this comprehensive leadership training experience, Alpha Phi Alpha members consistently reach great heights. Twenty percent (20%) or more of the persons recorded in *Ebony Magazine's* list of the "100 Most Influential Black Americans" are always Alpha Brothers, this from a group which comprises less than 1/2 of 1% of the African-American population in this country. This is but one indication of the efficacy of eighty years of training for leadership.

"Undergraduate Scholarship"—Alpha Phi Alpha stresses the importance of a quality education to members and potential members at every available opportunity. The Alpha Phi Alpha Education Foundation, Inc. was established as a tax-exempt organization to further the goals of high scholastic achievement. Each year the Foundation presents scholarships to worthy College Brothers on the basis of merit and need. Many other programs of educational assistance are undertaken by local chapters, ranging from small book awards to full four-year tuition scholarships.

"The Honors Program"—To further inspire and reward undergraduate members of the Fraternity who achieve in the academic arena, the Honors Program of the Education Foundation has been established. This program pays the induction fees for any College Brother who is granted membership in the following honor societies: *Alpha Kappa Mu, Alpha Chi, Beta Kappa Chi, Mortar Board, Tau Beta Pi, Phi Kappa Phi* and *Phi Beta Kappa*.

"Belford V. Lawson Oratorical Contest"—

Public speaking and personal presentation are essential skills for success in our society. The national oratorical contest for College Brothers involves hundreds of undergraduates in an effort to refine these traits. The contest is dedicated to the memory of Brother Belford V. Lawson, Jr., the Fraternity's 16th. General President—a distinguished lawyer and skilled orator.

"Recognitions"—To promote the aims and objectives of the Fraternity, Alpha Phi Alpha maintains an extensive program of awards and recognitions to reward outstanding achievements by its members. Awards are given for outstanding achievements in the following areas:—*for students*: academic achievement, campus leadership and all around achievement—*for alumni*: intra-fraternal leadership, community leadership, "Distinguished Service Awards" and the "Alpha Award of Merit."

Community Service Programs

Alpha Phi Alpha has a long and distinguished history of involvement, achievement and leadership in civil and human rights efforts. Over the years, the Fraternity has espoused many charitable and service projects. The *Million Dollar Fund Drive*, which was launched in 1906, catapulted Alpha Phi Alpha to the forefront of an emergent self-help movement within our community. Counting both local and national contributions, more than one million dollars was donated to the prime beneficiaries of this program — the *United Negro College Fund*, the *National Urban League* and the *National Association for the Advancement of Colored People*. NAACP Executive Director Benjamin Hooks often reminds audiences that Alpha Phi Alpha, during this campaign, provided the largest single gift ever received by that organization.

"Philanthropic Efforts"—Alpha Phi Alpha asserts that Black Americans who have benefited from the struggles of our forefathers can and must support their own institutions. The effort generated by the Million Dollar Fund Drive— has firmly enshrined charitable giving in the programs of the Fraternity at all levels. As a result, Alpha Phi Alpha Chapters annually give over one million dollars to philanthropic causes.

In addition, the General Organization each year establishes a "Designated Charity" which benefits from fund-raising efforts culminating at the General Convention. Recent beneficiaries have included: *Africare* (1985); the *Martin Luther King, Jr. Memorial Project*, an effort to erect a statue of the late leader in the nation's capital

cont. onto page 17

HISTORY OF BLACK FRATERNITIES AND SORORITIES: ALPHA PHI ALPHA FRATERNITY, INC.

cont. from page 16

(1986); and the *South African Council of Churches Emergency Fund* (1987). Approximately \$10,000 is annually contributed to the Designated Charity.

"Project Alpha"—Project Alpha explores the problem of teen pregnancy from the male perspective. This unique educational program, the first of its kind in the nation, helps young men learn about their role in preventing untimely pregnancies. It has served as the model for a new generation of male responsibility programs now in existence.

Co-sponsored by Alpha Phi Alpha and the March of Dimes Birth Defects Foundation, the Project Alpha conferences are led by volunteers, along with community leaders, doctors, lawyers and clergymen. More than 100 local projects are now in existence, serving more than 7,500 young men each year.

"Alliance With Scouting"—Scouting and Alpha Phi Alpha are a natural alliance. They share many goals and help each other fulfill these goals, as Alpha Chapters use scouting as a resource for youth development. To accomplish this end, Alpha Chapters operate their own Scouting units; provide Alumni Brothers to serve as district and council Scout leaders; refer promising young men and women to the Scouting profession; and develop special programs in conjunction with established Boy Scout units.

This program provides a practical way for Alphas to help neighborhood youth and helps build future leadership for the community.

"Leadership Development/Citizenship Education Institutes"—The LD/CF Institutes train outstanding high school students, male and female, in vital leadership skills. The institutes focus on organizational skills, program development, public presentation, group dynamics, self-actualization, assertiveness training, and parliamentary procedures.

Regional Institutes are held annually by the five regions, most often on the campuses of historically Black colleges. Local Chapters underwrite all fees for participation. In addition, LD/CL Institutes are sponsored by local chapters for youth in their communities. Annually more than 50 Institutes are held, serving more than 5,000 young people.

"Educational Assistance"—The "Go To High School, Go To College" program, initiated in 1929, counseled youth on the importance of a post-secondary education and the professions which show promise for advancement.

This effort continues today, as the Education Foundation provides information on college entrance

requirements and financial aid to local chapters for use by youth in their community. This counseling thrust is augmented by a vigorous scholarship program for college-bound youth (among our Alumni and College Chapters). 3/4ths of the charitable giving by Chapters, some \$750,000 each year, is devoted to education-related enterprises.

"Housing Assistance"—Since the 1960's, the Fraternity has lent its resources to an effort to provide decent, affordable housing to those in need. Alpha-sponsored projects in Missouri, Ohio and Illinois offer more than 1,000 units of affordable housing to low and moderate income residents.

"Citizenship Programs"—Alpha has also been long involved in the advancement of civil rights for all citizens through citizenship education programs as well as through the provision of financial and material support for legal battles. Many landmark legal cases, including several aimed at integrating institutions of higher education, were financed in the 1930's. Our slogan "*A Voteless People Is A Hopeless People*," continues to serve as a battle cry for the Fraternity's ongoing voter registration efforts. Alpha Phi Alpha is a member organization of the *Leadership Council on Civil Rights*, the *National Coalition on Black Voter Participation* and is a sponsoring unit of "*Operation Big Vote*."

"Cooperative Programs"—In addition to these ongoing projects, the General Organization and local Chapters frequently join with other non-profit organizations and social service agencies to implement special projects. *The American Cancer Society*, *The American Heart Association*, *the Sickle Cell Anemia Foundation*, *Operation PUSH*, *the Southern Christian Leadership Conference*, *the Salvation Army* and the *United Way* are among the many groups which benefit from donations of time, money and talent from the thousands of Alpha Phi Alpha Brothers across the nation committed to public service as a way of life. ♠

Sons of Alpha Phi Alpha

(Partial listing of prominent Alphas)

W.E.B. DuBois	Andrew Young
Philosopher	Mayor - Atlanta, GA
Dick Gregory	Tony Brown
Activist	Journalist/Producer
Martin Luther King, Jr.	Jesse Owens
Activist	Olympic star
Paul Robeson	Garrett Morgan
Actor/Athlete/Activist	Inventor - Traffic Signal
Thurgood Marshall	John H. Johnson
U.S. Supreme Court	Johnson Publications

FIVE COLLEGE AREA BLACK GREEK LETTERED ORGANIZATIONS

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Raymond Clarke (UM)
(413) 585-5887
Cory Mickens (AIC)
(413) 731-9874

**ALPHA KAPPA ALPHA
SORORITY, INC.**



Nicole Harmon (UM)
(413) 546-0433

**KAPPA ALPHA PSI
FRATERNITY, INC.**



Van Johnson III (UM)
(413) 546-7058
Peter Conroy (AC)
(413) 542-4250

**OMEGA PSI PHI
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Justin Robenson (UM)
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Cedric Gaddy (AIC)
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**DELTA SIGMA THETA
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Pascale Bernard (UM)
(413) 546-3458
Kimberly Berry (MHC)
(413) 538-3707

**PHI BETA SIGMA
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Douglas Greer (UM)
(413) 546-2706

**ZETA PHI BETA
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Rose Edwards (UM)
(413) 546-2634

**IOTA PHI THETA
FRATERNITY, INC.**



James Roberts II (UM)
(413) 546-1048
Robert Venator (UM)
(413) 546-0604

NOTICE: Sigma Gamma Rho is not represented in the Five College Area,
yet is recognized as a Black Greek Lettered Organization.

ALPHA PHI ALPHA FRATERNITY, INC.



MEN OF DISTINCTION

RASTA

In Memory of Peter Tosh and the all mighty Bob Marley

by Leah B. McGowen

Hey Dreadlock Rasta standing over there
You stand mighty like the lion with no worries or fears

You take much pride in the colors black, red, gold and green
So tell me Dreadlock Rasta what do these colors mean

The black is the color of the people who have been deprived of decent lives
The red is for the blood that has been shedded by the man's guns, ropes and knives

The gold is for what we labor hard for and is taken away by the man
And the green is for Mother Africa, which will one day be our rightful homeland"

"Our race will raise to the glory we once had", you say
We will take back what is rightfully ours soon, someday

Rasta mon, you chant the colors red, white and blue
For we know that these colors haven't and never will be true

So continue Rasta with the reggae songs you sing
For there are no mightier colors than the BLACK, RED, GOLD and GREEN!!!!

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Anacaona Cultural Center

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CONCEPTO LATINO

Latin American Mass Media Organization

With the number of minority students increasing, college campuses have to look for ways to involve these students and encourage their participation in different activities. In this way minority students will feel more comfortable in the environment they are experiencing. At UMass the goal of increasing the participation of minorities has been achieved by the creation and development of cultural centers, clubs and organizations that give us an idea of the great diversity of cultures we have in our campus.

Concepto Latino is one of the student organizations which has helped in the representation of minorities, especially Hispanics, on campus. Concepto Latino is a Latin American mass media organization. The organization has been in existence for the past 10 years promoting Latin American culture through radio programming in WMUA, social activities and special presentations by speakers and other artists.

Concepto Latino is one of the landmark Hispanic organizations at the Amherst campus. The main goal of the organization is to serve the Latin American community by means of radio, video and written media. Concepto is aimed to the development of programming that will educate, inform and entertain the Spanish-speaking audience in UMass, the five college area and the general public. Concepto along with AHORA, BCP, Latin American Cultural Center and Latin American Theater Project has carried out its mission to educate, inform and entertain the Spanish-speaking audience and general audiences. The organization works towards improving campus life and plans activities to bring the Latino communities together. The organization has a long history of working in the community at UMass to expose them to the richness of Latin American culture. Concepto also has an important mission of helping students with a Latino background to stay in contact with their Latino heritage.

Concepto Latino acts as a liaison between WMUA (UMass radio station) and the Latino community. Concepto offers the audience a block of music

programming from all Latin America. Latin jazz, merenge, salsa, cumbia and lambada are but just a few of the rhythms from different countries played in Concepto shows. This programming reaffirms the pride Latin American students feel for their culture and heritage. As part of WMUA, the organization airs Spanish programming throughout the year.

Concepto Latino is looking for Latin American students as well as other UMass students who will like to acquire/or share their knowledge of communications and assist the organization in offering a greater variety of programming. We also offer experience within the following career fields and more:

- Marketing/Promotions
- Business Finance
- Interpreting/Translating
- Information Management
- Radio Programming
- Journalism/Publishing
- TV/Video Productions
- Office Administration/Management

This semester Concepto Latino has come in strong and with a desire of working hard for the Latino community. Concepto is the product of the joint effort of active and creative students willing to serve the Spanish-speaking communities. Membership increase is the goal and to keep it increasing.

The organization is working on the production of various newscast which will provide a weekly coverage of current events in Latin America. We are also working on Latin American art exhibits, conferences with all Latino organizations in the area, revenue development activities, journal publication and many more activities.

Thanks to the support of the Bilingual Collegiate Program and other organizations; Concepto Latino is on the air at WMUA and will be in years to come.

Concepto Latino welcomes all students interested in exposing the community to the richness of the Latino culture and invites them to join the Concepto Latino organization as well as tune in to WMUA 91.1 FM for its shows.

HE IS ONE OF US, BUT IS HE OURS?

By Michelle Taylor

Once again, the self-serving, pseudo-egalitarian government of the United States, headed by none other than the power hungry George Bush and his bumbling sidekick Dan Quayle, have succeeded in turning the calm winds of politics into a storm of racial innuendos and chaos with Bush's nomination of Clarence Thomas to the Supreme Court. Thomas, who himself is indicative of the confusion that often clouds the interior of the Oval Office, is nothing more than a pawn that is being used to divide the African- American community in the United States.

On July 1, Bush nominated Clarence Thomas, a conservative, African- American Republican to fill the seat that was left vacant by the former Chief Justice Thurgood Marshall. Now this move may not have been a severe problem for many African- American civil rights groups had Thomas not turned out to be the double talker that he is. Thomas is an outspoken opponent of affirmative action, despite the fact that affirmative action programs played center stage in his rise to dubious fame. Thomas has also voiced his disapproval of taking jobs that deal with race- related issues although he did accept the position of head of civil rights in the Education Department during the Reagan administration. Now, did Thomas accept this because he experienced a sudden change of heart? Probably not. Most likely, this move surrounded his desire to use his ethnic background to his advantage, and then turn around and then turn around and disown it. Once again, Thomas presents himself as

being the thinker of muddled thoughts, because one wonders if he has realized that he was nominated on the basis of race.

The National Association for the Advancement of Colored People (NAACP), has acknowledged the calculated "mistake" that President Bush has made. The NAACP has decided to oppose the nomination of Clarence Thomas, and the National Urban League has declined to take a position. But despite the controversy surrounding Thomas, the Southern Christian Leadership Conference (SCLC), has recently endorsed Thomas. The president of SCLC, Reverend Joseph Lowery feels that if approved, Thomas does ultimately fill the seat, one hopes that Rev. Lowery and the SCLC will not be surprised when Thomas returns to the use of turncoat tactics.

