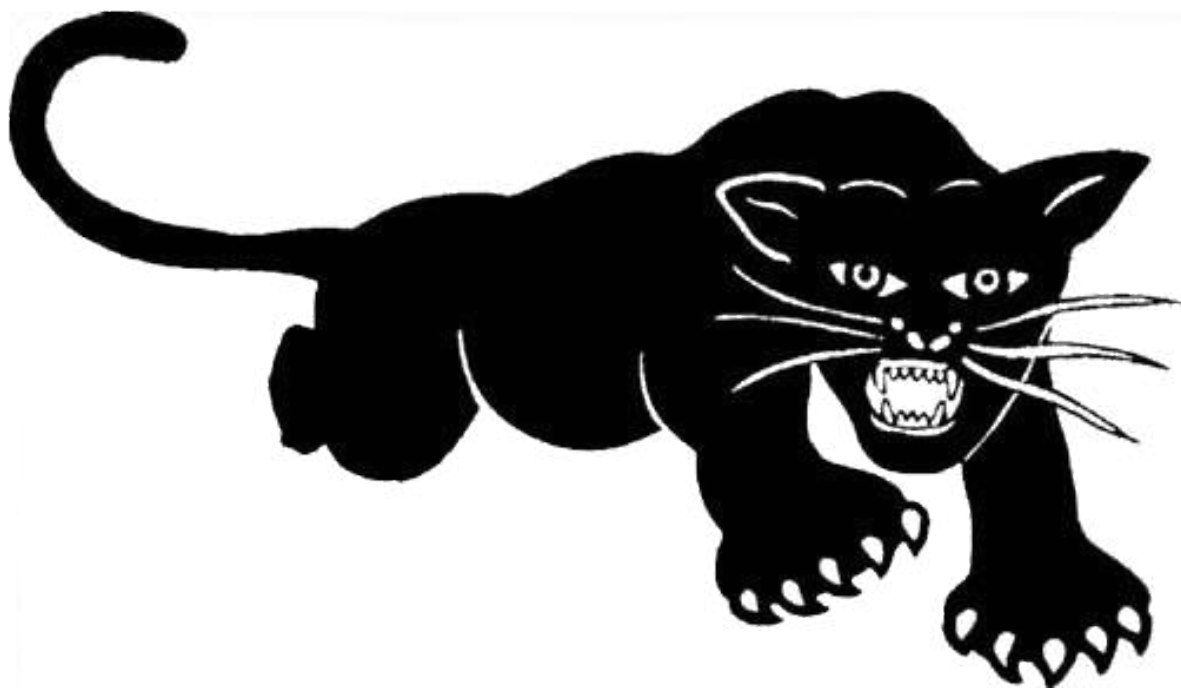


# Orphée NOIR

Expressions of the Black Experience  
on Grounds and Beyond



VOLUME 1: ISSUE 2

BEAUTIFUL  
BLACKNESS

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OCTOBER 12, 2015

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## New Features Coming Soon!



### Dear Sincerity...

Advise Column for University Students. If you have a concern, she has an answer. Get some relief from your everyday Hoos blues. Mailbox opening soon! She will respond to some in print and others by email.

### *Hoo To Watch!*

Graduation is like watching a shooting star. It is a beautiful sight by itself, however, it is just as fun to imagine where the star is going. *Hoo To Watch!* is an opportunity to follow UVA graduates as they blaze trails into the world. Feature will launch next issue!



# Orphée NOIR

Expressions of the Black Experience  
on Grounds and Beyond

OCTOBER 12, 2015

VOLUME 1: ISSUE 2

## TALKING DRUMS OF ANOTHER KIND

Dear Readers,

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On October 7, 2015, the Office of African-American Affairs (OAAA) recently received an open letter, which appeared to have been penned by Aryn Frazier and signed by the The Executive Board of the Black Student Alliance, Black Oasis for Learning and Development (BOLD), Eta Sigma Chapter of Kappa Alpha Psi Fraternity, Inc., NAACP at U.Va., National Society of Black Engineers (NSBE), OneWay Intervarsity Christian Fellowship and Theta Lambda Chapter of Sigma Gamma Rho Sorority, Inc. Shortly afterwards, Dean Maurice Apprey issued a response to Frazier's letter.

Though we operate under the Luther P. Jackson Black Cultural Center, Orphee Noir would like to affirm to its readers that it will neither serve as voice for OAAA nor BSA. Orphee Noir simply aims to inform, celebrate and voice the Black community.

In an effort to remain true to this goal, following this statement, readers will find both “Frazier’s” and Dean Apprey’s letters. We are providing both because we would like the community to draw its own conclusions based on the correspondence between the involved parties. As an organization, Orphee Noir will not take a position on this matter. We hope that all parties will be able to reconcile and work towards their shared goal —supporting the Black community.

In the meantime, we will continue to write. If you would like to join us in this movement to chronicle Black experiences please do not hesitate to reach out to me ([aa5ew@virginia.edu](mailto:aa5ew@virginia.edu)).

In solidarity,

The Orphee Noir Editorial Board



<https://sghsdunbe.files.wordpress.com/2012/05/picture-1202.jpg>

# OPEN LETTER TO THE OFFICE OF AFRICAN-AMERICAN AFFAIRS

**“At the level of leadership in student organizations, the new Director of the Luther P. Jackson Black Cultural Center will oversee the negotiation of spheres of influence among student leaders that threatens to wreak havoc on climate at the University. This is by far the most critical issue to resolve in the coming year.” – Office of African-American Affairs, “Strategic Outcomes for 2015-2016”**

At a University that is riddled by a troubled racial past and present, with racial slurs, racial violence, and a flippant and unapologetic empathy gap that permeates its Grounds, the Office of African-American Affairs at the University of Virginia has declared that “oversee[ing]” and limiting Black student leaders actions and “spheres of influence” is “by far the most critical issue to resolve in the coming year.”

One might think that working with, or at least supporting student leaders in their now decades-long efforts to achieve University-wide changes in curriculum, increased hiring of Black tenure-track professors, and an overall more racially

competent University, might seem a more practical and student-centered goal for OAAA. One might think that improving embarrassingly low post-graduation employment rates might be a more critical issue for OAAA. One might think that negotiating for a larger and renovated space to replace the crumbling and cramped infrastructure of OAAA and LPJ might be a more timely pursuit for OAAA. Yet it is apparent, written plainly in black and white, that OAAA’s “most critical issue” is not to create a University at which Black students are comfortable and thriving, but instead to limit the “havoc” we are apparently known to “wreak...on the climate at the University.”

When the Office of African-American Affairs cites Black students who seek a better University as “the most critical issue” they need to resolve in the year following a Black student’s busted head on the Corner, they boldly choose to reaffirm the “Negro Question” that plagued the 20th Century. The Negro Question was a question of what to do with newly freed slaves. This question, often disguised behind false accusations of Black criminality, inferiority, disruptive-

ness, and an inability to be properly socialized, was in actuality another way in which the United States placed the blame on the shoulders of Black Americans for the centuries of subjugation and oppression imposed upon them. The Negro Question was White America's question to Black America: How does it feel to be a problem?

Let us be explicitly clear with the Office of African-American Affairs, the University of Virginia, and all others who read this message: Black students are not and have never been the problem – not at this school, not in this country. Black students do not “wreak havoc” by exercising our First Amendment rights of assembly and free speech when we speak out against injustices. Black students and our concerns are not to be swatted away, our leaders are not to be subdued, and our voices are not to be silenced.

Black students demand change. The current administration of the Office of African-American Affairs, in asserting that containing, limiting, and overseeing Black student leaders and their spheres of influence, and in many of its more private dealings with students, has proven itself to be out of touch with the needs and concerns of Black students. Additionally, a goal like theirs, that seeks to disempower Black student leaders generally, and to specifically keep them from airing

their grievances for fear that it might damage a University climate that is already warped is in direct conflict with the Office's stated mission to take “broad responsibility for the creation of a supportive environment which promotes the students' full participation in the University's extracurricular life and enhances the sensitivity of the larger community to the needs, interests, and culture of African-American students.” Their goal is not supportive of Black students. Their goal is antithetical to the University cornerstone of student self-governance. Their goal relegates Blackness into concealed corners of the University instead of promoting the cross-cultural sharing necessary to bring about real understanding.

We seek a meeting within the next 10 days, at which we will, yet again, express Black student opinions and feedback on OAAA, both good and bad, collected from assemblies of students over the years. During this meeting we will strive to initiate positive, effective, and fruitful change, in which we can all take pride. One thing is for certain, in its current form, with its current priorities, it is impossible for us to continue to trust in or work with the Office.

Sincerely,

The Executive Board of the Black  
Student Alliance

Black Oasis for Learning and Development (BOLD)

Eta Sigma Chapter of Kappa Alpha  
Psi Fraternity, Inc.

NAACP at U.Va.

National Society of Black Engineers  
(NSBE)

OneWay Inter-varsity Christian Fellowship

Theta Lambda Chapter of Sigma  
Gamma Rho Sorority, Inc.

## UNPACKING ARYN FRAZIER'S OPEN LETTER: CLARIFYING THE GROSS MISREPRESENTATIONS OF THE REPORT EXCERPTED FROM “STRATEGIC OUTCOMES FOR 2015-2016”

Dear Aryn,

In this document, we hope to clarify several important misrepresentations of these four concise strategic goals and objectives. Alone, they do not comprise the whole of the strategic direction of OAAA and its several domains. Even more important, taken out of context one can provide an interpretation that is willfully destructive.

