

THE PAPER

So we stand here
On the edge of Hell
In Harlem
And Look out on the world
And Wonder
What we're gonna do
In the face of
What we remember.
Langston Hughes.



CITY COLLEGE OF THE CITY UNIVERSITY OF NEW YORK IN HARLEM

Volume 91 Number 2

A Medium For All Peoples Of African Descent

February 22, 1990

Amandla Awethu!



AP/Wide World Photo

As the jaws of apartheid opened to release African dignitary, Nelson Mandela, the international community debated the issue of sanctions against South Africa. The question: Should economic sanctions be removed or should they remain intact?

Those who support the lifting of sanctions argue that the negotiation process is being

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Power To The People!

African Freedom Fighters: Nelson And Winnie Mandela

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hampered by the sanctions. Many argue that the lifting of sanctions would be an incentive to accelerate the creation of a transitional government, one that President Bush calls "...a non-racial democracy."

Despite Margaret Thatcher's lifting of several bans on South Africa, **THE PAPER staff wants sanctions intensified**, for we believe that the immoral system that is apartheid is still at the core of South Africa's legal, political and social system. The true South African's are still not allowed to vote for the president, members of parliament, or their own representatives. In addition, there is the Population Registration Act, which classifies all South Africans by race and ethnic origin; the Group Areas Act, which bars Blacks from white neighborhoods and white schools; and the Lands Acts, which maintains 87 percent of the country's land for the white minority which is outnumbered by nearly 6 to 1.

We would like to

emphasize that although the media celebrates the fall of the Berlin Wall and the events in Eastern Europe there is still a wall enclosing political prisoners within South Africa. And De Klerk maintains that some exiled members of the African National Congress (ANC) will be arrested if they return to the country.

Although the ANC has been legalized, the South African government has asked them to abandon armed resistance. This request, made as a condition to precede negotiations, guarantees no protection for ANC members or Blacks in South Africa against violence from the police.

We can celebrate the release of Nelson Mandela, however, in doing so, we must not lose focus. The legal and constitutional structure of apartheid still exists...

.....The Struggle Continues!

The Paper

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The Text Of Mandela's Speech

Here is a text of Nelson Mandela's first public speech in nearly three decades, delivered Sunday, Feb. 11 outside Cape Town's City Hall.

Comrades and fellow South Africans, I greet you all in the name of peace democracy and freedom for all. I stand here before you not as a prophet, but as a humble servant of you, the people. Your tireless and heroic sacrifices have made it possible for me to be here today. I therefore place the remaining years of my life in your hands.

On this day of my release, I extend my sincere and warmest gratitude to the millions of compatriots and those in every corner of the globe who have campaigned tirelessly for my release. I extend special greetings to the people of Cape Town, the city which has been my home for three decades. Your mass marches and other forms of struggle have served as a constant source of strength to all political prisoners.

I salute the African National Congress. It has fulfilled our every expectation in its role as leader of the great march to freedom.

I salute our president, Comrade Oliver Tambo, for leading the ANC even under the most difficult circumstances.

I salute the rank-and-file members of the ANC: You have sacrificed life and limb in the pursuit of the noble cause of our struggle.

I salute combatants of Umkhonto We Sizwe (the ANC's military wing)... who paid the ultimate price for the freedom of all South Africans.

I salute the South African Communist Party for its sterling contribution to the struggle for democracy: You have survived 40 years of unrelenting persecution. The memory of great Communists like... Bram Fisher and Moses Mabhida will be cherished for generations to come.

I salute General-Secretary Joe Slovo, one of our finest patriots. We are heartened by the fact that the alliance between ourselves and the party remains as strong as it always was.

I salute the United Democratic Front, the National Education Crisis Committee, the South African Youth Congress, the Transvaal and Natal Indian congresses, and COSATU, and the many other formations of the mass democratic movement.

I also salute the Black Sash, and the National Union of South African Students. We note with pride that you have endured as the conscience of white South Africans, even during the darkest days of the history of our struggle: you held the flag of liberty high. The large-scale mass mobilization of the past few years is one of the key factors which led to the opening of the final chapter of our struggle.

I extend my greetings to the working class of our country. Your organized strength is the pride of our movement. You remain the most dependable force in the struggle to end exploitation and oppression.

I pay tribute to the many religious communities who carried the campaign for justice forward when the organizations of our people were silenced.

I greet the traditional leaders of our country: Many among you continue to walk in the footsteps of great heroes....

I pay tribute for the endless heroism of youth. You, the Young Lions, have energized our entire struggle.

I pay tribute to the mothers and wives and sisters of our nation: You are the rock-hard foundation of our struggle. Apartheid has inflicted more pain on you than on anyone else.

On this occasion, we thank the world community for their great contribution to the anti-apartheid struggle. Without your support, our struggle would not have reached this advanced stage.

The sacrifice of the frontline states will be remembered by South Africans forever.

My celebrations will be incomplete without expressing my deep appreciation for the strength that's been given to me during my long and gloomy years in prison by my beloved wife and family. I am convinced that your pain and suffering were far greater than my own.

Before I go any further, I wish to make the point that I intend making only a few preliminary comments at this stage. I will make a more complete statement only after I have had the opportunity to consult with my comrades.

Today, the majority of South Africans, Black and white, recognize that apartheid has no future. It has to be ended by our own decisive mass action in order to build peace and security.

The mass campaigns of defiance and other actions of our organizations and people can only culminate in the establishment of democracy.

Apartheid's destruction on our subcontinent is incalculable. The fabric of family life of millions of my people has been shattered. Millions are homeless and unemployed. Our economy lies in ruins and our people are embroiled in political strife.

Our resort to the armed struggle in 1960 with the formation of the military wing of the ANC (Umkhonto We Sizwe) was a purely defensive action against the violence of apartheid. The factors which necessitated the armed struggle still exist today. We have no option but to continue. We express the hope that a climate conducive to a negotiated settlement would be created soon, so that there may no longer be the need for the armed struggle.

I am a loyal and disciplined member of the African National Congress. I am therefore in full agreement with all of its objectives, strategies and tactics.

The need to unite the people of our country is as important a task now as it always has been. No individual leader is able to take on this enormous task on his own. It is our task as leaders to place our views before our organization and to allow the democratic structures to decide on the way forward.

On the question of democratic practice, I feel duty-bound to make the point that a leader of the movement is a person who has been democratically elected at a national congress. This is a principle which must be upheld without any exception.

Today, I wish to report to you that my talks with the government have been aimed at normalizing the political situation in the country. We have not yet begun discussing the basic demands of the struggle. I wish to stress that I myself have at no time entered negotiations about the future of our country, except to insist on a meeting between the ANC and the government.

Mr. de Klerk has gone further than any other nationalist president in taking real steps to normalize the situation. However, there are further steps as outlined in the Harare Declaration that have to be met before negotiations on the basic demands of our people can begin.

I reiterate our call for, *inter alia*, the immediate ending of the state of emergency, and the freeing of all—and not only some—political prisoners.

Only such a normalized situation which allows for free political activity can allow us to consult our people in order to obtain a mandate.

The people need to be consulted on who will negotiate and on the content of such negotiations.

Negotiations cannot take place above the heads or behind the backs of our people.

It is our belief that the future of our country can only be determined by a body which is democratically elected on non-racial basis.

Negotiations on the dismantling of apartheid will have to address the overwhelming demands of our people for a democratic, non-racial and unitary South Africa.

There must be an end to white monopoly on political power, and a fundamental restructuring of our political and economic system to ensure that the inequalities of apartheid are addressed, and our society thoroughly democratized.

It must be added that Mr. de Klerk himself is a man of integrity who is acutely aware of the dangers of a public figure not honoring his undertaking.