Well President Bush, if you are quietly plotting political genocide for African- Americans in the United States, then you may be on the way to success. Even if Thomas does gain the highly prized seat on the Court, he will pose a challenge for all African- Americans to actively participate in the political process, and to keep a watchful eye over his actions. The final decision is forthcoming and the judgement will have a lasting effect on African- American interests in the United States. But from this, a valuable lesson can be learned: you cannot judge a book by its cover, and you cannot judge this judge as a Brother. ♠

Editor's note: Michelle Taylor is a Mount Holyoke College Student

THE COMMITTEE FOR THE COLLEGIATE EDUCATION OF BLACK AND OTHER MINORITY STUDENTS

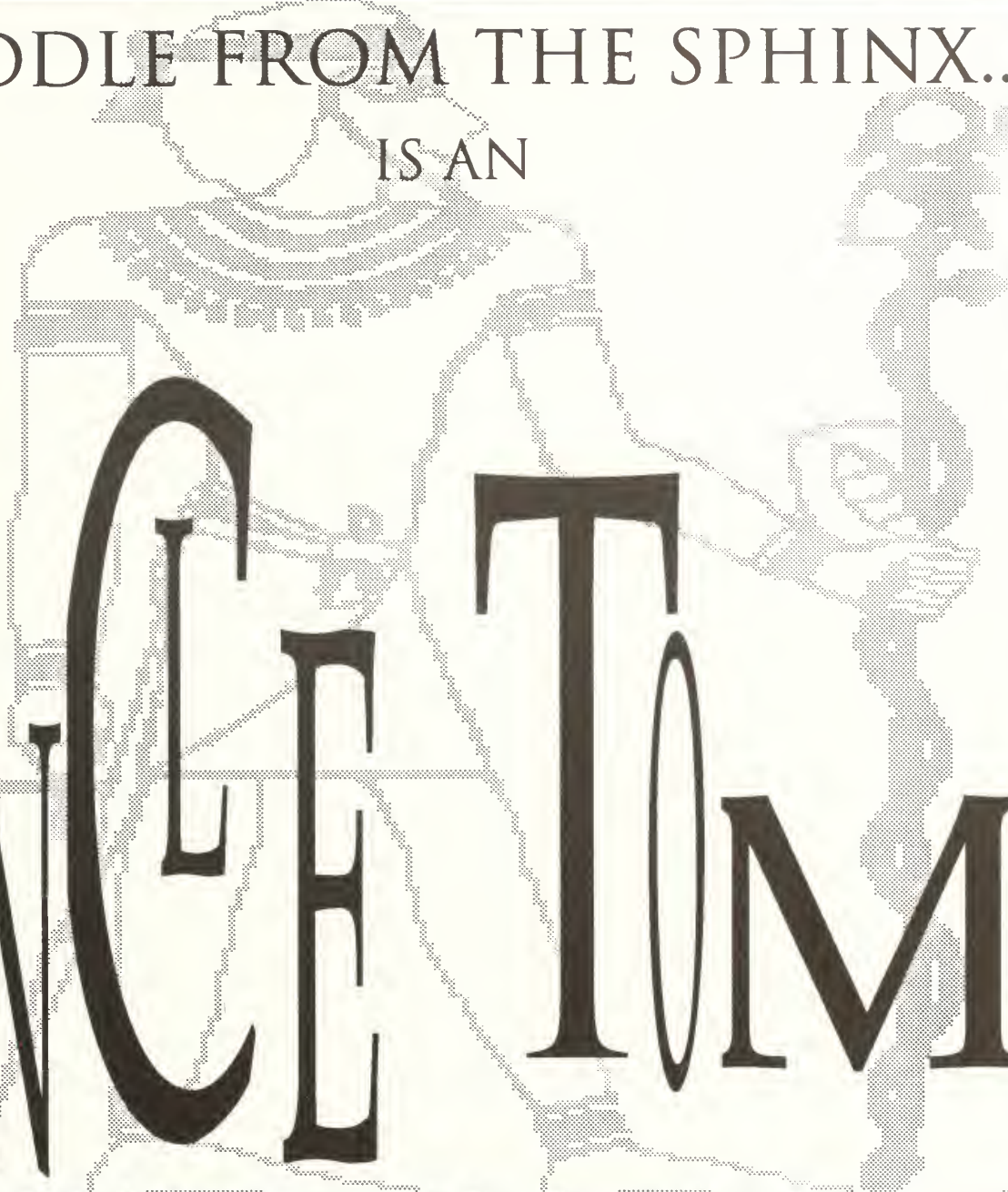


The Committee for the Education of Black and other Minority Students (CCEBMS) is an academic support program at the University of Massachusetts at Amherst. The Program's primary mission is to facilitate the admission, graduation, and development of African American, Asian American, Native American, Cape Verdean, Hispanic, and other minority students. CCEBMS serves as an advocate for its students and works to ensure that the university of Massachusetts and its components respond appropriately to their needs.

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OR
AN INCOG"NEGRO"?

MULTICULTURALISM: FOE OR ALLY OF FREE INQUIRY

Lakeisha Criswell

On Wednesday, September 25, 1991, in the Cape Cod Lounge of the Student Union the issue of multiculturalism was debated. The debaters included foe: Paul Hollander from the Sociology department and Arnold Silver from the English department, and on the ally side was William Strickland from the Afro-American Studies and Margaret Cerullo of Hampshire College from the Social Science department.

The debate opened with William Strickland stating, "multiculturalism is a threat to common history....". Strickland went on to explain that the issue of multiculturalism was a minute issue compared to the present issues. He used the example of Rodney King, a black Los Angeles citizen who was brutally beaten by a group Los Angeles police officers. He used this as an example because the government stated the King's was an isolated incident, but in reality under the Reagan/Bush administration that there had been 15,000 documented cases. Examples like Rodney King's supported the fact that the issue of multiculturalism was a minute issue stemming from the root of bigger issues. The essence of his opening was that American society does not want to hear the truth. He used the analogy that American society was like individuals because like individuals they have defense mechanisms. In other words the argument against multiculturalism was society's self-defense mechanism to protect itself from the truth which multiculturalism presents.

In Paul Hollander's opening statement he questioned whether multiculturalism was "good for the mind" or "good for the minority." He argued that multiculturalism creates ethnocentricity which in return caters to racism. It perpetuates racism because each ethnic group begins to think it is better than another ethnic group. He also argued that multiculturalism contributes to racism because it advocates separatism among ethnic groups. He felt students did not know

enough about Western history to make multiculturalism part of an institution's curriculum. He also argued that multiculturalism advocated an ideology of anti-white America. Hollander's argument against multiculturalism is based on the idea that it is not beneficial to the society because it provides a climate conducive to racism by its creation of ethnocentrism and separatism.

Margaret Cerullo made her argument for multiculturalism. She said multiculturalism was an issue of access. she continued to argue that without multiculturalism certain information is not accessible. She also recited the required readings from Stanford's curriculum. The curriculum did not include any readings from women, blacks, or any other minority group. She said there is a need for multiculturalism because American history starts with Columbus so called "discovery" of America.

Arnold Silver's rebuttal followed the ideology of Hollander's that multiculturalism creates ethnocentrism, but he carried the point further by saying that it stifled free inquiry. In other words multiculturalism blocks free inquiry or criticism of an ethnic group because multiculturalism creates ethnocentrism. He used the incident of Julius Lester, an Afro-American instructor who was allegedly fired from the Afro-american Studies department because he questioned black leaders like James Baldwin and Jesse Jackson. silver felt multiculturalism would not be beneficial because it discourages criticism and free inquiry.

Strickland denied the charges that the Afro-American Studies department fired Julius Lester because he questioned black leaders. He finished his debate by saying multiculturalism pursues the truth and that white America is threatened by the truth, so it rejects anything that exposes the truth.

The debate ended with a questions and answer session. The evening was very informative and at times explosive.



MULTICULTURALISM: THE REAL ISSUES

By Martin Jones, a Umass Student

On Wednesday, September 25, 1991, the University of Massachusetts hosted a debate on Multiculturalism in the Cape Cod lounge in the Student Union Building. The topic of the debate was "Multiculturalism: Foe or Ally of Free Inquiry." The defendants of Multiculturalism were William Strickland, a professor from the Afro-American Studies Department at the University of Massachusetts and Margaret Cerullo, a professor from the Social Sciences Department at Hampshire College. The opponents of Multiculturalism were Paul Hollander, a professor in the Sociology Department and Arnold Silver, a professor in the English Department, both from the University of Massachusetts.

Both sides presented strong arguments, but there were two major flaws apparent in both presentations. William Strickland, who spoke first, made a wide shift in the case when he focused his presentation upon issues concerning the corruption of the United States' foreign and domestic policies. He appeared to be using the debate as a platform for expressing views not directly related to the debate topic. He went on to describe the debate topic as a "dubious" issue compared to the issues he raised on American politics. Paul Hollander used the influence of Western culture on Third World nations to defend the integrity of Western Thought against the "threat to free inquiry" posed by Multiculturalism.

In reality, Multiculturalism was created as a response to the "invasion" of Western Thought into the cultures of the Third World people of color during the colonial expansion of Europe. Those that claim Western culture is a champion of free inquiry must be reminded that Western culture was instilled into these people of color by force, not by choice or "free inquiry." Those who resisted this "imperial acculturation" were dealt with by socially destructive means. Many peoples, such as African-Americans for example, were stripped of most of their indigenous culture to have it forcibly replaced by the "free inquiry" of Western Thought. When it comes to being a threat to free inquiry, the West has demonstrated its refusal to fully accept the ideals of other peoples. That is why today so many Third World nations have "copied" Western culture. The West forcibly transformed them in its own image.

This acculturation of people of color left behind another major legacy: racism. Racism was a major issue that was touched upon during Mr. Strickland's presentation, and when he called the issue of Multiculturalism a "dubious" one, he obviously did not make the link between Multiculturalism and racism. Racism is fueled and perpetuated by the ignorance of people to cultures different from their own. Multiculturalism aims to combat racism by educating people on the various contributions people of color have made towards all of human civilization, including the West as well. Multiculturalism also represents the struggle by people of color to reclaim the culture that was stolen from them. These are the real issues of Multiculturalism.

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Chapter President
Maia McClinton

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TALK ABOUT THIS FOR A WHILE

Jeff Lawrence

There we all were, sitting and talking about the same old tired topics. Jungle Fever, Police Harassment, Racism on Campus and other issues that have been run into the ground. Then the question of relationships came to the floor. Not just relationships in general, but more on the lines of why there are so many controversies between males and females of the African-American community. Well, here are some of the ways to try to relieve some of the tensions between the sexes.

Females: Don't assume that all *the men that you meet just want to get the "booty"*. Just because a man says "hi" when walking past you doesn't mean that he's trying to get paid. We know that there are men in this world that try to dog women out, but you should judge individuals as individuals. Take the time to find out what the person is about before you jump to conclusions. *You say that you want us to respect you; how can we respect you if you don't respect us or yourselves.* There is no need to call us out in public. If you have a grievance with someone then take it up with them in a private environment. *There is no need to start telling rumors. Stop saying that there are no good men left in the world.* We're out here, all you have to do is stop believing the hype. Once again I say get to know someone for yourself. *Don't play games.* Women, you are not stupid. You can tell which ones are on the "one night stand" tip. Let the men know up front and foremost what you're looking for and what you expect from him out of the relationship. **NO MORE GOLD DIGGING.** Don't expect a man to buy you a lot of things just because he has financial stability. Stop living for the money, money, money, MONEY. *Chill on the jealousy tip.* Don't make your man unhappy by stopping him from going out with his friends. Don't assume the just because he has females calling him that he is down with O.P.P. Lastly. Stop mistaking Boys for MEN. The boy is the one that treats you wrong, gives you the run around and can't express his feelings for you to you. The Man is the one that treats you with respect, knows what he wants and has more than sex on the mind.

Males: *Stop calling women BITCHES and WHORES.* Show them a little respect in public and private. They don't need you adding to their constant struggle to survive. *Don't assume that all women are out for a romantic relationship. Yo Don't Sleep!* Women can mess around just like you can, and if they do there is no need to go around telling the world. Keep that shit between you and her; nobody else needs to know your business. **GROW UP!** *Stop dogging women.* There is no need to for you and one of your boys to go after the same female to see who will get paid first. A woman is not a toy or a game. If you want her to treat you with respect the you have to treat her with respect also. *Don't make a woman think that you're going to give her the world when you can't afford to spare the lint out of your pocket.* There is no need to lie. If a woman really likes you she will like you for what and who you are. You need not make up a world of make-believe to try to show that you are the mack. Empty promises will only mess you up in the long run. *If you find a piece of paper with another man's name and number don't assume that she is cheating.* Why don't you try asking questions before jumping of the deep end. Women tend to be more loyal than men; so keep this in mind in questionable situations. **THERE IS NO REASON IN THE WORLD FOR YOU TO HIT A WOMAN.** You're not a bigger man if you can show your boys that you can over power a female. A real man doesn't have to prove himself through force. Try a little conversation and understanding. If that doesn't work then step off without leaving a black eye. *Don't think that just because a female knows a lot of males that she is a "HO"*. Some women tend to get along with men better than women. Don't listen to what other men say about her. Most of the time they are talking shit just because she didn't want to give them any type of play. *Take things for face value.* If she dances reggae with you at the "Malcolm X Center" don't assume that she is your property and is going home with you at the end of the night. She can dance with whom she wants how she wants and when she wants. A dance is just a dance. If she is interested she will let you know. No need to follow her around like a dog in heat.

Finally. **For MALE and FEMALE alike.** Talk to one another, and more importantly listen to what the other has to say. Treat the other as you would want to be treated yourself. Respect yourself before you expect anyone else to respect you. Let the other know what you want up front and don't play games with each other. **MOST IMPORTANTLY.** If someone breaks up with you MOVE ON! Don't sweat the other, it may be hard but you must

cont. onto page 27

BLACK RECONSTRUCTION

Martin F. Jones

"If the Black Man can become more sensitive to the problems and needs of the Black Woman, and do everything in his power to make her rise,

And if the Black Woman can gain a better understanding of the genocide being committed against the Black Man and o everything in her power to make him rise,

Then surely, The Black Man and Black Woman can truly come together and fulfill their destiny:

To Rebuild

The Black Family
The Black Nation, and
The Black World."

Talk about this. . . cont. from page 26

move on with your life and let them move on with theirs. You will both be a lot happier in the long run.

There you have it, a view from both sides of the coin. Of course there are things that were not talked about but this was not written to solve any problems, but rather to give a bit of insight that will hopefully start conversation. PEACE and LOVE!!

BLACK MASS COMMUNICATION PROJECT

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NOVEMBER 19, 1991

DECEMBER 03, 1991

7:00PM CAMPUS CENTER ROOM **TBA**

STUDENT UNION ROOM 402, UNIVERSITY OF MASSACHUSETTS AT AMHERST
(413) 545-2426



A MAN CAN

Editor's note: This poem was submitted with the intent of being read aloud. The author suggests that the poem be read not only silently, but among friends.

By Peter Holmes

I like pretty things
 Like flowers
 Flowers like the
 One
 I saw this morning
 A sunflower
 Flower from the sun
 Was missing two rays
 Blown
 Whoosh!
 Blown
 Swoosh!
 From the top
 And though it had been mugged
 Robbed of two precious rays
 By the world in
 Which we live
 That sunflower was still
 Liv-ing and will-ing
 To share
 Its other rays
 Of joy and
 Stronglove

I also like slow songs
 On beautifully slow
 Summer evenings
 Particularly after a particularly
 Slow setting of the summer sun
 Not because they say
 Slow songs put women in the mood
You know what
 I'm talkin' 'bout
 No, that's not the reason
 No, that's not the reason
 The reason I like slow songs

On beautifully slow
 summer evenings
 Particularly, after a particularly

Slow setting of the summer sun
 Isssssss because they're pretty
 And I like pretty things
 And I know that if
 Birds could sing slow songs
 They would sound like
 Stephanie Mills
 Who is a
 Sexy, seductive, songstress
 Singing sweet-sounding, slow,
 Soul songs soulfully
 The way only a serious
 Soulsister can sing 'em
 See what I'm saying
 Pause

A man can like pretty things
 Like the way the
 Moon's slight
 Turns a peaceful pond into a
 Sheet of ethereal stars
 Thank you very much moon
 Pause

Listen carefully
 A man can
 Like to hold his woman
Just hold his woman
 Hold up!
 You didn't hear me
 I said
A man can
 Like to just hold his woman
 Closely, tightly
 You know
 One of those

Never-let-you-go hugs
 Smile if you know what I'm talking
 'bout
My woman
 Don't have to ask me to cuddle
 And if I ever be hurt or scared

I can even
 Cry
 On her shoulder
 Pause

Can a man?
 Yes, a man can

And I don't mind
 Being my
 Momma's boy
 And
 I don't wince
Or blush
 When she lovingly
 Says

He still my baby
 And always will be
 That's right
 A man can

And I don't need
 No harem
 Of adoring women
 To sing praises
 And
 Write psalms of
 Adulation to my manhood
 Because my manhood lies not in my
 pants
 Rather
 It is anchored
 A blackpower tree
 Rooted in my heart
 And if I keep

Watering it with
 Pretty things
 Like sunflowers,
 Slow songs,
 and moonlit waters
 And throw in a whoooooole heapa
 Mothers' love

It will grow
(Act like you're through)

Hold up
Wait a minute
It ain't over
Cause I got some mo to say
Because
Contrary to popular belief
A man can
Be a man
And
Raise kids
And do de dishes
After cooking
A five-course gourmet meal
Fit for a grand-daddy or
A grand-mama
That's right
A man can
Get burnt by popping grease
And then get
Dishpan hands
Aaaannndddd...
AAAAllll things being equal

The Lord knows
A man can
Sing slow songs too
The word Luther is
Another word for lovesong
Look it up
Luther, Luther, Luther

Ain't no lightweight
The man is large
In other words
He ain't from the
Land called Lilliput
Listen,
Luther can lift his voice
And sing
Till earth
And Heaven ring
Luther be laying
It on the line and
Letting loose like a
Lilting, lyrical lark
Left in the promised land
A better server of love than Lendl
Luther's

Lovesongs literally
Drive the ladies loco
Luther be lullabying ladies- and
gents
Into la-la land
And
Last
But definitely not least
There are a lot of things
A man can do
But I have yet
To meet or
Hear of
The man who can-
Being a man-
Make love
Or
Make more life
Without a woman
Somewhere in the plan
Can I get a
Amen?

Thank you.



