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# THE BROWN AND BLACK

VOLUME ONE, ISSUE ONE - SEPTEMBER/OCTOBER 2008

#### COVER STORY: USING THE PEN! by CalvinJohn Smiley (Class of 2008, 2009)

What is The Brown and Black and why should you read it? If you are asking yourself these questions, please keep reading and find out why particular students on Lehigh's campus believe this periodical is a necessity.

Let me start by giving a brief history to alternative newspapers, at least in my time here at Lehigh. I graduated in the Class of 2008 and continued for a fifth year to pursue Master's degree. Upon my arrival at Lehigh in the early fall of 2004, I stumbled across a news printing entitled The Mosaic. I was told by other students that this paper was produced by the Office of Multicultural Affairs and was a venue through which students of color could write articles that they felt spoke more to them and their Lehigh experience. Unfortunately, after its first printing, The Mosaic died.

Moving into my sophomore year I was approached by a friend who, along with another student, wanted to revive The Mosaic but add new flair to it. I agreed and became a staff writer for the paper, which was renamed The Inciter. I wrote two articles for this paper, one about the murder of Stanley "Tookie" Williams by the California State Department of Corrections, and another about the ongoing genocide in Darfur. Other articles featured in The Inciter covered issues of race and also focused on local people like Mr. Imagination. Despite renewed interest in an alternative newspaper, The Inciter also failed to stay affoat, and after two issues also died out. The two enthusiastic students who started the paper graduated and no one was able to pick up the pieces. By now you might be saying to yourself, "All these other papers have failed, why would this paper work?" Well, I am here to tell you that it is a new day with a mostly new student body.

In my last two years at Lehigh I have seen a huge push from right wing students to bring their views to the rest of the campus. Their newspaper presents views that a woman's role is to stay in the kitchen and that Rev. Dr. Martin Luther King Jr. was a hoax and a day should not be celebrated in his honor. I am not

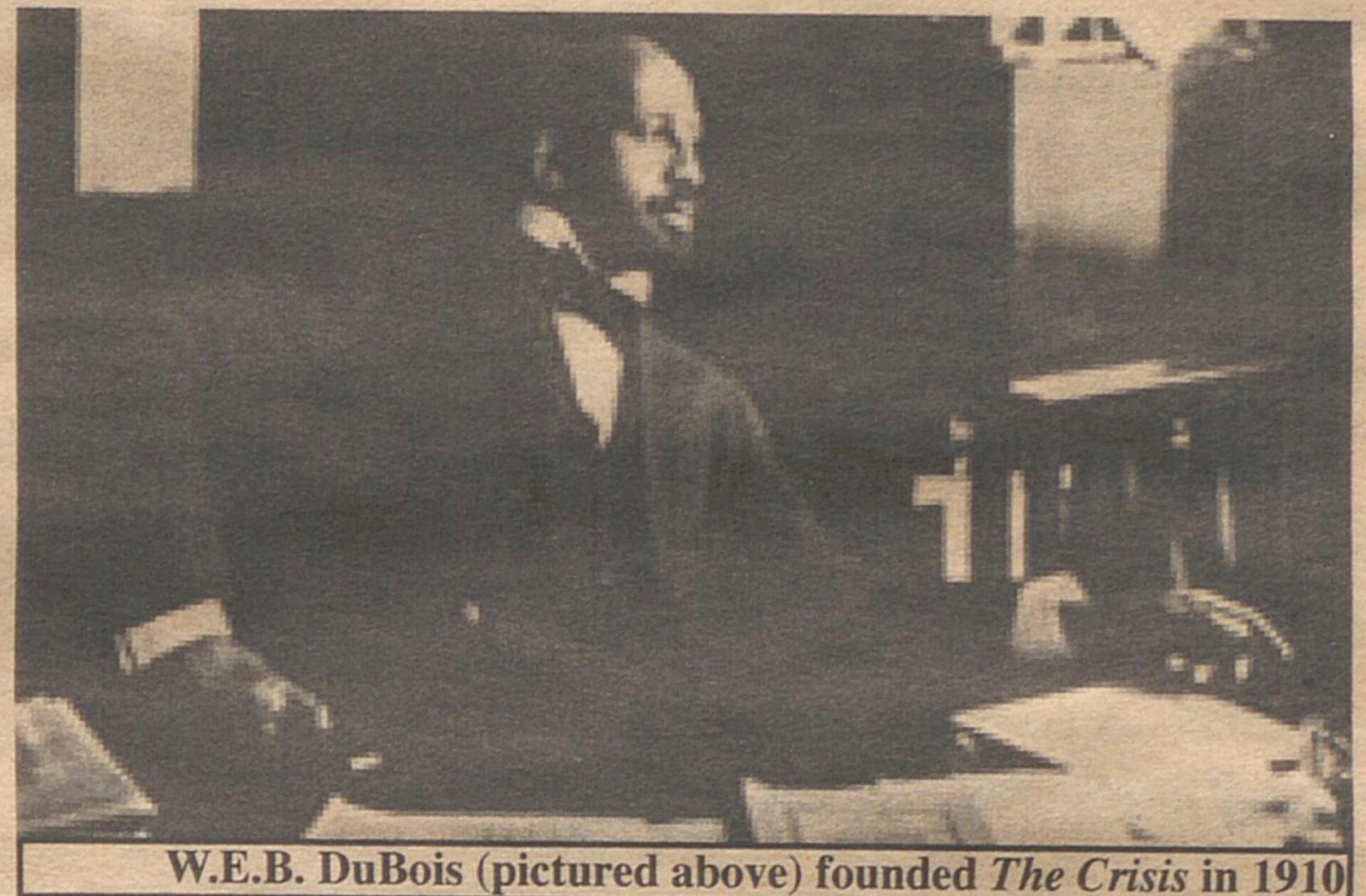
saying that these students do not have the right to publish such propaganda but we the students who view ourselves as progressive and want cohesion amongst the various groups of students at Lehigh, feel that we have a right to produce our truth - an alternative outlet of reading material, one other than The Brown and White and The Lehigh Patriot.

