NOW IT'S OUR TURN!
by Ebony L. Odoms

Two years ago Minister Louis Farrakhan, leader of the Nation of Islam, called for a National Day of Unity of all Black men. Coined the Million Man March, the day was filled with positive messages reinforcing the ideas of love and respect for one another. One year later, the National Day of Atonement was attended by Black men and their families. Again positive messages were reiterated and solutions to the problems African Americans face were discussed.

On Saturday, the 25th day of October, the first annual Million Woman March will be held in Philadelphia, PA. Beginning at sunrise, drummers will lead participants in the march from Independence Hall to Benjamin Franklin Parkway, with the rest of the day to be filled with many inspirational messages.

With the platform issues ranging from the development of black independent schools to reclaiming the rights of our elders, sisters will work collectively to come up with solutions to the many problems we face, with the stabilization of the family being at the forefront.

Implemented by Black women who understand the necessity of rebuilding our foundation, this day is sure to be a success. “We will no longer tolerate disrespect, lack of communication, negative interaction, antisocial and dysfunctional behavior and the denial that problems such as these affect our ability to progressively move forward. Our focus is centered around the reasons why and what it will require to eliminate the destruction.”

To learn more about this upcoming event and other issues to be the focus, visit the Million Woman March website at http://timesx2.com/mwm.

Those planning on attending and have transportation available, please let other sisters know so that we may all be able to participate in this day together!

A CIVIL RIGHTS MILESTONE
by Eric Hill

Millijean Brown, Elizabeth Eckford, Ernest Green, Thelma Mothershed, Melba Patillo, Gloria Ray, Terrance Roberts, Jefferson Thomas, and Carlotta Walls all stood triumphant and erect as the beautiful sun-filled sky beamed down upon them with great perseverance and distinction, on September 25, 1997 at Little Rock Central High. They were honored and commemored by President Clinton and other notables for transforming the whole composition and general makeup of southern school desegregation forty years ago. Labeled as the Little Rock Nine, they were the first Black students to ever attend an all white school in Arkansas. Unfortunately forty years ago, this was not a smooth transition into school segregation for them.

In the summer of 1957, Little Rock constructed and mandated plans for desegregation in its public school sector after the Supreme Court instituted the 1954 Brown vs. The Board of Education decision won by Justice Thurgood Marshall, that eliminated racial segregation in public schools. The plan was to start for the 1957-58 school year. On the night of September 2, Orval Faubus, governor of Arkansas, initiated the use of the states National Guard to completely surround Little Rock Central High, preventing any Black students from entering. This action was used to protect the citizens and property from such violence from protestors. With great confidence, The Little Rock Nine, did not submit to such challenges. A federal judge granted an injunction against Governor Faubus for improper use of the National Guard to prevent integration. On September 20, 1957, the National Guard was then vacated from the premises. School then resumed on Monday, September 23, to witness the Little Rock Police surrounding Central High. Police escorted the nine Black students to a side door where they quickly entered the school covertly.

Learning that the Black students were in the building, unruly mobs tested the police with such outbursts and threats. The police then wisely with the aid of the school administration staff, quickly moved the Black students outside through the side door, from which they entered upon. Arkansas government officials pleaded for the federal government to intervene. The state later reached aid from President Eisenhower and the federal government to send out 1,000 federal troops from the National Guard on Tuesday, September 24, taking out any governmental power from

Continued on page 3
It’s a Friday afternoon and Diverse Student Populations is filled with talk of plans for the three day weekend. Rev. Dana Owens, UD’s campus minister for DSP, is dressed in a t-shirt, sweat pants and gym shoes while a gold cross around his neck is dangling from his chain. Relaxed and looking forward to the long weekend, he takes time out of his busy schedule to chat with me.

A native of Dayton, an only child raised by his mother and grandmother, Rev. Dana (as he prefers to be called), has found himself ready, willing, and able to do the work of God. A graduate of Patterson High, Wright State University completing a degree in communications and a minor in African American Studies, and a current student at the United Theological Seminary, he has been called upon to interact with UD’s African American student population and provide a religious and spiritual outlet. “My goal is to create an effective Bible Study that meets the students needs and to also have worship service on Sunday since many of the students do not have the transportation available to visit churches in the Dayton area.”

Very active during his undergraduate years, Rev. Owens headed up several organizations such as, Black Men On the Move and the Wright State Student Foundation, an organization which focused on student-alumni interaction. He is currently the youth minister at College Hill Presbyterian church.