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WHY DO WE TAKE AN AFRO-AMERICAN COURSE?

By Joanne Hunt, a UMASS Student

I was kind of tired when I walked into my Afro-American class the other day, so I laid my head down on the desk to rest. I was falling asleep because of the darkness of the room. As the professor placed the tape into the video cassette recorder, I was awakened by the singing announcing title of the documentary, "Eyes on the Prize: The Civil Rights Movement."

As I sat and watched this video, I have to honestly admit that I became very angry. This may sound a little ignorant, but how could those Caucasian people in the class watch this video and afterwards look around at their fellow classmates of color and not be embarrassed to see the inhumane treatment by their ancestors against people of color. I do not look at myself as being prejudice towards white people, but there is always a spot in my skin that irritates me whenever I watch documentaries such as this one, and then have to converse with my fellow Caucasian classmates afterwards. I believe that it has always been a struggle for us and, from videos like this one, we learn to appreciate what freedoms we have. This appreciation stems from the battles and confrontations faced by our ancestors who were not frightened by the ignorance of those who claimed power.

I remember my first semester sophomore year, I had to come up with a good enough reason to get into Afro-American 132. I was told by my peers that it was a great class to take, if I really wanted to learn some history. After going to the class a couple of times, I was finally

admitted and I was elated.

Throughout the course I became very disappointed. Not at the course itself, but at the reasons why some people were taking it. I was hearing that many people were told that it was an easy "A," and that only papers were required, not exams. These comments really made me mad. I began to think about the class itself, and started to look around. I came to realize that out of the whole class about 70% was white, and you can guess what the other percentage was. Is it fair? I can just bet that half of the black people that wanted to get into the class could not because of insufficient reasons, but yet and still all of the ones who wanted easy "A's" probably managed to get in.

Today, I looked around my present Afro-American class and saw the same percentage of students in a classroom, more whites than blacks. I am not trying to say that all white people take these classes for easy "A's" and that black people take them purely for the knowledge. However, for some people in each of these groups, their reasons for taking these courses are not pure, and I personally believe that it is a shame. For those of you taking these Afro-American classes for the learning experience, from whichever race, I commend you for wanting to expand your field of knowledge. For those of you seeking the easy "A", find a physical education class, and leave the opportunities for those who would like to learn about a different culture, or in my case, my own culture, open, because some people do want to learn.

FUNCTIONS OF THE CULTURAL CENTERS:

To provide a space for studying, tutorials, and cultural activities which enhance cultural enrichment.

STATEMENT OF OBJECTIVES:

To improve the quality of life for students of color and impact positively on their development.

To provide opportunities for students of color to share, discuss, and strategize ways to enhance and improve their intellectual and social development.

To assist students of color in identifying, defining, and assessing issues that confront them on a predominantly white campus.

To learn and implement effective facilitating skills in leading small group discussions.

To enhance personal development and increase communication, observation, problem-solving, morale-building skills.

ALANA AFFAIRS

(AFRICAN, LATINO, ASIAN, NATIVE AMERICAN)

WMUA- University of Massachusetts at Amherst

WMUA's ALANA Affairs project, at UMass/ Amherst, is being developed as both a liaison group between ALANA members and non-ALANA staff as well as a networking/ support group for these ALANA communities. This organization is attempting to break away from various social barriers, by recruiting progressive students, and help them develop their full potential within the communications arena.

Although the ALANA Affairs project is mainly responsible to the domestic (Anglo-American) population, we work in association with the Third World Affairs project of WMUA.

For further information, please contact the co-directors Peter Ribeiro and Charles R. Venator at 545-2876. We need your support in order to support you!

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The Center provides academic support as well as being a social site for American Indian students. The campus community should feel free to visit the center and participate in its various functions.



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I didn't know
I was lost.

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Watch for posters, fliers and ads for details, or call the Center for information.

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When: November 21st & 22nd

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Friday, 9am - 7pm

Where: 165 & 168 Campus Center

Who: New England and New York Indian educators will participate in the two-day conference. The Public is welcome to attend.

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FEBRUARY 1992

NOMMO is a Dogan word meaning the power of the spoken and written word.

TRIBUTE TO AFRICAN-AMERICAN "OUR" STORY MONTH



A LOVE-LETTER TO MY BROTHERS AND SISTERS

Frances Nwayinma Nwajei
UMass Alumna
Class of 1991

My Black brother... I salute you
My Black sister...I salute you
Even if your skin is so light or so dark that the adjective "Black" becomes a blatant misrepresentation, I embrace you and will continue to do so for your soul is Black. When I see you, you grow more beautiful each day. You have survived. Your survival gives me strength. At the same time, you have forsaken me. You have allowed a river to form between us.

Some stand on the left bank of the river, and some stand on the right. Some fall into the river and drown, others continue to ride with the current into oblivion. The river has also forsaken me. The river is the root of the problems in our society.

"Our Society", not because of the state you are in or the country you are from.

"Our Society", because of the history that we share and

the pigment we see.

We have committed one crime on ourselves. We have allowed the river to flourish and divide us.

With the strength you give me, I now ask for one thing more.

I ask for Peace.

Peace amongst ourselves. Peace which enables us to share, enjoy and understand our differences. Peace to enable us to stand together and dry the river out. Peace, so that we may one day be united!!!!!!

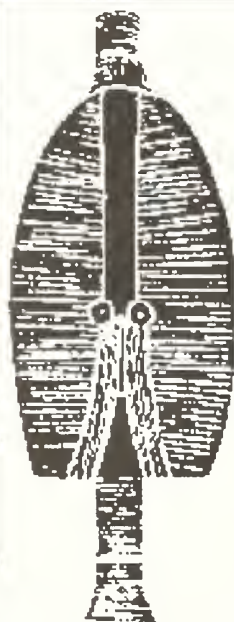
My Black Sister...I salute you!

My Black brother...I salute you!

I embrace you all.

As they say in my native Igbo tongue, "Anyi ga ejikota",
"We Will Be United!"

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NOMMO IS AN EFFORT WE ENCOURAGE ALL TO TAKE PART IN. COMMUNITY RESPONSE THUS FAR HAS BEEN TREMENDOUS. FOR THAT, WE THANK YOU.

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AS ALWAYS, WE ENCOURAGE ALL SISTERS AND BROTHERS TO SUBMIT ARTICLES, EDITORIALS, POEMS, ADVERTISEMENTS, ETC.

THE BLACK BOURGEOISIE

Name Withheld

We may not be aware of it when we enter this school, but there is a sort of bourgeoisie on the campus of UMASS. How you dress, how you socialize and how you react to new students, basically entering this college. How did this all come about, and what kind of a first impression does this give these outsiders that are trying to fit into the campus community life?

She came to me for advice. She wanted to know why the Black women on this campus did not like her. What was I supposed to say? I was wondering the same thing myself, and I've been attending this University for awhile now. Was it the way she dressed? The way she talked? It could have been either one. I was searching for the answers to give her.

With the way this college is; social cliques, fraternities, and sororities, some people come here with

the intense purpose of fitting into one of these social classes. And if you don't, God forbid you would have to eat at the local dining commons by yourself! Making friends and knowing how to fit in is practically a General Education Requirement at UMASS. And we all know what happens if don't fulfill all your requirements. You don't graduate, and to me that means that you don't get the chance to experience what the college life is all about. Belonging to a community that accepts you is sometimes very important. Do I tell her to go out and join lots of organizations, go to parties more often to meet people? Dress like the group she wants to like? I don't think so. I would like to tell her to be herself, make friends and not be a clone. Don't dress like them or act like them. Concentrate on whether or not they will accept you as you came to them; accent and all. But I don't know if I believe this myself. I came to this school hoping to meet

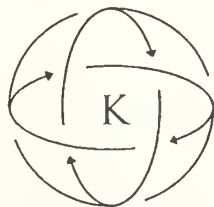
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friends, and I did. But did I unknowingly change to fit in? Did I change so much that I did not feel the changes this group was creating within me? I hope not, but I am not sure anymore. I don't want this to happen to this girl though. She would not have to change. Change has been all she has gone through this past year. From England to Saudi Arabia and now to a college campus. No wonder she is so confused. Seeing so many different life styles and having to adapt to them in such a short period of time is hard. It is even harder when you know that you have to adapt to things that you are not comfortable with. Knowing all of this, how can I tell her to do the same thing at UMASS? In doing so I will be subjecting her to not only more changes in her life, but also more confusion. I wish I could tell her to be herself, but I do not even think she know what that is anymore.

Last night she said something to me that at the time I did not believe it was true, but now I see the truth quite clearly. "Black Americans and Africans are generations apart, in speech, styles and community life." As sad as it is this statement is true. We were separated from our roots and everything that went with it. The

language, customs, practices, and styles. Because of this we can not relate. She can not understand things Black Americans do and we can't understand her African ways. Isn't that exactly how the Americans first saw us? They could not understand us, nor us them. I see a similarity here that is not only scary but discouraging. I don't want to see her lose her African ways, but I believe that eventually she will have to in order to fit in with the Black Americans who in a way have done the same thing.

I don't have the solution for her or myself. But I do feel that if a community is supposed to be a unified group of individuals, then each person should not be the same. Sameness is boring. A community can have different people with differing interests, likes, dislikes and whatever else, and still be unified. By this we are not only learning more about new people and their way of life, but we are losing some of the ignorance that we may have carried about them over the years. The only advice I could give her was to create her own community and be herself. As the saying goes, "The best worn path is not always the best to follow, create your own and leave a trail for others to follow."

REVOLUTIONARY SISTER

By Nikole Y. Smith '94
Mount Holyoke College

Everybody's talkin' 'bout a Revolution
A Revolution of the worst kind
I'm sorry to tell you my sisters
But you will all be left behind

I hear your cries for equality
You often ask me "why?"
While you sit complacent
As time is roaring by

Yeah you're talkin' 'bout a Revolution
But from Revolution there must be change
It should not be about recognition
This is not for personal gain

How much longer do you want us to wait
And sell another sister out
I'm sorry to tell you my sister
But you don't know what revolution is all about

You may sing "Fight The Power"
You may strut around in braids
But when it comes down to it
All the Rhetoric will fade

So are you really ready
Not tomorrow but today

"Can't we put it off for now
No one called me nigger today"

Passivity is not the answer
A fickle mind not the key
We don't need your sometimeish
Revolutionary mentality

So you keep talkin' 'bout your Revolution
And dreamin' on for years
'Cause when you're finally ready
I will already be there



FUCK DEM COPS

By A Conscious Brother

Since the rap group N.W.A. (Niggers with Attitudes) received a letter from the F.B.I. about the lyrical content of the song "FUCK Da Police", I always wondered why they received it. The F.B.I.'s reasoning was because they felt that the song would promote a negative attitude towards the police, but what they really meant was that they were afraid the public would become aware of the crimes that are perpetrated against the African-American community by the police. With all of the incidents of police brutality that have recently come to the public's attention, many people are now seeing the reality of what N.W.A. preached in their record.

As a child you were taught to seek the assistance of a police officer if you were ever lost, or in trouble, but now in this day and age, that is the last thing that people are teaching. There is a general consensus among African-Americans not to put their safety in the hands of the police, especially white ones. When we reflect upon Eleanor Bumpers and Michael Stewart, who died at the hands of white police, is there any reason why we should think differently?

This type of abuse is not uncommon to us. It is usually directed more towards African-American males. Harassment is happening to males in California as well as in this "Backwards Ass" town of Amherst, yes Amherst! There are several incidents that can be spoken about when it comes to Amherst toy cops harassing someone. I am sure most of us have some type of story that they would share if asked. Many of you may recall a few disc jockey's who voiced their opinions over the air about their personal dislikes of the UMASS and Amherst police. Well by doing this, one found three police officers in the vicinity, after he made such comments. Those officers

were never there before any comments were made.

Why should we have to worry about getting an education and dealing with white people's shit and ignorant police officers, as well. It is totally uncalled for. Why are the police targeting African-Americans to harass? As Larry Fishburne said, "They want us to kill ourselves." By defending ourselves against these blatant attacks from the police, we are giving them the chance to beat us or kill us. The police however, really do not need a reason and will take advantage of any opportunity to kill or hurt us themselves, as was the case in the Rodney King beating. Here was a man who knew of no other reason why he was assaulted except for the fact that he was Black. His beating gives NWA's song much more meaning to me.

I realize that this is a generalization of all police by the actions of a few, but there is a re-occurring pattern of abuse, so FUCK it I am generalizing all white cops and some "Black" ones. It is a shame, that as whites become the minority due to the increase in the population of African-Americans, the police cannot accept it and instead seek to stop this change by targeting the African-American male to harass and kill. Well I will let you know that this is one Black man that you can not keep down. I wrote this piece about the cops knowing that my father is a sergeant on the New York City Police Force, with whom I have a good relationship. He is in fact, the only police officer I would ever trust.

So to all of the white racist pigs, big eating Dunkin' Dounuts 24 hours of the day, punk cops who use their badge to hide behind while they beat on Black males, I would like to say that you can all "Kiss my Big Black Ass."

FOR DOZ WHO SLEPT.
- BLACK SHEEP
(A SHEEP IN WOLF CLOTHING)



NOMMO



BY ANY MEANS NECESSARY . . .



Harriet Tubman



Marcus Garvey



Malcolm X



Mary McLeod Bethune



Martin Luther King Jr.

WE MUST REACH THEIR DREAM.

FEBRUARY 1992



IN THE TRADITION: BLACK POETRY FOR THE 90'S

by Joanne G. Paul

The United Snakes of Amerikkka play the most powerful lipsync game when they say the expression, "a government by the people, for the people" according to Lorena Craighead, one of the poets that spoke at the Malcolm X Cultural Center on November 18, 1991.

"In the Tradition: Black Poetry for the 90's" featured five poets— Willie Perdomo, Lorena M. Craighead, Kevin Powell, Carol Bullard, and Ras Baraka, who used expressive dialogue, Espanol and Haitian words, politics, history, rhythmic beats and lyrics from popular house songs to express themselves in their poetry.

Valerie Gosine, a graduate student at the University of Massachusetts at Amherst, decided to organize this event after she heard one of the poets speak in Harlem.

"When I first heard Kevin (Powell) at the Poetry Jam Session commemorating Marcus Garvey's birthday on August 17, 1991 in Harlem," said Gosine, "I was impressed by what he had to say in his poetry. We exchanged phone numbers and I immediately contacted him to see if he and some of his friends would be willing to do a poetry reading at UMass."

Willie Perdomo, a 24-year old native of Harlem, New York, studied at Ithaca College in upstate New York. Three years ago, he became an associate with Marie Brown Associates, a literary agency. Perdomo has read his poetry throughout the tri-state area and was featured prominently on the national Public Broadcast System (PBS) special, "Words in Your Face," an episode of Alive From Off Center highlighting the renaissance American poetry. Developing his skills as a playwright and a poet, Perdomo was the winner of the 1991 Nuyorican Poet's Cafe Grand Slam Contest in New York. Currently, he is working on his first volume of poetry— Where A Nickel Costs A Dime.

Perdomo's ability to intertwine Espanol with English, singing, and slang into his poetry to express some of his experiences growing up in Harlem added to his interesting and unique style of poetry.. One of the poems that Perdomo read was a poem he had written for his mother titled "Unemployed Mommie." In this poem, one of his messages was "Don't cry Mommie. I know you don't have a job, but you still work hard." Another poem that Perdomo read was titled "Petey's Funeral" which he had written for his friend, Petey, who was the victim of

street violence. The last poem that he read was "Nigger Rican Blues" which he had written for Perry Thomas after he read Thomas's book titled "How to be a Nigger Without Really Trying." "Nigger Rican Blues" dealt with the experience of suffering from the Black man's plight although he was not a Black man. "A Black man I am not, Barriqua I am."

Lorena M. Craighead, a 24 year old native Detroit, presently residing in Brooklyn, New York, graduated from Spelman College in Atlanta. Craighead is a member of Teach for America and teaches English at Bedford-Stuyvesant Junior High School.

Incorporating her personal experiences with views held by many minorities within the United States of Amerikkka, Craighead read some of her poetry which expressed many deep messages. One of the poems that Craighead read was titled, "Make-Up", which is used to cover the "lies, to make it like it's your own world, and make nice and all you really do is make up." The next poem that Craighead read was "The Whole Truth So Help Me God Also Known as Gettin' Rid of Niggers Business." Craighead explained to the audience that when she uses the word "nigger," she is not referring to Blacks. "I am referring to low-class ignorant people," said Craighead. "Living Not Dying" was a poem written by Craighead during the Gulf War. "The United Snakes of Amerikkka play the most powerful lipsync game when they use the expression—'A government for the people, by the people'," Craighead continued.