I, Dean Apprey, constructed these goals and objectives in consultation with the Associate and Assistant Deans in the office and am responsible for their implementation on behalf of all of the constituents served by OAAA. Also know, that I have drafted this response with the support of my staff. Please find below the full text that contains the material referenced in your open letter.

### ***Future goals and objectives of the initiative/program:***

***The second strategic horizon of 2015-2020 includes the 2015-2016 time frame.***

***1. First, between 2015 and 2020, we will sharpen all the constituent programs by drilling down to individual interventions with more qualitative assessments of knowledge transfer of leadership skills and competencies, identity brands and project management.***

*We will use qualitative assessments to assess levels of satisfaction. [Pillar 1, Goal 1].*

***2. Secondly, in the account of the results of our work in the OAAA in the strategic horizon that ended in 2015, we worked from averages for groups. In future, we will add another quantitative dimension that al-***

***lows us to drill down, so to speak, to the individuals within groups of African-American and White students. Why? One of the drawbacks with averages is that extreme values of individuals can skew the results. In the 2015-2020 time frame we can look at median and individual influence. We can use data points from 2006-2020 in a Manhattan plot to see that there are some African-American superstars in the highest performing groups and non-AAs in below 2.0 groups.***

*3. We will drill down to the level of individuals once again through Project RISE to ensure that individuals have and can perfect their peer counselling skill sets in order to assist their peers. Qualitative assessments and inventories will be used to assess knowledge acquisition.*

*[Pillar1, Goal 2].*

***4. At the level of leadership in student organizations, the new Director of the Luther P. Jackson Black Cultural Center will oversee the negotiation of spheres of influence among student leaders that threatens to wreak havoc on climate at the University. This is by far the most critical issue to resolve in the coming year.***

*A successful outcome will be demonstrated by the level of crisis containment, distribution of power between groups and the capacity of CIO leaders to learn skill sets without colonizing the domains of other groups.*

*[Pillar 3, Goal 2, strategy 1.].*

Regarding Your Letter:

We support the right of students to voice their concerns and will continue to encourage students to exercise this very important right here on Grounds and beyond. We hope that by addressing this letter and the specific accusations therein, we can provide evidence of our growing concern that there are motivations that exist to inflame passions and to incite dissent rather than to “strive to initiate positive, effective, and fruitful change in which we can all take pride.”

A current definition of propaganda is: information, especially of a biased or misleading nature, used to promote or publicize a particular political cause or point of view. Aryn, your letter seems to function within this description. At worst, it is a willful destruction of the efforts this office has made to incorporate social and lived experience of Black students into the services provided by OAAA.

Your letter pivots on only one goal/objective within the domain of the Black Cultural Center. Further, this goal/objective was incompletely quoted and applied writ large to the entire office. From our perspective, “[a]t the level of leadership in student organizations, the new Director of the Luther P. Jackson Black Cultural Center will oversee the negotiation of spheres of influence among student leaders that threatens to wreak havoc on climate at the University. This is by far the most critical issue to resolve in the coming year.” However, this specific context which was not indicated in the write up is the tension between BSA that sees itself as an overarching authority for all black organizations and other groups who feel unable to thrive as a smaller organization that services a similar constituency.

“A successful outcome will be demonstrated by the level of crisis containment, distribution of power between groups and the capacity of CIO leaders to learn skill sets without colonizing the domains of other groups.” This statement accompanied the quoted material. It communicates clearly our desire to provide support to ALL CIOs, who primarily service our constituency, as they negotiate spheres of influence between them, rather than reducing the influence that exist amongst them. Our intention is actually the opposite of your accusation. We intend to expand the influence of organizations and to help facilitate a synergy between them such that no “influence” is wasted or lost.

OAAA has no intent or desire, whatsoever, to control CIOs. Speaking of which, we find it problematic that you begin your letter with a quote that is written at an organizational level; however, your accusations are meant to suggest that we disregard, devalue, and dehumanize students at the individual level. Hence, the reference to propaganda. Beyond propaganda, this is patently untrue.

In sequence,

1. We agree with your general premise that the curriculum can be improved to become racially sensitive and historically accurate. However, as we have said many times

before to you in person and writing and in multiple contexts, including a meeting with a member of the Board of Visitors at Madison Hall, curriculum issues must go to the Provost, who is the Chief-Academic Officer of the University. Even though this is out of our domain, we advocate continuously for diversifying our faculty and staff. More to point, we, every Dean at OAAA, contribute to teaching at this University.

2. We agree with your general premise that we need more Black, tenure-track professors. Again, this grievance must go to the Provost.

3. We are curious about the source of the data used to support your premise that the post-graduation work-force placement is “embarrassingly” low for Black graduates from the University. Again, this a question you must address to the University Career Center to verify the validity of your assertions.

4. Again, as to the propaganda reference, your letter implies that we are not concerned about the premises we have just agreed with. Nothing could be further from the truth in this regard.

We have, for the last 5-7 years, academically prepared students for graduate and professional schools and competitive work places. In the next strategic horizon, our goal is to maximize opportunities for skill building so that the quality of post-graduation placements continues to increase. For background on this strategy, please review the articles found on our website, <http://oaaa.virginia.edu/publications>.

5. In your role as President of BSA, you recently volunteered and were appointed to be one of 7 student members of a steering committee within the Black Presidents Council tasked to begin the process of soliciting student input in the redesign of the interior of the Black Cultural Center. This redesign is meant to change the Black Cultural Center’s function from a purely programmatic space to one that is more student-centered. And, as a member of this committee you are also aware, that this committee has been provided the opportunity to propose a design that could provide more useable square-footage within the current allotment of space dedicated to OAAA.

We appreciate the limitations that exist with our current location. These buildings are some of the few remaining physical spaces that have documented relationships to slavery and enslaved people on Grounds and, as such, must be preserved.

However, we are invested in reclaiming our history and redesigning these spaces using culturally informed architecture such that we seize opportunities to heal the wounds of history.

6. We DO NOT believe Black students are “wreaking” havoc on the University climate. However, we are aware of the substantive concern that not all CIOs thrive equally. We are committed to on-going conversations with all willing CIOs and to lend a hand to support their future goals and aspirations. This requires cooperation and collaboration with you and not inflammatory dissent.

7. We, in our reverence to those who were enslaved, would caution your use of slavery as a metaphor for the relationships between any department at the University and any student constituency. Slavery was an abomination of human rights. You cannot be cavalier about this; you would be irresponsible to do so.

8. More, than at any other time in my tenure, we are providing more substantive opportunities for student leaders to engage in the direction of the Black Cultural Center and to directly impact the Black student experience both in the near and long term. I am disappointed that you would deliberately seek to discourage participation in our efforts to enhance the relationships that we have with the Black student community and to potentially disrupt current planned programming.

In summary, we can achieve more through direct conversation and communication than dispersed and distributed open letters like the one you have sent to the University community. We had already planned to have a town hall meeting on October 19, 2015. We would welcome this topic to be discussed amongst other issues and developments in OAAA during that time.

With my kindest regards,

Maurice Apprey, PhD, DM, FIPA  
Professor of Psychiatry  
Dean, African-American Affairs

# RETHINKING “COMPLY NOW AND COMPLAIN LATER”

“Comply now and complain later” is the essential message of “Encounters with Police: A Black Man’s Guide to Survival”.

Written by attorney Eric Broyles and police officer Adrian Jackson, the book aims to provide Black boys and men with “practical step-by-step guidelines on how to respond to police when pulled over for traffic stops and when stopped for questioning outside of traffic encounters.”

Broyles and Jackson are not the only people who have vouched for the adoption of the “comply now, complain later” approach. A quick Google Search of “comply then complain” will offer an abundance of results, which cite “experts” in agreement with Broyles and Jackson.

The rationale behind Broyles and Jackson’s method is as follows: If a person simply complies with what police officers would like them to do, then that person will go unharmed or at least experience less harm. After fully complying, the victim will be able to file a complaint and pursue justice against the offending officer(s).

There are a few things wrong with this “comply now; complain later” message. Firstly, it blames the victim for the outcome of their refusal to submit to the

officer’s wishes. That is, even if the person was not doing something requiring the use of excessive force, the person should still comply. Following this logic, the suspected person should allow the law enforcer to illegally infringe on one’s rights and autonomy. A second issue regarding this message is its reinforcement of respectability politics — the ideas surrounding how people of color should interact with figures of authority. The expectation of the “contest later” philosophy is that Black people should behave in a way that is “respectable” towards law enforcers on account of their authority. This is an unfair expectation that forces Blacks into the historically familiar role of being at the mercy of those in power.

Of course, some people, such as Broyles and Jackson, would likely disagree with my above statement. In an interview, Broyles contested that the “comply now; complain later” tactic does not force people to swallow their pride. Instead, the method teaches “young people how to position themselves to fight this battle.”

That said, should we put our lives at risk for the sake of “respectability politics” and our right to liberty? Should we

be complicit in allowing a police officer to dehumanize us? In the 2004 film “Crash”, Michael Thayer is confronted with a very difficult situation: After being pulled over by a police officer, Michael and Christine (his wife) are ordered out of their car and patted down. While Michael received a normal pat-down, Christine is molested by one of the officers. Meanwhile, Michael is forced to make a decision between watching his wife be sexually assaulted or stand up for her despite possibly dire consequences. After being released and arriving home, Christine and Michael argue over the incident. Christine is upset that Michael did not stand up for her and watched her be abused and dehumanized. Michael contended that standing up for her could possibly have resulted in their jailing or more dire results. For some, the needed decision may be clear, but many others may struggle to reach a resolution.

Regardless of one’s stance on the approach, the fact that “comply now; complain later” is being considered as a legitimate alternative should be a clear indicator of the imperative need for police reform. This tactic should not be necessary. If we promote its adoption without having expeditious and expedient police reform, then the result will be a continuance of state violence against people of color.