Throughout history, writing has always been a vehicle through which to effectively make change. The adage that "The pen is mightier than the sword" is not just an old saying. Throughout American history, "liberal" or "radical" writing has been produced to create change and/or add a diversity of dialogue to topics that might ordinarily be ignored by the "powers that be." For example, there is a long history of abolitionist and anti-racism writings in the United States. Building upon the legacy of William Lloyd Garrison's The Liberator, Frederick Douglass, a former slave, was inspired to publish The North Star. The Liberator was a publication whose primary focus was to end slavery from a moral perspective and to act in a nonviolent method. The North Star took this concept a step further encompassing not only African-Americans rights but Women's rights as well. The North Star's motto read, "Right is of no Sex

- Truth is of no Color - God is the Father of us all, and we are all brethren." In a time when slavery was still legal, this African American owned paper garnered circulation of over 4,000 in the U.S., Europe, and the Caribbean.

Douglass's accomplishments as an abolitionist, author, editor, and statesman served to strengthen the paper, keeping the idea of abolition alive in the mindsets of many Americans. Thus, Douglass must be remembered for his contributions towards the ultimate emancipation of African Americans. As historian, Ira Berlin states, "If the Emancipation Proclamation speaks to the central role of constituted authority - in the person of Abraham Lincoln - in making history, it speaks no less loudly to the role of ordinary men and women, seizing the moment to make the world according to their own understanding of justice and human decency."2

Although slavery was abolished in 1865, many African Americans did not benefit from the many privileges afforded citizens of the United States. In many places around the



country, African Americans were victims of discrimination, Jim Crow segregation, and terrorism at the hands of organizations like The Ku Klux Klan. One effort to address this harsh reality arose in 1910, when W.E.B. DuBois founded The Crisis as the official magazine of the National Association for the Advancement of Colored People (NAACP). Still in circulation as one of the oldest African-American periodicals, The Crisis "is dedicated to being an open and honest forum for discussing critical issues confronting people of color, American society and the world in addition to highlighting the historical and cultural achievements of these diverse peoples."3 The paper has always maintained high standards of receptivity. During the time of the Harlem Renaissance the periodical was forum for many, such as Langston Hughes and Countee Cullen, to publish their work. Today The Crisis is on the frontline of still fighting issues of racism, anti-Semitism, sexism and homophobia. You can visit The Crisis website at: http://www.thecrisismagazine.com/.

The Black Panther Party also ran a successful newspaper which was called, "The Black Panther Intercommunal News Service" (BPINS), which ran from 1967-1980. The paper became not only the primary resource for information about the Party, recording our ideology, history, and development but also became the voice of the people, giving articulation to the struggle of black people and other oppressed people inside the U.S. and around SEE 'USING THE PEN' ON PAGE TWO

#### VOICES OF THE COMMUNITY

An Introduction

by Hector Velez (Class of 2011)

One of the major goals of The Brown and Black is to provide inspiration for thoughts, discussions, and awareness in terms of the many issues that face today's underrepresented population, both on and off-campus.

As a result, people from various professions and backgrounds will periodically be asked to give their opinions on contemporary racial issues in order to provide such inspiration. In this past school year, for example, the renowned political activist Ewuare X. Osayande lectured here at Lehigh. Osayande covered a wide range of related topics, from the realities of racism in the present-day to the faults of capitalism.

Overall, it seems that Osayande was trying to inform his audience about the ways that societal problems, especially racial ones, tend to stick around as long as the public remains idle. One particular audience member, who coincidentally wrote for the Lehigh Patriot until his graduation in 2008, felt that Osayande was making generalized claims without real examples of racism.

On a side note, it seems obvious that if a person needs to be given an explicit example of racism on-campus or elsewhere, one of two things must be true: either they choose to be oblivious to the happenings of the real world, or their reality is so far removed from those situations that they never noticed.

Nonetheless, Ewuare has decided to put his mark on this inaugural issue of The Brown and Black by submitting an essay about the struggles of past and present-day colored students attending college.

#### "Students of Color and the Struggle for Multiculturalism and Racial Justice" An Essay by Ewuare X. Osayande

In recent years there has been an increase in efforts to thwart, dismiss and otherwise repress multiculturalism and diversity on campuses across the nation. The attack on multiculturalism goes beyond curriculum to the very presence of students of color on campus. Although most colleges state their commitment to diversity right on the front page of their website, many students of color feel anything but welcomed once they are on the campus. Despite all talk to the contrary, there is an organized element at the university from the stratums of administration to the student body itself that seeks to turn back the clock on racial progress and return this country to the days when most of this nation's sites of higher education were lily white. They have created organizations, journals and websites dedicated to fundamentally racist ideas of Western hegemony and white academic dominance.



Their attacks run the gamut. They have ranged from challenging the celebration of the Rev. Dr. Martin Luther King, Jr.'s birthday, the funding of student of color organizations, to promoting intolerance and bigotry via hostile flyers featuring images of people of color with the caption "They Hate Us." These actions work to reinforce the racist idea of America as a white nation and the university as whites-only. All of this has occurred alongside the disturbing act of white students mocking and deriding people of color by coloring their faces and costuming themselves as racial stereotypes. These videotaped acts of minstrelsy clearly showcase the increased acceptance of racial hostility and intolerance. What better example of white privilege can there be than white people literally "fleshing out" their racist fantasies via their actual white skin?

These attacks are not new, but are part and parcel of a systemic attack on the lives and aspirations of people of color throughout this country. In that sense, what is happening to students of color on the campus must be placed in the context of what people of color are experiencing generally.