Kevin Powell, 25, who was born in Jersey City, New Jersey, studied Political Science and English at Rutgers University. An award winning poet, Powell has read his poetry extensively and has produced poetry and music programs throughout New York City. He has written articles and reviews for Essence, Rolling Stone, Young Sisters and Brothers (YSB), and the San Francisco Weekly. Currently, Powell is a reporter for the New York Amsterdam News, contributing editor of NOBO: Journal of African-American Dialogue, and is working his first volume of poetry and is at work on a novel.

Powell incorporated the humming of hip hop and house music into his poetry to set the mood for his poems. The first poem that he read was titled "Post Bensonhurst Clues," which dealt with "how history has made a sharp U-turn. It's racing full speed backwards.

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Poets: cont. from page 7

The scenes have changed, but the themes have remained the same." One of the poems that he recited was very sad and moving titled "For Aunt Cathy" which he wrote at the beginning of this year because all people of color have relatives who are victims of society." Another poem that he read was titled "Mental Terrorism" which he wrote because he is a fan of Public Enemy and Chuck D who have a song, *Welcome to the Terror Dome*. This was an extremely powerful analysis on the conditions of people of color in the 1990's.

Carol Bullard, 25, was born in New York City. She was the former president of the Audre Lorde Women's Poetry Center based at City University of New York (CUNY) Hunter College, where she is currently majoring in Political Science and African Studies. In addition, Bullard teaches creative writing and poetry in various prisons and is working on her first volume of poetry.

Bullard gave an energetic and emotional performance using singing, body movement and expressive dialogue in her poetry. One of the poems that she read was titled "At the Risk of Sounding Ridiculous the True Revolutionary Is Guarded by Feelings of Love" which she wrote for Clarence Thomas hearings because "we have to be clear on the positions we take, why we take these positions and what it is that guides us in our actions. It's very easy to just walk around being angry and espousing problems, but we can't get no love from hate," said Bullard. Another poem that she recited was titled "Peace Conference" which she wrote because Bruce Perry wrote a "lying trashy book" on Malcolm X. One of Bullard's messages in her poetry was that "Black folks in this country can act crazy on the general principal and then claim temporary insanity because this is a fucked-up place." She received a standing ovation for her poem, "When I Ask You What Time It Is, You Say Nation Time."

The final poet of the evening was Ras Baraka. Baraka, 22, was born in Newark, New Jersey and is the son of the internationally acclaimed authors Amiri and Amina Baraka. A recent graduate of Howard University in Washington, D.C., Baraka is currently a graduate student CUNY pursuing a degree in History. A poet, freelance journalist, and youth activist who has read poetry and spoken throughout the nation and abroad, Baraka is a frequent contributor to The Source magazine. Still a resident of Newark, he is co-editing In The Tradition: An Anthology of Young Black Writers (Harlem River Press) with Kevin Powell, which is scheduled for publication in August 1992 and is compiling his first

volume of poetry, Big Cities, Hometowns and Ghettoes.

Baraka used politics, history, and audience participation to get his messages across. One poem that Baraka read was titled "Five-0" which dealt with the brutality perpetrated on people of color by the police. Another poem that Baraka decided to read was titled "We The People," which was written for Brothers in Greenhaven penitentiary in New York. The message that was repeated throughout this poem, which the audience repeated in unison with Baraka was "makes you just want to sit down and write poetry or kill somebody." "Fuck the Whales" was a poem about his encounter with a girl who told him that the fight of the whale was our fight. Baraka's response to this was "Fuck earth day, fuck the environment, and fuck the whales until somebody saves the Black boys, Black mothers, and Black families." "Notes on Unmasking White Supremacy or They Too Can Be Killed", one of Baraka's favorite poems dealt with white supremacy, capitalism,.... The last poem that Baraka read was dedicated to his parents, Amiri and Amina, which payed respect to our ancestors for their contributions throughout history. "I thank all who came before us. I wanna be you. Build and create. The Klan will die and Black people will be victorious," said Baraka.

Over 100 people attended the event which was co-sponsored by the Department of English at the University of Massachusetts at Amherst (UMass), UMass Five College Black Studies Program, UMass Women Studies Program, UMass Department of Theater, UMass Third World Theater, UMass Black Mass Communications Project, UMass Delta Sigma Theta Sorority Incorporated, and others.

"Poetry is not just love sonnets—it's an expression of people's inner most thoughts. It's also a social commentary on the conditions faced by Black people in society. I'm really pleased that so many people came out to hear (the poets.)

Closing remarks were given by John E. Wideman, a professor in the English Department at the University of Massachusetts at Amherst, who is a very well-known writer.

"Thank you (addressing the poets) for your voices... words..." said Wideman, "This is only the beginning. We have to take it all back to our communities. We are part of an institution, sitting here in these chairs. We need to build our own institutions." ❀

*Valerie Gosine contributed to this article.





**HISTORY OF BLACK
FRATERNITIES AND SORORITIES:
ALPHA KAPPA ALPHA SORORITY, INC.**



ALPHA KAPPA ALPHA SORORITY, INC.

"In 1908 Alpha Kappa Alpha was a new era. Through it, young Black women born to the first generation after emancipation gave creative meaning to the then little known terms, "Black pride" and "women's liberation."

Alpha Kappa Alpha Through the Years

Alpha Kappa Alpha Sorority, Incorporated, the first Greek letter sorority organized by Black college women, was founded at Howard University on January 15, 1908. Alpha Kappa Alpha was created under the visionary leadership of Ethel Hedgeman Lyle, who led the "splendid sixteen" in establishing the sorority. Nellie Quander, one of the first members of the organization, was the inspirational force behind the incorporation of Alpha Kappa Alpha Sorority, Inc.

The Sorority was formulated as an organization to promote closer ties of friendship among the women at Howard University. Through these closer ties, they

could support one another in their endeavor to achieve scholastically and be of service to their community. The founders realized that it was not enough to only support each other, but they must also be prepared to make some substantive contribution through their lives as Black women. Thus with the purpose of encouraging high standards and improving the lives of Black people, the members of Alpha Kappa Alpha Sorority, Inc. created activities to improve the quality of life for themselves and others while living their motto.

Over the past eighty-three years, Alpha Kappa Alpha Sorority, Inc. has grown to include an international membership of over 100,000 women. There are approximately 750 undergraduate and graduate chapters in the United States and abroad.

The earliest Alpha Kappa Alpha programs were cultural in nature, at the same time however, members were identified with service through their active involvement in the YWCA, the NAACP and the women's

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HISTORY OF BLACK FRATERNITIES AND SORORITIES: ALPHA KAPPA ALPHA SORORITY, INC.

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suffrage movement. Today, the organization has aims and ongoing national programs that consist of three basic aspects: scholarship, civic responsibility and service. As the sorority grows and as new situations evolve with time, the specific aims or "targets" may shift emphases. For example, the element of civic responsibility once concerned itself with the community health problems (Mississippi Health Project; Sickle Cell Anemia Research Project), and another time was concerned with organized lobby groups, at the Congressional Houses, for human rights legislation. Alpha Kappa Alpha's "targets" today are Back to Basics in Education, Addressing Health Concerns, Attaining Economic Empowerment, Strengthening the Black Family, Focusing on the Arts and Enhancing the Global Perspective. Programs are developed nationally and locally through chapters to address these targets.

Education: The Ivy AKAdemy

The Ivy AKAdemy was conceptualized as an umbrella learning center. Its purpose is to serve as a conduit through which chapters may deliver all of their educational, training and human resource development experiences. A major crisis exists for people of color throughout the world. The crisis is occurring at a time when increasing technological advances require more highly educated people in all areas of living. Quite simply, when education takes a back seat—we all lose. Historically, education has been the hallmark of Alpha Kappa Alpha and we have an on-going commitment to preserve this legacy. A significant approach to this program target is a plan for undergraduate and graduate chapters to place special emphasis in (1) helping parents to become partners in education, (2) providing self-esteem-building experiences and (3) initiating an AKAdemics Plus project. AKAdemics Plus is an avenue that explores strategies beyond the regular classroom and serves to strengthen and develop useful personal life skills.

Addressing Health Concerns

The traditional scourge of health in Black people has been chronic illness. The devastation it has caused in our community has been extensive. As a general rule chronic illness exacts its tolls over time. In bold contrast, the scourges affecting our young people; drugs, homicide, suicide, AIDS, cigarette smoking and environmental

poisoning have consequences so severe that many never survive young adulthood, let alone middle age. Ensuring access to health care, routine health screening and traditional treatment are the foundation of a new coalition between women of Alpha Kappa Alpha, our families and the greater community, to prevent the devastating effects of chronic illness. Substance abuse prevention, AIDS awareness, violence control and environmental responsibility are its building blocks. Xi Nu Chapter participates in the yearly Health Fair organized by our graduate chapter, Xi Xi Omega, in Springfield.

Attaining Economic Empowerment

Among our efforts to encourage economic empowerment, was the "Support Black Business Program," sponsored by one of our graduate chapters. The program became a week long promotion of Black businesses ranged from dentistry, haircare, music, retail, security and arts and crafts were on-hand to emphasize the importance of the revenue generated by small Black businesses. Other events during the week included a financial workshop co-sponsored with C&S Bank. The main focus of "Support Black Business" week was to encourage the patronage of local Black businesses with the desire of bringing them to the forefront of the United States economy.

Strengthening the Role of the Black Family

The Black family, one of the most important institutions in our nation, has come under assault by societal factors such as opportunities, crime, drugs, and other negative influences. Alpha Kappa Alpha's concern for the Black family is inherent in our tradition of service to all mankind. One of our chapters sponsored a "Teen Parent Support Program Retreat." Workshops focused on increasing communication along generational lines, improving study habits, and methods to make better use of time with children. The Teen Parent Support Group sponsors other cultural events throughout the year for the teen parents, and sponsors two mothers to visit colleges in Atlanta, GA.

Focusing on the Arts

Among the reasons why Alpha Kappa Alpha focuses on the arts is our belief that people who communicate through the subtleties of the arts, will have

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**HISTORY OF BLACK
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ALPHA KAPPA ALPHA SORORITY, INC.**

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the skills and understanding that the 21st valuable commodities in an economy that places premium on adaptability. The Arts have a unique capacity to capture and convey truths about life that escape the probing eye of social and cultural science. One program incorporated by an undergraduate chapter was a series of events focusing on the professors of African descents, an Art Exhibit held to display creative works by Black students, a videotaped presentation of famous performers and actors called a Salute to Black Women in the Arts. The series culminated with a Music Recital of African, Caribbean and African-American music.

World Community

Alpha Kappa Alpha recognizes the diversity of people around the world programmatically addresses some of their interconnections. The Sorority's global perspective is a vehicle for developing and implementing programs that provide the knowledge, skills, values and attitudes needed for knowing, understanding and aiding people of other cultures. Alpha Kappa Alpha's major global concerns surround the enhancement of international sisterly relation, extension of the African Village Project, adoption of international students, observance of World Food Day. Alpha Kappa Alpha addresses Africa's complex problems at the village level, for it is in the tens of thousands of villages that most Africans live. Specifically, the village development program aims to improve the quality of life in rural Africa through the development of water resources, increased food production and the delivery of health services.

Among other national programs are the Cleveland Jobs Corps Center and the Educational Advancement Foundation. The Cleveland Center was designed to provide a total training experience for young women and men at risk of not completing high school or of not finding jobs, by utilizing the most modern teaching techniques and material. Training is offered in two broad areas—academic service program, the junior council on world affairs, etc. The Center Student Council, experience in self-government and some participation in the center's operation. According to reports from the Labor Department, more than twenty thousand young women and men were trained at the Center between 1965 and 1986.

Founded in 1982, the Alpha Kappa Alpha Educational Advancement Foundation (EAF) seeks to

provide mini-grants, fellowships, educational stipends, scholarships, travel grants, and assistance to schools, universities and other organizations. As a part of our commitment to the Foundation, Xi Nu chapter has donated to the Yusef Hawkins Memorial Fund, designed to help children in both the areas of the arts and the education.

Alpha Kappa Alpha's commitment to incorporating undergraduate sorors in the operation of the organization is multi-layered. On our National Directorate, there are positions for three undergraduate sorors to ensure that our voices are represented. Another aspect of graduate sorors dedication to undergraduate sorors is the annual Leadership Fellows week long seminar and internship program.

Each summer approximately thirty grantees, undergraduate sorors who have at least a "B" average, are chosen to undergo a one-week intensive training in such topics as problem-solving, decision making, conflict management, public speaking, management by objectives, research and organization, networking and mentoring. In the second phase of the program, each fellow is placed as intern with a major agency or corporation in various parts of the country. Each fellow interns in a work setting where she is able to witness, practice and implement theory learned in the first phase of the program.

Women of Alpha Kappa Alpha (partial listing)

Rosa Parks—civil rights activist
Marjorie J. Vincent—former Miss America
Sharon Pratt Dixon—Mayor-Washington, D.C.
Phylcia Rashaad—actress
Maya Angelou—poet, author
Faye Wattleton—Executive Director Planned
Parenthood
Coretta Scott King—Civil Rights activist

For more information, contact:
Nichole T. Rustin (AC) (413) 542-4261
Tamisha Johnston (AIC) (413) 739-5552

FIVE COLLEGE AREA BLACK GREEK LETTERED ORGANIZATIONS

**ALPHA PHI ALPHA
FRATERNITY, INC.**



Raymond Clarke (UM)
(413) 585-5887
Cory Mickens (AIC)
(413) 731-9874

**ALPHA KAPPA ALPHA
SORORITY, INC.**



Nicole Harmon (UM)
(413) 546-0433

**KAPPA ALPHA PSI
FRATERNITY, INC.**



Van Johnson III (UM)
(413) 546-7058
Peter Conroy (AC)
(413) 542-4250

**OMEGA PSI PHI
FRATERNITY, INC.**



Justin Robenson (UM)
(413) 546-0483
Cedric Gaddy (AIC)
(413) 731-0743

**DELTA SIGMA THETA
SORORITY, INC.**



Pascale Bernard (UM)
(413) 546-3458
Kimberly Berry (MHC)
(413) 538-3707

**PHI BETA SIGMA
FRATERNITY, INC.**



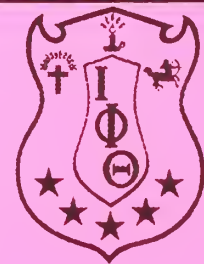
Douglas Greer (UM)
(413) 546-2706

**ZETA PHI BETA
SORORITY, INC.**



Rose Edwards (UM)
(413) 546-2634

**IOTA PHI THETA
FRATERNITY, INC.**



James Roberts II (UM)
(413) 546-1048
Robert Venator (UM)
(413) 546-0604

NOTICE: Sigma Gamma Rho is not represented in the Five College Area,
yet is recognized as a Black Greek Lettered Organization.

HOW DO WE RESPOND?

Donna Payne

With the prospect of the political reform, entitled "New World Order," the question becomes: How do we respond? The issue is not our willingness to serve and to protect our lands and people of color, but rather the question is how?

Will the present patriarchal and capitalist system of the ruling values decide our future? Or will a new democratic process, which we must create, shape our path?

The only necessary war is over a vision of power and the primary struggle is within. The struggle to build a democratic decentralized global alternative strategy and to create a new set of values for social interactions and rights not barbaric tactics and techniques.

"The vision is one of democracy with a smile! A time of blooming rainbows!"

The demands of the soul for the expression of feelings, and creative inner balance are not to be smashed by the repressive needs of an outdated, capitalistic mode of human production and social relations. The patriarchal hierarchy, competition and fear of alienation need to be replaced by a social technological relationship between democracy and collective unity.

At this time, the majority of our brothers and sisters are going through a highly similar consciousness and socialization process, all within a generalized, highly contradictory, rebellious mass cultural character—European. The "anti" stance against AmeriKKKan culture is not working, instead the pro-AfriKan culture is becoming a fad within a society which wishes to repress it. Instead of following a movement so rich in values and human consciousness, we exploit the symbols and attire not understanding what they truly mean. We are selling ourselves out, Brothers and Sisters, of the Knowledge that is so crucial to our continual existence.