But as an organization we base our policy and our strategy on the harsh reality we are faced with, and this reality is that we are still suffering under the policies of the nationalist government.

Our struggle has reached a decisive moment. We call on our people to seize this moment, so that the process towards democracy is rapid and uninterrupted.

We have waited too long for our freedom. We can no longer wait. Now is the time to intensify the struggle on all fronts. To relax our efforts now would be a mistake which generations to come will not be able to forgive.

The sight of freedom looming on the horizon should encourage us to redouble our efforts. It is only through disciplined mass action that our victory can be assured.

We call on our white compatriots to join us in the shaping of a new South Africa. The freedom movement is a political home for you, too.

We call on the international community to continue the campaign to isolate the apartheid regime. To lift sanctions now would run the risk of aborting the process towards the complete eradication of apartheid.

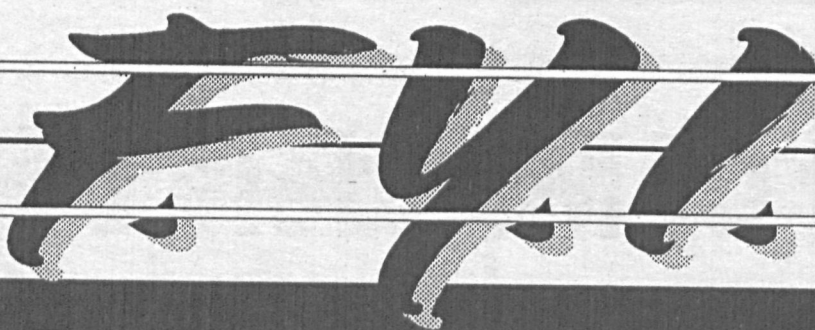
Our march toward freedom is irreversible. We must not allow fear to stand in our way.

Universal suffrage on a common voter's roll in a united, democratic and non-racial South Africa is the only way to peace and racial harmony.

In conclusion, I wish to go to my own words during my trial in 1964; they are as true today as they were then:

"I have fought against white domination, and I have fought against Black domination. I have cherished the ideal of a democratic and free society in which all persons live together in harmony and with equal opportunity. It is an ideal which I hope to live for and to achieve. But, if need be, it is an ideal for which I am prepared to die."

Courtesy of The City Sun.



For Your Information

CHANNEL 13 HAPPENINGS

Tuesday, February 20th

12:30PM - **"Blind Tom"**: The Story of Thomas Bethune. Blind slave/child-prodigy leased to consort manager.

10PM - Intercom Primetime: **"No Father, No Mother, No Uncle Sam"**. Reminisces of mixed-race babies born in WWII England.

Friday, February 23rd

10:00PM - The Eleventh Hour: **Going Home**: Alvin Ailey Remembered. A retrospective tribute to a pioneer producer.

Saturday, February 24th

10:00PM - Symposium: **"Race Relations in America: Is Hope Alive?"**

9:00PM - **Ethnic Notions: Portraits of Prejudice**: Black stereotypes from advertisements, songs and movies.

10:00PM - Cinema Thirteen: **"A Patch of Blue"**. Sidney Poitier.

Sunday, February 25th

10:00AM - Wonderworks: **"Traitor in my House"**. A Civil War southern matron suspected of hiding slaves.

3:00PM - Cinema Thirteen Special: **"Show Boat"**. Paul Robeson.

12:30AM - **Trey Ellis**: Young author debunks cliches of Afro-American literature.

Monday, February 26th

9:00PM - **Eyes on the Prize II: "The Keys to the Kingdom (1974-80)"**

Tuesday, February 27th

12:30PM - **All Day and All Night**: Memories from Beale Street Musicians. Glory days in Memphis from the '20s to the '50s.

EVENTS and HAPPENINGS:

Wednesday, February 21st

A Tribute to Malcolm X - A play by Titus Walker
Lincoln Square Theater
250 West 65th Street
8:00PM
(212) 642-8159

Thursday, February 22nd

Double Whammy Black Females: Seminar on the experience, opportunities and roles of Black females in fact and fiction, and their effect on equal opportunity.

NYC Department of General Services
Municipal Building, 17th floor
1-2pm; Reservations required
(212) 669-7195

2:00PM - **"Black Athena"** - Cornell Professor David Bernal will host a colloquium on Greece's debt to the African and Asian culture.

NAC 1/201

Friday, February 23

7:00PM - **The Battle of Algiers (Film)**

Harlem State Office Building
Adam Clayton Powell Jr. Blvd.
and 125th Street
New York, New York

10:00 - 12:00PM & 1 - 3:00PM - Panel discussion of **"The Role of the Youth in the Liberation Struggle"**

NAC Ballroom

Saturday, February 24

7:00PM - **The Spook Who Sat by the Door (Film)**

Harlem State Office Building
Adam Clayton Powell Jr. Blvd.
and 125th Street
New York, New York

8:00PM - The Brothers of Alpha Phi Alpha Fraternity, Inc. Eta Chapter presents the **Second Annual Tribute to Black Writers**
Mt. Pleasant Baptist Church
142 West 81st Street
Between Amsterdam & Broadway

Sunday, February 25th

Slavery in Brooklyn: One of the largest slave population of any city north of the Mason Dixon line was in Brooklyn. Participate in discussion and learn about the abolition of slavery in New York
Lefferts Homestead

Prospect Park

Empire Boulevard and Flatbush
1:00PM; FREE

Film: Our Sacred Land and Cheyenne Autumn: Panel and Discussion

\$10 for general public: \$8. for members, students, and Senior Citizens

New York Historical Film Society
170 West Central Park

Tuesday, February 27th

Maya Angelou - Author & poet. Lecture and Performance on Poetry and Dance at Columbia University.

115th Street & Broadway.
Ferris Booth Hall.

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Census jobs all over town

In the New York City area, there are temporary part-time census positions available paying up to eight dollars an hour. Applicants must be 18 years or older or, if 16 or 17, a high school senior or graduate.

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Martin

&

Malcolm

In Unity

By Véronique Pluviose

Staff Writer

As African-Americans celebrate Black History Month, many heroes come to mind. Perhaps the two most outstanding are the Reverend Martin Luther King Jr. and Malcolm X. To most, these figures represent the dichotomy of the Civil Rights Movement. But various speeches in the later part of Dr. King's life and Malcolm X's reflect quite similar views.

