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Kwanzaa 1984

Kwanzaa 1984 is upon us and the Afro-American holiday is gaining in popularity. It is celebrated throughout the United States in private homes, community centers, churches and other places where black people gather. Public schools, colleges and universities have included Kwanzaa in their holiday activities.

It is estimated that millions of black people in this country celebrate all or part of this holiday and the question must be asked, how did this holiday, which was started in 1966 by Dr. M. Ron Karenga, become so well accepted by the black community?

Kwanzaa is a holiday that celebrates unity of black people, African heritage of black people, the history of the black struggle in America and the hope for a prosperous and liberated future. Kwanzaa is a time set aside for the entire black community. It is non-religious and non-heroic and it celebrates in the words of its creator "a minimum set of values that all black people can unite around."

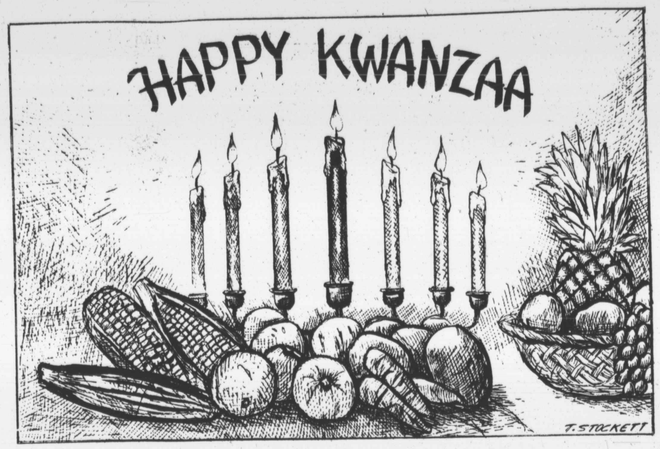
Some misinformation was circulated about the holiday in the 70's such as Kwanzaa was a black version of Christmas or that it was a traditional African religious holiday.

When the correct information was circulated that the holiday citing its origin and purpose a few people were disillusioned, but the majority still celebrates this holiday.

The following principles are celebrated during Kwanzaa:

December 26, UMOJA-Unity
December 27, Kujichagulia-Self-determination
December 28, UJIMA-Collective work and responsibility
December 29, UJAMAA, Collective economics
December 30, NIA-Purpose
December 31, KUUMBA-Creativity
January 1, IMANI-Faith

Happy Kwanzaa!



Year-End observations

As this year passes into history several memorable events are worth reflecting upon, especially as it concerns those of us in the black community. These events have had elements of sorrow, tragedy, courage, faith, precedent - setting and errors of detrimental judgment.

Perhaps the most significant development was when the Rev. Jesse Jackson announced he would be a real, authentic presidential candidate on the Democratic ticket. Political pundits scoffed at the idea and several so-called astute journalists practically wrote him off before he actually got started. This was a precedent, an obscure Baptist clergyman with practically no money or organization and unknown outside of his ethnic circle even being brash enough to think that he could aspire to the nation's top office. All kinds of scurrilous remarks were hurled at him from no previous political experience to separation of church and state.

It was grist for the mill when a black reporter violated the "off the record" remark made by Mr. Jackson about Jews and New York. Off the record comments usually are observed by most working reporters unless that individual wants to become a parish. This was a crippling blow, but the minister more than redeemed himself with a brilliant and cogent speech at the Democratic convention, which even the racists grudgingly concede surpassed oratory at both conventions.

When the coin is flipped even half way it is very sad when the efforts of a struggling individual go awry because of an error in judgment or because of an inept incident. Such was the misadventure of Vanessa Williams who became the first black "Miss America" in a contest that heretofore had ignored black contestants. Miss Williams, a vivacious young woman, was dethroned after a magazine displayed lewd pictures taken before she entered the contest.