As a movement for a new society, the focus must go beyond that of articulating an "anti" stance. Opposed to division and negative attitude, we can only unite our community with an alternative vision, and practice of solutions to the race problem among social groups.

For the nation's youth in high school and colleges and on the streets, those most directly affected by the race issue, we must begin in the institutions we are part of, demanding of the academic authorities, legitimation and support for our democratic vision of an alternative to miseducation and to prisons. This involves developing

a democratic process of community education and politics which requires new and different values and social relations—process and product in our education.

For the classroom that structures—teaching grades, force memorization and other forms of repressive academic production, by its very nature, separates us from the larger working community, which at least in theory, we are being trained to understand and progressively mold.

Testing, in all its forms trains us to think and work as isolated individuals, always in competition with others, which, by its very process serves to maintain an ideology of hierarchy and inequality. This educational process teaching us to value the final product—repressing any questions, doubts or frustrations denies us the ability, beginning in the earliest schooling process and to learn through practices, the techniques and responsibilities involved in the daily living creation of a democratic community.

Therefore, instead of working in isolation for ourselves and by ourselves to produce intellectual products who have no connection to the needs of the community, we must collectively unite in our studies to develop an alternative process and product to take back to our streets and neighborhoods in the hope of uniting young and old.

Our communities are alienated and looking for direction. Those on top continue their masquerade of benevolent dictatorship, leading us closer and closer to despair. Their values are blinded by the feudal past—a time when power was created through the oppression of human labor and the exploitation of the land, so we cannot look towards them for help.

The time have changed, and we, the young see the world in a different light. Still idealistic, our creative energies need to be channeled in a positive light, rejecting useless and materialistic values. How Will You Respond?

NO STRUGGLE,
NO PROGRESS.
· FREDERICK DOUGLASS



APATHY GETS YOU NOWHERE FAST.

Linda C. Perez '93
Mount Holyoke College

We all claim to be supportive of the so-called ethnic or cultural organizations on campus, but in what ways do we show our support?

The closing of The Latin American Cultural Center, "due to lack of support", is a prime example of the apathy that exists on many college campuses today. This apathy is all too often associated solely with administrations instead of the students themselves.

Support for causes and organizations can take many forms whether it be a sign, a sentiment or a gesture. What many of us fail to realize is that only active shows of support are recognized by an organization that is struggling to maintain mere existence due to dwindling membership. We must proceed with extreme caution before placing blame on any one group of people. We must evaluate our own problems and most importantly the solutions these problems before creating new ones in turn, opening ourselves to further attack from all sectors of the college community.

It is the goal of most campus organizations to educate "the community as a whole" about anything that is not adequately covered in the academic arena. As students of color on predominantly white campuses, we are often accused of turning everything into racist issues and of course, my all-time favorite of jumping on every minority bandwagon that comes along. Just as we ban together in times of crises, so too should we ban together to prevent the closings of cultural centers, prevent our organizations from becoming defunct and most importantly alleviate the "pressures of the majority" and teach everyone, administrators and students alike that we are unified voice demanding equality and adequate representation, as well as a force to be reckoned with.

We must have a strong sense of self worth as organizations as well as realize our worth and necessity on a campus whose members are all to willing to choose the road of apathy until its too late. No administrations, you are not off the hook, just out of the limelight for now, and please remember that the words "many" and "different" are essential to true claims of diversity.

TAKE HEED!

by Frances N. Nwajei
UMass Alumnus
Class of 1991

Alienated by friends, family and society.

Ignorance is not the key to conceptuality.

Dangerous -it most certainly is to your being,

Soon, someone, maybe you are seeing...

The Acquired Immune Deficiency Syndrome kills. It is for life because it takes your life.

Please practice safer sex.

“YOU CAN’T CHANGE THE WORLD, BUT YOU CAN CHANGE THE WAY YOU LIVE”

Ladie Sundiata

The alone title came from the opening statement of a commercial advertisement for yogurt. But for me the meaning is more than just some slogan for yogurt. After watching the televised interview of Arsenio Hall with Maria Shriver, I found a personal significance to the quote.

“You can’t change the world but you can change the way you live,” was exemplified by Arsenio’s perseverance to overcome the obstacles that governed the early years of his life. If any reader of this article had a chance to view the interview, then it’s clear that the above phrase applies to him. But more than that, Arsenio personified the dream that there is a place for Black men (African-American men) in America. What you do is play by their rules and make this cracked, corrupt system work for you.

Many of us who watch Arsenio Hall judge the thirty three year old late night talk show with either doing too little or doing too much for the Caucasian persuasion. We find it easy to come up with solutions for his problems. What we fail to realize is that “his” problems are society’s problems. Believe it or not Paramount is still issuing his paycheck.

But this really isn’t about Arsenio Hall, it’s about my first love, Black Men. I love brothers with all my heart and soul but it distresses me when brothers are too busy being ignorant because they think superficiality is the answer. Is getting stupid drunk and kicking in glass doors exemplary of a college student? Is being “the man” or “the mack daddy” a great achievement? (I think its disgusting mixing so many juices on one campus. yuk!)

Is racing down the highway in a stolen BMW (Bimma) or Benz a boy’s idea of a game? Is shooting another brother over a chain or hat or sneakers or eight ball jacket cool, on a crowded MBTA station platform? (Who cares about the innocent bystanders! Right?)

No I’m not letting sisters off the hook but this quote sparks fury in me when it’s implications so closely mirror those of our brothers. Yes, we can blame society, we can blame slavery, reconstruction, the Emancipation Proclamation, The Constitution, the Statue of Liberty, the flood of immigrants,..... we can blame God even, but until we look inside ourselves and decide enough is enough and check out the man in the mirror (thanks Michael) then we will continue to endure the oppression that has been our constant reality for the past 400 or so years.

And this article does not come from simply watching an interview of a brother who is excelling in his career. Rather, it comes as a personal message to someone close to my heart who is still confused about their place in this world. They’re making money and temporarily gratified with that, thinking it’s the answer, for now. But I had to realize that all the talking in the world will not make this brother another Arsenio Hall, Michael Jordan, Sinbad, Bill Cosby. Will Smith (Fresh Prince) or anyone else until he decides to change that man in the mirror.

And as for me I must remember that I can not take on the plight of Americas problems, nor can I internalize everyone else’s personal conflicts. All I can do is be me and be the best damn me there is. Just do me a favor and remember, you can change the the world by starting at home. ♀

SOMETHING TO THINK ABOUT:
IT TOOK NAPOLEON'S MEN 21 SHOTS TO DESTROY THE FACE OF THE SPHINX, WHOSE LIKENESS WAS CLEARLY AFRIKAN. HENCE THE 21 GUN SALUTE.

“AND I DON’T KNOW WHO THE HELL SET THINGS UP LIKE THIS...”

Lorena Craighead

If we were to select four of the primary components in the accurate articulation of the lives of Afrikan, Latino, Asian and Native American (ALANA) peoples in North America; they would be spiritual, mental, physical and political. This description can cover the diversity of our present, the commonality of our past and the potential of our future. Due to the current state of affairs, it is imperative that we deal with the many fragments as a part of an enormous whole. Seeing that the masses are oppressed peoples, we are obligated to live up to responsibility of our Ancestral legacy. This is quite a commitment for any people. However, the quantity can not intimidate us as long as we function with a unified goal and a directed vision.

Spiritual, first and foremost, is the active influence of our Ancestors. No systematically destructive efforts have ever totally annihilated the bond. This is the nucleus of our individual/collective experience. In turn, spirituality is our source of strength and creativity. It also maintains the balance of the universe, as seen in any serious study of history or evolution.

Mental openly encompasses intellectual and common sense. The bulk of this is the collecting, questioning, analyzing, storing and sharing process. Part is learned and part is intuitive. Similarly, in all four components the mental is able to be manipulated but should be consistently sustained.

Physical is the realm of tactile expression. This includes but is not confined to : art, science, law or moral enforcement, interpersonal, academic or wartime exchanges.

Political is the fourth segment. This portion is mandatory and should never be considered choice. As people of color, your “simple daily and nightly self-determination” must unequivocally reject all segments of globalized western philosophies. Furthermore, this stance must be as instinctive as blinking or swallowing. This goes along with theory/fact that no amount of money, education, publicity, accomplishment or expansion will ever make you equal in the sight of any oppressor. And although

we find ourselves in this culturally retentive situation now, it can never become a sequel to the many neverending stories, without our permission.

In the spirit of true revolution and formidable change, we will not over emphasize the problems. Our real task is implementing solutions. As young adults, as young scholars of life the world is an institute that we must take seriously. We are of the age now where we are obligated to the re-ascension of ALANA peoples rightful place. You see the world will not continue to turn on the axis of hatred and manipulation. While we flaunt our portions of knowledge, there are 360 to the making of our whole. There is never a moment that we have to be idle. Although we are raised to ‘chill’, go with the flow, or even be good niggers, we must recognize these for exactly what they are: directives from our common oppressor. It is difficult, as we are all aware, to establish the strictly business lifestyle necessary to make us immune to such confrontations. However, it is far more difficult to insult the strength and achievements of our Ancestors with the selfish choice of complacency. Our collective focus can not afford to include anything resembling the wasting of time, energy or information by complaining.

As scholars actively creating a new world, we can begin with a few little things and advance from there. We should read something relevant to struggle at least fifteen minutes daily. Before you get frustrated wondering where that ‘free’ time will come from remember that as governor or governor of your private sector (self) of the world you are all powerful in the selection and maintenance of your primary needs and desires. Having said that, understand that we do have time. If there is anything we have to excess, it would most likely be time. Those minutes before bed; before or during meals; after or during that drainingly boring class (am i allowed to say that?); on public transportation; at work or with family who may be interested in your readings. No ALANA person should ever be empty handed. Every participant in this national/global revolution must always be armed with a pen, paper and reading material, at the very least.

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IT'S NOT MUSIC TO MY EARS

LaKeisha Criswell

One night I was sitting around listening to the radio, when it occurred to me that the majority of the songs referred to women in a derogatory manner. The fact that these artists are Black, led me to believe that they were probably referring to Black women.

"Life ain't nuthin', but bitches and money," (Compton's Most Wanted), "Will you call me?... Yeah, I'll call you a bitch or hoe after I ball you" (Ice Cube), and "Come here girl I wanna knock your boots" (Bell Biv Devoe) are just a few of the many lyric that pollute our ears.

These lyrics affect the way Black men view Black women. It especially affects young children who can recite these songs word for word. They look up to these artists as heroes, and they practice what is preached to them. For example, I was sitting on my porch this summer, and I overheard two boys, aged ten and twelve talking about girls. I was aghast at what I heard. In essence, one boy was telling the other boy "females are only good for hitting the skins".

I am sure the type of music the boy listened to was a major influence on his beliefs. He was only twelve, and young mind was framed that girls are only good for one thing: SEX.

These chauvinistic lyrics affect girls also because they along with the boys idolizing the degrading artists. It is even more damaging because the lyrics have an influence on their self-image. Female idolize these artists who refer to them as "skeezers", "skins", and "hoochies". Listening to these degrading continuously, a young girl may not expect a man to respect them for their MIND, BODY, and SOUL. Females do not realize that they should not support these artist who insult them. They continue to support them by purchasing their records and attending their concerts. Females need to demand their due respect.

These lyrics are destructive to our communities because it perpetuates the ancient mythology that Black women are "whores" or "loose". This is the same stereotype whites branded Black women with during slavery.

Now we have our own brothers telling us we are "hoes", "bitches", and "skeezers", or they are not interested in a monagamous relationship. In the words of Granddaddy I.U. "I ain't with no relationship... females, I need more that one... Give me some head and a whole lot of freedom."

I know these artists are trying to make money, but it should not be at the expense of disrespecting their sisters. They have a responsibility to their listeners because they are role model who have the ability to influence people. The art form of music is a society's way of expressing its values, beliefs and experiences. From what I can hear, our brothers need to take a closer look, and reevaluate the roles of Black women. Before another musical artist or anyone else disrespects Black women, remember Black women are one of the strongest species on earth who gave birth to ALL humankind.



MUSIC
TO
LISTEN
TO.



BLACK NEWSPAPER APPEAL

FROM THE FILES OF NOMMO NEWS SEPT. 30, 1977, HAMPSHIRE COLLEGE

"And to the Republic for which it stands...one nation, under God, indivisible...with Liberty and justice for all." This quote obviously taken from the "Pledge of Allegiance" to America, is perhaps better known as "the American dream", as we have so often heard of. For it has yet to even resemble a reality. The mere thought of America distributing true liberty and justice to all, is truly in itself a rather far fetched idea. Not only is it your dream that you would be liberal and just, America. All of us who are not native born Americans wish to God...that you were liberal and just.

Due to the injustice the American system is built on, over half of its population, who are not white and not of European heritage, are always either misrepresented or not represented at all.

To the Third World community...this is not your country. And the American system of government was not structured to protect and develop Third World people. If we do not represent ourselves within this country, we will continue to either be misrepresented or not represented as being a "living" body of people. "Living" in the sense that there is definite positive motion within our community. We cannot look to the media of this country to work in our favor, when the oppressed population is the strength of this country.

The media is the most vast and widespread means of communication available. It is America's vital source of control over the masses. In being so, it is crucial that as Third World oppressed and misrepresented people, we organize and represent ourselves. If we fail to fulfill our own responsibilities we cannot blame America for our conditions.

The media of Third World people on the University of Massachusetts at Amherst campus urges the support of all Third World students. If we don't support ourselves, we will continue to be looked upon as a lifeless, leaderless, powerless, body of people...and we will be treated as such. Our immediate organization is crucial for our survival on this campus. In hopes perhaps that we will "crown thy good with brotherhood, from sea to shining sea." ♣

THESE ARE THE DAYS IN
WHICH A COMMUNITY MUST
SUPPORT THEIR OWN,
NOMMO IS YOURS; SUPPORT IT
BY CONTRIBUTING LITERARY
SUBMISSIONS. WITHOUT YOU
WE CANNOT EXIST.



I AM A BLACK MAN

Martin F. Jones

I am a Black Man.
I think.
I talk.
I live.
I am a Black man.
Intelligent, creative, provocative,
I strive to learn,
Taking pride in being
A disciple of our world.
Understanding that ignorance
Will ultimately destroy me.
I am a Black Man.
I prefer the power of the pen
Over the power of the punch.
I prefer the power of parenthood
Over the power of the penis.
I know that Life is a precious miracle
That must be nurtured, and not destroyed.
I am a Black Man.
I will search for and unite with
The Black Woman.
I love her.
I need her.
I must protect and respect her.
She loves me.

She needs me.
She will never give up on me.
We cannot exist without each other.
We exist because of each other.
Together we will climb the highest of mountains,
Cross the widest of rivers,
Overcome the greatest of obstacles,
So that we may build a better world for our Children.
I am a Black Man.
I shall seek out and destroy all of that which threatens
My People,
My Family,
My Soul.
My goals lie not beyond the Foul Line,
Within the End Zone, or behind a microphone.
They rest upon the complete and uncompromising
struggle for
The Liberation, Salvation, and Self-Actualization of
Black People.
I am a Black Man.
A loyal, untiring servant of the Creator.
Judge me not by the color of my skin,
But by the content of my character.
That is my wish to you.
Straight from the heart of a Black Man.

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The next thing that you can do is to add fifteen minutes of daily meditation to your life. By meditation I mean quiet time used to do whatever you have to do to become focused. In this time you will establish preparation schedules for lifetime or immediate goals. You can consciously give thanks for the blessings and praise for those who have made them possible. Beginning with this half an hour of daily empowerment, you can enlighten yourself. Seriously embrace the philosophy that Eric B. and Rakim immortalized on wax: "with knowledge of self there's nothing I can't solve." Once you have obtained mastery of this you will feel the need to share your new spirit with significant others. To avoid becoming too minutely focused, enroll in some sort of community service. Look to campus organizations; battered women's shelters; children's hospitals; orphanages; homeless or substance abuse shelters; churches and food distributors for the poor are a few of many options. You will find yourself overwhelmed by the tremendous amount of need versus the appropriation of help to meet these worthy needs. Finally, in addition to all of these, involve yourself daily in some positive nation/self building dialogue with brothas and sistas.