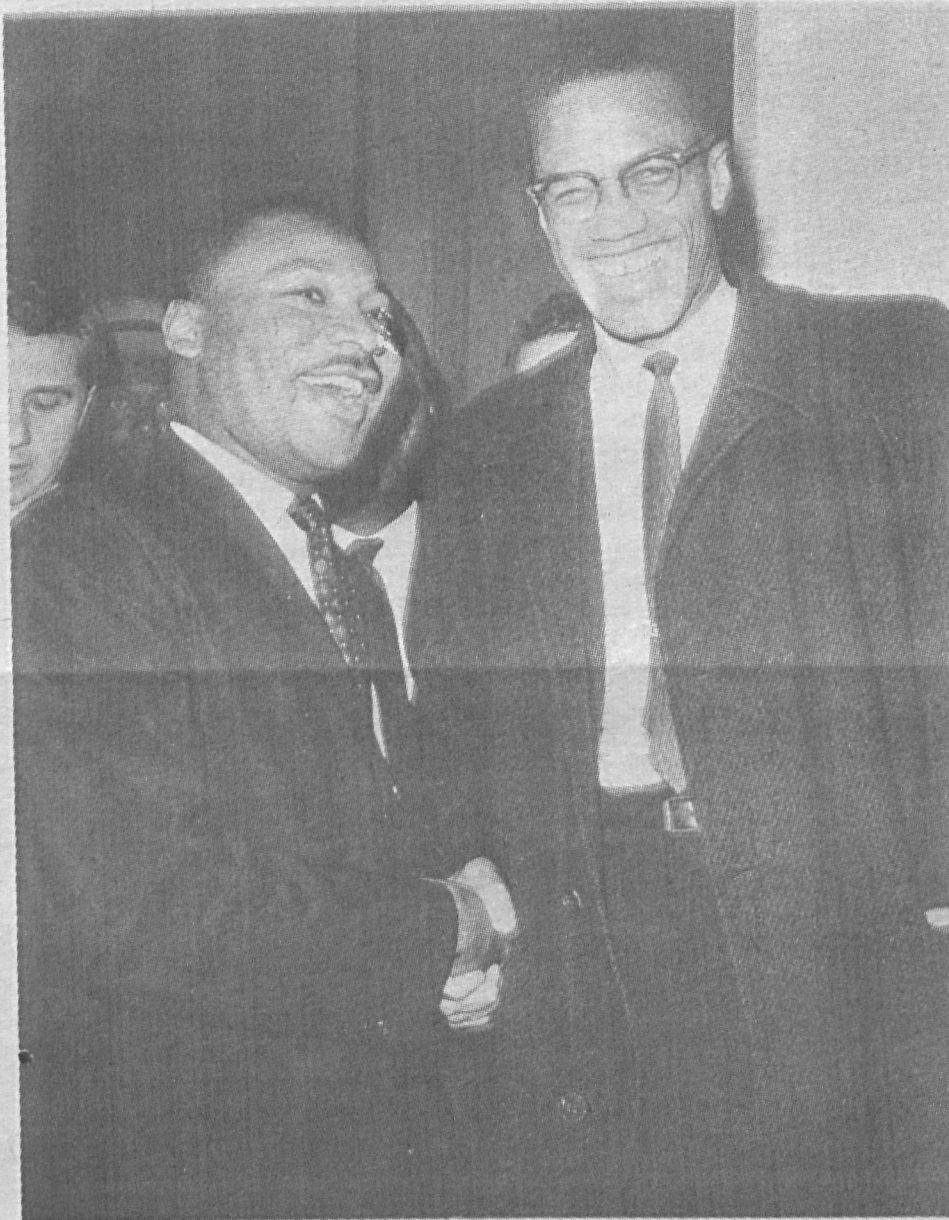
Economics

MLK: "The Southern Christian Leadership Association realizes the urgency of saving our communities from poverty and chaos. We have enacted a program called 'Operation Breadbasket.' This program acts to serve our communities by creating a sense of development and economic stability. The problem of economic deprivation in our communities is a problem of underemployment and unemployment. We must continue to negotiate with businesses in our communities so that job resources are not taken unless the profit returns back to the ghetto."

MX: We should own and operate the economy of our communities. We need a political-economical education of Black nationalism. By this education, we will realize that the Negro must spend his money in the community in order to prevent the rise of ghettos and economic desolation. While the white man is building a factory, the Black man builds a church. One must realize that it takes more money to set up and maintain a church than it does for a factory. "Spend your money in a community where a man looks like you and lives with you."

Racism

MLK: "Racism is alive and on the throne of U.S. society. And we are moving toward a



Martin Luther King Jr. & Malcolm X in Washington D.C.

separate and unequal society." Something must be done, through effective organization, to eradicate this eyesore from this blatantly racist and violent country.

MX: Racism is as pervasive in Portugal and South Africa as it is in the United States. "The difference between South Africa and America is that South Africa preaches segregation and practices it, but America preaches integration and practices segregation. I have more respect for a man who lets me know where he stands, even if he is wrong, than the man who comes

like an angel but is a devil in disguise."

Congress

MLK: "Congress is basically rural Southerners heightened by Northern Republicans who are joined in a coalition of reactionary force. These elected officials are unconcerned about the cities or the poor and discriminated. This was present prior to Memphis and

Congress that is more anti-Negro than anti-rational needs to be dismissed."

MX: Congress is made up of Southern racist who in no way believe in the equality of man. They are men who see that a Black person will never rise above oppression. The root of the problem is in the seniority system. "The very men who are in power were in such position at the time when the right to vote was deprived to Blacks. Therefore, when legislation is passed to help Blacks, it is passed without any all other troubled cities. A congress that is more anti-Negro than anti-rational needs to be dismissed."

MX: "Congress is made up of Southern racist who in no way believe in the equality of man. They are men who see that a Black person will never rise above oppression. The root of the problem is in the seniority system. "The very men who are in power were gained such positions at the time when the right to vote was deprived of Blacks. Therefore, when legislation is passed to help Blacks, it is passed without any guarantee of enforcement."

Media

MLK: The media employs to praise non-violence when Negroes accept blows without retaliation such as Memphis, Birmingham, and Selma. "There is something strongly inconsistent about a nation of oppressed that praises non-violence against Jim Crow laws and Bull Connor but will damn you when you ask it to be non-violent toward little brown people and Vietnamese."

MX: "The media in America can teach you to love or hate what they will. Hence, the media can teach the white man to love the Black man and teach Black people to do something for themselves. The Black man does not have to be taught to love the white man, it is the white man that have to be taught to love the Black man." Malcolm went further to describe white people as devils. When he was asked to expound on that, he replied, "If

continued on pg.14

Historian Establishes Black History Month

By Ward Fuller

Contributing Writer

As we celebrate black history month, it is very important that we pay tribute to Carter G. Woodson. He was the first to introduce the idea of having a time set aside to reflect on and celebrate the history and accomplishments of the Negro. This is the period which has evolved into what we now call black history month. It is not by accident that he came up with this idea, for he was a distinguished scholar of African Literature and History, who understood more than most the need for the celebration of black history.

Born in New Canton, Virginia on December 12, 1875, he was the oldest of nine children. And because of his family situation at the time, he was unable to get a formal education until he was seventeen years old. Prior to this, he educated himself; and when he was finally able to go to school it only took him a year and a half to complete High School. He, then, went on to

Berea College in Kentucky where he received a B.L. degree on June 3, 1903. He received his Teacher's certificate to teach in the West Virginia Public Schools. He also served as Principal at Douglas High School from 1900 to 1903. He then went to the Philippines to become the Supervisor of Schools there. During the Summers he earned his Bachelors of Arts degree from the University of Chicago in 1907. This task was accomplished with the aid of correspondence courses. In 1908, he earned a Masters of Arts from the University of Chicago. He then went on to earn his Ph.D. from Harvard in 1912.

After Harvard, he went back to teaching from 1912 to 1918, he taught English at Dunbar High School in Washington, D.C. In the fall of 1918 he accepted a position at Howard University to be Dean of the School of Liberal Arts and head of the Masters Thesis program in history. At

Howard University his emphasis was on "New History". This is a concept that went beyond the political and military issues of the Negro. It concentrated on the Negro's participation in the economic and social development of the world. He held the position of dean until 1920; he was then called to be dean of West Virginia Collegiate Institute (later West Virginia State College). At West Virginia, he was credited with reorganizing the curriculum. He returned from higher education in 1922 to pursue writing, editing, and preserving the history of Africans.

Woodson's work is enormous. He is credited with numerous volumes; most noted are *Negro Makers of History* (1928), *The Story of the Negro Retold* (1935), *African Myths* (1928), *The Miseducation of The Negro* (1933), *African Heroes and Heroines* (1939) and *The Negro in Our History* (1922), which was, for

many years, the most widely used text on Negro History.

Woodson was a man that was well respected and admired. One of his contemporaries, W. E. B. DuBois said, "Woodson has done the most striking piece of scientific work for the Negro race in the last ten years of any man that I know. He has kept an historical journal going almost single handedly, founded a publishing association and published a series of books with but limited popular appeal. It is a marvelous accomplishment."