Ever since the acts of 9/11 just about every non-white ethnic or racial group in this nation has experienced being perceived as a threat of some sort. For most of us that hostile gaze has been a fundamental part of our people's American experience. All the same, the fear of people of color in general and those peoples that do not subscribe either culturally or politically to the mores and values of Europe and the so-called West has increased in lock-step with the national security color-coded index. Whether we are Black or Arab or Asian or Latino/a or Native American, we have all experienced the disturbing looks of anonymous whites at airports or on subways. But this cloud of suspicion is not confined to sites of interstate and intercontinental transport. It has crept into every sphere of American life, most especially the realm of academia.

Therefore students of color must come to appreciate and understand the history of their people's collective struggle for justice in America. This will enable them to have a clearer appreciation of the fight that was won to gain their admittance onto the campus and what they must do to maintain that right.

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Any cursory reading of the history of education in America will show that this country has not joyously embraced the idea of integrated schooling. It is only in the last fifty years that this nation has struggled to accept the idea of education as a right for more than just whites. That history is vital for students of color to understand the circumstances that surround their education today. Otherwise, they leave themselves wide open to the twisted notions and ideas that are often promulgated by the very institutions they attend. What might be in the best interests of the college may not be in the student of color's best interest. The university will state on the front-page of its website that it "embraces diversity" and is "an equal opportunity institution." But it will not tell you how former students of color had to wage collective struggle to get the university to begin to come to terms with their presence and needs. It is this history that is as vital to know as any history you will learn in class.

In the last few years, the forgotten story of that struggle is slowing coming to light. Black Studies or Africana Studies, Asian Studies, Latino Studies or the ubiquitous "Ethnic Studies" were not always options of study for college students. Students had to actually fight to see these departments established and funded. It all began with the struggle of students at San Francisco State in the late Sixties. This history is now being chronicled in books such as White Money/Black Power by Noliwe M. Rooks and From Black Power to Black Studies by Fabio Rojas.

What I want to emphasize is the fact that these students were not interested in just establishing academic departments. Initially, the development of Black Studies was just a part of a broader struggle for justice on behalf of Black students and other students of color. The initial list of demands presented to the administration included calls for educational justice, the recruitment and retention of faculty of color, the equal funding of student of color organizations, and the establishment of community education programs. These students were very deliberate in their efforts to keep their struggle connected to the greater struggle that was occurring throughout the country for their people's rights to citizenship and basic human dignity. They understood their success was tied to what was happening back at home. This is a lesson students of color would be wise to learn even now.

Additionally, included in their demands was the necessity of maintaining control over the establishment of these new programs. Unlike today, where so-called "ethnic studies" departments operate under the auspices of college administration, the initial thrust was for the final authority to rest in the hands of the students in coalition with the community. As the years passed, the university was able to manipulate the students' demands until ethnic studies programs fell under the full control of administration. SEE 'OSAYANDE' ON PAGE TWO

#### THE ALUMNI CORNER

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The Life & Times of a Black Woman in Corporate America by Sonya James (Class of 2008)

In the years that I was a student at Lehigh, I will never forget how disappointed I was at the unacceptable low numbers of Black and Latino students the institution brought in each year. From being the only person of color in some of my classes to being turned away at parties, sometimes things were a bit unbearable. As graduation slowly approached, I found myself excited to move into an environment that would have a plethora of individuals from different backgrounds and walks of life. However, having now been at my current place of employment, that old feeling of being the elephant in the room has come back yet again.

During the on-site interviewing process, I was convinced that this was the place I could see myself working for many years to come. The human resources department did a good job of impressing all the prospective employees with their tour of the beautiful campus while parading around the few employees of color. Everything just felt right; great salary, good benefits and nice people. After the interviewing process was over it was set in my mind that this would be the place for me. I received a call from HR offering me a position and I was well on my way.

The first couple of weeks were rough, not because of the lack of Black and Brown individuals at the workplace, but because the process of transitioning from college to the workplace is a nerve-wrecking experience in and of itself. However, my boss and coworkers did a good job making me feel welcomed. My feelings of aloneness did not set in until I went to a quarterly meeting held during my third week of employment. As the auditorium filled, I found myself looking around to see if anyone that looked like me was present. As the meeting began, that "Damn, they got me" feeling set in - similar to the feeling many Lehigh students of color get once they realize Prospective Weekend was a lie. Although the individuals of color that I was introduced to during the interviewing process were all present, along with a few others, the room was filled with primarily with Whites. As I looked up on the stage, all the higher-ups of the company were also White. Similarly, as I was given assignments, I had to participate in business meetings and in doing so I realized the same pattern was present in my department.

Naturally, when one enters a new environment, s/he tries to find someone that s/he can relate to – a buddy with whom to go through the ups and downs. Fortunately, I have made great acquaintances with individuals who all started the same day as I did. We eat lunch together every day and they are really great individuals. Sometimes, as a person of color, you just want



Sonya James (left) and Breana Love (right) of The Class of 2008

someone that can relate to you on all levels. Someone who understands what you mean when you feel like everyone is staring at you like "Oh, so you're Sonya...", as if they expected to see someone else. Or when you walk into a meeting and realize that you not only have to put your best foot forward because your job is on the line but also because you are representing your whole race. Dealing with all of this on top of doing your day-today job duties can be very draining and stressful. It's worse when it seems like your white coworkers are living the good life without a care in the world as they make life-long friends that they spend time with both in and out of the workplace. I thought I would be immune to this feeling by now since I dealt with the same experiences at Lehigh, but some things never change.

For those of you studying majors that will result in you entering corporate America, I hate to break the news to you, but issues involving diversity do not get any better. Don't let this discourage you; instead, use it as motivation do your best so that more individuals of color can get their piece of the American pie as well. I refuse to let my feelings get in the way of me doing my job to the best of my abilities. However, these thoughts will forever live in the back of my mind.