By developing the four major principals in your life you will regularly motivate/activate yourself and those around you. You will develop discipline and myopic values. You will further master the connection between clearheaded thoughts, actions and a cleansed, tireless spirit. There will be no time, system nor circumstance that will uproot you once you mandate these things as a part of your existence. ♀

“ PURE FLAVUR?! ”

B. KENNETH JACKSON

FROM THE NOMMO NEWS FILES 1989

I HEARD A SISTER CRYING LAST NIGHT, BUT I KNOW NOT WHERE. I WENT TO COMFORT HER, YET I COULD NOT FIND HER. HER CRY SO PAINFUL, AND SO BEAUTIFUL. I CALLED TO HER, SHE RESPONDED WITH YET MORE CRYING. MY HEART WENT OUT LAST NIGHT, BUT I KNOW NOT WHERE. I SAW A BROTHER FALL THIS MORNING, SO CLOSE, STILL SO FAR. I RAN TO HIS AID, THE CLOSER I CAME, THE FURTHER HE WAS. HE STOOD ONCE MORE, BUT FELL AGAIN. THE PAIN, THE HUMILIATION, THE BROTHER I COULD NOT HELP. I SAW THE STRONG THIS MORNING, SO CLOSE, STILL SO FAR.

I SAW A RECIPE FOR A STRONG NATION, AND IT READ AS FOLLOWS: THE OLD ARE WISE AND KNOW THE WAY THAT WE MUST TRAVEL. THE YOUNG ARE STRONG AND CAN BEAR THE INFIRMITIES OF THE WEAK. THERE SHALL BE JOY IN THE MORNING.

1. Add the EXPERIENCES, STRUGGLES AND THE PAIN OF THE OLD TO A YOUNG AND EAGER AFRIKAN- AMERICAN NATION.
2. Supply AN AMPLE AMOUNT OF STORIES ALONG WITH SOME TALES THAT THE WISE HOLD DEAR TO THEM.
3. TEST THE YOUNG NATION, IT SHOULD HAVE BEGUN TO RISE, AND DARKEN.
4. SHOW THE YOUNG THE FEET, THE HANDS, AND THE SCARS OF THE OLD. HERE IS THE FIRST LESSON IN RESPECT TO THE YOUNG NATION.
5. Mix slowly, SO THE PAIN THAT THE OLD HAVE SUFFERED LOSES NO EFFECT.
6. TAKE THE YOUNG NATION AND GIVE THEM THE POWER OF THE AGES. Add in SMALL CONCENTRATED AMOUNTS, FOR BEST RESULTS.
7. AFTER ALL IS DONE, LET SIT FOR 24 RISINGS OF THE AFRIKAN SUN. THIS WILL GIVE THE YOUNG NATION DIVERSITY AND THE PATIENCE TO WAIT ON WHAT WILL COME.
8. TAKE THE YOUNG NATION IN HAND. IT SHOULD BE DARK, YET NOT BLACK. CARMEL, YET NOT WHITE.
9. THEY SHOULD HAVE RISEN A GREAT DEAL BY NOW. NOTICE: GROWTH IS DETERMINED BY THE AMOUNT AND STRENGTH OF THE INGREDIENTS PUT INTO THE BOX.
10. TAKE THE YOUNG NATION AND TRY IT THROUGH THE FIRE OF SEGREGATION, DISCRIMINATION, AND OPPRESSION. HERE IS ANOTHER LESSON, SO START WITH A FLAME AND PROGRESS TO A BLAZE.
11. WE RECOMMEND A BLUE FLAME. FOR WHATEVER PASSES THROUGH THE FIRE IS EITHER PURIFIED, OR DESTROYED.
12. FINALLY ADD YOUR KNOWLEDGE TO THEM, FOR THIS RECIPE IS NEVER COMPLETE.

“ PURE FLAVUR?! ”

AFRIKAN-AMERICAN "OUR"STORY QUIZ

DISCOVERIES

1. *Where does the word "coffee" originate?*
•France •Columbia •Ethiopia
2. *Who was the FIRST civilized man to travel to the center of Africa?*
•Tippoo Tib •Columbus •Napoleon
3. *Who was the FIRST African American (or person) to travel to the North Pole?*
•Robert Peary •Matthew Henson •Pytheas
4. *What Black Man became the FIRST to lead a Spanish expedition to the American Southwest?*
•Esteban •Paul Bogle •Mussa Demes
5. *Who was the FIRST American settler on the Puget South/Oregon territory?*
•Matthew Henson •George W. Bush •Cudjoe Lewis
6. *Who was the FIRST to discover the gorilla?*
•Moses Savante •John Dungee •Paul duChaillu

INVENTIONS

7. *Who made the FIRST clock in the United States?*
•Robert Elgin •Benjamin Banneker •Ben Franklin
8. *Who was the FIRST to invent and perfect a sail to guide ships easier?*
•James Forten •Eli Dupont •Joseph Antoine
9. *Who was the FIRST to invent a machine for sewing shoe soles to the uppers?*
•George Bally •Jan Matzligler •John Florsheim
10. *Who was the FIRST to invent the "Jenny" coupler, which secured two railroad cars together?*
•Lloyd Jenny •Sante Fe RR •Andrew Beard
11. *Who was the FIRST to develop curing salts for the processing and preserving of meats?*
•Oscar Meyer •Eric Coleman •Lloyd Hall

12. *Who was the FIRST to develop a refrigeration system for long-haul trucks?*

•Frederick Jones •Durbin Hamler •James Evans

13. *Who was the FIRST to invent the "Toggle-Iron," a new type of harpoon for capturing whales?*

•Lewis Temple •Alonzo Stephens •Horace Fleming

14. *Who was the FIRST to invent an overhead conducting system for electric railways?*

•Granville Woods •Otis T. Holland •Isaac Haynes

15. *Who was the FIRST to invent and perfect a machine which made bread crumbs for cooking batter?*

•Mozell Chase •Joseph Lee •Sy Gilliam Jr.

16. *Who was the FIRST to invent the process of "multiple effect," which is responsible for simplifying the process of refining sugar?*

•Marcus Geis •Odell Porter •Norbert Rillieux

17. *What African American received the FIRST US patent?*

•Henry Blair •Nathan Jones •Curtis Wheatland

18. *Who was the FIRST to invent an automatic stop sign (traffic signal)?*

•Robert Shurney •Garrett Morgan •George Carruthers

19. *Who invented and patented the FIRST incandescent electric light bulb?*

•Virgil Ware •Lewis Latimer •Thomas Watson

20. *Who was the FIRST to design and invent bullet-resistant plexiglass?*

•Lemuel Penn •Emanuel Logan •Emmett Till

» » ANSWERS » »
WILL BE PROVIDED IN THE
MARCH ISSUE.

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with the power of the written word

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with the power of the spoken word

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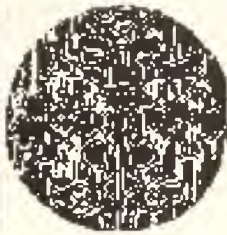
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VOLUME XXV, ISSUE 1 • NOVEMBER, 1992

NOMMO is a Dogan word meaning the power of the spoken and written word



**BREAKING THE CHAINS OF OPPRESSION
THROUGH UNITY**

GREETINGS BROTHERS AND SISTERS,

NOMMO NEWS welcomes you, both new and returning students to the campus of the University of Massachusetts at Amherst. The theme of this issue is UMOJA, or Unity within the community. It is past the time.

The word *Nommo* comes from the African, specifically Dogan, dialect, meaning the power of the spoken and written word. *Nommo's* sole purpose is to provide truth—real perspectives to the African American community and other students of color—about the issues and concerns that face us at this institution. We deal only with the FACTS!

Nommo is currently accepting articles about the Motherland, historical facts, poetry, prose, and other literary pieces of truth that are pertinent to the community of color on this campus. This biweekly newspaper is your voice. The articles can be submitted to 103 New Africa House. Please remember that all materials become property of *Nommo* once handed in. If your work is original poetry or prose, please submit a copy of the original document. Our general board meetings are held each Sunday at 2:00 p.m. at 103 New Africa House.

If you have any questions you can call the office at 545-5141 or 546 1036. Remember, we can't inform the community unless you first inform us. Remember, we can't inform the community, unless you first inform us. Until we hear from you soon,

Peace,



Michele D. Monteiro

Michele D. Monteiro
EDITOR-IN-CHIEF

BLACK STUDENT UNION

PHILOSOPHY:

We the Black Students of the University of Massachusetts at Amherst understand that as people of African descent we all share a common past and therefore a common destiny.

As we strive together in pursuit of academic excellence while furthering our career goals, we are fully aware of our responsibility to uplift our people. Because our ability to meet this challenge lies in the strength of our unity, we thus recognize the need to develop and carry out a collective agenda to satisfy our best interests as a whole.



GOALS:

- I. To Provide Organizational Support to Black RSO's.
- II. To Promote Cooperative Finance among Black RSO's.
- III. To Provide a Social and Academic programming that promotes UMOJA in the black community.
- IV. To Champion Cause and rights of the black community.
- V. To Unify and Strengthen the voice of the Black community and Black RSO's.

by Sandra West

I've been wanting to write something to submit to Nommo for the longest time, and I have not been able to place my finger on one topic. I have a lot to say but the tip of my tongue and the tip of my fingers seem to be growing farther apart-until now. A fellow student of mine was a catalyst to shaping this article. It almost caught me off guard, but it certainly brought everything together for me once again.

Recently in one of my classes during a discussion about James Baldwin's "Previous Condition" a white student spoke out and raised the issue of why the Black race can not stand together. I was shocked to hear him say this, and I was also saddened because I often feel the same way. He went on to point out that all other races work together (giving Jews, Mexicans, Asians as examples) and that "blacks do not have any one. They do not even have each other". I was startled to see that other people also noticed this weakness within the Black community. I thought it was unfortunate. For a long time now, I have been mulling over the situation of my people in America, and I had an overwhelming feeling to reach out and unite, but I did not know where to begin. I have decided to begin with this article.

I am ready to change things, and I am ready to join with my Black brothers and sisters. I think we all need one another, and I think together we can build up the Black communities in America. We have to start somewhere. Being in Amherst, Massachusetts, I believe we should start here. Let's be an

example to others and unite. There is strength in numbers. Ask yourself what is important to you. My people are important to me. Restoring the Black race and giving our community strength is important to me. Grooming leaders and bestowing power to our communities is important to me. Knowledge is power, and it with it comes strength.

I feel so proud to be here. I am an Afro-American Studies major, and the more I learn about the hardships of my people the more compassion and concern I have for all Blacks. There are days I see some of you on campus, and I just want to hug you and say I am so glad we are here. We are here getting this education. Let's kick some ass with it. Let's lift up our people!

The suffering and struggles of our ancestors are the reason we are all here. They are the reason I do not have to waste my energy trying to break down walls just to get my rights as a citizen. I want to make them proud and use what they have passed on to me. We are strong people. We have endured more than my heart can hold. This endurance is enough to give me a special bond to all of you. We are all family and considering what has gone on in history that could very well be literally not just figuratively.

I know some of you are saying we are all individuals, and we should not have to be lumped with all Blacks. To you I simply say look at your skin. We are all Blacks and will be seen as such first and foremost. Instead of letting that be negative, I dream of a time when we can be brothers and sisters first, hand in hand helping one another to be the best individuals we can be.

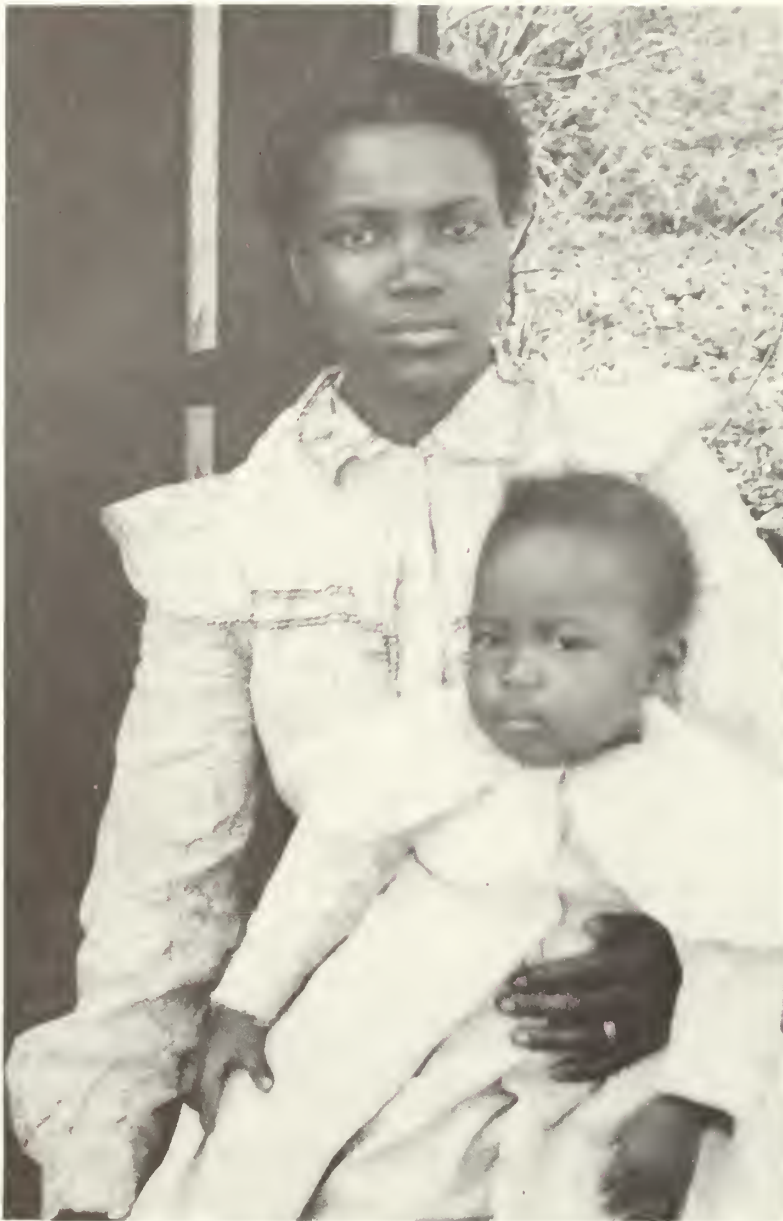
I am ready to change things...

S O S

IMAMU AMIRI BARAKA

*Calling all Black People
 Calling all Black People
 Man, woman, child
 Wherever you are, calling you, urgent, come in
 Black People, come in, wherever you are,
 urgent
 calling you,
 calling all Black People,
 calling all Black People,
 come in,
 Black People,
 come on in.*

FROM THE SOUTH TO THE NORTH



The Augusta Savage Art Gallery presents *From the South to the North*, an exhibit which celebrates the rural South and Black railroad workers who worked on the rails before mechanization.

From the South to the North, a collection of photographs and sculptures, is a collaboration between the University of Massachusetts at Amherst African American Studies department faculty members Cynthia Packard and Dorrance Hill.

Hill's metal sculptures celebrate the rural South and Black workers who continued to labor in the South after slavery was abolished. Clifton Johnson's photographs capture the essence of these workers on film. The New England photographs are from the Homes Brothers Collection, which is owned by the Ashfield Historical Society, located in Ashfield, MA. The photographs of the South were courtesy of the Jones Library of Amherst, MA.

Sandra West, NOMMO correspondent, states that this exhibit is "refreshing and necessary. It honestly tells [our] story...[the exhibit] is dedicated to the people in the photographs and their descendants..."

The exhibit will run from September 28th, 1992 to October 30th, 1992 from 1:00 - 7:00 p.m. in the Augusta Savage Gallery.

The Brotherhood of IOTA PHI THETA Fraternity Inc.

BETA-BETA CHAPTER

CHALLENGES YOU

or your organization to join

the 500 Club

We, the brothers of Iota Phi Theta Fraternity, Inc. pledge to donate \$500 as well as 500 hours of community service work during the 1992-1993 academic year.

For more information regarding the 500 club please contact:

Manuel Alves: 665-8627 or Jose Corporon: 546-2789

10 YEARS OF SERVING OUR COMMUNITY



**VOICES IN THE
WILDERNESS OF LOST EYES**

The simple truth, that's
all we want, the simple truth
is all we ask for.

Why did they have to
start a war in the Persian
Gulf? Who benefits?

why puerto rico
look like new york? why ricans
look like everyone?

why drug addicts rob
they mother & why drug deal-
ers kill their brother?

is it me, or
would George Bush look perfect in
a ku klux klan hood?