In order to combat police brutality, we must not only reduce the effects of im-

PLICIT biases but also that of discretion. In many cases of police brutality, we find that offending officers often resort to the “I thought he had a gun” excuse or a similar defense. If we are to reduce unnecessary confrontation between police officers and people of color, then we must curb the breadth of discretion that officers are provided.

Former Commissioner of US Customs Ray Kelly has provided us with a noteworthy precedent. After realizing the ineffectiveness of enabling the use of broad discretion, Kelly limited the discretion used by customs officials to six broad categories. The outcome of Kelly’s change was a reduction of searches by seventy-five percent and a quadrupling in contraband confiscation.

While the “comply now, contest later” is certainly debatable, the issue is not the behavior of the victims. Rather, the problem is the unnecessary confrontations with law enforcement. As I have written elsewhere, combating police brutality requires multi-layered solutions. Reducing the effects of implicit biases is just one of many necessary solutions to the problem. Unlike racial biases, the issue discretion seems to fail at receiving a notable amount of media attention. If we are to adequately combat police brutality, curbing discretion will be the essential supplement to implicit bias trainings.

## Staff Spotlight



Name: Alexander Adames

Role at Orphée Noir: Student Editor-in-Chief

Major: Sociology, possible minor in Government

Hometown: New York, NY

Favorite class at UVa (so far): Systems of Inequality (SOC2442)

Favorite Writer(s): Joan Didion, James Baldwin, Anthony Bourdain, Timothy Egan, and Charles M. Blow

**Why is being a part of Orphée Noir important to you?** Orphée Noir provides a space where I can discuss issues beyond a surface-level and direct the discussion to an audience already cognizant of certain cultural issues. On account of that, I hope that it will enable me to foster deeper dialogue around these cultural affairs.

**Why should students join Orphée Noir?** Joining Orphée Noir provides a voice for Black students, especially those who often feel that they are not heard. Additionally, you will become part of a collective of students who are just as interested in discussing blackness and how it relates to the rest of the world.

**What do you see yourself doing in the future?** After graduation, I intend to pursue a PhD in sociology. I hope to be a professor and use sociology to further illuminate on issues of social justice.

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1. Black Panther Party Logo



2.

1. [https://upload.wikimedia.org/wikipedia/en/4/4f/Bpp\\_logo.PNG](https://upload.wikimedia.org/wikipedia/en/4/4f/Bpp_logo.PNG)

2. <http://www.google.com/imgres?imgurl=http://www.bearfruithair.com/wp-content/uploads/2014/01/>

## GUILTY BY ASSOCIATION

Two weeks ago, presidential hopeful Ben Carson reminded the nation that Donald Trump was not the only presidential candidate capable of denigrating a marginalized minority. In an interview on NBC's Meet the Press, Carson stated he "would not advocate that we put a Muslim in charge of this nation" after being asked to follow up on his earlier statement that a president's religion should be consistent with the "values and principles of America." Days after the incident, Carson reported that his campaign had seen a surge in financial contributions. Carson would later state that he would support anybody "willing to embrace the values and principles of America and our Constitution", but these comments continue to imply that Islamic and American values are irreconcilable.

Carson's controversial comments are just one of a series of incidents highlighting a growing wave of Islamophobia that seldom draws media attention. As

news broadcasters concentrated on police brutality and racially motivated violence, most media outlets failed to acknowledge the humiliating ordeals that many Muslims are forced to endure on account of their faith.

Prejudice and discrimination are certainly not new to the United States, but, unlike racial or gender-based prejudice, implicit biases against Muslims seem socially acceptable.

Carson's actions were not the only incident showing a widespread distrust, and fear of Muslims. In the same week, 14 year old Ahmed Mohammed was arrested at Irving, Texas's MacArthur High School after school officials mistook his homemade clock for an explosive device. In the week commemorating the fourteenth anniversary of the attacks on the 9/11 attacks, the hashtag #afterseptember11 made the rounds of twitter as Muslim and Sikh users recalled their traumatic experiences following the attacks on the twin towers. In one instance, a user laments "being called a terrorist in

ELEMENTARY [no emphasis included] school became a daily occurrence because my last name is Muhammad.” Obviously not all Americans buy into this stereotype. Shortly after the Irving incident, President Barack Obama invited Ahmed to bring his clock to the White House via Twitter, adding that “We should inspire more kids like you to like science”. Following his example, The Nightly Show host Larry Wilmore presented Ahmed with an Apple Watch after inviting him to appear on his show. Yet despite these positive indicators, a national conversation is warranted. According to a Rasmussen Report, fifty-one percent of likely voters said they would be unwilling to support a Muslim for president of the United States. The fact that a majority of American voters can reach such a conclusion based off of one superficial characteristic speaks volumes of our commitment to inclusivity and diversity. As a nation we have a long way to go before we can truly claim to be a post-racial and pluralistic society.

As the nation struggles to come to grips with issues of race and identity, it is paramount that we do not overlook the discrimination directed towards Muslim Americans on account of their religion. Too often, extremists’ narratives are mistaken for the beliefs of the wider Islamic community. Part of this is attributable to a negative media portrayal of Islamic cul-

ture. The public is constantly reminded of the gruesome actions perpetrated by ISIS, Al Qaeda and other extremist organizations, while forgetting the sacrifices that countless Muslim Americans have and continue to make for our country’s well-being. While this coverage is not intended to vilify Islam, the public’s lack of familiarity with Islamic history and teachings permits many to accept extremist ideology as an accurate representation of conventional Islamic thought. For many, radical Islamic ideology is the only Islamic ideology in which they are familiar.

Luckily, there is a simple solution to this problem. Misunderstandings of Islam can be reprimanded by incorporating Islamic history into school curriculums. Studying the founding and history of Islam dispels widely held myths about the religion, builds a better understanding of one of humanity’s largest religions and also provides key insight into how Islam affects American culture. The United States has a long history of Muslim activists, politicians and scientists, ranging from Malcolm X and Keith Ellison to Zalmay Khalilzad and Anousheh Ansari; all whom have worked to make the United States a better place for future generations. The fact that Carson can casually dismiss the achievements of these accomplished Americans is further proof that he lacks the integrity and moral fortitude

to be a legitimate presidential candidate. Fortunately for him, many of his opponents share the same shortcomings.

Image: [http://media.breitbart.com/media/2015/09/ap\\_ap-photo1067-wi-e1442500463861-640x479.jpg](http://media.breitbart.com/media/2015/09/ap_ap-photo1067-wi-e1442500463861-640x479.jpg)

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## Staff Spotlight



**Name: Brandon Brooks**

Role at Orphée Noir: Opinion Editor

Major: Foreign Affairs

Hometown: Falls Church, Virginia

Favorite class at UVa (so far): Terrorism and Political Violence

Favorite writer(s): Thomas E. Ricks.

**Why is being a part of Orphée Noir important to you?** Orphée Noir is a great opportunity to draw attention to the accomplishments of black students around grounds, and highlight issues affecting the black student body.

**Why should students join Orphée Noir?** We're a new publication and it would be great to see a variety of perspectives in each publication

**What do you see yourself doing in the future?** Serving as a Foreign Service Officer in the Department of State and paying off student loans.

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## Black History to Know



Carter G. Woodson was the son of former enslaved Africans James and Eliza Riddle Woodson. He gained a master's degree at the University of Chicago in 1908, and in 1912, he received a Ph.D. in history from Harvard University. Woodson, known as the "Father of Black History" started Negro History week in 1926, which later became Black History Month.

BRIANNA HAMBLIN  
NEWS-EDITOR

# 92.7 FM GOES FROM HIP-HOP TO COUNTRY: WHY THE CHANGE?

WUVA's 92.7 Kiss FM radio station turned into 92.7 NASH Icon on Friday, September 18th. After 35 years of playing hip-hop and R&B, the station made the switch to country music.

WUVA Media is a student run corporation meant for students to work and learn how to run a radio. President of WUVA, Abbie Sharpe, explained what WUVA is and why the change was necessary.

"One of our missions is to be able to teach students and give them real life media experience, and we were worried that if the station goes under we were not going to be able to offer students that platform anymore."

Sharpe explained that the change in format was purely for financial reasons after struggling for the past four years. WUVA found a gap in the market for a Charlottesville based country station. With the way the Charlottesville market is, a country format was the best way for the station to go.



"A station that goes out of business is no good to anybody in the community."

Not everybody in the community is pleased with the change, however. 92.7 Kiss FM was the only hip-hop and R&B station in Charlottesville, leaving some in the community lost.

"We've been getting emails that say, you know, 'there was no warning,' 'why did you change,' 'this is so typical of white people wanting to put more country on the air' when this is the only station that a lot of the African Americans of Charlottesville like listening to. Unfortunately, it really has nothing to do with race and it's really hard to understand that. It was just the financial situation was really what pushed us to do it."

Higher programming mostly did the music for the station while the student run portion of WUVA focuses on the journalistic part of the media. Even though the original programmers were passionate about the music, they understand why the switch is needed. A new programmer and morning show host who understands the station's new genre of music has been put in place.

Sharpe hopes that the new format and sales team can help the station move forward and create a profit that can support the organization. Her and her team is excited about the format change.

“We think the community will really love the new country station. It's a good mix of current country and some old classic country which you don't really see that much of when you hear country stations, so I'm excited about it, and I think a lot of people are too.”