Woodson was also a pioneer in the sociological evaluation of the Negro's progress in American society. He felt that the Negro's problems stemmed from his "miseducation", which was basically caused by a system programming the Negro to react instead of act. He elaborates on this idea in *The Miseducation of The Negro* in this statement,

continued on pg.16



Society of Black Engineers Holds Leadership Conference

By **Lehloyo Thinane**

Staff Writer

On Saturday, January 27th the annual convention of the New York/Long Island Zone of the National Society of Black Engineers was held at City College. Under the theme: *Africa's Legacy, scientist by nature, leaders by design*, the convention was a cultural and educational vaudeville. The students who packed the Ballroom were learning lessons not covered in the normal academic courses.

The conference focused on the exchange of scholarly material and the celebration of the rich scientific and technological contributions made by African and African American peoples around the world.

The event started with a two part lecture series on *How to Develop Leadership Skills*. Former members of the NSBE and CCNY alumni, AG Edwards and P. J. Delfyett, conducted the action packed lectures that stressed audience participation.

A lecture on *Entrepreneurship* by Reginal P. Best also a CCNY alumni and Engineering Director for Teleos, a Black owned and

operated company of communication technology, gave the audience an opportunity to experience real life challenges they will confront in corporate America. An exercise on "How to Survive A Plane Crash in a Desert" geared towards testing students abilities to make critical decisions in a highly pressured, competitive corporate culture was of particular importance. The assignment drew different responses but, like Newton's law of motion, the initial response determined the overall pattern of the answers given. "It is crucial for the initial answer to be correct," Mr Best asserted.

Mr Best offered advise on how to behave and what to expect in the corporate environment. Nonetheless, he encouraged students to be bold enough to start their own businesses if they feel uncomfortable in their respective work places.

The acme of the conference was a discourse on African studies, specifically African and African -American science given by the pundit, Dr Ivan van Sertima. His first-hand

information on African history unravelled some of the information missing in the conventional history lessons. van Sertima made a passionate plea to the youth to consider careers in engineering and sciences. The names of African-Americans like Frederick Gregory, a NASA astronaut who conducted the space

shuttle *Discovery*, George Washington Carver, who revolutionized agriculture in the South and Lewis Howard Latimer who made the patent drawing for Alexander Graham Bell and later worked next to Thomas Edison and invented a light bulb, should be illuminated and their identities revealed to the youth.

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A MESSAGE: To All Black Greek-Lettered Organizations

By **Brian Spivey**

Contributing Writer

The Brothers of Alpha Phi Alpha Fraternity Incorporated has always been the First! On December 4, 1906 we were the first Black Fraternity ever founded, and our leaders were always in the forefront of many movements. We had great leaders such as: Adam Clayton Powell, Jr., Thurgood Marshall and W.E.B. DuBois. These men were not only leaders in the community.

So let me be the first to admit that in the last ten years, Alpha Phi Alpha and the other Black Greek-Lettered Organizations have been a great disservice our African-American ancestors. In other words, we are not doing our jobs! We still have certain individuals in different organizations doing community service but it does not compare to our overwhelming involvement in our parties and Step shows.

When people used to think

of fraternities, they would think of great men such as: Reverend Calvin Butts, Carter G. Woodson and A. Phillip Randolph; just to name a few. It has only been in the last decade that Black fraternities have been looked upon as a drinking, partying, woman exploiting haven. Brothers, this stereotypical image of fraternities should not be looked at as an insult. We must look at it as constructive criticism, internalize it, and come up with a solid solution.

"There is a conspiracy to destroy Black boys", said J. Kinjufu. This racist materialistic system has declared war on all African-American boys. Alpha Phi Alpha realizes this and is prepared for the battle. Alpha Phi Alpha in conjunction with The March of Dimes, has a "national" Program that we call "Project Alpha". Project Alpha is a program that geared to the development of the African-

American male. The brothers in Alpha, along with representatives of The March of Dimes, go into junior high schools and discuss the responsibility of the black male in teenage pregnancy. We not only speak with young boys, we request their parents be present. This also helps the parent-child relationship, as well as the parent-teacher relationship.

In June 1916, Alpha Phi Alpha launched a nationwide campaign called *Go-to-High School/Go-to-College*. This was a program in which the fraternity set up scholarships and went into elementary and secondary schools, encouraging the advancement of the African-American student to further their education.

In 1988, the Brothers of the ETA Chapter which is the chapter located in NYC, found it necessary to do something about the growing homeless population. In November 1988, the Brothers

of the ETA chapter had a party in which the donation was food. We collected six 24lb. boxes of canned foods. We will be continuing our annual program on February 11th at the Port Authority, by distributing food and clothing to the homeless.

Alpha Phi Alpha is not the only Black Greek-Lettered organization that has national programs to help the community. We encourage the Brothers of Omega Psi Phi, Phi Beta Sigma and Kappa Alpha Psi to move forth with their national programs so that we can be looked upon again as the leaders of our community.

Brothers, don't get me wrong, there is nothing wrong with enjoying the fruits of our fraternities and planning enormous Step shows.

But! Let's STEP BACK into our community!

EXPRESSIONS

Inter-Racial California

by Tammie D. Lacewell (1/31/90)

Hollywood razed my ego once
when a brother kissed a
White girl on the screen.
Declared she was "the only woman"
he ever loved.

I felt sorry for the sisters
whose love he'd never know
and for his mother who he cursed
by this admission.

His preference for the pearl-skinned
suffocated all Black women
and lifted their self-loathing
to the White man's level.

THE AFRICAN

I built the world in six days, and on the seventh day I took a
nap.
I put forth energy so that civilization would begin, and it did in
my land

I tuned into the Universal Mother, and from
her womb I did learn the secrets of Being.
I went to sleep for a while

but

Its time

I awaken to claim my rightful place in the world
WHO AM I?

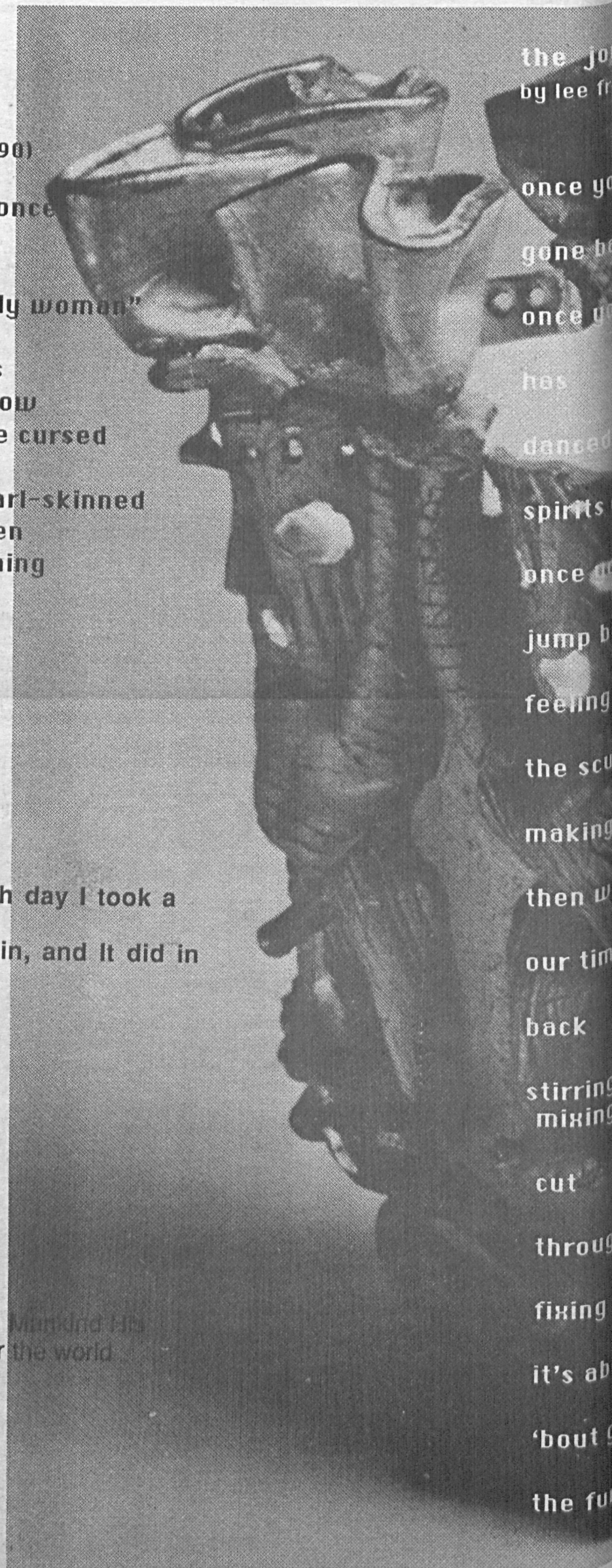
The African is my name.