Uprise
from the screaming
baby cries
from the open course
stench of the slums
from the myriad media
prison of lies
from the deadbeat reactionary
links & ties
from the streetcorner
straight jacket of false hopes
& misdirected opportunity
from the fucked up stimuli
of rot gut booze & narcotics
that are nothing but genocide
a sty in the eye
of a healthy vision of survival
from the operating table
of culture and rape miscegenation
from the empty hump reactionary
jerk water of internal exploitation
to build a revolutionary nation
of workers placing humanity
back into the hands
of humans

*Tony Medina, Puerto Rican poet, was born on Jan. 10,
1966 in the South Bronx, New York.*

*Currently living in Harlem, is presently working on
various cultural-political-literary projects.*

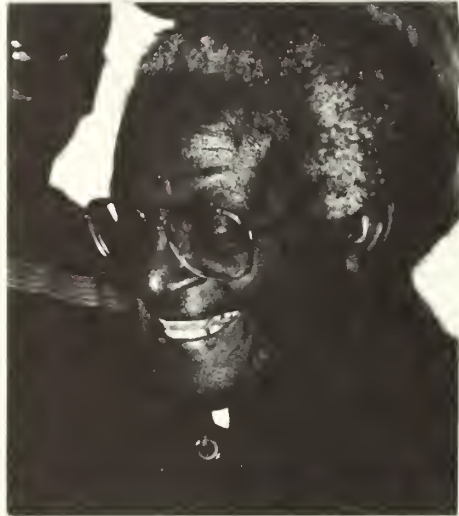
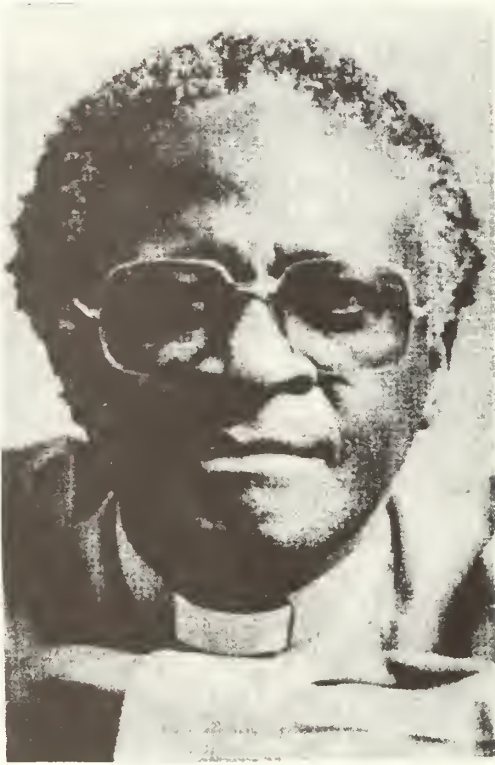
*Medina has given Nommo News permission to reprint
a few of his poems*

*from his personal anthology of poetry entitled
Emerge and See, ©1991.*

*This selection of poetry is in the wake of the 1992
Presidential Election.*

GET OUT AND VOTE!

DR. TUTU'S EMOTIONAL & INSPIRATIONAL VISIT



WHERE ARE YOU GOING?

Where are you going my son?
Why do you want to stand on that corner
with your homework undone?
What's that you say, you don't need to learn,
when you can stand here and make more money
than I can earn.
You could pay cash for a fancy new car,
because your money is long and will
take you far.
Is this all you want out of life?
Can't you see what you sell cause pain
and strife.

B M C P

BLACK MASS COMMUNICATIONS PROJECT

Helping to Keep Black Music Alive!

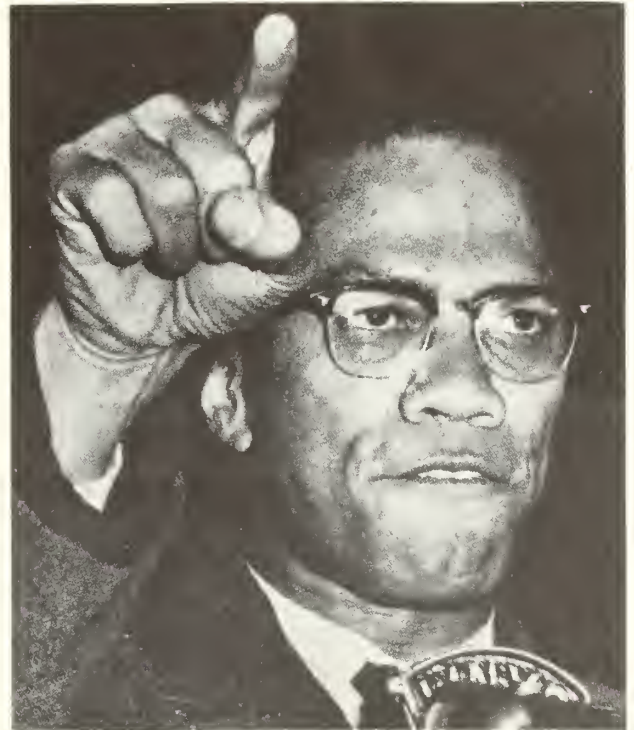
- Oct 24 Jeans & T-shirt Party
- Oct 28 Movie night *Mo' Money*
- Oct 31 Halloween party
(for community children)
- Nov 6* UVC Video Party
- Nov 19* Entrepreneurial Conference

**Date subject to change*

*For more information, call 545-2426
or stop by the BMCP office: 402 SUB*

Gwendolyn Wilson-Stokes

My son, in order to know where you are going -
you must learn where you have been.
How our ancestors fought hard for our
freedom to win.
Stay in school and learn you must.
Have faith in God, and place your trust.
Get off that corner and hit those books.
Don't stand there with that bewildered look!
Our time is coming, I can't tell you when.
But, to know where you are going,
you gotta know where we've been.



Write for

NOMMO

*We are currently accepting articles
concerning YOU*

*For information call:
Michele Montiero at 545-5141*

1992 – 1993

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It's time to educate our people — **NOMMO** — with the power of the written word
It's time to be productive and produce — **NOMMO** — with the power of the spoken word

We, the staff at Nommo, have made a commitment to adequately represent our people in this medium. We therefore continually seek your support. We ask that you submit articles, poems and editorials. If you would like to subscribe, please fill out the following form and send it to:

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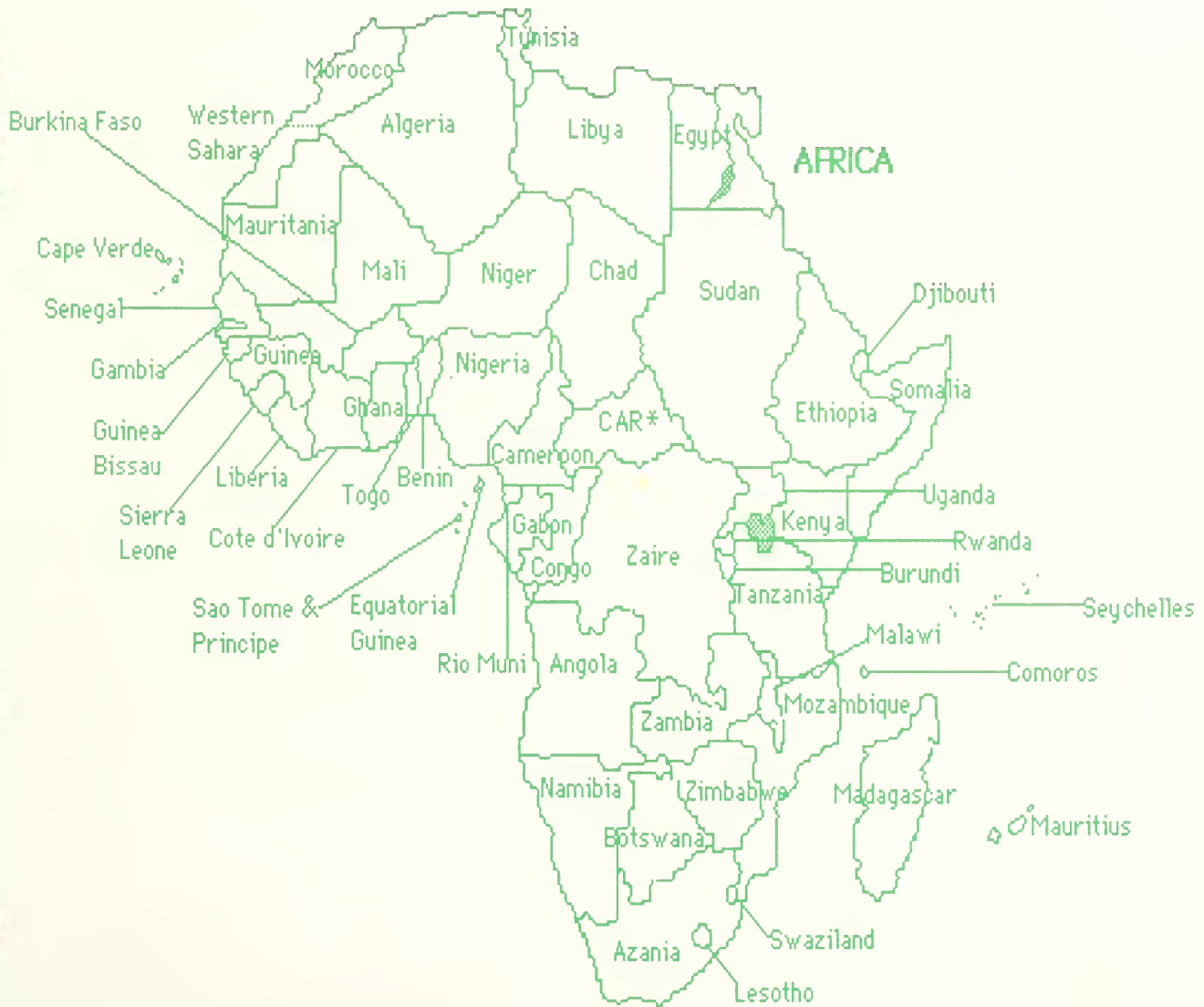
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VOLUME XXIV, ISSUE 1

NOVEMBER • DECEMBER 1992

NOMMO is a Dogan word meaning the power of the spoken and written word.

BACK TO THE BEGINNING!



*Central African Republic

**Let the Leaders Lead**

Mighty Zayruss

Leadership is the ability to lead and to guide. It should be quite easy to acquiesce, that on colleges, many student leaders must evolve to formulate a positive future. It can also be assumed that in the future we as students will be legislators, entrepreneurs, developers, etc.. The beginnings are right here in school. Everyone should get involved in activities and programs that can assist in future endeavors. First of all it could be beneficial to one's personal growth or for preparation in a corporate life. Secondly, leadership can help liberate one's mind from following and conforming to already accepted views and theories of others. A leader establishes his/her own trail. Lastly, leadership puts emphasis on being creative in nature for a trade, for relating to masses, and for designing a way of life fit for a certain style. Be a leader and be true and honest with one's self.

Unfortunately the subject of leadership on this campus of the University of Massachusetts is bogus. There needs to be more. As I wander through some of the facilities where students congregate, there is an utter feeling that people are happy with mediocrity. Yet, fees are going up, and administration clearly dictates the rules to be abided to like a commanding Big Brother watching. Who is the regulator for the students? Which group keeps the students coveted perspectives alive? Who shows the lost which way to go? Who informs the newcomers of the rights and wrongs of the campus we share? Ultimately, who informs the blind and ignorant about the intolerable social issues of racism, sexism and discrimination that keep people apart? Has this campus grown unconscious to face reality? Communication is the key, and not just rallying to save the kegs.

This campus seems like a big "Happy Days" show with no Fonzy to keep the people in line. At the same time there are a few Potties and Ralph Mouths who are faces in the crowd. The same people who greet another with "hello" on campus do not do the same at a large party. Remember that we as students are a targeted group. We pay more and more money to go here and receive less and less benefits. Not to mention the fact that resources on campus and the five college area are underused and no one will tell you because you must apply yourselves. Be wide awake students and try not to fall into a symbolic sleep because when you are in the real world you can't be a follower. Don't simply accept everything that is told, investigate and inquire to higher levels. In life, everything is fair. So take control and be leaders so society will not run you down.

Formulate an attitude which moderates a disdain for mediocrity. Mediocrity is excepted for the members of our generation anywhere. Do not follow other false leaders and kings who snake out of the wood-works who have decided what will be beneficial to you, take a stand. ❀

AN OPEN LETTER TO OUR INCARCERATED BROTHERS

Greetings Brothers,

We, the staff of Nommo, acknowledge you and thank you for your support and your correspondences. It is good for us to know that we have touched you.

This is not so much a letter, as it is an invitation we wish to extend. If you write, or know someone who does, submit to Nommo. Through any number of literary forms you can show to everyone the eloquent emotions, opinions and teachings which you have shown us in your letters.

You are a vital voice in our community and your perspective is very important to us. We look to you as you look~ to us for mutual elevation. Knowledge is key.

So send in any poetic thoughts or enlightening articles and have them alongside others written by powerful brothers and sisters. We look forward to continued relations, and until we speak again, Nommo bids you peace and again, we thank you.

Yours in the struggle to uplift our race, The Board and Staff of Nommo News. ❀

Black Child

Full of life, a mother's bronzed breast
 More rich and dear
 The fruits of her womb
 Beautiful
 Is the soothing voice
 Gentle and Blessed, the hand that caresses
 the perfectly round, brown belly
 Sweet is the cry of a newborn son
 to his fathers ears
 Soft, the little mouth that nurses
 It speaks no fear
 It speaks no hate
 Yet, it speaks not of love, but communicates
 An instinctive longing
 Tiny, are the Black child's hands and feet
 that will later aid his cause
 Searching are his eyes
 Ears, prepared to listen
 Oblivious is the mind that will direct
 his path
 So, innocent and warm
 cradled in Black loving arms
 Unknowing
 of the trails his Black future will hold
 in the cradle of a frigid white world. ♪

By Yatisha Bothwell

HERSTORY-by BORN

Fuck the welfare system!
 Yo! They got you in check
 You sold your self esteem
 so you could give them respect.
 They treat you like a stepchild
 and you know that it's true.
 You can't talk shit
 you know what's up
 they'll cut you off too.
 You wait and wait and wait and wait
 you wait for that check.
 But in his offices he smiles
 your files read REJECT.
 You've got no voice
 they took your choice
 get dressed and take a look.
 You open your shirt
 and pull up your skirt
 You're on the streets to hook.
 You're on the stroll
 and damn it's cold
 Your baby cried and cried
 a shrilling tone
 he's home alone
 at 4 a.m. he died
 They blame it on an ailment.
 You blame it on his hunger.
 I blame it on that damn
 SYSTEM
 whose finger
 you were
 under. ♪



The White Man Who Never Knew My Pain

by Yatisha Bothwell

Sometimes I cry.....for Jesus. Not the real one, but the one on T.V. with the long stringy hair and painfully penetrating blue-green eyes. I know this is not real. I couldn't figure out what compelled me to cry for this white man, this actor, as he was being led to the cross to be killed. A white man.... Ironically, these were the same tears I cried for the torment, for the pain, and for the lives of my own people-Black People.

I guess it was actually seeing the image of the this white man hanging from the cross. Hanging, like my brothers and sister had from trees barely hanging on like rotten fruit, making me see the reality. You don't want to believe, and hope with every inch of your being that these callous acts never happened, but they did. It's for real.

I can't say its compassion or pity I feel for "snow white Jesus." His disgust that settles in my stomach. At this image and what it represents. Every time I think of my people kidnapped and shackled together, bloody feet walking either toward eternal enslavement of death, my heart aches. And then there's the cross. This white man who really wasn't a white man at all. who meant something. Were they in some way trying to prove they, too had suffered? Was this white man, an innocent man, who was jailed and beaten, and who went to the cross in shame with thorns piercing head, and who died a painful death somehow kindred with our pain? In the same fashion were tortured and beaten, shamed by the very nakedness exposing the color of our skin, experienced suffering that pierced us to our every souls and finally, finally took on a second death, the first being bondage; they aspire to prove he partook on all of this too.