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### Staff Spotlight

**Name: Brianna Hamblin**

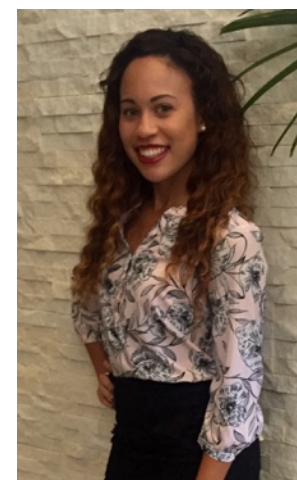
Role at Orphée Noir: News Manager

Major: English and Media Studies

Hometown: Stafford, VA

Favorite class at UVa (so far): Buddhist Meditation

Favorite Writer(s): Toni Morrison



**Why is being a part of Orphée Noir important to you?** I believe that having a central publication for the Black community at UVa gives us a sense of unity that is needed at this predominately white institution.

**Why should students join Orphée Noir?** Being part of this publication is being a part of history. Your work gets documented, seen by your peers, and put into archives. Nothing else at UVa is quite like Orphée Noir, so you are a part of something special.

**What do you see yourself doing in the future?** My goal is to become a news reporter and then eventually an anchor.

## WAKE UP!: PROFESSOR MAURICE WALLACE AND SPIKE LEE'S REVERBERATING MESSAGE

Too often, students within the black community at the University of Virginia find themselves as the representatives of an entire culture, a responsibility that is too great to bear. Along with deconstructing microaggressions and the ignorance of those outside of the black circle, they are tasked with teaching those outside of said circle about black artists, unknown but incredibly revolutionary figures, and people whose influence continues to mold the lives of the black community.

It is vital that recognition is given to the black professors here at the University of Virginia who make it their mission to inform students of all walks of life about the incredible black figures whose hands have molded modern black culture.

Professor Maurice O. Wallace, associate professor of English with specializations in African American and American cultural studies, as well as one of the newest editions to the University of Virginia faculty, is one of several intellects that seek to enlighten his students about



areas of black culture that demand a light to be shone upon.

Q: What inspired you to teach a class about Spike Lee? What did you see in his character or in his films that led you to the decision that his material deserved a class?

A: Spike Lee is a black cultural icon. He has had a long career in both independent and Hollywood cinema. From the beginning of Lee's career, he has demonstrated a keen understanding of history of world cinema and, especially, African American cultural and film history. I see Lee as much as a cultural historian as accomplished filmmaker. For all the important critiques of Lee's work, especially by black feminist critics, Lee is nevertheless a technical virtuoso.

Q: One of the main focuses of the class is the idea of "Wake up!", which is perhaps the most important thread that strings the class together. In your opinion, what does that phrase mean for members of U.Va's black community?

A: "Wake Up" is an invitation to a more informed, critical awareness of our

shared citizenship at UVa. I mean for this to apply to not only to UVa's black community but to its wider constituency as well. We have an opportunity now—you have an opportunity now as a student—to change the terms for how we conduct our social and political business in America. A close, intelligent analysis of Lee's *School Daze* make this point, I think, as compellingly as any film I know.

Q: We often draw inspiration from location. As you are a new faculty member to U.Va, having transferred from Duke University, have you experienced differences in your teaching methods and the content you present to students since arriving here?

A: What a great question. I have to admit, though I am not sure I want to my friends at Duke to hear this confession, I have been deeply gratified teaching at UVa. I have had the great advantage of teaching some amazing students at Duke, and before that, at Yale, but the brilliance and genuine curiosity of my students here is unique. I think it has something to do with the difference between the private and public institution. I am certain now I am more profoundly inspired in the latter. I am really lucky.

Q: Beyond knowing who Spike Lee is and developing the necessary repertoire to engage in intellectual discourse

about the director and his films, what knowledge do you hope the students in your class will gain and leave with?

A: I hope to inspire artists in the class to dare to create something. I hope to challenge the way we consume black films with the hope that audiences will not be satisfied to be purely entertained at the expense of a serious filmmaker's courageous effort to reveal to us something amazing or disgraceful about ourselves, our habits, or our history that will improve us if we dare listen more closely.

Q: Finally, do you have plans to teach this class again? Will you also teach other seminars and lectures about other prominent black artists?

A: I expect to teach the class again in next fall. I am presently teaching a course, equally gratifying, about the life and writings of James Baldwin. Other black figures I expect to study with my students at UVa include Martin Luther King, Frantz Fanon, Zora Neale Hurston, Langston Hughes. I love black cultural theory too so let me add to this list Stuart Hall, CLR James, Sylvia Wynter, Hortense Spillers.

## Staff Spotlight



Name: Myliyah Hanna

Role at Orphée Noir: Co-Editor of Lifestyles Section

Major: Creative Writing and Japanese

Hometown: Bronx, New York

Favorite class at UVa (so far): Films of Spike Lee and Japanese 2010

Favorite Writer(s): Zora Neale Hurston, Joyce Carol Oates, and Lydia Davis

**Why is being a part of Orphée Noir important to you?** Orphée Noir combines two of the most important subjects I am passionate about: race and writing. As a part of this newspaper, I am able to highlight aspects of U.Va's racial culture that many may not know about.

**Why should students join Orphée Noir?** Besides being a team of great, intellectual people, it really is an opportunity to strengthen your writing and to get to know the amazing individuals that make this university unique.

**What do you see yourself doing in the future?** At the moment, I imagine participating in the JET Program a year or two post-graduation, eventually getting an MFA, and then getting my PhD. A PhD in what, I'm not too certain on yet, but something combining race and prose.

## ***Black Male Initiative***

***2015-2016***

***Join us every other week for Dinner, Intellectual Discourse, and for a Brotherhood like no other.***

***Wednesday 10/14/15 at 6:15pm in Bryan Hall room #235***

***Menu: Pizza and Wings from Mellow Mushroom***

***RSVP required: Email Eli Stacy, [eds3bs@Virginia.EDU](mailto:eds3bs@Virginia.EDU)***

***Next Event: Tuesday, 10/27/2015 at 6:15 in Bryan Hall room #235***



## PRESERVING THE MAGIC OF “FALL BREAK”

There is definitely no secret as to why many students refer to the reading days in October as “Fall Break”. Reading days could possibly imply that there needs to be a lot of studying and work to be done, while “Fall Break” implies that one is getting an actual break from their studies. Some students go home, take a quick vacation to a nearby city, hangout with some friends, and some even get ahead on some work. Either way, the words “Fall Break” imply that one has the freedom to take a break or the freedom to catch up on some work.

Personally, I have found that I call these 2 magical extra days added to the weekend, “Fall Break”. I get to relax and not feel pressured to do work, but rather it is my decision to do work. Even though students look forward to a little break, these days do in fact lie within the middle of the semester and midterm season. Whether you are planning on relaxing or getting ahead in some work, it is important to have a plan.

Many professors recommend that doing a little each day can help one be successful in a class. Now I completely under-



stand that saving a lot of work until the break seems like a good idea at first, but we have to think about reality for a second. When we are actually experiencing break and have a few days off, we might not all want to or have the complete energy to devote our whole break to completing multiple hours of work. It is true, however, that students do need breaks.

Planning a “To-Do” list for everyday of the break is the first step in planning out your work. Maybe you can complete 3-5 assignments in one day, which eliminates cramming all of the work into one day and still allows you to have some breaks in the day to watch your favorite TV Show or have lunch with a friend. If you have more studying than actual assignments to complete, try completing the assignments in a day or two and then studying the remaining days. Try studying for 2 hours on and 1 hour off, to rest your brain and give it time to retain and register the information. Strategic planning is the key to not feeling so overwhelmed and still giving yourself a legitimate break, because after all, us UVA students definitely deserve one every now and again.

## Staff Spotlight



**Name:** Sydney Edmonds

**Role at Orphée Noir:** Lifestyle Co-Editor

**Major:** Biology, Art History

**Hometown:** Mechanicsville, Va

**Favorite Class at UVa (so far):** ENWR 1510: The Nineteenth-Century Short Story

**Favorite Writers:** Harper Lee

**Why is being a part of Orphée Noir important to you?** Orphée Noir is not only about the black students, but it is also a way to reach out to the black community as a whole and I love being able to be apart of that message that is going towards the community.

**Why should students join Orphée Noir?** Students should join because it is a great way to get your voice heard and interact with other black writers who may have the same interests as you.

**What do you see yourself doing in the future?** I want to attend medical school with hopes of gaining a career in pediatrics.

### **Still Looking for Work Study?**

**Have Skills with Wordpress, QuarkExpress, or InDesign?**

**Ophée Noir is seeking talented graphic design and visual artists to join our staff as Graphic Design Managers.**

For more information contact: [drhoo@virginia.edu](mailto:drhoo@virginia.edu).



Disclaimer: This job **does not** pay bags of money! ☹️

# A SUPPORT FOR BLACK COLLEGE WOMEN

Black College Women launched its presence on Grounds, during “My Black is Beautiful Week,” September 3-18, 2015. The week began with a photo shoot for women across Grounds to showcase their beauty, pride, and commitment to the empowerment and acceptance of all Black women at UVA.

The Chair of Black College Women, Shamia Moore, is a fourth-year Gender and Women’s Studies major. She created the premise for “My Black is

Beautiful Week” last year, while enrolled in Dean Michael Gerard Mason’s EDHS 5294: Peer Support Program Research Design & Evaluation.

The Faculty Advisor of Black College Women, Dr. Nicole Fischer, is a Staff Psychologist at Elson Student Health/CAPS. She was invited to help facilitate the launch of the program and to develop a sustainable network and resource for women on Grounds. The goals of Black

College Women are to nurture, honor, respect, connect, engage, advocate, and build a cohesive coalition to foster collaborative growth in the following areas: intellectual curiosity, personal growth, self-reflection, and social connectedness. During her “My Black is Beautiful Week”

discussion, Dr.