It is I who is the **ELDER BROTHER**

of the RACE.

The Destiny of the Universal Race of Man is to claim
their Spiritual Inheritance, It is my duty to Awaken within
Real Self: Therefore I: The African Step forward and offer
Illumination

By Johnny Pugh



EXPRESSIONS

I Am

I am the mountain that stands majestically before
rolling hills
I am a river, that flows down a lazy stream.

I am the sun, that regenerates plants, and brings from the seeds an unrestrained
growth, that carries out

I am a man

with a vision of being one with **GOD'S LAW.**

I AM A SOUL,

that has traveled more miles than an old car

YET THIS VEHICLE (MY SOUL) IS ETERNAL

I AM ONE- AND ALL PHENOMENA WAS BORN OF

ONE BEING

BY JOHNNY PUGH

the loving father

by Sean Drakes

Nessy always respected her mah
and obeyed everything said by pah
she told neither fib nor goose tale
yet to listen that day her mah did fail
when Nessy said: pah do a wrong thing
after bedtime story he don sing
take way ma nite dress
den ma body he kress
dont wipe ma eye dry
but make big white mess

POLITICAL

Our Need To Become

By Johnny Pugh

Staff Writer

Everything that happens in our lives has political ramifications. The way you get to school, or what school one may decide to go to are the results of political consequences.

My major concern is that on this college campus people are not aware of the issues and policies that affect their lives. **DON'T WAIT FOR CONDITIONS TO BECOME GRAVE BEFORE YOU BECOME POLITICALLY AWARE.** Don't wait for an election to become political, the majority of the elected officials have been chosen even before the first ballot is cast. This is because Political Campaigns are planned well before a candidate decides to throw his hat in a particular election. They must know where they will get support from. They either get support from individual donations, corporate donations, or organized political groups like the AFL-CIO. As a result of this support, including the networking that goes on before an election is begun, a candidate can be fairly sure of their chances for winning an election, or if they are wasting time.

In the Webster's Third New International Dictionary the word politic is defined as: sagacious in devising or promoting a policy; skillful or ingenious in statecraft; prudent in management characterized by political skill and ingenuity (an astute politician and state-person). Being a political science major at City College helps me realize the importance that politics plays in peoples lives. You may be an engineering student, but if you are unaware of politics within the Engineering field it can hinder your career. You may be a business management major, and a particular thinking style that is political in nature.

Racist statements about want to make a lot of money; however, one must remember that every job or career carries with it

Blacks or Jewish People are political. We often get angry when a Rapper (Public Enemy?), or a professor says something that we perceive as being racist, but we should also be angry when we are tricked into working against our own best interest, by reacting to short term incidents rather than making long range goals that don't depend upon immediate gratification. Instead of us becoming politically conscious, and organizing our displeasure, we usually revert to shakiness which is the tendency to choose comfort, convenience, and personal satisfaction over correct action. The African-Community in America suffers from drug abuse, crime, and poverty in degrees that are seemingly hopeless. It is very important for every one, particularly people of color, to become politically astute. It is time for us to raise our political consciousness.

Many view the Black Studies Department as being too militant or overtly political. One answer is that if you don't think that other groups (i.e. Jews, Irish, Germans, Arabs) are not as militant about their own interest as the Black Studies Department is about African peoples interest then you had better open your eyes and **WAKE UP!!** Everything that happens on this campus including the **budget cuts and tuition hikes and policy decisions** are political. The main questions are: (1) Who will control the resources? (2) How will the resources be distributed? (3) Who will be left out? (4) Who will control the outcome of a particular situation where the control of resources is concerned? People, we are talking about power relationships, if another group controls your destiny you are not free. Money is not the only answer because you can have a lot of money and still not have economic control within

your community hence; the power to control your own destiny. I'm speaking primarily about power relationship. How many foolish people have money, but have not learned how to use it wisely. Collectively Blacks spend over 300 billion dollars in the United States, but Blacks usually choose wants over needs showing a lack of discipline and awareness of their history in this country, *short memories* will mean the *genocide* of African people the world over. We must learn to spend our monies so that we build up the communities. By spending that (\$300 billion) strategically Blacks can create jobs within the community and not depend on the drug economy which has destroyed the most important resource Black people have, their "human resource." People are the most important resource that the Black community has left and drugs have put the people to sleep. People are sleep walking while technology keeps on advancing.

Americans do not take part in the political process, therefore they are taken advantage of. The corporations have control of the media; all phases. So the images that we get are geared toward corporate interest. This would not be a problem if their interest were in line with those of the average person's, but their main interest is profit at any cost! Even at the expense of oppressing their own working class, and middle class people who contribute to their own oppression by not taking the time to become aware of the policies that affect their lives.

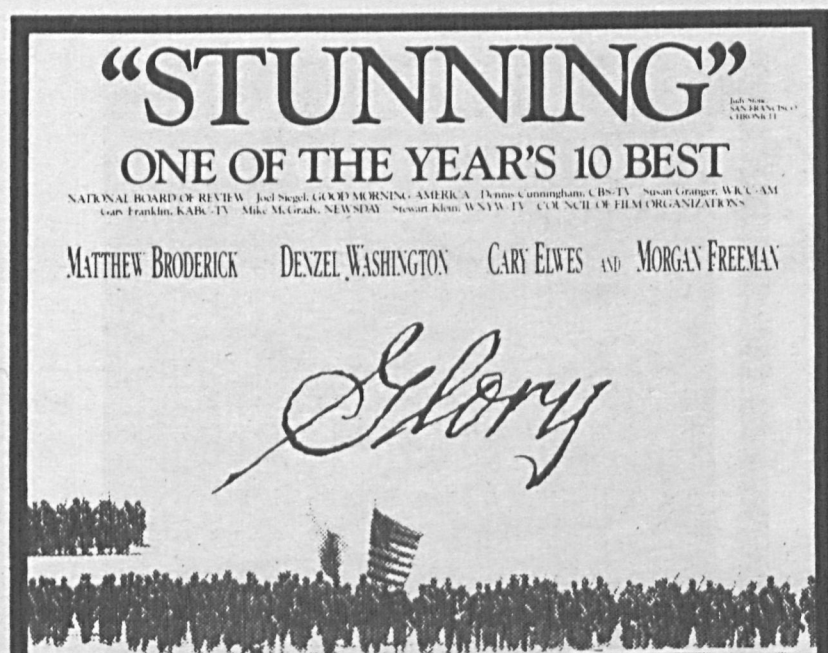
We as a people of African descent must build a strong political power base to create economic opportunities for our people. We don't only want to be treated fairly by good whites our concern is that any one who is not operating around Black peoples best interest is in the position to treat us, period. When you talk

about how someone treats you, then you are dealing with power relationships again. Black people must become concerned with achieving mastery, and not just striving to only get a good job. We must work to develop those skills that will insure the survival of African people, and the world as a whole, because all people are threatened with extinction.