Are you an Alumni looking to contribute to The Brown and Black? E-mail us at thebrownandblack@gmail.com

#### SAY WORD???

Republican National Convention: "U-S-A!" ... USA?

by Kaloma Cardwell (Class of 2008)

A few weeks have past but I am still disgusted. The Republican National Convention spent 99% of its airtime showing images or talking about terrorism, lost lives, and refusing to be defeated. The millions watching did not see one image of domestic terrorism, inner city violence, or the enduring spirit of black and brown children growing up in environments where hand outs will only come if a lens catches a "Katrina" on camera the SECOND time around. In war torn and terrorist plagued Afghanistan, 597 US soldiers have been killed since the start of Operation Enduring Freedom in 2001. If you include twentyone other countries and their soldiers, the number climbs to 972 deaths. Since 2002 there have been at least 2,380 murders in Philadelphia.<sup>2</sup> 2,380 American citizens dead, many of them children and young adults no older than the youngest persons allowed to be trained and a member of our military. That's 2,380 deaths since I left my Philadelphia residence and became a Lehigh student.

Hour after hour, day after day, the RNC and their supporters present, made it very clear; the only human life worth shedding a tear for and fighting for is the one that might vote for them. In their attempts to define what a true American is, they made it clear whose life is valuable and worth saving and whose life is not even worth mentioning. The same politicians and citizens that claim inner city violence is inevitable and too complex to eradicate for a city like Philadelphia, population 1.5 million, are the same politicians and citizens who want to convince us they care and are capable of winning and eradicating evil and terrorism throughout the entire planet, population 6,724,308,962.3 John McCain fought for this country with honor but whenever he changes the tense of that verb to the present, he should be dishonorably discharged from his American citizenship. When there are more American citizens being murdered in Philadelphia than there are in Afghanistan, where is the domestic "surge?"

How fast would Philadelphia or any inner city turn around if the Federal government started to give them ten extra billion a month in the name of freedom and stability? Instead of spending billions trying to train hundreds of thousands Iraqi soldiers who do not always show up<sup>4</sup>, we could have re-trained all ten thousand Philadelphia public school teachers. The number of Philadelphia public school American citizen students<sup>5</sup> is almost equivalent to the number of trained Iraqi police.<sup>6</sup> The Philadelphia public school district has an operating budget of 2 billion dollars<sup>7</sup> compared to the hundreds of billions thrown at the Iraqi government SEE 'REPUBLICAN' ON PAGE THREE

### OSAYANDE, FROM PAGE 1

The establishment of multicultural affairs has a history that is not that dissimilar from the establishment of "ethnic studies" departments. These academic departments would not be enough to redress the problems faced by students of color on college campuses. Students continued to see their concerns belittled and undermined by college administrators that saw their campus activism as nothing more than a nuisance. Sometimes, it would be issues off-campus that would spark a student movement. This was the case for myself and many of my fellow students attending Fairleigh Dickinson University in the early Nineties. In the Spring of 1991, Phillip Pannell, Jr., an unarmed 14 year-old Black boy who lived in the neighborhood that surrounded the Teaneck, NJ campus, was shot and killed by a white police officer. This single act of racism sent shock waves through the Black student community and ignited a student movement that would culminate in the establishment of the university's Office of Multicultural Affairs. This struggle occurred at the height of the Afrocentric movement when Black students across the country were gaining consciousness of their African heritage and cultural legacy. Armed with a greater appreciation of their people's contribution to humanity, students of color organized with a new-found sense of themselves and their capacity to make change. During this period, hundreds of multicultural affairs departments would rise up on campuses across the country.

There is a legacy of struggle that students of color would benefit from tapping into and taking up. The ensuing fight for what is being called "campus diversity" is the modern manifestation of the historic fight for justice and dignity for the student of color. This is a struggle for academic democracy, cultural parity and racial justice. As such, ideology and political

viewpoints are at play. The knowledge of this history of student of color activism enables current students of color to build on the ideologies of resistance and self-determination that have emerged out of these struggles. What are we struggling for? What are the means we will use to achieve our goals? What mechanism is in place to pass this legacy down to incoming classes? When will we know that we have succeeded? The answers to these questions will help guide our activism.

In the spirit of our aims, students should be ever-vigilant to exhibit the same spirit of justice and democracy these seek from the university itself. The movement must be as democratic and inclusive as our demands to administration. Thus, students must challenge the sexism, homophobia and class bias that has stifled true progress within our respective communities. Furthermore, it means that we must make coalition building across racial and cultural lines a priority. Too often when we think of cross-racial coalition it is always with white students. I am simply encouraging us to reconsider "cross-racial" to include other students of

color that fall outside our particular racial group, whatever it might be. Organize around common goals. All of our communities of color have had an experience with white supremacy. Rather than fight about which group has suffered the most, we must challenge ourselves to respect each other's experiences and commit to working together to end an oppression that is common to us all.

The tactical error of historical amnesia has caused the movement for educational justice to fall behind the times. The tragedy is that students of color are still struggling against some of the same injustices that those first students that broke the color barrier in higher education faced. Yes, tremendous progress has been made. The establishment of ethnic studies programs that highlight the achievements and contributions of our people as well as the creation of multicultural affairs departments, that enable the interests of students of color to be acknowledged and addressed, are serious developments that cannot be underscored enough. But even in this era of progress, the threat of racism still exists in a variety of guises. Student of color organizations and initiatives remain grossly under-funded. The curriculum is still culturally biased. Acts of racial intolerance and bigotry remain commonplace occurrences for students of color. And most importantly, students of color today enter the halls of higher education as a well-funded attack on their very presence is under way. In this historic moment, students of color must be vigilant in their developing consciousness and activism. There is a legacy that students of color can tap into that has the power to, not only strengthen their resolve, but give them guidance in this work of seeking justice and defending the humanity of our peoples.

What students do on the campus can also affect the lived reality of our peoples throughout this nation and even throughout the world. Just as students of color activists in the Sixties were able to recognize the intrinsic relationship between their fight on the campus and their people's fight throughout the country, students today can organize with a similar consciousness. If they do, they will not only make a significant contribution in the fight against institutional racism and cultural intolerance, they will also have answered the call of destiny. And the work they will have accomplished will serve as the blueprint for generations of student activists to come.