If you have attended the worship service or Bible Studies given by Rev. Dana, you will notice his jovial attitude complimented by his remarkable style. Gearing his messages toward students and the problems they face, many are known to nod in agreement with what the Reverend is teaching. “I like working with young people,” replies Rev. Dana smiling brightly, “I want to show them how important they are while also teaching them about the Lord,” he adds.

Anyone interested in taking part in Rev. Dana’s Bible Study should feel free to join him at 7:00 p.m. every Monday night in DSP’s lounge. He has also planned to have worship service the first Sunday of each month, be on the lookout for more details. Armed with the Holy Bible in one hand and the Holy Spirit in his soul, Rev. Dana is sure to bring upliftment, encouragement and spiritual guidance to all!
SBM SEeks SBF
by Kasper

The add reads; SBM (single black male) seeks SBF (single black female). Is that what needs to happen in order for us to take notice of one another? This article hopes to raise the question of, “Why am I, an educated, young, respectable black man, single?”

That question is asked by many young college educated professionals everyday. It’s also asked by those well on their way to becoming that college educated professional. Why? Who knows for sure, but one could sure guess. It seems that black women don’t take interest in someone that has their stuff together. They want that man that they can change. They want the man that wears the baggy clothes, drives the fancy car that was purchased with drug money, they want the man that is insensitive to their needs and treats them like the friend they want to get rid of instead of the partner they want to share their lives with. Our black sistas don’t want the man that they can rely on! No! They want the man that they can change...

When looking at the average black woman between the ages of 17-27, they are virtually living in a dream world. They spend their lives getting involved with deadbeat after deadbeat. For what? Because they are confused by the show that he puts on and they don’t see the fact that he can’t give them what they want. Sometimes they do see that they hype themselves on the prospect of changing him into the man they want him to be. Let’s describe him...

The SBM who writes the add describes himself as this: My name is Kasper, I am a graduate from the University of College. I am presently a professional worker in a upward moving corporation that promises me a high ranking position in the near future. I enjoy spending time at home with my lady and sharing intimate conversations. I like bowling and roller-skating, long walks in the park, nature, going to the movies, comedy clubs, and eating out. I am described by women who know me as sensitive and honest, yet funny and sensual. I’m looking for a woman with goals and ambitions. Someone who knows where she wants to go in life and is strong enough to get herself there. I want someone who also understands the importance of family. Likes communication and sharing. I want someone with a wild sense of humor, yet the seriousness to make a relationship work and be meaningful...

Who responds to this? No one. The messages that get responses are the ones for the men looking for a good time. The men that imply how masculine they are, but ask yourself, what is masculine? Isn’t masculine the complement to feminine? Don’t men and women compliment one another in that they supply the desires of the other? That’s the thought of the SBM.

What’s the result of the SBM being ignored by his female counterpart? The SBM then places and add that states; SBM seeks SF. Now the list of potential partners is opened up to include all women. Is that a bad thing? Some might just say that it is. The main adversary to this add is the SBW that didn’t respond herself. Now she claims that she is upset with the fact that there are no “good” black men because the “good” ones always go after the white women. How can that be when those black men have waited and waited for their sistas to take notice of them. It seemed that the only thing that the black man could do was look elsewhere in order to get any attention from the woman that he wants.

What’s the point of this article? To wake us all up to the fact that as we try to bring ourselves closer together, we are actually moving farther apart. We both need to realize that since we grow at different times when you (the black woman) finally realize that you want a man and not a boy it may be too late.

DEFINITION PETITION

The Black Perspective and Alpha Kappa Alpha Sorority, Inc. encourage you to support this letter writing campaign

“Nigger Definition Petition” form letters will be available in The Black Perspective Box — Place signed letters back into box.

Call Natanya Pritchett @ 285-5290 for more info.
Thank You for your support!

CIVIL RIGHTS

(continued from page 1)
Governor Faubus. Then finally history was made on Wednesday, September 25, 1957, the nine Black students entered Central High through the protection of the U.S. Army troops.

Despite such hardships while enrolled, The Little Rock Nine received much discrimination and criticism. After the entering of the nine Black students, the state of Arkansas continued to have racial integration problems in the school districts. Finally in the fall of 1972, all schools in Arkansas were desegregated.