Fischer emphasized the importance of “bonding” and “bridging” to create a sense of belongingness for Black students, staff, and faculty at UVA. She encouraged students to develop relation-

ships with peers who reflect their shared experiences and similar backgrounds, as well as peers with dissimilar viewpoints according to their different backgrounds and/or lived experiences.

On October 14, 2015, Black College Women will host a weekly sister circle, “In the Company of My Sister.” These meetings will provide an opportunity for Black, women students to gather together and exchange ideas, concerns, and to



process the challenges and successes of everyday life at UVA. Lunch will be provided each week, at the W.E.B. DuBois Center from 12-1:30pm. Additional programming will also be discussed during these meetings including a monthly book club and travel opportunities to conferences. Contact OAAA, Shamia Moore (sjm3wx) for additional information about Black College Women, and learn how you can become involved in this new initiative. Free t-shirts (XL+) are also available, while supplies lasts.



## "BOOTY HOPSCOTCH" OR THE BOTTOM LINES OF TWERKING:

Pimping Black Girls' Mobility in the  
Convergence Culture of Music on YouTube.

KYRA D. GAUNT, PhD is a trained ethnomusicologist and classical singer who teaches the study of African American music, cultural anthropology, hip-hop, race and gender studies. She has taught in Baruch's Department of Fine and Performing Arts and presently holds an appointment as Associate Professor in Sociology and Anthropology with a joint appointment in Black and Hispanic Studies. Gaunt is an award-winning author. Her book *The Games Black Girls Play: Learning the Ropes from Double-Dutch to Hip-hop* (NYUP, 2006) won the 2007 Alan Merriam Prize from the Society for Ethnomusicology for most distinguished monograph with a "convincing argument that the playsongs of African American girls are the foundation of African diasporic popular music-making."



Date: October 11, 2015  
Time: 6 pm  
Location: Clark 107

Sponsored by Project RISE, Black College Women, Black Male Initiative, and the Women's Center

## BLACK POWER

*Editor-in-Chief Note: For this issue, a student member of NAACP@UVA requested a collaboration between NAACP & Orphée Noir to promote a new social campaign entitled, "I am Black, therefore I am...." In the description of the campaign she references the political rhetoric developed by Stokely Carmichael (Kwame Turé) given during a speech at UC Berkley in 1966. Whenever possible, in edition to chronicling our current experiences, Orphée Noir will seize opportunities to introduce into our current sphere, important documents that will allow us to consider the experiences of those responsible for our having the privilege to read, write, and learn...broadly in Predominantly White Institutions.*



It's a privilege and an honor to be in the white intellectual ghetto of the West. This is a student conference, as it should be, held on a campus, and we'll never be caught up in intellectual masturbation on the question of Black Power. That's the function of the people who are advertisers but call themselves reporters. Incidentally, for my friends and members of the press, my self-appointed white critics, I was reading Mr. Bernard

Shaw two days ago, and I came across a very important quote that I think is most apropos to you. He says, "All criticism is an autobiography." Dig yourself. Ok.

The philosophers Camus and Sartre raise the question of whether or not a man can condemn himself. The black existentialist philosopher who is pragmatic, Frantz Fanon, answered the question. He said that man could not. Camus and Sartre don't answer the question. We in SNCC tend to agree with Fanon—a man cannot condemn himself. If he did, he would then have to inflict punishment upon himself. An example is the Nazis. Any of the Nazi prisoners who, after he was caught and incarcerated, admitted that he committed crimes, that he killed all the many people he killed, had to commit suicide. The only ones able to stay alive were the ones who never admitted that

they committed a crime against people—that is, the ones who rationalized that Jews were not human beings and deserved to be killed, or that they were only following orders. There's another, more recent example provided by the officials and the population—the white population -- of Neshoba County, Mississippi (that's where Philadelphia is). They could not condemn Sheriff Rainey, his deputies, and the other fourteen men who killed three human beings. They could not because they elected Mr. Rainey to do precisely what he did; and condemning him would be condemning themselves.

In a much larger view, SNCC says that white America cannot condemn herself for her criminal acts against black America. So black people have done it—you stand condemned. The institutions that function in this country are clearly racist; they're built upon racism. The questions to be dealt with then are: how can black people inside this country move? How can white people who say they're not part of those institutions begin to move? And how then do we begin to clear away the obstacles that we have in this society, to make us live like human beings?

Several people have been upset because we've said that integration was irrelevant when initiated by blacks, and that in fact it was an insidious subterfuge for the maintenance of white supremacy. In the past six years or so, this country has been feeding us a "thalidomide drug of integration," and some negroes have been walking down a dream street talking about sitting next to white people. That does not begin to solve the problem. We didn't go to Mississippi to sit next to Ross Barnett (former governor of Mississippi), we did not go to sit next to Jim Clark (sheriff of Selma, Alabama), we went to get them out of our way. People ought to understand that; we were never fighting for the right to integrate, we were fighting against white supremacy. In order to understand white supremacy we must dismiss the fallacious notion that white people can give anybody his freedom. A man is born free. You may enslave a man after he is born free, and that is in fact what this country does. It enslaves blacks after they're born. The only thing white people can do is stop denying black people their freedom.

I maintain that every civil rights bill in this country was passed for white people, not for black people. For example, I am black. I know that. I also know that while I am black I am a human being. Therefore I have the right to go into any public place. White people don't know that. Every time I tried to go into a public place they stopped me. So some boys had to write a bill to tell that white man, "He's a human being; don't

stop him." That bill was for the white man, not for me. I knew I could vote all the time and that it wasn't a privilege but my right. Every time I tried I was shot, killed or jailed, beaten or economically deprived. So somebody had to write a bill to tell white people, "When a black man comes to vote, don't bother him." That bill was for white people. I know I can live anyplace I want to live. It is white people across this country who are incapable of allowing me to live where I want. You need a civil rights bill, not me. The failure of the civil rights bill isn't because of Black Power or because of the Student Nonviolent Coordinating Committee or because of the rebellions that are occurring in the major cities. That failure is due to the white's incapacity to deal with their own problems inside their own communities. And so in a sense we must ask, How is it that black people move? And what do we do? But the question in a much greater sense is, How can white people who are the majority, and who are responsible for making democracy work, make it work? They have never made democracy work, be it inside the United States, Vietnam, South Africa, the Philippines, South America, Puerto Rico, or wherever America has been. We not only condemn the country for what it has done internally, but we must condemn it for what it does externally. We see this country trying to rule the world, and someone must stand up and start articulating that this country is not God, and that it cannot rule the world.

The white supremacist attitude, which you have either consciously or subconsciously, is running rampant through society today. For example, missionaries were sent to Africa with the attitude that blacks were automatically inferior. As a matter of fact, the first act the missionaries did when they got to Africa was to make us cover up our bodies, because they said it got them excited. We couldn't go bare-breasted any more because they got excited! When the missionaries came to civilize us because we were uncivilized, to educate us because we were uneducated, and to give us some literate studies because we were illiterate, they charged a price. The missionaries came with the Bible, and we had the land: When they left, they had the land, and we still have the Bible. That's been the rationalization for Western civilization as it moves across the world—stealing, plundering, and raping everybody in its path. Their one rationalization is that the rest of the world is uncivilized and they are in fact civilized.

But the West is un-civ-i-lized. And that still runs on today, you see, because now we have "modern-day missionaries," and they come into our ghettos—they Head Start, Upward Lift, Bootstrap, and Upward Bound us into white society. They don't want to face the real problem. A man is poor for one reason and one reason only—he does not

have money. If you want to get rid of poverty, you give people money. And you ought not tell me about people who don't work, and that you can't give people money if they don't work, because if that were true, you'd have to start stopping Rockefeller, Kennedy, Lyndon Baines Johnson, Lady Bird Johnson, the whole of Standard Oil, the Gulf Corporation, all of them, including probably a large number of the board of trustees of this university. The question, then, is not whether or not one can work; it's Who has power to make his or her acts legitimate? That is all. In this country that power is invested in the hands of white people, and it makes their acts legitimate.



We are now engaged in a psychological struggle in this country about whether or not black people have the right to use the words they want to use without white people giving their sanction. We maintain the use of the words Black Power -- let them address themselves to that. We are not going to wait for white people to sanction Black Power. We're tired of waiting; every time black people try to move in this country, they're forced to defend their position beforehand. It's time that white people do that. They ought to start defending themselves as to why they have oppressed and exploited us. A man was picked as a slave for one reason--the color of his skin. Black was automatically inferior, inhuman,. And therefore fit for slavery, so the question of whether or not we are individually suppressed is nonsensical, and it's a downright lie. We are oppressed as a group because we are black, not because we are lazy or apathetic, not because we're stupid or we stink, not because we eat watermelon or have good rhythm. We are oppressed because we are black.

In order to escape that oppression we must wield the group power we have, not the individual power that this country sets as the criterion under which a man may come into it. That's what is called integration. "You do what I tell you to do and we'll let you sit at the table with us." Well, if you believe in integration, you can come live in Watts, send your children to the ghetto schools. Let's talk about that. If you believe in integration, then we're going to start adopting us some white people to live in our neighborhoods.

So it is clear that this question is not one off integration or segregation. We cannot afford to be concerned about the 6 percent black children in this country whom you allow to enter white schools. We are going to be concerned about the 94 percent.