Blacks must begin to challenge for power on the political and economic level. Jesse Jackson's presidential campaign was a good start but we must move forward from that point. David Dinkins winning the Mayoral election is good, but if African-Americans want to become respected for their political power they must become aware of the issues that affect their lives, and get on the phones to call or write these political leaders. If citizens don't take responsibility for the government's actions (On all levels; National, State, City and Internationally) and don't respond you will have contributed to your oppression. There is power in numbers and the number of politically aware African Americans with other people of color will increase the quality of people involved in the political process. We must voice our concerns or we will not be heard. Without struggle there is no progress, the key is to struggle intelligently. To College students it very important that you become politically aware because you will make up this society's future professionals, and you will have the ability to push for change in this country. Accept the challenge it will allow you to grow as a person.

Finally, to my people I will say that it is important for people of African descent to become politically aware or we will not last long on this planet. Genocide is a reality.

THIS ARTICLE WAS REEDITED
& REPRINTED FROM OUR
ARCHIVES.



Denzel Washington as Trip.



Morgan Freeman as John Rawlins.

Our Story

"You got a few stripes and you think you can boss everybody around!", says Trip, a runaway slave, to Rawlins (Morgan Freeman). Trip reluctantly enlists to fight for the Union in the Civil War.

"Glory", a film about one of the early African-American civil war regiments, the 54th Massachusetts, is a powerful classic. Not only is it an honest portrayal of the 1860's, but the superb performances by the actors help to enhance the film's authenticity.

An Oscar nomination followed by an Oscar triumph for best supporting actor look certain for Denzel Washington (who has already won a Golden Globe award for the same category), who plays Trip with conviction and a strong African conscience. Before Trip decides to fight for the Union he lets everyone know that he does not want to fight in a "white man's war".

Edward Zwick (executive producer of "thirtysomething") goes to great length to ensure that the African soldiers' story of life and activity on the battlefield is told. Watching the scene where

the soldiers sing and pray the night before the battle's climax at Fort Wagner in South Carolina made for a particular moving experience.

The battle scenes are very real -- not staged like in other war films -- and they are bloody. Not surprising. One third of the casualties of the Union's 1.8 million soldiers were African. A lot of those died without firing a single bullet. The rest also died valiantly, fighting for freedom from the plantation. (Note: Many may be angered by the film's final frame, which carries a subtle message about the film's narrator.)

Add to this the racism that the soldiers of the 54th encountered (ie. \$3 less pay than white soldiers), the performances of Morgan Freeman, as the regiments sergeant-major; Jihmi Kennedy as an illiterate soldier; Andre Braugher as a "well-educated" African college student from Boston, and Matthew Broderick as Colonel Robert Gould Shaw, the white commander of the 54th (from whose diary most of the script is based), and you have the best Civil War movie ever made.



His Story



It's interesting to note that this film was released December 20th of last year, the same day of the U.S. invasion on Panama. Although this movie is based on the true story of disabled Vietnam veteran Ron Kovic, the real intentions of the U.S. government for invading Vietnam in 1965 are brought out plainly. The truth is evident like in no other Vietnam film before, not even Oliver Stone's previous Vietnam film, the Oscar-winning *Platoon*.

Two of that film's stars, Tom Berenger and William Dafoe make special appearances in Stone's *Born On The Fourth Of July* a sure Oscar winner. This moving harrowing account of a deeply patriotic soldier who becomes an anti-war activist after becoming paralyzed in battle is made so by Tom Cruise's unbelievable performance as Ron Kovic. Here is another strong

acting Oscar contender.

The film is best for bringing out the contradictions of the Vietnam War. One African tells Kovic of the stupidity of fighting in Vietnam "13,000 miles away, while the brothers at home don't have no rights." And in a powerful, intense confrontation with his parents, Kovic questions his mother's strong religious convictions and the war by drawing an additional contradiction. "We killed babies out there. Thou shalt not kill, Mom ... it's a lie!", Kovic says.

Born On The Fourth... also focuses on the agony of Kovic's paraplegic condition, the agony of not being able to have a family, or lead a normal life, period. The courage shown in the face of those agonies makes for a powerful, emotional and, above all, thought-provoking film.

By Omar P.L. Moore

The Study of Social Science & Technology

By Jose Guevara

Contributing Writer

Some people believe that we are living in a modern age society; therefore, black people have to get into the swing of things, which means we have to get technological.

I'm not against this at all, as a matter of fact I'm in favor of it. I realize the fact that we do need people who are acquainted with the technological advancements of today. What I'm against is the pervasive notion that everything else besides technology falls into some kind of lower category. As a result, a sort of discrimination occurs against individuals who have chosen the Liberal Arts field over technological science. A popular concept is that if you go into liberal arts, it's because you are not capable of handling the 'heavy' sciences (math, chemistry, physics). Although that concept is not always true, I'm aware of students who get into social sciences trying to escape from those subjects. What I'm trying to say is that there are some of us who really know what we are doing, having real goals to shoot for. It's not fair for us to deal with all the psychological aggression inflicted upon us by people who won't even listen. And, even worse, if they do listen they just won't understand because of their narrow mentality.

To give an example let me tell you about my case. I was a civil engineering major at Pratt Institute, a prestigious school specializing in art and technology. From my first semester, I realized that though math, chemistry, physics didn't give me any trouble, I wasn't made to be an engineer. I was seventeen at that time, and I let myself be influenced by what people around me said: *we need black engineers bad*. They told me I had it made, to keep my eyes on the prize. The prize being the starting yearly

salary of \$28,000 that is entitled to an engineer. When I said that I didn't like engineering, and thoughts of changing majors came to mind, I was told that not everybody was satisfied with what they were doing and so on. As result I spent two more semesters at Pratt and became rebellious. I didn't study and my grade point average dropped from a 3.0 to 2.2. I then dropped out of college for a year. Luckily, I decided to take control of my life and now I'm here. Some people never recover, and never return.

I believe that the reason why these wrong ideas exist among our people is because we still share the eurocentric way of thinking, especially those in high levels of society. They still believe that people become more satisfied as technology advances and the standard of living increases, even though it is as plain as daylight that it is not true. I can prove this because I have lived in both underdeveloped and developed countries. I found that those with access to land are more or less self-sufficient; proving that technology by itself doesn't mean anything. Technology has to be controlled and used wisely. I have come to realize that it is a very rare individual that can be both a scientist and wise. So, in studying the liberal arts I believe we can gain the knowledge needed to generally understand what reality is for different people, advancing technology with these differences in mind. In this sense we can truly become masters of technology. So, the point I want to make is that things are not as simple as they seem, or as complicated as we imagine. Before making any judgments, we need to have an understanding of whatever it is we are judging and always keep in mind that things change.

cont'd from pg.13

There is a magical atmosphere in the above lines, a sense of wonder that is absent in Walker's novel. Unfortunately, *The Temple of My Familiar* does not sing with as much expression as does the musician, Arveyda, who in these lines sings to reconcile

himself with his wife, Carlotta: He knew he was singing for their lives. A true artist, the one whom God +shows, he knew he dared not doubt the power of his song.

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The Temple Of My Familiar

By Alice Walker

By Lee Freeman

Staff Writer

Book Review

How many men would become a eunuch for their woman? One of the male characters in Alice Walker's latest novel, *The Temple of My Familiar*, is so sensitive and guilt ridden over the pain that woman endure through child birthing that he actually decides to become a eunuch. Hal says:

I swore it would never happen again, and my desire for her, for sex with or with any woman, died, and I became a eunuch myself. I just knew I would never be able to deal with making love to a woman again.