With constant abuse of racial epithets and other hellish acts, The Little Rock Nine, symbolized strength, courage and character for Black America. They influenced other memorable actions during the 60’s era, which in essence, produced a chain reaction effect for other civil rights movements during the time and up until today.
When I chose to write this article for The Black Perspective, I wanted to do it so that people could get a better understanding about me and get my perspective on being a LIGHT (ok so maybe WHITE would be a better description) — skinned biracial person. As I sat and thought about what and how I wanted to write this article, I began to change my focus. Please take a few minutes to read what I have to say, my intent was not to offend, only to spread knowledge. If you have any comments after reading this, I would like to hear them, you can leave a note for me in The Black Perspective box or see me, in person.

Look at me and what do you see? Initial response to me — my race? Most people THINK they see a white girl. Often times, we as people, think or assume too much (notice I said we, because I do it, too). I have features that are often associated with white (or Caucasian) people, yet I am not white. Well, what am I, because obviously I have white blood? I am a person of color. My father is black, with native American ancestors, and my birth mother is white, most of her family came from Ireland. I am what the slave owning Southerners coined as mulatto. The American Heritage Dictionary definition of mulatto is a person having one white parent and one black parent or a person of mixed white and black ancestry. According to the racial purity laws of colonial days, I am black.

Many people are unaware that America has racial purity laws. Yes, I said has, not had. Racial purity laws existed (and continue to, although they are not official, they are no longer codified into formal laws) in America because our society is one that uses racial definitions: where race is important, there must be a way to sort it. Racial purity laws came about in this country when an African and a European produced a child here. A question arose — what was the race of the child? These children and the relationships from which they were born troubled the state of Virginia so much that it passed its first law concerning racial relations in 1662, banning miscegenation (miscegenation: mixture of different races, sexual relations, or marriage of separate races). By the 1700’s the upper south had established a social rule that all children with African ancestry would be black. To the Southerners, the taint of Africa was so strong that one ancestor (one drop of black blood) would mark the child black. This idea is generally known as “the one drop rule.”

I know people, white people more often than not, wonder why I would say I am black, when I look white. Even after giving all the information I just gave, they would still wonder. I can and do say that I am black because that was how I was raised. Not at first though, when I lived with my birth mother, she never enforced my race with me. I was just Danielle who lived in Arizona with her white mother and her mother’s white husband and whose black father lived in New York. I knew my dad was black, my mother was white, and I was Danielle — not a race. It wasn’t until I was about nine or ten and moved back to New York State to live with my dad, that race really became a concern or an issue for me. My father’s second wife, a black woman, who I had known since I was four, took me in as one of her own children and raised me. I have a brother and a sister from my (step) mom’s first marriage and a brother from my (step) mom and dad. As far as I’m concerned they are my brothers, sister and mother — steps and halves don’t exist for me. We all grew up mainly under the same roof, under the same rules, under the same race. Maybe I make life more difficult for myself, by not just accepting I am white because I look white and that’s what people think I am, BUT I can’t accept what I am not.

MY PERSPECTIVE
by Danielle Vancelaf

THE NATIONAL SOCIETY OF BLACK ENGINEERS (NSBE)

The University of Dayton Chapter of the National Society of Black Engineers works to combine the goals of the national organization with the ideals and principles of the university. With UD’s focus on preparing the students to learn, lead, and serve, we follow the premise by promoting programs to help obtain these objectives.

NSBE can provide you with the opportunity to meet with other black engineering students at UD and other universities in the United States. It will give you an opportunity to take on roles of responsibility and leadership in the UD community. It will also enhance your career goals in terms of connections with possible future employers.

NSBE is more than just an organization; it is an opportunity to gain a greater understanding of the roles of black engineers and scientists, as well as gain significant advantage in your future career. All students are eligible, regardless of major, and welcome to join our chapter.

NSBE NEWS AND UPCOMING EVENTS

October 19, 1997:
A representative from Honda, Doug Chivington (Staff Administrator) will be at our next meeting 4 p.m. Sunday, October 19, 1997, in Kettering Labs 223. He will discuss job opportunities (internships, co-ops, full-time positions) with us, so bring your resumes and questions!

November 1, 1997:
We will be having a Bowl-a-thon, 5-9 p.m. Saturday, November 1, 1997 in Kennedy Union’s game room. Come out and support us! We will be posting signs with more information soon, so look out for them!
Welcome to the African American Showcase, each month two prominent African Americans (male and female) will be featured in the Black Perspective. This month's issue features Johnetta B. Cole and Kweisi Mfume.