You ought to be concerned about them too. But are we willing to be concerned about the black people who will never get to Berkeley, never get to Harvard, and cannot get an education, the ones you'll never get a chance to rub shoulders with and say, "Why, he's almost as good as we are; he's not like the others"? The question is, How can white society begin to move to see black people as human beings? I am black, therefore I am. Not I am black and I must go to college to prove myself. I am black, therefore I am. And don't deprive me of anything and say to me that you must go to college before you gain access to X, Y, and Z. That's only a rationalization for suppression.

The political parties of this country do not meet the needs of the people on a day-to-day basis. How can we build new political institutions that will become the political expressions of people? How can you build political institutions that will begin to meet the needs of Oakland, California? The need of Oakland, California, is not 1,000 policemen with submachine guns. They need that least of all. How can we build institutions that will allow those people to function on a day-to-day basis, so that they can get decent jobs and have decent houses, and they can begin to participate in the policy and make the decisions that affect their lives? That's what they need, not Gestapo troops, because this is no 1942, and if you play like Nazis, we're not going to play Jew this time around.

Get hip to that. Can white people move inside their own community and start tearing down racism where in fact it exists? It is you who live in Cicero and stopped us from living there. White people stopped us from moving into Grenada, Miss. White people make sure that we live in the ghettos of this country. White institutions do that. They must change. In order for America to really live on a basic principle of human relationships, a new society must be born. Racism must die. The economic exploitation by this country of non-white people around the world must also die.

There are several programs in the South where whites are trying to organize poor whites so they can begin to move around the question of economic exploitation and political disfranchisement. We've all heard the theory several times. But few people are willing to go into it. The question is, Can the white activist stop trying to be a Pepsi generation who comes alive in the black community, and be a man who's willing to move into the white community and start organizing where the organization is needed? Can he do that? Can the white activist disassociate himself from the clowns who waste time parrying with each other and start talking about the problems that are facing people in this state? You must start inside the white community.

Our political position is that we don't think the Democratic Party represents the needs of black people. We know that it does not. If, in fact, white people believe that they're going to move inside that structure, how are they going to organize around a concept of whiteness based on true brotherhood and on stopping economic exploitation in order to form a coalition base for black people to hook up with? You cannot build a coalition based on national sentiment. If you want a coalition to address itself to real changes in this country, white people must start building those institutions inside the white community. And that's the real question facing the white activists today. Can they tear down the institutions that have put us all in the trick bag we've been into for the last hundreds of years?

Frederick Douglass said that the youth should fight to be leaders today. God knows we need to be leaders today, because the men who run this country are sick. We must begin to start building those institutions and to fight to articulate our position, to fight to be able to control our universities (we need to be able to do that), to fight to control the basic institutions that perpetuate racism by destroying them and building new ones. That's the real question that faces us today, and it is a dilemma because most of us don't know how to work.

Most white activists run into the black community as an excuse. We cannot have white people working in the black community -- on psychological grounds. The fact is that all black people question whether or not they are equal to whites, since every time they start to do something, white people are around showing them how to do it. If we are going to eliminate that for the generation that comes after us, then black people must be in positions of power, doing and articulating for themselves. That's not reverse racism; it is moving onto healthy ground; it is becoming what the philosopher Sartre says, an "antiracist racist." And this country can't understand that. If everybody who's white sees himself as racist and sees us against him, he's speaking from his own guilt.

We do not have the power in our hands to change the institution of war in this country--to begin to recreate it so that they can learn to leave the Vietnamese people alone. The only power we have is the power to say, "Hell, no!" to the draft.

The war in Vietnam is illegal and immoral. The question is, What can we do to stop that war? What can we do to stop the people who, in the name of America, are killing babies, women, and children? We have to say to ourselves that there's a higher law than the law of a fool named Rusk; there's a higher law than the law of a buffoon named Johnson. It's the law of each of us. We will not murder anybody who they say kill, and if we decide to kill, 'were' going to decide who it shall be. This country will only stop the war in Vietnam when the young men who are made to fight it begin to say, "Hell, no, we aren't going."

The peace movement has been a failure because it hasn't gotten off the college campuses where everybody has a 2S and is not afraid of being drafted anyway. The problem is how you can move out of that into the white ghettos of this country and articulate a position for those white youth who do not want to go. You can-  
the



There isn't one organization that has begun to meet our stand on the war in Vietnam. We not only say we are against the war in Vietnam; we are against the draft. No man has the right to take a man for two years and train him to be a killer. Any black man fighting in the war in Vietnam is nothing but a black mercenary. Any time a black man leaves the country where he can't vote to supposedly deliver the vote to somebody else, he's a black mercenary. Any time a black man leaves this country, gets shot in Vietnam on foreign ground, and returns home and you won't give him a burial place in his own homeland, he's a black mercenary.

Even if I believed the lies of Johnson, that we're fighting to give democracy to the people of Vietnam, as a black man living in this country I wouldn't fight to give this to anybody. We have to use our bodies and our minds in the only way that we see fit. We must begin, as the philosopher Camus says, to come alive by saying "no." This country is a nation of thieves. It stole everything it has, beginning with black people. The U.S. cannot justify its existence as the policeman of the world any longer. The marines are at ready disposal to bring democracy, and if the Vietnamese don't want democracy,

well then, "We'll just wipe them out, because they don't deserve to live if they won't have our way of life."

There is a more immediate question: What do you do on your campus? Do you raise questions about the hundred black students who were kicked off campus a couple of weeks ago? Eight hundred? And how does that question begin to move? Do you begin to relate to people outside the ivory tower and university walls? Do you think you're capable of building those human relationships based on humanity when the country is the way it is, when the institutions are clearly against us.

We have found all the myths of the country to be nothing but downright lies. We were told that if we worked hard we would succeed, and if that were true we would own this country lock, stock, and barrel. We have picked the cotton for nothing; we are the maids in the kitchens of liberal white people; we are the janitors, the porters, the elevator men; we sweep up your college floors. We are the hardest workers and the lowest paid. It is nonsensical for people to talk about human relationships until they are willing to build new institutions. Black people are economically insecure. White liberals are economically secure. Can you begin to build an economic coalition? Are the liberals willing to share their salaries with the economically insecure black people they so much love? Then if you're not, are you willing to start building new institutions that will provide economic security for black people? That's the question we want to deal with!

American students are perhaps the most politically unsophisticated students in the world.

Across every country of the world, while we were growing up, students were leading the major revolutions of their countries. We have not been able to do that. They have been politically aware of their existence. In South America our neighbors have one every 24 hours just to remind us that they are politically aware. But we have been unable to grasp it because we've always moved in the field of morality and love while people have been politically jiving with our lives. You can't move morally against men like Brown and Reagan. You can't move morally against Lyndon Baines Johnson because he is an immoral man. He doesn't know what it's all about. So you've got to move politically. We have to develop a political sophistication that doesn't parrot ("The two-party system is the best system in the world"). We have to raise questions

about whether we need new types of political institutions in this country, and we in SNCC maintain that we need them now. Any time Lyndon Baines Johnson can head a party that has in it Bobby Kennedy, Wayne Morse, Eastland, Wallace, and all those other supposed-to-be-liberal cats, there's something wrong with that party. They're moving politically, not morally. If that party refuses to seat black people from Mississippi and goes ahead and seats racists like Eastland and his clique, it's clear to me that they're moving politically, and that one cannot begin to talk morality to people like that.

We must question the values of this society, and I maintain that black people are the best people to do that since we have been excluded from that society. we ought to think whether or not we want to become a part of that society. That's precisely what the Student Nonviolent Coordinating Committee is doing. We are raising questions about this country. I do not want to be a part of the American pie. The American pie means raping South Africa, beating Vietnam, beating South America, raping the Philippines, raping every country you've been in. I don't want any of your blood money. I don't want to be part of that system. We are the generation who has found this country to be a world power and the wealthiest country in the world. We must question whether or not we want this country to continue being the wealthiest country in the world at the price of raping everybody else. And because black people are saying we do not now want to become a part of you, we are called reverse racists. Ain't that a gas?

White society has caused the failure of nonviolence. I was always surprised at Quakers who came to Alabama and counseled me to be nonviolent, but didn't have the guts to tell James Clark to be nonviolent. That's where nonviolence needs to be preached -- to Jim Clark, not to black people. White people should conduct their non-violent schools in Cicero where they are needed, not among black people in Mississippi. Six-foot-two men kick little black children in Grenada -- can you conduct nonviolent schools there? Can you name on black man today who has killed anybody white and is still alive? Even after a rebellion, when some black brothers throw bricks and bottles, ten thousand of them have to pay the price. When the white policeman comes in, anybody who's black is arrested because we all look alike.

The youth of this country must being to raise those questions. We are going to have to change the foreign policy of this country. One of the problems with the peace movement is that it is too caught up in Vietnam, and if America pulled out the troops

from Vietnam this week, next week you'd have to get another peace movement for Santo Domingo. We have to hook up with black people around the world; and that hookup must not only be psychological, but real. If South America were to rebel today, and black people were to shoot the hell out of all the white people there, as they should, Standard Oil would crumble tomorrow. If South Africa were to go today, Chase Manhattan Bank would crumble tomorrow. If Zimbabwe, which is called Rhodesia by white people, were to go tomorrow, General Electric would cave in on the East Coast.

How do we stop those institutions that are so willing to fight against "Communist aggression" but close their eyes against racist oppression? We're not talking about a policy of aid or sending Peace Corps people in to teach people how to read and write and build houses while we steal their raw materials from them. Because that's all this country does. What underdeveloped countries need is information about how to become industrialized, so they can keep their raw materials where they have them, produce goods, sell them to this country for the price it's supposed to pay. Instead, America keeps selling goods back to them for a profit and keeps sending our modern day missionaries there, calling them the sons of Kennedy. And if the youth are going to participate in that program, how do you begin to control the Peace Corps.