So far a promising career has been stalemated because of a mistaken path to a desired goal. But the redeeming aspect is that Suzette Charles, ws chosen to replace her. She is gracious, charming and talented. Miss Charles, also black, possesses all the wholesome qualities that should serve her well in any field of her choosing.

An example of persistence and brilliance is that of Guy Bluford, who became the first non-white astronaut in the U.S. space program. Bluford's significant role lacks the glamour attached to sports or entertainment because neither brawn or buffoonery are required. Instead dedication and ability to absorb technological material and to carry out specific assignments are required. Bluford is a genuine "role model" and should be an inspiration to other miority aspirants who want to explore various fields.

When we recall the death of the Rev. Martin "Daddy" King there is a poignant tendency to think that an era has passed. Here was a strong, devout individual devoid of hatred who devoted his life to religion and helping the less fortunate. Daddy King was noble without arrogance or insensitivity. He of course was the backbone of his illustrious son, the Rev. Martin Luther King, Jr., the civil rights legend who was murdered in Tennessee while on a mercy mission in behalf of persecuted sanitary workers. Daddy King's life was pock-marked with tragedy.

His wife was murdered in church while playing an organ and his other son mysteriously died in a swimming accident. But this sturdy clergyman would not allow himself to wallop in self-pity and died of natural causes.

On the other end of the scale black people have been brought closer together by the mission of South Africa's Bishop Desmond M. Tutu, crusading on behalf of his people who have been consistently and brutally denied basic human and civil rights. This beleaguered clergyman has touched the heart and conscience of all enlightened people the world over with clarity and sincerity without being bombasted with overt bitterness. His cause has been aided by the current demonstrations against South Africa's policies. It has also been helped by winning this year's Nobel Peace Prize. Bishop Tutu became the third black person to receive this coveted prize by joining his countryman, Chief Albert Luthuli and our own Dr. Martin Luther King Jr.

Parren J. Mitchell

Anti-Apartheid protest

Since Thanksgiving eve when three black Americans challenged the apartheid policy and the detention of South African labor leaders in a meeting with the South African ambassador, and chose arrest over leaving the embassy without a positive response to their pleas, the Free South Africa Movement has grown by leaps and bounds.

While many Americans have become aware of the situation in South Africa over the last few months, blacks and whites in South Africa have endured an abrasive and often bloodstained relationship since the Dutch first established a trading post at Cape Town in 1652.

The black-white relationship in South Africa in the 18th and 19th centuries was typical of that which prevailed where white Europeans established a colonial overlordship with the native blacks providing cheap labor.

This relationship took on a unique character in 1948 when a new government dominated by Afrikaners (called Boers) launched a policy of "apartheid." Essentially, it called for separate development of black and white races.

In order to retain cheap black labor, which was in surplus to the labor needs of the white minority, South African whites forced blacks into "tribal homelands" or townships in commuting distance from jobs in the white communities.

Tension between the 5 million-member white minority and the 20 million-member black majority has been mounting ever since.

On September 3 of this year, political representation was given to the Indians and "Coloreds" (persons of mixed blood) and not extended to blacks.

The reaction to this new policy resulted in the worst rioting since 1976 when South African police killed prominent black leader Steve Biko. There were further riots in Soweto, near Johannesburg on September 12. The death toll was put by police at 29 but some 200 have been recorded over the past several months.

On November 5 and 6, black labor leaders organized for the first time in South African history a massive two-day work stoppage where an estimated 800,000 blacks participated. Police retaliated by arresting 16 leaders of the black labor organizations.

This is turn triggered a higher level of protest in the U.S. where demonstrations have been sustained outside the South African embassy in Washington and South African missions in other cities.

Many whites and representatives of white organizations have joined in the protests includig the AFL-CIO.

Perhaps most significantly politically was a letter of President Reagan signed by Sen. Richard Lugar, the new chairman of the senate's Foreign Relations Committee, Sen. Nancy Kassebaum, chairman of its Subcommittee on Africa and 35 other Republicans strongly opposing the status quo in South Africa.