From Walker's womanist perspective, Hal's decision is to be celebrated because it radically moves against patriarchal systems. New perspectives is Walker's concern - new ways of Being.

Walker has referred to her novel as "a Romance of the last 500,000 years." Lord knows what actually happened many thousands of years ago, but Walker definitely sees the woman as catching most of the hell. Central to Walker's vision is the idea that "Remembrance is the key to Redemption." But before redemption is achieved, painfully psychic feelings must be negotiated. The pain that Walker seeks to tap into is the pain that women have historically experienced in a patriarchal system. And for Walker, the point of entry into this historical pain of sexist oppression is through memory.

In the novel, it appears that memory itself is the major character. There is a woman called Lissie, whose name is said to mean "she who remembers everything", whose "manyselves" have surfaced in prehistoric as well as such historical periods as the African slave trade. Lissie says:

It is not, then, the very ancient past that I was conversant with as a child even as a baby, baby, with the recent past of up to a few thousand years.

Because Lissie is intimately conversant with the past, she serves as the prototypical witness. Lissie relates her spiritual travels to Suwelo, a man in his late thirties who himself is attempting

to make sense of his failed relationships with women. What Lissie is actually doing is deconstructing Suwelo's patriarchal inheritance by schooling him as to his own sexist behavior. Suwelo didn't know what to do with his wife's seeming out-of-the-blue request for a divorce. His wife, Fanny, claims that she is not rejecting him. No, she is simply rejecting the institution of marriage, which basically grants privileges to the husband at the wife's expense. No doubt Suwelo, who Lissie had considered to be "asleep", is expected to wake up and change his ways, becoming committed, not to any specific male responsibilities, but to "strugglehood". What Walker is calling for is deeper sensitivity to woman. And although Suwelo is not about to become an eunuch, Walker would undoubtedly agree that sexism must be castrated.

What I find disappointing about this book is that Walker does not give enough perspective to her characters; she introduces characters with traits fixed and predictable. In the novel, she offers little surprises and no drama. This is because she depends upon the ideology of the womanist to provide a perspective and critique on the existing social order. Consequently, she shows no concern to weave her characters within the texture of the narrative, thereby coloring them in complexity and depth. Her characters, who are at apparent crossroads in their lives, do not express *how* they have arrived at that juncture; this lack of expression makes for a much too rigid read. And while Toni Morrison - arguably America's greatest contemporary novelist - does focus on how things fall apart, Walker focuses on *why*. Truly, determining *why* is the tougher assignment, and it may just be the most important, but there is still too much inexpressiveness found in the voices of her characters. This is because she is concerned with constructing womanist prototypes.

One such prototype that Walker envisions to inhabit her womanist universe is that of the artist. In the novel, most of all the major characters either paint, sing or write. The irony involved with giving so much attention to art

and artists is that the aesthetic sensibility, so prominent in artists, gets displaced by the sensibility of the propagandist. Undoubtedly, the didacticism of the novel is an inevitable result of Walker's radical vision.

The Temple of My Familiar attempts to articulate the redemptive power of memory while reconstructing womanhood, manhood, and our perception and subsequent treatment of animals. (Animals, as possessors of souls, figure prominently in the book; we even learn that one of Lissie's manyselves is a Lion). But the novel is primarily a treatise on the treatment of woman. And at bottom is the idea that woman will be the hope for a more sane and healthy future. Consequently, homage is paid to women revolutionaries and artists. Male artists are also celebrated, but no other type of male is. Because the artist is more prone to envision an ideal world, it is suggested that she/he is sensitive enough to avoid the patriarchal snare. Clearly, Walker is using the male artist as symbolic of the ideal male. Three out of the four principal male characters are artists. Hal, Lissie's companion, is a painter. Ola, Fanny's father, is a playwright/revolutionary and Arveyda is a musician. Suwelo,

the lone academician Professor of American History - goes against the aesthetic grain. He is the sick one, the one who has forgotten the spirit of his parents, which is to say, his ancestors. Lissie speaks:

Hal and I [Lissie] felt you have closed a door, a very important door, against memory, against pain...

And she warns that if he fails to heed her

...the doors into the ancient past, the ancient self, the preancient current of life itself, remain closed.

Remembrance is the key; it represents a timeless permanence that Sethe, in Toni Morrison's *Beloved*, would at least try to articulate:

Someday you be walking down the road and you hear something or see something going on. So clear. And you think its you thinking it up. A thought picture. But no. It's when you bump into a rememory that belongs to someone else. Where I was before I came here, that place is real.

continued on pg.12



author: Alice Walker

AIDS: In The Black Community

By Bro. D.A. Nubyahn

Contributing Writer

Communities like Harlem are seeing more and more cases of AIDS; greatly out of proportion in comparison to the rest of the United States. The same can be said of many other health problems facing our people. We must keep in mind that the poorest, most powerless, least organized groups in a society are often hardest hit by diseases.

AIDS in Harlem must be seen in connection to the larger health crisis. The job of protecting us is in our hands. We must make it our business to learn, to teach, to encourage each other in doing the right things. And to discourage those behaviors which we know are unhealthy.

Immune Risk Factors are things that increase the chances of a person becoming infected by a virus such as HIV (which causes AIDS). If someone is already infected, these same things can cause them to get sicker faster. We are more open to disease anytime something weakens our immune system (our built-in self-defense). Examples of these weakening factors are exposure, other diseases, drugs, unmanaged stress and poor nutrition.

Exposure is the #1 Immune Risk Factor. If you don't get exposed to a virus, you can't get infected by it. Exposure is the opportunity for virus particles to get into your body. Infection is when virus particles successfully invade and take over cells and are then capable of spreading to even more cells. A person's body fights against becoming infected, but the greater the amount of exposure, the greater the chance of infection.

The proper and consistent use of condoms during vaginal, oral, or anal sex helps very much in lowering the probability of getting AIDS and other diseases, although this is not fool proof. Also, the more sex partners that people have, the more likely that they will get exposed. One way to avoid exposure is not to have sex with anyone who may have become infected by this virus, but this can be difficult to know. Many people get exposed to HIV without realizing it. Some of them become infected, eventually getting AIDS. Further exposure makes things worse for persons who are already infected.

Sharing intravenous drug paraphernalia is another common means of exposure, and this has been the main avenue through which HIV entered the Black and Latino population of the United States. Also, the breaking of dry skin on the lips, resulting from smoking crack, allows for the passage of the virus when these pipes are shared. A person may become exposed by being accidentally stuck with a needle containing infected blood; therefore, health care workers need to be especially careful. In fact, exposure occurs anytime HIV infected body fluid gets into someone else's body.

It should be noted that the exposure resulting from taking in an infected person's saliva, sweat, or tears is of such a low level that becoming HIV infected in this way is considered to be extremely unlikely, although theoretically possible. Because of the chance, however slight, of getting inadvertently exposed to this and other viruses, we need another line of defense. Therefore, keep the following in mind: *The weaker your immune system, the stronger your chances of becoming infected upon exposure. And, if one is already infected by HIV, the weaker the immune system, the quicker the destruction of the body.*

The presence of *other diseases* weakens a person's immune system. So, even though you think that one ailment is not serious, it may allow you to get another ailment which is fatal. And, as indicated earlier, our population suffers from many other diseases at disproportionately higher rates.