Johnetta B. Cole

Johnetta Betsch Cole was born on October 19, 1936 in Jacksonville, Florida. At the age of 15 Cole enrolled at Fisk University, in Nashville, Tennessee, under its early admission program. The following year she transferred to Oberlin College, Ohio, where she received a B.A. degree in Sociology in 1957. In 1959, Cole received her MA degree in Anthropology from Northwestern, and Ph.D. in 1967.

This outstanding educator spent over a decade teaching at various colleges and universities around the United States including Washington State University and the University of Massachusetts where she was professor of Afro-American Studies. In 1982 Cole published her first book, Anthropology for the Eighties: Introductory Readings. That led to her receiving a position as professor of Anthropology and Director of Latin American and Caribbean Studies at Hunter College, of the City University of New York, in New York City. On July 1, 1987 Johnetta B. Cole took office as President of the oldest historically Black all-female college, becoming the first Black female to hold this position. Shortly after her official inauguration as president of Spellman College, Bill and Camille Cosby donated 20 million dollars to the school as a sign of support for Black women. As president of Spellman, Cole tries to make her self as accessible to students as possible. Each term she teaches a course in anthropology or in women's studies. She also has open office hours during which students may come speak to her about any issue. This visibility and accessibility on campus led the students to nickname her their “sister president.”

During her time as president, Cole also found the time to publish the book, Conversations: Straight Talk with Americas Sister President, in which Cole discusses some of the issues faced by African American women. These issues include racism and sexism, as well as ways to deal with them.

Along with being President of Spellman College Johnetta B. Cole also has professional ties to several corporations. She is the first woman to be elected to sit on the board of directors of Coca-Cola Enterprises and the first black woman to become a member of the Atlanta Chamber of Commerce. Cole's many accomplishments have earned her many honors, including the Martin Luther King Distinguished Service Award, the YWCA Woman First Award, and the American Anthropological Association Distinguished Service Award. Johnetta B. Cole continues to be a positive example of what black women this day and age are able to accomplish, with a lot of hard work and determination.

Kweisi Mfume

Kweisi Mfume was born Frizzell Gray on October 24, 1948 in Baltimore, Maryland. At the age of 13 Mfume’s mother died of cancer leaving him and his sister to provide for themselves. Mfume dropped out of school at the age of 15 and was working two or three jobs at a time. After a few years of this Mfume began to feel he was being punished. Mfume’s bitterness led to his joining a gang.

This young man spent the next few years in the gang drinking, gambling, and fathering five children out of wedlock. One night he realized he could not continue to live his life that way. He left the gang life behind and began the work necessary in order to receive his high school equivalency certificate. This determined young man was able to successfully achieve this goal in 1968 while hosting his own radio show “Ebony Reflection” on WEBB radio in Baltimore. Mfume went on to graduate Magna Cum Laude from Morgan State University in 1976, and in 1984 he received his major’s degree from John Hopkins University. During this time he dropped his original name in favor of one that reflected his heritage and his solidarity with the black power movement. In 1972 he adapted the name “Kweisi Mfume” a name of ibo origin that means “conquering king.”

In 1978 Mfume was elected to the Baltimore City Council by a margin of three votes. During his time on the city council Mfume worked diligently to get the city to divest its pension funds out of South Africa. Having evolved from radical orator to goal oriented consensus-builder, Mfume decided in 1986 to run for Congress. Mfume won the Maryland Seventh District seat with 87 percent of the vote. During his time in Congress Mfume worked to ban the testing of large nuclear weapons, and passed a bill intended to reduce the national deficit by raising taxes. Months before winning his fourth term in congress Mfume began to lobby for the chairmanship of the Congressional Black Caucus. He was able to successfully win the chair by a vote of 27 to 9. Mfume’s tenure as chairman of the Congressional Black Caucus included moments of controversy. The most publicized being the affiliation with the Nation of Islam. In 1995 Kweisi Mfume chose to move his career in a different direction when he took the position offered to him by the Board of the National Association for the Advancement of Colored People, as its president and chief executive officer.

Kweisi Mfume is proof that one’s dreams can be accomplished with a lot of hard work and determination.

VISIONS

by Becky Ford

As the seasons change; one tends to rearrange visions, thoughts, and ideas in an attempt to capture lost time.

Time lost, forgotten in the blink of an eye, missed in a step toward success, or misplaced in the search for meaning in this world today.

Tending to everyday tasks as though something is missing...

Reminiscing of friends and the summer’s end; saying goodbye, wiping the tears from one’s eyes and accepting and preparing for the year ahead.