Ewuare X. Oşayande (www.osayande.org) is a political activist, author and co-founder and director of POW-ER (People Organized Working to Eradicate Racism). Through POWER Osayande facilitates workshops that educate participants to the reality of racism and empowers them to effectively resist.

## WANT TO ADVERTISE IN THE BROWN AND BLACK?

Send us an e-mail at
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to learn more about pricing, sizes, and
other information.

#### USING THE PEN, FROM PAGE 1

and around the world."<sup>4</sup> The BPINS was distributed worldwide every week for 13 years, sold in small stores in black communities, through subscriptions, and, mostly, on the streets of the United States by dedicated Party members."<sup>5</sup> The BPINS reached over several hundred thousand copies per week at its height making it one of the most important records of not only The Black Panther Party but of The Black Power Movement and Movements in general. The Black Panther Party supported other things ranging from the Gay Rights to the Women's Movements.

Despite the hundred plus years between their publications, these three publications share the common bond of struggle! Struggle is nothing new to people of African descent nor to other oppressed people living in the U.S. All three of these publications inspired, taught and collectively moved a nation into recognizing its errors and allowing the masses of people a voice. Beginning with Thomas Paine's Common Sense to magazines presently like The Nation, this common bond of struggle still exists.

This same concept can and should be implemented on the campus of Lehigh University. "Diversity" is a word that the University likes to use to try and create the perception of equality among Lehigh students. The purpose of this particular paper is to enforce the school's goal as well as the goal of its many students of creating a safe environment of learning and understanding for all groups of people. The views presented in publications like *The Lehigh Patriot* that alienate minority groups, religious creeds, women, etc. should be challenged and *The Brown and Black* is here to do this. However, this cannot be accomplished without the help of you, the people. *The Brown and Black* is meant for those who do not feel like they have a voice on this campus or feel intimidated by others writings or remarks. It is through the students that *The Brown and Black* will create a MOVEMENT!

<sup>1.</sup> http://en.wikipedia.org/wiki/North\_Star\_(newspaper)

<sup>2.</sup> Ibid

<sup>3.</sup> http://www.thecrisismagazine.com/about.htm
4. Hillard, The Black Panther Intercommunal News Service, vii.

<sup>5.</sup> Ibid, X.

#### SETTING THE RECORD STRAIGHT

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The Record On Police Brutality by CalvinJohn Smiley (Class of 2008, 2009)

Before I start this article, let me say that I respect anyone who puts him or herself in harm's way to help other people. This includes police officers, firefighters, EMS workers, and others. However, I cannot condone everything police officers do. Don't get me wrong, I have friends who are police officers, some that are fraternity brothers, some that were classmates, and some that I just grew up with. I believe I know some very exceptional police officers and wish all law enforcement could ascribe to such positive characteristics, but it is the exception rather than the rule. I am not talking about the cop who busts a college party and gives citations to underage drinkers, but about those who feel they are above the law and can take another human being's life without consequence.

Being a young African American man I have had my share of dealings with law enforcement based on the color of my skin. For example, in May of this year, three college friends and I, two African Americans and one Caucasian, were pulling into the Campus Square parking deck when a Lehigh police officer drove by and decided to make a u-turn and follow us in. I tried thinking nothing of it, but I knew from experience he was coming to see us. As he pulled up, I greeted him and asked, "What can I do for you officer?" He abruptly replied, "What are you doing here? Do you have I.D.?" I handed the officer my identification and explained to him that I was a graduating senior at Lehigh and lived in Campus Square. Since this was the Friday night before graduation, I still had the right to live in my on-campus apartment. I told him that my friends and I were coming from the Waffle House. He didn't seem to buy my story, but really had no grounds to question me further. He then decided to return my I.D. and told us that we "fit a description," and that he was "on the look out for a 'dark' colored car." He claimed some people were making disturbances in and around the Campus Square area about 45 minutes earlier. This is nothing new to African American men. Our crime was simply being "Black" at Lehigh. We were lucky this time, but there are many other young African American men who are not so lucky...

Historically, there has been a struggle between the African American community and the police. Police represent and are part of the state; they are an institution that helps to make up the fabric of the United States, taking the oath of "serving and protecting" private and public interests of the people. Throughout the history of the United States, however, it was the police who helped slave owners by catching, jailing, and beating runaway slaves, until the owner could claim his property. African slaves were not considered humans but property, just like a family

dog or cat today. If the slaves misbehaved or broke the law, which included running away for freedom and defying their masters, then it was the job of the police to restore law and order.

Since the end of the Civil War, America has moved past using involuntary servitude of African Americans to such a degree because laws enacted made this illegal, yet the tension between African Americans and police seemed not to diminish. In the years following the Civil War, mobs of Whites would lynch African Americans to terrorize them and show them "their place." Of the many public lynchings that occurred in America, very few were ever prosecuted, and rarely did anyone serve jail time for these heinous and barbaric acts. If you don't believe me, or would like to investigate the issue of lynching further, please visit http://www.withoutsanctuary.org/.

In the past year, many people have heard the name Sean Bell, a young African American man who was shot and killed by New York Police Department (NYPD) outside a nightclub. Fifty-one shots were fired at Bell and his friends, which resulted in his death and multiple gunshot wounds to his surviving friends. All five officers involved in this case were acquitted. This court ruling, similar to the Rodney King ruling in 1992, once again proved to the African American community that justice is not on their side. Nonetheless, I do not want people reading this to think that these are two isolated incidents of police brutality.