Drugs weaken the immune system. I often ask, what is the leading drug in the the Black and Latino community. People often answer crack, marijuana, or some other illegal drug. The answer is nicotine. Cigarette smoking is more common and associated with more diseases than any other drug used. And, while smoking has lowered for the country as a whole, it has risen in our community. The next leading drug among us is alcohol. Therefore we need to recognize that drugs, whether legal or

illegal, are severely compromising the health and greater well-being of our people.

Stress which is not properly managed weakens the immune system. Perhaps you are familiar with how it seems easier for some people to get sick when they've been going through a lot of changes. It is medical fact that stress releases certain chemicals in your body which can sometimes have damaging effects. And we are aware of the multitude of stress-producing problems in communities such as ours.

Our final example will be *poor nutrition* which weakens the immune system, as you probably know already. You may also know that the diets of many adults and children are not what they need to be. Aside from the issue of paying higher prices for lower quality food, we need to discuss the wide spread lack of discipline regarding what we eat. Many older relatives talk about what "the doctor says I shouldn't eat. But, I'm going to have just a little bit anyway." It's the old choice between doing what feels good and doing what makes sense. This relates not only to our eating habits, but to all of the actions that can affect the chances of getting AIDS and other diseases.

Lack of discipline is contagious. And, it is easier to do the right things when you are around other people who are doing the right things. It is not expected that individuals will change all at once. But we must remember that changes in behavior do occur. Healthy changes must happen, little by little if necessary but it must happen. We should ask each other for help in making these changes, and as we do our discipline will increase. I KNOW OF NO BETTER WAY FOR US TO HAVE A FIGHTING CHANCE AGAINST DEVASTATION BY THIS HEALTH CRISIS...

"WE MUST INFLUENCE EACH OTHER INTO ADOPTING LIFE SAVING PRACTICES."

cont'd from pg.5

white people want that love then they must do something to warrant that love. The deed of the white man is what has inflamed Black people, not the doctrine of hatred and super race." Furthermore, he added, "when a Black man says something that white people don't like, then white America gets a compromising Negro to offset him."

Global Revolution

MLK: "This is a revolutionary time when people are rising like never before. Here in the West, we must rise to support these group. Don't let anyone make you think that God has made America as his messianic force. God has a judgment to break America."

MX: "This is a time for change, with an extreme method. The talks of African nations with the United Nations and the international community has only gotten sympathetic responses. We must come to realize that our problem is theirs. The revolt will be against the power structure that is inherently Western."

Confrontation

MLK: Something must be done immediately, but with precaution. We must begin by training individuals in small demonstrations and then rise for the change. The basic problem to be attacked is that of poverty and neglect.

MX: There must be a global scale attack against the United States. Organizations such as the First Congress of the African Nations and others must unite to fight this cause.

It should be pointed out that although the two men differed in there means to reach liberation, these heroes were, among others, the catalysts that accelerated the Civil Rights Movement and the Black Nationalist movement. Unfortunately, neither of these men were able to survive their attacks to witness the outcome of their commitment. Hence, the baton is then passed on to the young to continue the great race.

NOTE: The above was presented on Gil Noble's Like It Is.

TO KNOW THY HISTORY IS TO KNOW THYSELF

February 1 - Langston Hughes, great writer, was born in Joplin, Mo. in 1902.

February 2 - Autherine J. Lucine became the first African-American student to attend the University of Alabama.

February 3 - Antonio Ruiz (El Negro Falucho), national hero of Buenos Aires, Argentina, dies for his country in 1810.

February 4 - Free U.S. Blacks settle in Liberia West, Africa in 1822.

February 5 - L.R. Lauretier becomes the first Black admitted to the National Press Club.

February 6 - Robert Nesta Marley, reggae star, was born in St. Ann, Jamaica in 1945.

February 7 - Independence Day in Grenada.

February 8 - Joseph B. Danguah, Ghanaian political leaders, dies.

February 9 - In 1964, Arthur Ashe, Jr. became the first Black on the U.S. David Cup Team.

February 10 - Andrew Brimmer became the first Black to serve on

the Federal Reserve Board.

February 11 - Empress Taytu Betul of Ethiopia died.

February 12 - In memory of Isaac Burns Murphy, the greatest American Jockey. (1861 - 1896)

February 13 - In 1923, the first Black pro basketball team, "The Renaissance", was organized.

February 14 - In 1817, Frederick Douglas, the Great Emancipator, born in Tuckahoe, Md.

February 15 - In 1961, U.S. and African nationalists protest the slaying of Congo Premier Patrice Lumumba disrupt U.N. sessions.

February 16 - In 1874, Frederick Douglass elected President of Freedman's Bank & Trust Co.

February 17 - In 1902, Marian Anderson, internationally acclaimed opera singer, born in Philadelphia, PA.

February 18 - National Independence Day of Gambia

February 19 - The first Pan-African Congress was held in

Paris in 1919.

February 20 - In 1895, Frederick Douglas, editor of the *North Star*, dies in Washington, D.C.

February 21 - In 1965, El Haji Malik El Shabazz (Malcolm X) killed in New York City.

February 22 - In 1921 Jean-Bedel Bokassa I, Emperor of the Central African Republic, was born.

February 23 - Republic Day in Guyana.

February 24 - In 1966, Military leaders oust Kwame Nkrumah of Ghana while on a peace mission to stop the Vietnam War.

February 25 - Hiram Revels becomes the first Black U.S. Senator.

February 26 - "Green Pastures" opens in New York City.

February 27 - In 1988, Debi Thomas, figure skater, became the first Black to win a medal in the Winter Olympics.

February 28 - In 1784, Phyllis Wheatley, poet, freedom fighter, died.

A PAGE FROM HISTORY

The 1960 Lunch Counter Sit-in

At about 4 p.m. on February 1, 1960, four African American freshmen from North Carolina A&T College in Greensboro walked up to a whites-only lunch counter in the downtown Woolworth store and ordered meals. After they were denied service, the four young men refused to leave. Their courageous sit-in ignited a struggle throughout the South for democracy and against Jim

Crow segregation.

Exactly 30 years later, the four men - Franklin McCain, David Richmond, Jibreel Khazan (then Ezell Blair Jr.), and Joseph McNeil - returned to reenact their historic sit-in. They also saw the street in front of the store renamed February One Place.

As Khazan noted, "We've achieved some rights, but there's many more rights that haven't been achieved."



Participants in Greensboro sit-in: (Left to right) Joseph McNeil, Ezell Blair Jr., Franklin McCain, David Richmond.

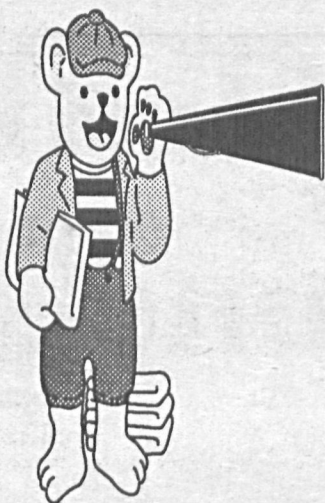
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"When you control a man's thinking you do not have to worry about his actions. You do not have to tell him not to stand here or go yonder. He will find a proper place and will stay in it. You do not need to send him to the back door. He will go without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

This idea precedes and sets precedents for most modern day theories that attempt to deal with issues that affect African Americans.

Woodson's most important contribution may have been the establishing of The Association for the Study of Negro Life and History, The Associated Publishers and The Journal of Negro History. All of which stand as monuments and vehicles for the continued preservation of African history and culture.

It is because of Carter G. Woodson that we have a black history month; and it is because of him that we can legally and socially reflect on ourselves as a people. All praises are due him.



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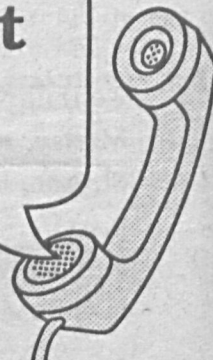
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