As the days roll by; one sighs and wonders how one ever reached this point in life...

Through all the struggles, all the pain...one thing remains...the concept of oneself.

In the past, this concept was not as clear...

Hidden by masks that once appeared...

And showed a false representation of oneself...

Have now disappeared.

The realization of reality now sinks in...

Through the layers of masks...

and finally reveals the true person inside.

As the visions of the future collide with those of the past, one is forced to accept, at last, the fact that the summer has gone away, and one must face the challenges of today.

With the knowledge and confirmation of oneself, one is sure is to gain the grand wealth...

Of living the life to its fullest and trying one’s best...

And once again time shall be secured

and set at rest.

5
Soul Food Hits the Spot!

by Deomi Crume

When you think of collard greens, fried chicken, baked yams, biscuits, smoked ham, macaroni and cheese, deep-dish peach cobbler, fishcakes (let me stop while I'm ahead), what do you think of? Soul Food!

Soul Food opened on October 10, 1997 and is playing at the two Loews theaters in Dayton. During its first week in theaters, Soul Food was second losing out only to Kiss the Girls. Writer/director George Tillman Jr. has written this screenplay as a positive outlook of African Americans. With this screenplay, Blacks can see themselves portrayed as something else other than gun-toting, drug dealing gangstas. For these reasons, Tracey and Kenneth “Babyface” Edmonds, helped to produce this film, the first under there production label Edmonds Entertainment.

Soul Food is about a large Midwestern family that lives by family traditions and standing by one another. Many of us can probably identify with at least one of the characters in this movie.

This story is told by Ahmad Simmons, Big Mama's grandson. He is the central character who is determined to help his family stay as one. Big Mama, also known as Mama Joe, is the head of the Joseph family. One of Big Mama's best attributes is her good cooking. One of the Joseph's family traditions is to join together for dinner on Sunday after church, where they're always joined by Rev. Williams.

Big Mama's youngest daughter, "Bird", is played by Nia Long. She is a hairstylist who has just married lem, played by Mehki Phifer. lem has his own problems, living in today's society as an ex-con. Vivica Fox plays Maxine, the middle daughter and Ahmad's mother. She takes care of her husband and children, and almost cooks as good as Mama Joe. Her husband is Kenneth, actor Jeffrey Sams. He is the reason why Maxine and her sister, Teri, do not get along. Teri, a prominent lawyer is played by Vanessa Williams. Being the oldest, she bosses her sisters around and tries to take over a lot of the time. Miles, Teri's husband played by Michael Beach, is also a lawyer trying to launch his musical career. Cousin Faith, the black sheep of the family, is played by Gina Ravera. She is in and out of everyone's lives while trying to find her place in the Joseph family.

The Joseph family is one that depends upon each other for strength and support. This however is tested when Big Mama is hospitalized. What will they do now? The Joseph family must come to terms with everything that is pulling them apart, in order for them to remain the strong, loving family that they once were.

SOUNDTRACK
COOKS UP MAD FLAVA
FOR MUSIC LOVERS

by Bryce Butler

There have been numerous soundtracks that don’t have anything to do with the movie itself. However, the “Soul Food” soundtrack is here to break that trend. This soundtrack features strong performances by a number of artists. Starting off this emotional soundtrack is “A Song for Mama” performed by Boyz II Men and written by Babyface. With mellow lyrics and a smooth beat, this cut clearly outlines the theme of movie. BLACKstreet adds their upbeat tune “Call Me,” not featured in the film. A unique collaboration (Jo-Jo, K-Ci, Kovan, Melvin, and Babyface), called Milestone add their sensual ballad, “I care about you.”

The popular “What About Us” by Total is sure to keep dance floors jumpin’, while slow ballads like “Slow Jam” by Monica and Usher, and “Were not Making Love No More” by Dru Hill will keep all the lovers in a romantic mood all night long. The group Tenderoni makes their debut with “Baby I,” which will definitely keep your head bobbing. Xscape keeps the soundtrack on the upbeat with “Let’s Do It Again,” while “Don’t stop what you’re doing” by Puff Daddy (featuring Lil’ Kim) keeps the soundtrack bumping with a cut that’s true to his form, reminding listeners that we don’t want him to stop!