Some have questioned the impact of the protests in the U.S. on the apartheid policies in South Africa. To those skeptics I would ask that they review the record. Since the protests began here in late November when the first anti-apartheid demonstrators were arrested:

— The South African government lifted detention orders against 12 activist opponents of apartheid. Six, however, were immediately charged with violating security laws;

— Conservative Republican congresspersons took a strong public stand against South African policies and threatened sanctions against the government if it did not take steps toward true democracy; and

— President Reagan issued a public statement, shifting tactics from ineffective "quiet diplomacy" and received Anglican Bishop Desmond Tutu, the black Nobel Peace Prize winner for his peaceful fight against racism in South Africa, at the White House on December 7.

I maintain that none of this would have happened had we not directed public attention to the gap between American principle and American policy.

The key to our success has been our insistence on dealing in moral absolutes. We have forced the American people to make a choice between being allied with justice or injustice, racism or equality.

Apartheid is a direct assaut against our ideal of what is right and moral. It personifies evil, offends decency and affronts dignity. While the protests in the U.S. have met with some success, we have just begun to bring pressure to bear on the South African government.

I would encourage all who care about ending the condition of mass servitude in South Africa to join us in our fight against apartheid.

Anthony Armstrong

Working

Nothing defines a man (and, increasingly a woman too) like the work he performs. The opposite of this almost axiomatic statement, being defined by not having productive long term work, is the bane of a frightening large number of people.

Since the employment bonanzas of the 50's and the 60's, when finding a job was an easy thing to do, an entire generation of men have either never learned to successfully look for work or have simply opted not to try anymore to get a job.

If you're a man who has ever had a job and then lost it, you know firsthand the terrible feeling of worthlessness that soon encircles your whole being.

Never mind the encouraging talk from friends and family, if you get any at all: being without a job is the worse thing that can happen to a guy. What do you do about such a situation? You go out and you find work; but how, where?

The "how" of finding a job is something most people never learn: people usually get their jobs by pure luck, they just happen to be in the right place at the right time.

And because once we "land" the job we stop thinking about what we did to get it, nothing of the job hunting process is consciously stored in our minds. As to where to look for work, most of the types of jobs that were so available in the past are now either non-existent or far fewer in number.

Again, what to do? The first thing you must do is maintain your positive attitude about yourself. Contrary to what may be said, you are not less than a man because you are not working. You are being treated as such, by those who know your plight, probably because you're treating yourself that way.

In fact, part of reason you don't have a job in the first place is because of your negative attitude about who you are and what you are worth, to other people. Another reason you're out of work is due to the very narrow scope you have about the kinds of jobs that are still being filled, by employers.

There is a thick reference book published every year by the Department of Labor called The Dictionary of Occupational Titles. The book lists almost 25,000 different kinds of jobs that have been identified as being actively filled, even in our increasingly high-tech economy.

Go to the library, get the book from the shelves and look through it. Just seeing how many unique types of jobs there will open your mind and take away that numbing feeling of having no options.

After you've done the thinking about your attitude and after you've opened your mind with choices, it's time to put the law of averages to work for yourself. There is no secret to finding work: he who looks the most places will find a job the quickest.

In short, you have a job: your job is to find a job. You must treat your circumstances just this way. As if you worked for X.Y.Z Communications Company, and had to be to work at 9 a.m. every morning, you have to be working to find a job everyday too.

You can sit around and make excuses about not having money to get here or there if you want to but, every time you do it you will move yourself just that much further from your goal: finding productive long term work.

Sell yourself, I mean do and say the things that show your most positive self. If you don't know how to do it just think of yourself as a confident man (or woman) being your most appealing self, to someone of the opposite sex.

I'm not suggesting you flirt; I am suggesting you be the person you are when you are most pleasant. Also, act as if you want to work, however, don't belittle yourself.

Right now, you are the most important thing you've got and if you "sell" yourself too cheaply what do you expect others to do?