This past summer another young African American man lost his life to the hands of the NYPD, Darryl Battle. According to police reports, two plainclothes detectives came to Battle's home in Brooklyn, and after being invited in, asked him questions about a forged check he tried to cash at a Chase Bank. Supposedly, Battle was very calm and then excused himself from the room to get a glass of water, only to return enraged, wielding an eleven-inch knife. The two officers, with a combined 39 years on the police force, one of whom was a hostagesituation negotiator, fired a single shot into Battle's chest and he died shortly thereafter. Both officers were quickly dismissed, with the court claiming they did nothing wrong. However, I question some of the details involving this case. First, if Battle really didn't want to speak with police or be questioned, why would he invite them to his house? Second, if Battle did wield a knife as a weapon, these two officers had many options at their disposal before lethal measures were taken. Police have taser guns, clubs, pepper spray and a wealth of other gadgets on their utility belts. Why waste resources on finding alternative methods of restraining people if police officers are going to go straight for their guns?! If they had to shoot him, they could have put a bullet in his leg or hand; why shoot directly at the man's chest, a deadly shot from point blank range? I believe this act of policing was straight MURDER! SEE 'BRUTALITY' ON PAGE 4

# Volunteer your Voice

- \* How many times have you heard reflections on the "diverse" Lehigh experience that really don't sound like the one you're having?
- \* Ever wondered how all those "top" ratings are calculated? Or better yet, whose voices contributed to the calculations because nobody asked you?
- \* Who has the right to speak for "the Lehigh student?" Who deserves to?

The Joint Multicultural Program is compiling an oral narrative of "the diverse Lehigh experience" and needs to hear from YOU! In 30 minutes or less, we'd like to capture your perspective and your experience. Set the record straight and volunteer yourvoice!

# What will JMP do with the oral narrative? We will use aspects of the narrative:

- \* as a teaching tool in upcoming seminars and diversity competency trainings for students, faulty and staff;
- \* as potential evidence/rationale for increased University support of particular student needs; and
- \* as a vehicle through which to better articulate and characterize "the diverse Lehigh experience."

To schedule an interview, please contact

Dr. Yaba Blay, Academic Director at

610.758.5297 or yab207@lehigh.edu.

Interview times are available during both day and evening hours.

# SAY WORD???

#### REPUBLICAN, FROM PAGE 2

but McCain thinks underpaid American teachers are the ones who need "a new line of work?" The money spent on the War in Iraq would have paid for and maintained the current Philadelphia public school budget for about 500 years<sup>8</sup>! And to think, Republicans successfully appeal to "faith-based voters." Disturbing. McCain and conservatives rally support crying, "NEVER ALLOW IMMORAL REDISTRIBUTION OF WEALTH," only to have moments of silence when Iraq's \$80 billion surplus is mentioned.

After living twenty-four years as an African American citizen, a native Philadelphian, and an inner-city public schooled student, I did not need to watch the Republican Convention to confirm that they are disgracefully lacking true patriotism and respect for human life. When McCain's Campaign said, "This election is not about issues," what he meant is that this election is NOT about protecting human life that looks, talks or thinks differently – it is not about life and death illnesses — it is not about preventing inner city terror before it becomes profitable for police forces, politicians, and prisons – It is not about American children born and raised in poverty – it is not about educating children who have no choice but to attend underfunded public schools — it is not about the American Dream. Add that up and you realize their campaign and that convention was only about some American citizens.

Next year, one American citizen will be killed in Philadelphia for almost each day of the year but they say, "It's about personalities." Is this election really going to be decided on the basis of which personality screams "I LOVE AMERICA!" the loudest? -- or the personality of a media that continues to run post-interview "Keeping Them Honest" segments, instead of questioning candidates to their face about blatant lies or forcing a surrogate to answer the question asked? -- or the personality of an individual voter who decides who gets their vote from the perspective, "What's best for me?" but then quickly turns around and calls a candidate unpatriotic or opportunistic? This election should be decided by the issues, but if Republicans insist on this election being about personality, we should all be asking why it is not about their consciences?

- 1. See http://icasualties.org/oef/ (Stats as of 9/18/08)
- 2. See http://www.ppdonline.org/
- 3. See http://www.census.gov/ (9/18/08)
- 4. http://www.nytimes.com/2008/04/04/world/middleeast/04iraq.html 5. http://www.phila.k12.pa.us/about/
- 6. http://deepbackground.msnbc.msn.com/archive/2008/04/25/946331.aspx
- 7. http://www.phila.k12.pa.us/about/
  8. http://abcnews.go.com/Technology/WhosCounting/story?id=2844304&page=1

#### STUDENT ORGANIZATIONS

Get The Scoop on All Your Favorite
Clubs & Organizations
by Uhuru Aseto (Class of 2008, 2009)

### National Society of Black Engineers (NSBE) Club President: Kyle Fleming (Class of 2010)

Here at Lehigh our NSBE chapter is very involved with the campus community as well as the Bethlehem community. For this upcoming year we have already began planning activities such as science fair projects and laboratory tours for the precollegiate students of Bethlehem in an attempt to open their eyes to world of engineering. Our annual Fashion Show, and Valentine's Day Love Jones have always been our most popular events and we look forward to continuing the tradition. Fundraising will be a huge priority for us this year as we prepare for the 35th annual NSBE National Convention in Las Vegas!

We look forward to establishing a solid academic excellence program this year which will be focused primarily on freshman and sophomore members. For we understand that those first two years are often the most trying for many young engineers, and we want be sure our members feel confident in pursuing a career in engineering. As we begin the upcoming semester the Lehigh NSBE Chapter is fully dedicated to its mission, "to increase the number of culturally responsible Black Engineers who excel academically, succeed professionally and positively impact the community."

#### Kappa Alpha Psi (КАΨ)

Chapter President: Adrian Bruce (Class of 2010)

The Omicron Kappa Chapter of Kappa Alpha Psi is the first and only historically black fraternity recognized by Lehigh University. Chartered in 2001, the chapter is fairly new to Lehigh, but since has assisted in bringing the first Latin sorority to campus as well as formulating groundwork for Lehigh's first Multicultural Greek Council. The purpose of bringing an organization like Kappa Alpha Psi to this campus was to create a unique bond for those men who feel the 'hill' does not fit their social background. Kappa Alpha Psi is sometimes a better fit.