This country assumes that if someone is poor, they are poor because of their own individual blight, or because they weren't born on the right side of town, or they had too many children, or went in the army too early, or because their father was a drunk, or they didn't care about school—they made a mistake. That's a lot of nonsense. Poverty is well calculated in this country, and the reason why the poverty program won't work is because the calculators of poverty are administering it.

How can you, as the youth in this country, move to start carrying those things out? Move into the white community. We have developed a movement in the black community. The white activist has miserably failed to develop the movement inside of his community. Will white people have the courage to go into the white communities and start organizing them? That's the question for the white activist. We won't get caught up in questions about power. This country knows what power is. It knows what Black Power is because it deprived black people of it for over four hundred years. White people associate Black Power with violence because of their own inability to

deal with blackness. If we had said "Negro power" nobody would get scared. Everybody would support it. If we said power for colored people, everybody'd be for that, but it is the word "black" that bothers people in this country, and that's their problem, not mine. That's the lie that says anything black is bad.

You're all a college and university crowd. You've taken your basic logic course. You know about major premise, minor premise. People have been telling you anything all black is bad. Let's make that our major premise.

Major premise: Anything all black is bad.

Minor premise or particular premise: I am all black.

Therefore...I'm never going to be put in that bag; I'm all black and I'm all good. Anything all black is not necessarily bad. Anything all black is only bad when you use force to keep whites out. Now that's what white people have done in this country, and they're projecting their same fears and guilt on us, and we won't have it. Let them handle their own affairs and their own guilt. Let them find their own psychologists. We refuse to be the therapy for white society any longer. We have gone stark, raving mad trying to do it.

I look at Dr. King on television every single day, and I say to myself: "Now there is a man who's desperately needed in this country. There is a man full of love. There is a man full of mercy. There is a man full of compassion." But every time I see Lyndon on television, I say, "Martin, baby, you got a long way to go."

If we were to be real and honest, we would have to admit that most people in this country see things black and white. We live in a country that's geared that way. White people would have to admit that they are afraid to go into a black ghetto at night. They're afraid because they'd be "beat up," "lynched," "looted," "cut up," etc. It happens to black people inside the ghetto every day, incidentally. Since white people are afraid of that, they get a man to do it for them -- a policeman. Figure his mentality. The first time a black man jumps, that white man's going to shoot him. Police brutality is going to exist on that level. The only time I hear people talk about nonviolence is when black people move to defend themselves against white people. Black people cut themselves every night in the ghetto -- nobody talks about nonviolence. White people beat up black people every day -- nobody talks about nonviolence. But as soon as black people start to move, the double standard comes into being. You can't defend yourself.

You show me a black man who advocates aggressive violence who would be able to live in this country. Show him to me. Isn't it hypocritical for Lyndon to talk about how you can't accomplish anything by looting and you must accomplish it by the legal ways? What does he know about legality? Ask Ho Chi Minh.

We must wage a psychological battle on the right for black people to define themselves as they see fit, and organize themselves as they see fit. we don't know whether the white community will allow for that organizing, because once they do they must also allow for the organizing inside their own community. It doesn't make a difference, though -- we're going to organize our way. The question is how we're going to organize our way. The question is how we're going to facilitate those matters, whether it's going to be done with a thousand policemen with submachine guns, or whether it's going to be done in a context where it's allowed by white people warding off those policemen. Are white people who call themselves activists ready to move into the white communities on two counts, on building new political institutions to destroy the old ones that we have, and to move around the concept of white youth refusing to go into the army? If so, then we can start to build a new world. We must urge you to fight now to be the leaders of today, not tomorrow. This country is a nation of thieves. It stands on the brink of becoming a nation of murderers. We must stop it. We must stop it.

We are on the move for our liberation. we're tired of trying to prove things to white people. We are tired of trying to explain to white people that we're not going to hurt them. We are concerned with getting the things we want, the things we have to have to be able to function. The question is, Will white people overcome their racism and allow for that to happen in this country? If not, we have no choice but to say very clearly, "Move on over, or we're going to move over you."

Sources:

So Just, "Speeches on Social Justice"

[http://www.sojust.net/speeches/stokely\\_carmichael\\_blackpower.html](http://www.sojust.net/speeches/stokely_carmichael_blackpower.html) - See more at: <http://www.blackpast.org/1966-stokely-carmichael-black-power-0#sthash.ZV9Dza3d.dpuf>

[http://a3.files.biography.com/image/upload/c\\_fit,cs\\_srgb,dpr\\_1.0,q\\_80,w\\_620/MTIwNjA4NjMzNzYyNTc5OTgw](http://a3.files.biography.com/image/upload/c_fit,cs_srgb,dpr_1.0,q_80,w_620/MTIwNjA4NjMzNzYyNTc5OTgw).

## INTRODUCING: “I AM BLACK, THEREFORE I AM \_\_\_\_\_”

*Orphée Noir was approached recently by a fourth year student to collaborate in moving forward a new social campaign begun by NAACP @ UVA. The interview with that student follows.*

My name is Tyrabia Womble and I am a fourth year majoring in African-American and African Studies. I am in pursuit of a career within the arena of Public Health.

Why did you get involved with the NAACP chapter at UVA in your current capacity?

When I joined the NAACP at the University, I joined with the intent to build upon the organization's historical legacy of eliciting change within the global community. The NAACP is an organization on grounds that I wanted to use to impact the university and Charlottesville communities for the better. In the future, I intend on using my national membership in conjunction with my career in community health, to improve the health quality of black lives on a national scale.

Can you tell our readers about the "I am black, therefore I am..." campaign?

“I am black, therefore I am...” is a visual campaign which utilizes social media as a platform to celebrate black excellence in its purest, authentically diverse form. The title of this initiative hails from one of the most noted black power speeches given by Stokely Carmichael. It is in this speech he utilizes this unfinished phrase, “I am black, therefore I am...”, as a means to uplift the African-American community by affirming the endless possibilities which exist within our blackness.

The idea for the NAACP's "I am black, therefore I am", social campaign was generated by me and Shaneika Mason. We envisioned this visual campaign to aesthetically and psychologically change the ways in which African-American students view themselves and their accomplishments, in a positive manner. We aim to accomplish this vision by visually representing different types of excellence existing within the

broad array of majors, academic programs, and/or organizations on grounds.

What do you hope will be the outcome of this campaign?

It is our hope that this campaign aids in illuminating the reality that every African-American student, who is privileged to attend this University, is excellent and this excellence is not contingent upon their popularity and/or social capital. NAACP is passionate about removing the imagery associated with this "elitist" socially constructed definition of black excellence, where only African-Americans belonging to affluent majors, programs, and /or organizations, are given the space and opportunity to be excellent.

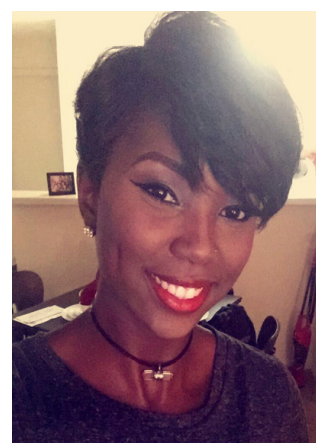
Our focus this year is composed of building the next generation of black leaders and bridging racial gaps across the University community. In order to help build the next generation of black leaders, who will infiltrate communities reaching beyond UVA, the UVA chapter of the NAACP has planned many workshops and events geared towards expanding the leadership skills of the student body. Some of the programs we have planned include but aren't limited to public speaking workshops, resume building workshops, leadership lunches, and an event where students will be able to take professional head-shots on the lawn. As of

now, we are currently running a food drive in partnership with the Charlottesville Food Network and we have partnered with Sustained Dialogue to begin the discussion on race at Uva and abroad. Some of our future programs and initiatives to be on the look out for will include the features in the "I am black, therefore I am" spotlight of the week and the formation of a committee to aid in the fruition of the spring pageant for the Mr and Miss Black UVA. Another big event we are extremely excited about to see happen will be international night, which will bring together minority groups from all over grounds to showcase food, crafts, and dance.

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“I am black, therefore I am...  
**Unstoppable**”

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#### **Meet Jenné Nurse**

Major(s) /year: **4<sup>th</sup> Year Psychology Major, Curry 5-year masters in Elementary Education**

Clubs/ involvements: **President of the NAACP at UVA, 4<sup>th</sup> Year Trustees (graduation committee), OAAA Peer Advisor Program Senior PA**

Where do you draw inspiration? **I draw inspirations from the black women who came before me and paved the way. The**

innovators and the way makers who did not give up hope and stop fighting for what they believed in.

What is one thing that you love about yourself? **I have grown through adversity.**

What makes you different from everyone else? **My personality! I am not afraid to be bold and stand out, although I prefer to work behind the scenes.**

In what ways has your major(s) or interest(s) shaped you as a person? **My major has made me mindful of how I perceive individual differences. Implicit biases are real and we sometimes try to stray away from acknowledging that they exist because we feel bad for having them, but in some instances it is not something we can control. I have tried to be mindful that implicit biases exist and work to counter their negative effects on how I see other people.**

What are you most passionate about? **I am passionate about education and using it to break cycles of poverty for underprivileged youth.**

What have you done or been apart of that brings you the most pride? **I take so much pride in being the president of the NAACP at UVA.**

What do you want your legacy to be? **I want leave a legacy of selflessness and a strong sense of community.**

If you could give any advice to your younger self, what would it be? **Do not be afraid to ask for help when you need it. People tend to put on a façade that they are doing so well and it really discourages people from asking for help. Everyone needs help, ask for it if you need it!**

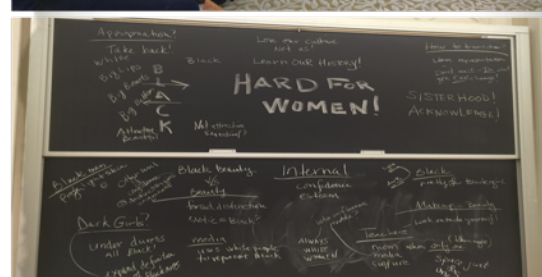
What are your future plans? **There are so many different things I want to accomplish, but one of my major goals is to open a nonprofit for youth whose parents face drug addiction. It will be the type of support I wish I had growing up and it is an issue that I can resonate with and hold close to my heart.**

## JOIN THE ORPHÉE NOIR WRITING STAFF!

Email: [aa5ew@virginia.edu](mailto:aa5ew@virginia.edu) for more information.