Please remember too, no body owes you a job. This is not the Soviet Union, where everyone is promised work. Just as important, don't go around talking about "you have to have a job". You don't have to do anything but stay black and die. You, instead, want to work. The difference in having to have and wanting is as different as getting and not getting.

I want you working in 1985. You can do it too. I know you can. Just remember how important you are and remember you will get exactly what you give, no more. Give yourself the best of you this coming year and you'll be working too.

LETTER

How will blacks play hand?

Although for nearly 50 years, black voters have cast their lot with the Democrat party, as a rule, Quid Pro Quo has not been the result. How did the Democrat party managed to snare and hold captive the hearts, minds, and souls of the black voter?

During the reign of Franklin Roosevelt, there was a great migration of blacks to the umbrella of the great "pie-in-the-sky" social programing offered by the "New Deal." The credit card philosophy of the new Deal started a cycle of deficit spending mentality that was eventually led into a national debt in the trillions. This has been a pretty expensive fare for the privilege of the blacks riding in the back of the bus.

Generally, blacks will turn off on Republican candidates just because they are Republicans. Bigotry is a two - sided coin. Can the blacks expect anything less than indifference from the Republican Party. How is their attitude different from a non-minority refusing to support a Black running for office just on the basis that the candidate is black?

It is time for Blacks on the national, local levels to engage in trading votes for mutual support. Have they not transcended beyond party labels to a point where in one community they may support the Democrat candidate, whether white or black, while yet in another community, they may support the Republican candidate?

Staying in one camp, especially a camp that may have become history recently, can only indicate where its black followers may continue to find themselves.

R. DAN RITCHIE
Member, Maryland State Republican Central Committee
2nd Legislative District

Sam Jackson

Imperatives for black America in '85 and beyond

In a few days there will be a joyous, reflective and jubilant "Auld Lang Syne" to 1985. The record shows, however, that, to a large degree, it has been more melancholy, mordant and melancholy for 35 million black Americans than happiness and exhilaration.

Black America endured a withering political and socio-economic siege during 1984. Forecasts for 1985 clearly indicate, in view of a reactionary mood which has engulfed the nation and the harsh programs of Reaganomics that conditions will worsen for black, Hispanics and poor Americans.

As the siege intensifies and widens, a sack cloth and ashes approach or woe is me approach to knotty, complex and taxing problems will not dissipate or lessen for black Americans.

In view of this obvious and painful reality, we, then, must prepare within the purview of legitimacy, fundamental fairness and decency to do whatever is necessary to ensure our dignity, freedom and survival as a people.

We must make it abundantly clear to the larger white community, locally and nationally, that OUR freedom is non-negotiable. Unless this basic principle is widely understood within the majority white community, our full manhood-womanhood rights and dignity will not be respected.

No society respects a group which permits itself to be maintained in a position of institutional subordination, dependency and weakness.

We must continue to keep our spirit in the midst of the lacerating vicissitudes and institutional racism and exclusion of the present. Just as one of the most heinous and brutal systems of slavery could not break the spirit of our forebears, we must not permit malignant and firmly encrusted racism in our nation break our spirit and will to achieve a just society.

In order to achieve a just, equitable and caring society, I believe that we must work untiringly to achieve the following imperatives in 1985 and beyond:

1. Seize political power at the ballot box. While we must not abandon national politics for the next four years, I believe that our primary emphasis must be at the state and local levels where we constitute the balance of power.

It is not heretical or un-American to elect qualified black Americans as mayors, City Council members, County Councils, state legislatures, members of Congress and governors.

Once we have developed a strong and effective political infrastructure at the state and local level, we will be taken seriously in national politics (i.e., presidential elections). We must insist, through our ballot and political involvement and participation, elective offices in proportion to our numbers. In this sense, our time has come.