Though this man, white Jesus, moves me to tears, I'm still not convinced. The actor, his image, does not lead me to believe his pain is my own. The actor is a symbol-something to assure us that they know and understand. I cry because they don't know. They don't understand. They never will. †

WRITE FOR NOMMO NEWS!

NOMMO

5

DA 'X' (and I'm guilty too) Nikki-Jo Blair

Da X da X da X da X da X da X da X

"Yo da X is the shizznit!"

"Yo I'll meet you at Da X!"

"That's the ho I'mma hit up next!"

"All these triflin Niggas want is money and sex!"

And there's a strobelight for those with a color complex

And there are those that hold up the walls and flex

While flat asses and blonde hair make the sistahs perplexed

Every Friday in the corner of Southwest

Where Niggas are displayin their very best

One Nation Under A Groove

Come on Niggas move

Da X

Where the quota kids unwind

From their hard worked week

As you watched

All My Children

You missed

All yo classes

And all yo mamas

Is gonna kick all yo asses

"Did he take you to Da X?"

"Hell no in the middle of December

When it's twenty below!"

"Like did your Negro friend

Take you to the X?"

"Yeah, but like the party was like totally dead

So we went to my room and jumped in the bed."

Da X

Where fat cats

That sit on Frats

Are Kings

Where tall tokens

That play with their orange balls

And don't get blue

And claim that they are but

Aren't true to you

Are Princes

And the one's that choose to stand alone

Are often overlooked

And end up seeking comfort

From girls that overlook

Da X

Micro mini skirt wearin

Body displayin

Bruthas approach you

And they ain't playin

The DJ plays the dub

And you begin to rub

Your fat ass

Up against Brutha Malcolms face...

What a disgrace

Da X da X da X da X da X da X da X

How much breath does it take to say, "Da X"

How much breath does it take to say

"The Malcolm X Cultural Center" or

"The Malcolm X Center" or simply

"The Malcolm X"

The Brutha worked too hard

to be

X'ed ♣



W.G. Selector

CHARACTER DEFECTS

By Gwendolyn Wilson-Stokes

I, want, what I want, when I want it,
you see,
Some other time is not good enough for me.

Your opinion is not in agreement with mine.
Then you are definitely wrong, I am sure
you'll fine.

Other people is my aim to please.
Always keeping their minds at ease.

I'm super sensitive about criticism of me.
The pain in my heart is more than it ought to
be.

Feeling that the world owes me something.
But in order to collect what's mine, I do
nothing.

I'm so very hard to please.
I, cannot except your humble deeds.

I, should wear a sign that says don't tread
on me,
Because, people always take advantage, you
see.

I'm such a negative person, a real live
Mr. Gloom and Doom.
When I die and go to heaven, with my luck
there'll be no room.

Character defects doesn't apply to me.
I'm oh so perfect, can't you see.

Oops!! Character defect, 

I have been taught that white is right
And my sisters have suffered from my ignorance

I would rather kiss her paper thin lips
I would rather gaze at her colorless pale skin
I would rather grasp her boney ass than pursue the original
woman

Hey, I am a W. G. Selector
That is my job
I select W.G. s

I don't want a real women
They are much to hard to handle

I need a W.G. who will grant my every wish
Even if it is against my best interests
I need a W.G. who would tell all of her friends how good I was
So they can come get some of this too

Time is money Jack
And I ain't got the time or the money to be dealing with
Gold Diggin Sisters

Yes, I spend even more pursuing W.G.s
But, but, but. . .They're worth it I
Where else can I find a girl that loves me like she does

She loves the way I dance
She loves the way I sing
She loves the way I play basketball
She loves the way I wax that ass

No she's not racist
One of her sister's friends best friend is Black

Don't get me wrong now I love my Black sisters
But I just don't like 'em

No' It has nothing to do with the fact that they don't like me
I just don't get along with them

Hey, I am a W.G. Selector
That's my job
I select W.G.s

by Uncle Sellout 

Untitled
by Yatisha Bothwell

Never, have I spent a night so conscious of colors. Each color filled me with a different emotion. Black, yellow and brown feet marching together, fists upraised in protest and rebellion was an empowerment and filled me with pride. White, angry faces staring down from now secure bulwark of Washington Tower filled me with animosity. They hazy, blue-black night sky we met under had an air of some sort of fraudulent clam, but still uncertainty. What would this night hold?

We, not being lulled into ambivalence, but sure of our stand united to support a brother who I am appalled and heartbroken to say has been victimized under the terrible institution of racism. Did our fathers pave the way on for us (1992!) to have to stumble alone the same rocky path of oppression they so long age endured? How dare racism show its ugly, white face on this, a night of solidarity and peace. Yet, old man racism was there, his cold, white hands a stronghold gripping the hearts and minds of his ignorant, white children, and his mouth spewing foul words of hate. HATE. And when old man racism got a slap on the hand and his doctrine and followers were challenged, they claimed the tables had turned. Retaliation and defense should not be mistaken for aggression. But maybe it's about that time to turn a little more than the tables; possibly turning over the tables.

And they claim not to understand this anger. There's no displacement here, they know the directions and the reasons why. We have for too long lived under the foot of

continued on page 13.

S
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NOMMO

STEP

It's a Σ thing!



Corey Rhinehart & Justin Harris get funky.

James Callahan is about to burst with pride



James asks the audience "Have u had your wood today?"

Corey & Doug Greer tell all other frats to step back!



Φ β Σ

NOMMO

9

SHOW



Corena Young, introduces her Sorors at the Malcolm X. Cultural Center

Ladies of Sigma Gamma Rho, display hand signs



I Love it! I Love it! I Love it!

Say Nommo News!



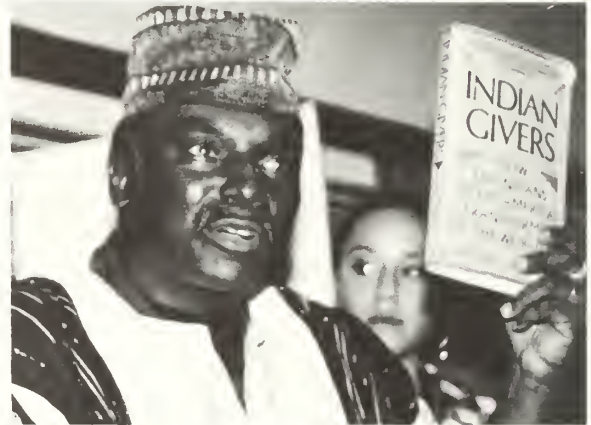
It's a
V
Change!

ΣΓΡ

Dr. Leonard Jeffries



Dr. Jeffries teaches the press



A Systems Analysis
VS.
A Paralysis of Analysis

Dr. Leonard Jeffries with the Brothers of
Phi Beta Sigma Fraternity



Dr. Jeffries licks his lips,
before he answers a student's question

SPEAKS THE TRUTH!

Betrayed

Hey! Guess who I saw at that black rally today?

Abbot.

I dunno.

Abbot?!?

Yeah! And he was making a speech!

No shit?!

.....Did he see you?

Nah. Too many people.

What'd he say?

Something about Malcolm X. Oh, and he said that most white people are racist!

Oh, man! Screw that, man!

Yeah!! He goes, "Racists like brainwashed, whitewashed, non-threatening Negroes to call their 'black friends', but they can't stand the loud, uppity 'niggas', right?!?"

He said, "niggers" ??

Yeah!! He goes, "We're gonna be th' loud, proud, uppity niggas that they love ta hate!"

Man. No shit. I thought he was cool.

Yeah, I know! I fucking lent him a Bon Jovi tape like last week, y' know? But I guess I'm "racist", or "brainwashed", or something, right?!!

Man. I thought he was different.

Often, at the moments best suited for communication to begin

Communication ends. ♣

L.A. Williams
Creative Writing

NOMMO

12

So You Think You're A Man

Jeff A. Lawrence

So you think you're a man
There you stand
Holding your crotch
Marking another notch
On the belt of women with whom you slept
Think in your mind that you were the best
She tried not to laugh because she gave you respect
After you were done you got up and stepped
No holding, No talking, you just up and left
She felt alone and very upset
Because she gave you respect that you did not give back

Is raising your child with all ties severed.
The sneakers on your feet cost \$125.
Your kids are at home eating 9-lives
The gold rope and the ring that spans your hand
The BMW you whip and the women you get
I'm willing to bet you get mad respect.
But answer this question what will you do
When your children grow up and say Fuck You.

What will you do?

You ran to your friends to proclaim you're the mack
Lying and saying that she was not all that
They're all laughing and giving you dapp
Because they thought you were the man
So you think you're a man
There you stand
With money in your pockets
A 40 in your hand
While you have children across town
With nothing to eat and no shoes on their feet.
They're holding their stomachs as they call your name
You're out with some women running a new game.
The mother whom you said you would love forever

So you think you're a man
There you stand
Chillin
Buggin
On the college campus you run around
Talking to a girl from a neighboring town
Your conceit is large because she thinks you're fly
She's sweet, neat, petite and in Junior High.
You deal drugs and in your room sits a fat gun
I ask you "why," you say "just for fun"
So around campus with the gun you roam
Talking mad shit and holding your bone
You have everyone around thinking you're the worst
But that's just a front for when in Amherst.
In school you're hard and can hold your own
And nothing but a sucker when back home.

So you think you're a man
There you stand
Looking hard
But it seems
What you view as a man
Most view as a bad dream. ♣

NOMMO!
The Power of
the
Written Word

Norman Domino

In responses to the responses:

I being a black student on this campus have seen that there are alot of want to right whites. Through out my years of study, I've also seen how blacks get dirty looks through white books.

I was approached by none of the individuals that put the signs, nor was I seen by the Asian student that knows the time. BE REAL!!!!!!!!!!!!

I am black lethal from wrong way avenue. I graduated from the Street Academy with a degree in hustlers educate. Also, acquired a certificate from white high school U.S.A. DO YOU KNOW ME??????????????

Come and Talk to me!!!!!!!!!!!! —

I'm am the sun of the funk general — the grand master of the down low role — not a slave, but situations got me strapped —

how low can you go!!!!!!!!!!!!!!!!????????????? I fear no man, woman or beast — they call me criminal!!!!!! DO YOU KNOW ME???????

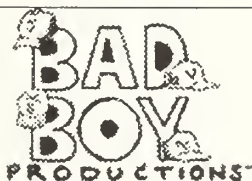
I've died many times — I've saved many lives, call me the man with nine lives — DO YOU KNOW ME??????????????

I have to keep out of the cold knowing that too much exposure will give me the kill- chills.

Now, I ask you again,
DO YOU KNOW ME????????!!!!

Note: this a direct response to the "what white privilege means" posters that I saw all over this campus.

PEACE ,LOVE AND FOREVER FUNKY
FROM THE "PRO-BLACK" ATTACK!!!



UNIFYING OUR PEOPLE!

FOR MORE INFORMATION CONTACT:

GARY BRUFF

KEITH CAMPBELL

JEFF LAWRENCE

VIRGIL HICKMON

208 WHITMORE BUILDING, UMASS

continued from page 9.

racism which and we begin to make moves, takes one more powerful step forward in a n effort to utterly crush us. Now is not the time to flee from our attacker, but to turn and race toward the aggressor in ambush and use any and all MEANS to thwart his evil master plan. Remember, this is WAR, and we're fighting for our lives. Its time to move on this. There is so much more we've got to do, because its not over.

WHAT THE COLLEGIAN WOULDN'T PRINT!

To Whom Goes The Loyally:

JEFF LAWRENCE

My Brothers and my Sisters, this is the first this semester and the last ever article that I will be writing for the Black Affairs Page.

It is quite evident that the Collegian does not care about us or any other historically oppressed people. The battle that we had to involve our selves in last semester was a total waste of time and energy. There is no reason why we should have to fight for something that was ours in the first place. While all this fighting was going on for a few pages in what I view as a racist paper, a paper that was designed for our struggle was suffering from lack of involvement. *Nommo News*, the true literary voice for the Third World people at this university.

Why should we fight for scraps that fall of the side of a table when we could have meals fit for the Kings and Queens that we are. As far as this man is concerned the Collegian can kiss my royal back side. With the time and effort that we put into begging from the Collegian, we can make *Nommo News*, located at 103 New Africa House, as strong as we want it to be.

In order to keep our own, we must build our own. So I ask you, To Whom Goes The Loyally!

House

Reggae

Old School

PUNCH

Hip Hop

DJ Knockout

413-546-4251

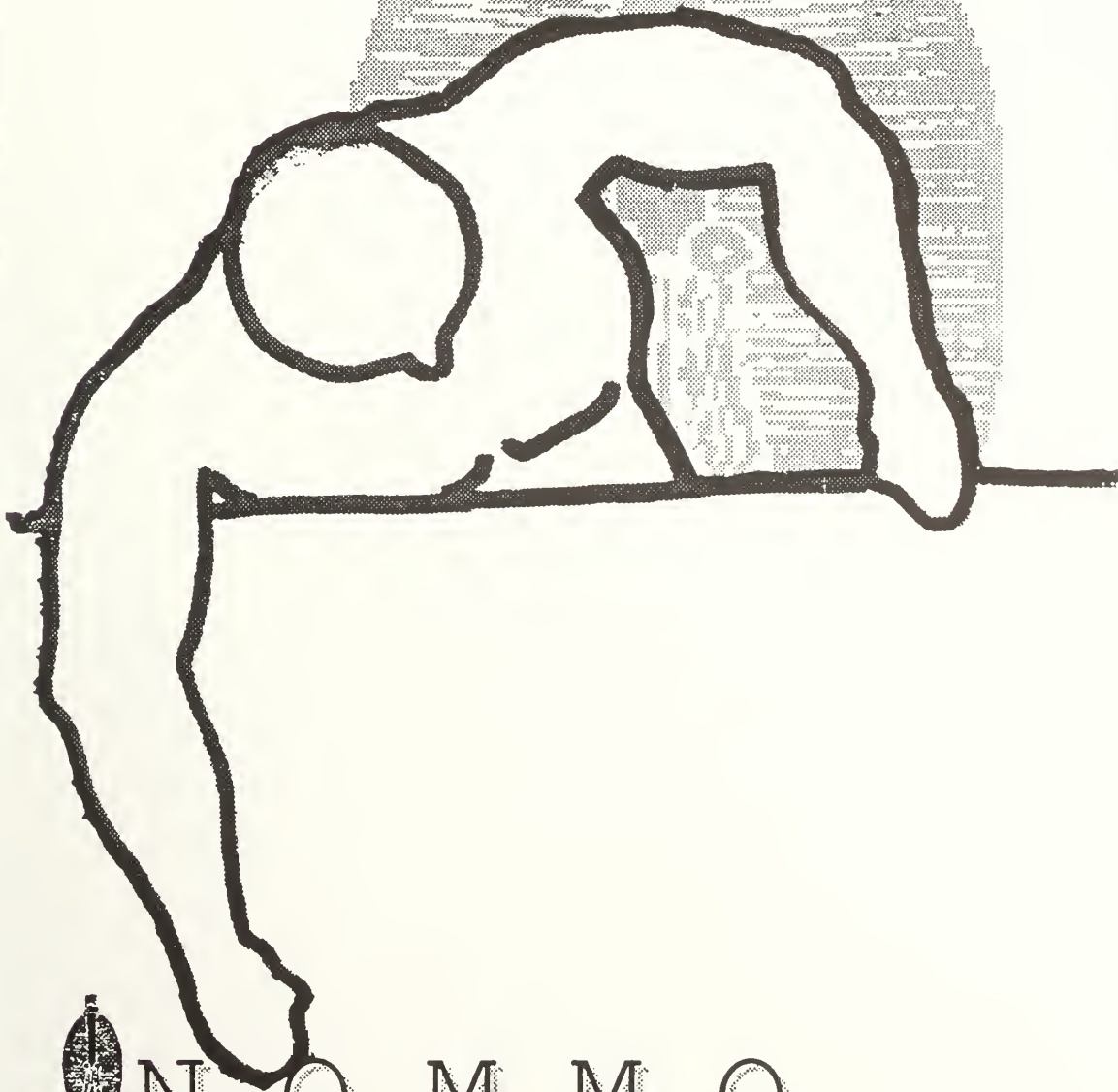
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GRANTS

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NOMMO



Help Yourself, by Helping



N O M M O

NOVEMBER • DECEMBER

15/00/116

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It's time to educate our people-NOMMO- with the power to the written word

It's time to be productive and produce-NOMMO-with the power of the spoken word

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