In years past Kappa has been honored with Student Organization of the Year and is currently recognized as a Silver Chapter amongst all Lehigh fraternities. The chapter prides itself on "Achievement in every field of Human Endeavor" and prefers quality over quantity. Our current roster consists of Adrian Bruce, Zahir Carrington, Kester Barrow, Gregory Anderson, Uhuru Aseto, and CalvinJohn Smiley. All of our members also hold positions within other organizations such as BSU, Student Senate, NSBE, and ACCC. With the active members on campus, the brothers have a full year's agenda including past favorites: The Krimson & Kream Ball, and the Notorious "White Party" co-sponsored by SigEp. Also be on the look out for Kappa Week kicking off in October.

#### African Caribbean Culture Club (ACCC)

Club President: Kester Barrow (Class of 2010)

The African Caribbean Culture Club, affectionately known as ACCC to most as well as A-Tri-C, has been restarted in order to give those, who are proud of their heritage, an opportunity to express and share their cultures with those who share their enthusiasm for good food, great experiences, and a world beyond the average American lifestyle. ACCC gives its members an avenue to share with others the memories that they greatly enjoyed as a child, and activities they miss. It also serves as a comfortable venue for a diverse group of individuals to discuss issues surrounding Africa, the Caribbean and the effects of these issues on the rest of the world.

ACCC has many plans for the 2008-2009 upcoming school year including Carnivale, African Caribbean Food Day, Heritage day, Culture Wars, as well as movie nights and discussion forums. ACCC is a developing organization and we are always looking for new members with new and interesting ideas. We are looking forward to seeing a lot of new faces at our first meeting of the fall semester.

#### The Black Student Union (BSU)

Club President: Charles Choice (Class of 2010)

The Black Student Union has been one of the most consistent and active organizations at Lehigh University. Having been awarded Organization of the Year in 2008, the BSU aims to take its momentum into the 2008-2009 school year by continuing to boldly serve and engage the Lehigh student body. The BSU plans on hosting an assortment of socials, guest speakers, fundraisers, and workshops throughout the upcoming school year that will cater to the many aspects of the student experience. A few of these events include the 2nd Annual 3-on-3 basketball tournament, interscholastic theme parties at the Umoja House, game nights, and highly esteemed black history month speakers.

One of the overarching events for the fall semester is Rock 4 South Bethlehem which is a fundraising event will showcase talents in Spoken Word, Dance, and Hip Hop as well as a major headline that will be determined. In addition to this, BSU members will have great opportunities throughout the year to network with students of color from other colleges in the Lehigh Valley through group functions and programs.

#### Participation, Academics and Campus Life (PAC)

Club President: Darrell Ray, Jr. (Class of 2010)

This group is intended to uplift and motivate Lehigh University's minority students and surrounding community, especially freshman. This organization works to instill in them principles that are vital to success in a University setting, including but not limited to scholarship and perseverance. This shall be carried out not only through educational programming, but also by example. We are considered the voice of the minority community.

# WHAT'S ON DECK?

## OCTOBER/NOVEMBER 2008

October and November are jam-packed with events you are sure to enjoy. Lehigh's many clubs and organizations are hosting programs, speakers, parties, and other events that will not only encourage you to expand your minds, but also honor and celebrate the multiculturalism Lehigh has to offer.

These next two months will build on an incredibly successful start to the Fall 2008 semester. Everyone in attendance at the first annual iChange Block Party at the Umoja House knows that the Lehigh community kicked off the new year in a major way!

In September, the Lehigh community was treated to free performances by UP Music and The Black Student Union. Kidz in The Hall, Blu, Sciryl, and Divine Rhyme tore down the Lamberton stage before a crowd that didn't let the inclement weather keep them from enjoying the show. Special thanks to Homebase skateshop for the free giveaways!

The two most important events coming up will give you a chance to affect the state of affairs in the United States over the next four years! Make REGISTERING TO VOTE on October 6th, and VOTING on November 4th your priority!

Make sure you check out some of the events being hosted by your peers for Hispanic Heritage Month! These events range from enjoying high quality cuisine to a film screening and even employment opportunities!

Another event to make note of is the annual National Society of Black Engineers' Fashion Show! This year, NSBE's fashion show is centered around an International theme, so if you're interested in modeling or adding your own cultural flair to this event, be sure to contact NSBE via Facebook!

If you have an event you'd like to advertise in the next issue of The Brown and Black, be sure to send us an e-mail at thebrownandblack@gmail.com! We want our calendar to be very encompassing, so send us any and all information you feel may spark the interest of Lehigh students in a positive way!

Be sure to stop in the Office of Multicultural Affairs on the second floor of the UC to sit down, relax, and learn about what the Multicultural community at Lehigh has to offer you!

- The Brown and Black Staff

#### OCTOBER

October 7th

Lehigh POP! Program, 4:30pm @ Maginnes Presidential Debates Viewing, 8:45pm @ Umoja House

> October 15th Grand MRoom Re-Opening

October 16th

"Fresca y Chocolate" Multicultural Film Series, 6:30pm @ MRoom

October 18th

Quinceañera

(Presented by SHPE) 5-6pm @ Sayre

October 19th

"Have Black Men Failed Black Women" Sunday Dinner Conversation + Spades Tournament 3-8pm @ Umoja House

October 21st

Step Afrika @ Lamberton

October 22nd

Credit Report Seminar (Presented by KAW)

7:30pm @ Maginess 101 October 23rd

HALO Tournament

(Presented by KAΨ) 8pm @ Lamberton

October 24th Kappa KookOut, 4-7pm @ K.A.