2. National summit call by the NAACP and Urban League early in 1985. The National NAACP and Urban League, similar to the Black Family Summit Conference convened last May at Fisk University, should call for a national meeting of black elected officials and heads of national black churches and organizations for the purpose of designing urgent and pragmatic strategies to address the socio-economic and educational problems of 35 million black Americans immediately. The focus of the conference should center on action oriented strategies.

3. Voluntary moratorium on bread and circus activities. The gravity of the societal problems facing black Americans should induce major black organizations to forswear dances, rock concerts, parties and other social distractions for the next five years.

Monies spent for these social outlets should be spent for food and clothing banks, political war chests, tutoring activities and programs of community uplift. We simply must do more, in spite of pervasive racism, to help ourselves. This applies, in particular, to black middle and upper income groups.

4. Insist on full employment. We must be unwavering in insisting that President Reagan and the Congress utilize the U.S. Employment Act of 1946, the Hymphrey-Hawkins Act and related Federal inatives in order to end Depression levels of unemployment and underemployment among black Americans.

5. Curb the tendency toward self-hate and low esteem. The debilitating effects of institutional racism contribute to a resuscitation or rekindling of low self-esteem among some of our people. The tragic pathologies reflected in drug overdoses, excessive alcohol consumption, deviant behavior, hostility and alienation are symptomatic of people who have internalized a feeling of not belonging or having a stake or steak in our society. WE MUST WORK TO RESTORE, AS IN FORMER TIMES, A SENSE OF COMMUNITY.

6. Insistence on high quality education. You owe it to yourself to know firsthand the administrators, supervisors and teachers who work with your children. Schools and the community, if they are to be effective, must work in partnership. Education remains the passport to success in the American social order.

7. Insist on high quality health care. You owe it to yourself and your loved ones to make sure that scarce monetary and fiscal resources are utilized to provide a highly effective health care delivery system. Persons who do not have equal access to or are devoid of high quality health care will not tend to be consistent, participating and productive citizens.

8. Be informed on a variety of issues. This requires that you read widely. You should make it a habit of reading, in addition to the Baltimore Afro-American and African News and World Report, at least one other paper daily. You, too, should read, at least, four (4) books a year. I would like to suggest the following for 1985:

Wallace Terry, Bloods; A. Leon Higginbotham, In The Matter of Color; John Hope Franklin, From Slavery to Freedom (Fourth Edition); Benjamin Quarles, The Negro in the Making of America; Kenneth Manning, Black Apollo—Biography of Ernest Just; Martin L. King, Why We Can't Wait; Richard Kluger, Simple Justice.

9. Become active and speak out. You owe it to yourself to not only become better informed, but to speak out on the issues today. Write your first letter to the editor, send in a commentary to a local television station, speak at a school board, city council or other public meeting to an issue of concern to you. In short, avoid becoming a part of the conspiracy of silence.

10. Become an advocate for our motherland—Africa. Whether we like it or not our historical forebears came from Africa. We are, indeed, an African people. We must be unyielding in protesting the brutal and bestial system of repression and suppression of 22 million black South Africans; a majority of South Africa's population. There is an ethical and moral obligation to relate to our African roots.

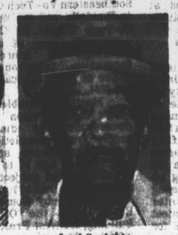
The challenge of 1985 is now upon us. I challenge you to ponder and act on the ten (10) imperatives that I have suggested. We can overcome and move forward if we determine in our hearts and minds that we are ready to act now. Let us, together, work to translate the imperatives into realities both for ourselves and our posterity.

Happy Kwanzaa and a prosperous and fulfilling New Year.

—AFRO SURVEY—

What is your New Years' resolution?

Zoreen Hill



Levi Speights

James Baxley

Linda Williams

This week the question to the man and woman in the street was, "What is your New Year's resolution?"

Zoreen Hill, 29, aide, "I want to begin the process of buying a home. I am not getting any younger; I can't keep putting it off. Also I want to concentrate on getting some better schooling for my daughter."