## My Black is Beautiful 2015-2016

Thanks for a Great WEEK Everyone!



# DAWN OF A NEW LEADERSHIP: CONTINUED

Greetings,



My name is Amber Nicole Finlay. I'm a fourth-year Political & Social Thought and African-American

& African Studies double-major, and I serve as the President of Zeta Phi Beta Sorority, Incorporated, Tau Theta Chapter here at the University of Virginia. Zeta Phi Beta was founded on January 16, 1920 on the grounds of Howard University. Since then, Zeta women have strived to uphold our principles of a Scholarship, Service, Sisterhood, and Finer Womanhood within our organization and our greater communities. Chartered at UVA on April 2, 1978, the Tau Theta Chapter has been a coalition of women united to promote these principles at the University of Virginia. Providing visionary leadership and innovative programming, Tau Theta women strive to create awareness of social, political, and cultural issues impacting the University and Charlottesville communities, while implementing the goals of Zeta Phi Beta Sorority, Incorporated's programmatic thrusts.

Earlier this semester, we held a UVA for First Years forum to welcome the Class of 2019. On September 24, we had a great turnout at our Zumba with the Zetas event, where we had fun exercising with a diverse group of women in our community. Please stay tuned for the events that we have planned for the rest of this semester!

If you are interested in learning more about Zeta Phi Beta Sorority, Inc. and the work that we do in the UVA and greater Charlottesville communities, please do not hesitate to contact me at [anf5pu@virginia.edu](mailto:anf5pu@virginia.edu).



Many blessings,

Amber Nicole Finlay  
University of Virginia '16

Dear Students,

The semester is now underway and I sense that everyone's schedules are starting to pick up, what with meetings, classes, exams, papers, work, volunteering. I understand that it can be quite over-

whelming, especially if you are a pre-medical student. You might be feeling pressure to take on everything all at once, or maybe you just took a major hit on your first exam of the semester and you're feeling discouraged. Right now, I just want to welcome you to pause for a moment and take a deep breath. Exhale. Now relax...

My name is Bethel Yeshiwas and I am a fourth-year, pre-medical student majoring in Cognitive Science. I'd like to tell you about an organization that is near and dear to my heart, and which has helped keep me sane throughout my time at UVA as a pre-medical student.

This organization is none other than Daniel Hale Williams Pre-Medical Honor Society (DHW). The mission of the DHW is to increase the number of culturally capable and sensitive Black and other ethnic minority physicians, by furthering their and clinical success as pre-



medical students through: recruitment,

academic counseling and support, curriculum guidance, peer support, and post-graduate assistance. DHW focuses on increasing diversity in the medical field by providing a support system for prospective minority physicians and making sure others in the community understand that diversifying the medical field is how we will reduce health disparities.

I became an active member during my first year and was exposed to countless clinical experiences, volunteer opportunities and research openings. But what was most beneficial to me was the network of people I was able to meet through DHW. I've met one of my closest friends through DHW, not to mention countless other pre-medical students, health professionals, doctors, and medical school administrators. I've also gained some of my best mentors through this organization.

Here's the thing: we're all rooting for you. Whatever you are going through, whether it's that dreadful organic chemistry exam, taking the MCAT, or filling out applications, someone will be standing by ready to shine that light at the end of the tunnel. DHW is all about support and encouragement. We realize that everyone's path to medical school is different and no one has made it without pitfalls along the way. We want to help you find your path and get you across the finish line.

If you're interested please contact me: [bay7fe@virginia.edu](mailto:bay7fe@virginia.edu).

For more information or to learn more about the different activities we offer, visit our website (<https://dhwpremeds.wordpress.com/>).

Thank you for your time,  
--  
Bethel Yeshiwas



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Greetings Orphée Noir Readers!

The Kappa Rho Chapter would like to welcome you all back to grounds for another great year at UVa! Delta Sigma Theta Sorority, Incorporated is an organization of college-educated women committed to constructive development of its members and to public service with a primary focus on the Black community.

Fifteen outstanding women chartered the Kappa Rho Chapter of Delta Sigma Theta Sorority, Inc. on September 29, 1973. For 42 years, we have continued to uphold the excellence that our charter members established through sisterhood, scholarship, and service.

We plan our programs around our Five Point Programmatic Thrust, which is centered on Economic Development,

Educational Development, International Awareness and Involvement, Physical and Mental Health, and Political Awareness and Involvement.

We participate in weekly service through our P.E.A.R.L.S. program at Jackson-Via Elementary. For more information about Kappa Rho, follow @kappa-rhodst on all social media or email [KappaRho.DST@gmail.com](mailto:KappaRho.DST@gmail.com).

Sincerely,

The Kappa Rho Chapter of Delta Sigma Theta Sorority, Inc.



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### **Black Voices**

Hello!

My name is Jesseca White and I am the President of Black Voices Gospel Choir for the 2015-2016 school year. I am a fourth-year nursing student from Farmville, VA and I have been a part of Black Voices or "BV" since my first-year here at the University of Virginia. Black Voices

Gospel Choir was founded in 1972 by Rev. Reginald C. Dance and Nehemiah Brown and has continued in its purpose as a ministry based on service to others. We work to show God's love through giving of our time, talents, and treasures to the University community and community at large. As a choir, we strive to show the members, the University community, and all those whom we encounter about Christian love through gospel music, worship/service, and true fellowship. That being said, I would like to welcome all in the University and community to join us for practices on Thursdays from 7:00pm-9:00pm in Minor 125 on the grounds of the University of Virginia. We hold social and fundraising events, along with three concerts during the school year and would love to invite you to minister with us! We would also like to welcome you to friend us on Facebook, and follow us on Instagram or visit our website at <https://atuva.student.virginia.edu/organization/blackvoicesgospelchoir>.

In closing, I leave you with a passage from Colossians 3:16-17:

Let the words of Christ, in all their richness, live in your hearts and make you wise. Use His words to teach and counsel each other. Sing psalms and hymns and spiritual songs to God with thankful hearts. And whatever you do or

say, let it be a representative of the Lord Jesus, all the while giving thanks through Him to God the Father.

Thank you,

Jessica White



#### UPCOMING EVENTS

**Black Male Initiative Meeting and Dinner.** Tuesday, October 13, 2015 @ 6:15.  
Bryan Hall Room #235.

**In the Company of My Sister (A Sister Circle)** Wednesdays, 12-1:30 pm  
@ WEB DuBOIS Conference Room. Lunch Provided. RSVP Necessary: Email Shamia Moore (sjm3wx).

**LASER TAG @ Nameless Field!**  
October 14, 2015 @ 6pm to 10 pm.  
Everyone Welcomed!



**DAWSON'S ROW HOMECOMINGS  
TAILGATE! (See Back Cover!)**

LUTHER PORTER JACKSON BLACK CULTURAL CENTER:  
STUDENT FUNDING COMMITTEE

# A NEW RESOURCE FOR ALL STUDENTS AND CIOS



SFC MEMBERS 2015-2016: Front: Sydney Shavers (BLI), Nuhamé Mulugeta (Project RISE). Back: Alexander Adames (Orphée Noir), Alysa Triplett (SFC, Chair), Miles Jackson (BPC), Shamia Moore (BCW), Jahvonta Mason (BMI).

The Luther Porter Jackson Black Cultural Center (LPJBCC) encourages students to create experiences that increase the understanding of, appreciation for, and advocacy of programming that enhances the Black experience at UVA. Additionally, within LPJBCC there is a renewed interest in providing incentives for students and student organizations to become involved directly in the Black Cultural Center.

The LPJBCC SFC was created to combine the need for structural and financial supports for student organizations and the need to engage them in the Black Presidents Council and the Black Leadership Institute.

## **Mission:**

The LPJBCC Student Funding Initiative is a new initiative, launched in the Fall of 2015, designed to provide support for new, innovative and creative approaches to raise awareness, engage students and faculty, and change behaviors about addressing issues relevant to Black students within the university community.

Examples of programming student organizations can create on grounds that will directly benefit students at the University and may be supported include: lectures, symposia, workshops, conferences, performances, and other innovative approaches to including the Black student experience in President Sullivan's Cornerstone Plan. It addresses Pillar I: Enrich and strengthen the University's distinctive residential culture. The annual LPJBCC SFC Fund amount is \$5,000.00.

Email: Alysa Triplett, [amt4by@virginia.edu](mailto:amt4by@virginia.edu) For more Information.

The Luther P. Jackson Black Cultural Center  
Presents a SFC & BGPSO Collaborative

# DAWSON'S ROW

# HOMECOMINGS TAILGATE

## 2015-2016



Join us at Dawson's Row #3 in front of the  
LPJ Black Cultural Center!

**FOOD, MUSIC, & COMMUNITY!**

**Time: 12:00 - 2:30 pm**