Outkast (with Cee-Lo) schools us with their unique style of rhyming while as always keeping the Cadillacs bumping. Veterans Tony, Toni, Tone, EnVogue and Earth, Wind & Fire also give a good reason to make this soundtrack a must get on your musical buying list. The “Soul Food” soundtrack provides a combination of slow grooves and upbeat lyrics that are sure to fulfill the musical appetites of all R&B and Hip-Hop fans.
BATU HOPES TO SERVE COMMUNITY

As most of us are just finishing our midterms we are undoubtedly settled into university life. Our daily routines of going to class, studying (or lack thereof), barely sleeping, and partying occupy much of our time. One RESPONSIBILITY that we can not exclude, however, is that of service. It is so easy to get caught up in what is going on in our own little world and not recognize we have an obligation to give back to our community. A part of the mission for BATU is to fulfill its social responsibilities. One of my goals for this organization and many of yours too is evidenced by your comments to me, is to impact the lives of young black youth in a positive manner. By virtue of our position in college we are able to serve as role models for kids who have no positive influences. We can serve as living testimony that black people can go to college, can be successful, and can make something of their lives. Too many of our people have lost hope and lost the vision of the many great possibilities that life holds. Not every black child is lost and not every black child is on the brink of disaster. But given the statistics regarding the number of young black people committing violent crimes, selling drugs, or dropping out of school, or simply not caring about the value of education the need is apparent.

BATU is working with Dayton Public Schools to identify a school that we can adopt for the year. We are working to be matched with a school with predominately black students to serve as mentors, role models, and tutors. In order to make this forging relationship work we need your dedication, your effort and your time. By giving up a little bit of our time we can make a tremendous difference in the life of someone else. So as we work with school officials to get this program off the ground, be mindful of the obligation you have to give back to a community that has given to you. Not one of us has made it this far by ourselves! As our ancestors literally fought and died for many of the rights and privileges we have today let us be willing to give a little back to ensure the success of our people for tomorrow.

Yours in unity,

Rashad M. Young, President Black Action Through Unity

QUOTE OF THE MONTH

Our people have made the mistake of confusing the methods with the objectives. As long as we agree on objectives, we should never fall out with each other just because we believe in different methods or tactics or strategy... We have to keep in mind at all times that we are not fighting for integration, nor are we fighting for separation. We are fighting for recognition as free humans in this society.

Malcolm X

Help those who need it most!

BATU/BGC

Trick-or-Treat

Canned Food Drive

October 20-29, 1997

Barrels are located in each residence hall
Shoutouts

To: Trigger, Silent Killer, Flame and Karate Kid. Stay positive even though we always in stuff, and Silent Killer remember “I’m Sorry!”

Love Blade

To the true — “Pimp Tight Clique”

I’d like to say what’s up to all my ebonics speaking friends. And I’d also like to say listen and learn, learn to listen.

Love Sylvanian Lee Roane

“What’s up 345 1-D Gardens!”

Lil’ M (Queen B)

I wanna give a shoutout to my girls Mary, Keshea, Amaris, Lari, Linda, and Mitzi. Thanks for being such great friends.

— Becky

I want to give Big Ups to Burger King and what’s up to Krogers, CC, Boogaboo, Pooder, Lil’Bit, you feel me on that one.

— Big B

Black Man & West Side
Remember who were your friends when you got here and who they are now. Don’t be a stranger, I’m still here for you!

— Deomi

I wanna give a shoutout to all my new friends: Stay real and always be true to yourself!

— Becky

Wsup!! Wsup!!
This is the one and only Ms. B. Haven. I’d like to give a big shoutout to the Get My Money Crew$: Big B, Blink, Pickles, Little K, and Pooder. Big up to Rashad Young and all the BATU members. Ya’ll keep doing what you do. Until next time...

Peace out — Shalon

Dee aka “Pimp Mama”:
So glad to be back chillin with my girl! Always keep your head up and remember that with each trial and tribulation, you become stronger. There will be many who will admire that strength that you have within you and others who just can’t handle it! — U know!

— Danie aka “Dirty”

Stupikidz: much love!
Buster aka Middle Dog and Westside aka Jimmy Hoffa:
Stay real and always think about what you’re doin’ and the results it will bring

— Danie

The second month of school is in full swing and so is The Black Perspective! We would like to thank you for the large amount of students who have shown their support and interest in the paper. Because of you we have been a success. We would also like to thank those eager to submit and we look forward to reading from you soon! Just drop your articles, poems, short stories, shoutouts, etc. in The Black Perspective box located in 107 O’Reilly hall lounge by the second Friday of each month. Keep reading and good luck this semester!

Co-Editor, Ebony L. Odoms

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Dayton, OH 45469

THE BP THANKS YOU!