Levi Speights, 73, retired, "I just want to make the new year better for me than this one was. I'd like to be more stable financially and I really would like to stop drinking."

James Baxley, 35, barber, "I just like to make sure I keep respecting women. They need it with so much abuse of them going around. They need to be respected. It is my own desire to make sure at least I do."

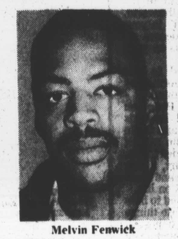
Linda Williams, 32, domestic, "I would like to improve the relationship with my family this new year. I love them and miss not being close to them. There are so many families broken up because of a lack of understanding."

Darlene Sewell, 27, housewife, "I want to start school and concentrate on getting a job. I have five children, and I need to begin to properly provide for them. I am going back to school because I need to be able to compete."

Melvin Fenwick, 23, maintenance, "I want to make it into the Guiness Book of World Records next year by walking up the most steps on my hands. My partner and I have been working on this goal for a long time. This is my way of showing that Baltimore has all kinds of talents."

Shannon Phillips, 28, unemployed, "I hope to get a job. I need one badly. I have been out of work for two years. School is on my mind now. I think I'll go to school too."

Michael Ward, 31, unemployed, "I'm just be thankful to live another year. My lifestyle needs to be changed. I recognize that and it will be my goal for the new year. I'm going to try to get a job and change."



Melvin Fenwick

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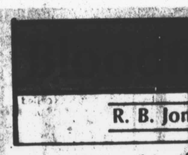

R. B. Jones

Heal ourselves

A great deal of very admirable work is being done concerning the oppression of black people in Azania or what is more commonly known as South Africa. Politicians, labor officials and activists of differing politics and colors have been arrested at the South African Embassy in Washington, D.C.

Locally, a candlelight vigil was held on Christmas Eve on the steps of City Hall to show solidarity with the struggles of the people of South Africa. The pressure being exerted on the South African government by the international protests resulted in the release of some union leaders in that country.

I heartily support the efforts. However, a very strong and persistent uncertainty plagues me. It began in 1977 when I attended a conference on liberation movements in Southern Africa. Representatives were there from all the organizations fighting for independence in that area.

Delegates came from all the factions in Zimbabwe, from SWAPO in Namibia and from three of the liberation groups in South Africa, the African National Congress, the Pan African Congress and the Soweto Student's Organization. They spoke eloquently and passionately about their struggles.

A woman in the audience, a member of the Republic of New Africa asked the question, "You've spoken for two hours about what we should do for your liberation, but what are you going to do to help win our liberation?"

The panel's response was a bewildered silence, as the delegates looked at each other. Finally, an inconclusive answer was given that in no way satisfied many of the black people from the USA in the audience.

A large part of the panelists' bewilderment was the complex nature of black oppression in this country. The other part was the hesitancy of some of them to even acknowledge that we are actually oppressed in this society.

The end result of the discussion was that black people over here would have to liberate themselves. Very little help was coming from elsewhere.

As I watch the outpouring of support among black people over here for freedom struggles in South Africa, I wonder is this genuine Pan-Africanism or escape from the bitter realities of the black struggle in America.

The Age of Reagan, with its assaults on the gains made by black people in the past thirty years and its atmosphere of regression and the rude and ruthless treatment of Jesse Jackson and his followers by the Democratic Party has many black people at a loss. The movement seems to be up against nearly insurmountable odds and a defensive posture has been taken.

The protest movement against South Africa provides a very clearcut struggle that is manichean in its good and evil symbolism. Also, the pressure applied to South Africa has already provided tangible evidence of victory. The protests won the release of some political prisoners and the Pretoria government has tried to align the coloreds on its side by granting them some political rights, to ease pressure.

These apparent cracks in the walls of apartheid, hardline policies are evidence that the world-wide protest movement is succeeding. Significant victories for black people on the domestic front are much harder to come by.