Open Mic Series

(Hosted by ACCC & PAC) 7:30 @ Lamberton

October 25th

"The Black Affair" (Presented by KAΨ) @ Element

October 31st

"Fashion Around the World" NSBE Fashion Show - TBA

### NOVEMBER

November 2nd

Diwali (Presented by ISA) 4-7pm @ Zoellner

November 6th

iChange Me - Register for the Spring 4pm - Umoja House November 8th

4th Annual Krimson & Kream Ball

(Presented by KAY) @ Comfort Suites

November 14th Open Mic Series

(Hosted by BSU, ISA & The Hip Hop Club)

7:30pm @ Lamberton

November 16th - November 21st

"Into the West" Mini-Series Multicultural Film Series 4:30pm @ MRoom

November 23rd

Thanksgiving Sunday Dinner 3pm @ Umoja House

# on campus? Perhaps you would like to tell people about an important cause of which we should be aware?

Check out some of these great

businesses in the Bethlehem area.

They deserve your support!

Sneakervilla - 1 West 4th St.

Goosey Gander - 102 West 4th St.

Homebase - 14 West 4th St.

Relax Already Hair Salon - 707 New St.

Official Cuts - 23 West 4th St.

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spread word about an event

## ADVERTISE IN THE BROWN AND BLACK!

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## SCHOLAR'S SPOTLIGHT

In this issue, the spotlight shines on Zahir Carrington, Class of 2010. by Christal Andrews (Class of 2012)

The spot light is now on Zahir Carrington. Zahir is an African-American basketball player and a Kappa man. He is known to be one of the "coolest people on campus". Zahir is not only an athlete and a member of the Greek society; he is also a supporter of his fellow student body during their activities. In the following interview Zahir expresses his feelings about Lehigh.

When asked why he chose to attend Lehigh University, Zahir Carrington - a basketball player and member of Kappa Alpha Psi - he stated, "it is a really good academic school and has a strong basketball program. Lehigh is a place where I could reach my potential as both a student and an athlete." Zahir highlights the excellent reputation of Lehigh academically and socially with no hesitation. He goes into detail about the work being challenging, but point out it is very easy to receive help. People are always willing to help out as long as they ask, Zahir states. As for diversity at Lehigh, Zahir said, "I think that Lehigh is improving in diversity in the context of race but the University still has a long way to go. Diversity is much more than skin color and ethnic background. It also encompasses the different regions that people hail from, and their socioeconomic background among other things. In that regard Lehigh still has some improvements to make, but the school appears to be taking initiatives to address this issue and making strides to improve upon things."

Zahir went on to say that, "Being a basketball player is very challenging but a role that I love. I love playing basketball and am working to bring a Patriot League title to Lehigh. Being a Kappa is also a challenging role because Kappa Alpha Psi holds its members to very high standards. It's a lot of fun, though, putting on programming and events, especially things that help to improve diversity and multicultural student life. Therefore I don't think that the stereotype of college athletes applies to Lehigh athletes. While I do think that we have some privileges socially, we do not experience any other privilege or bias in the classroom or around campus." There are cons of being a Lehigh student, according to Zahir. "From talking to upperclassmen friends, I have heard that Lehigh financial aid screws people over as they matriculate. As they progress in their studies, the school takes away or reduces their financial aid and grants from what they were originally given as freshmen. This is very troublesome because it seems as though the school gives a lot of financial aid to incoming freshmen to attract them here, but then leaves them stranded once they are here." Lehigh seems to have some work to do when it comes to their upper classmen and aid. Lehigh may be excellent but it isn't perfect.



It doesn't matter who you support if you aren't officially a part of the process! Register to vote today; the deadline for registration forms to be

postmarked in Pennsylvania is October 6th, only days away! And when you register, don't forget to VOTE on November 4th, 2008!

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Ewuare X. Osayande, Student Club and Organization Contrubutors, and to YOU, the reader!

Want to contrubute? Let your voice be heard! E-mail us at thebrownandblack@gmail.com and let us know!

#### BRUTALITY, FROM PAGE 3

Regardless of whether or not Battle was a criminal, one thing is certain: another African American man is dead, and this is a serious problem in the African American community. In an article entitled "Where Have All The Black Men Gone," Jonathan Tilove states that there exists "a gap of 2.8 million [between black men and women], according to U.S. Census data for 2002. On average, then, there are 26 percent more black women than black men. In contrast, among whites, women outnumber men by just 8 percent.1" This is more than serious; this is extermination! I am not saying that this contrast is not just caused by police killing African American men. I know and fully understand the effect "Black on Black" crime, gang violence, drug use, and other factors have on the African American population, yet something must be done about brutality!

This type of excessive police force is not restricted to New York City, but exists all over the country. St. Petersburg, Florida, for instance, is a place that has seen its share of police violence. In October of 1996, eighteen-year-old Tyron Lewis was shot and killed by police. In May of 2004, Marquell McCullough felt the impact of nineteen police bullets ripping through his body before he died. Jarrell Walker shared the same fate in April of 2005, with three police bullets in his back. Most recently, in June of 2008, Javon Dawson was shot in his back while at his younger brother's birthday party. Witnesses claim that Dawson had his hands up when he was shot, and people who tried to help Dawson were pepper sprayed and threatened for interfering with police work. Dawson had no prior record or troubles with the law. The police officer claimed that he was wielding a gun, but witnesses state Dawson was unarmed. Hopefully, time will tell which side is telling the truth but two things are certain: Javon Dawson is dead, and there is a pattern of young African American men being murdered by people who claim to be protecting them. How can you protect people when you are constantly putting bullets in them?

Communities must start to organize themselves and be prepared to stand up for their neighbors. It is our right as citizens of the U.S. to question any type of policing and the nature of their involvement in our community. People need to educate themselves on their rights and what they can and cannot do when dealing with law enforcement. One group did that - The Black Panthers. Contrary to what mainstream media would like you to believe, The Black Panthers did not just tote around guns, but they also carried law books. They came prepared not to just fight injustice with their physical strength, but also with their minds and understanding of the law, so that they could diffuse situations and create a better community. I am not telling anyone to grab a gun to fight injustice, but instead, I want you to know your rights and be ready to take action when injustices are seen and observed, especially when it is being brought about by those who are supposed to serve the people.

8 http://abenews.go.com/lechnelcewww.uscountress.go.com/lechnelcewww.usconfilechnelcew