In the midst of well intentioned struggles against racism abroad, some very serious effort must be expended against racism at home.

One only has to read the black press or look in the back pages and deep recesses of the white press to find numerous stories about attacks on black people who move into the wrong neighborhood or who question authority such as the 66 year old black woman in New York who was killed by a policeman's shotgun blast for fighting eviction. It seems to be open season on black again in the USA.

We will be able to aid our brothers and sisters in Africa more substantially when we have significantly improved our position, politically, economically and culturally. Symbolic protests have their place, but black people over here better heal our own wounds. For every effort we make in behalf of the people of South Africa we had better make 100 in behalf of ourselves.

The blacks of South Africa will be free because they have numerical superiority and the country cannot function without them. Here we are in a very different position. We had better heal ourselves.

Just Thinking

Thomas has a point

By Al Sweeney

One of the tragic consequences seen during any period of history is the manner in which persons who dare to disagree with the normal thinking are the targets of unfair ridicule.

One such target is the current chairman of the U.S. Equal Employment Opportunity Commission, Clarence Thomas, one of the younger members of the administration's executive team, has been caught in the whirlwind of negative reaction to his observations of how he drive towards equal employment, equal education and equal housing should be conducted. Until blacks set their own agenda and stop permitting the so - called liberals with their paternal approach to establish them, Blacks will continue to be labeled inferior," he says.

When Thomas questions the real progress of Blacks seeking equal employment opportunity, their quest is not being helped by a statistics game and the relaxing of job requirements.

Thomas feels that statistics in comparing an establishment's employment policy shouldn't be equalized by the accelerated hiring of minorities by lowering the job qualifications.

Many persons are complaining that some white employers are making a shamble out of sound personnel practices by hiring Blacks for jobs in which they are obviously not capable of handling.

For instance, in some of the banks and department stores black employees who are chosen, are patient and refuse to recognize the rights of customers to ask questions and examine the product they seek to purchase.

At banks, we find some of the soppomoric types conducting social discussions or talking on the phones on personal calls while customers are lined up trying to complete a transaction.

"You know we get into trouble with the EEOC, if we don't hire 'these people,'" employers will explain. When it is brought to the employer's attention that they don't hire similar persons for public customer contact jobs when they are white, they retort; "That's different!"

It's a game to make equal employment opportunity work, and is a deliberate attempt at programming an effort for failure.

It's all a game of rules. What is required of an applicant? An equal imposition of the qualifications on all applicants is what the whole EEO program is about.

It is over simplifying a problem, I'll admit.

It appears that Thomas is concerned about the failure of the programs to reach the huge black underclass. It is this underclass of persons trapped in the welfare system, without basic skills and robbed of their incentive to compete in the mainstream of life.

They are found in the young herds of youth who run up and down 12th and V Sts., NW, and on some streets in Anacostia. From early morning until late at night, they roam the streets and live on dope.

There are a frightening number of unwed "teenage mothers" who huddle around television sets all day long, presenting another problem.

Growing in numbers and expanding the underclass is mushrooming by the days. The sociologists, the thinkers and the leaders have a real problem on their hands, and should be conferring to attack it.

Blacks can't feed their egos by parading before the cameras on a headline issue while Rome burns.

Kicking Thomas to satisfy a growing frustration over a stalled civil rights movement is not the answer. If persons will listen, Thomas, who came out of the backroads of Savannah, Ga., inspired by a grandfather to work his way out of the underclass, feels deeply about the problem.

He bristles at the thought of some liberal white person, in the name of helping Blacks by lowering "the standards, and thus building a race as being inferior."

Blacks have brains. They can learn. They do learn when given the instruction and tools to accomplish any task.

Whether it is in the arts, engineering, education, hi - tech, Blacks become masters of their fields. Whether in the Army, Navy, Air Force or Marines, Blacks are meeting the challenges of their profession.

Not a handout, merely a hand up to showing how to accomplish a task successfully in the issue.