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The Super Bowl

This year's Super Bowl hype seems to be more concerned with crowning the Chicago Bears prior to the actual game than evaluating the chances of the two teams.

The Bears have a record of 17-1 and have shut-out their last two opponents. They have an intimidating defense and an effective though erratic offense. The Bears have colorful personalities such as quarterback Jim McMahon, the man of a thousand headbands and defensive tackle William "The Refrigerator" Perry and linebacker Mike "Samaurai" Singletary.

Before they have even won the Lombardy trophy the Bears have appeared in numerous ads and many prognosticators have conceded the game to the Bears. Much speculation centers on whether the lowly New England Patriots will even score.

The hoopla surrounding this Super Bowl is reminiscent of Super Bowl III when the Baltimore Colts were favored over the New York Jets by 15 points. The Jets won 16-7 and pro football was never the same.

The Patriots won three tough road victories to get to the Super Bowl. Nothing much is expected from them and so there is virtually no pressure on the Patriots. Chicago has everything to lose.

Whatever the outcome of the game, it will be a relief when it is finally over. The two-week hype becomes tedious very quickly and frequently the anticipation has long since peaked when the game finally arrives.

After all, it's only a game.

That survey again

This week Alice Pinderhughes, superintendent of schools announced that she was forming an action committee to advise the school system about how the questionnaire concerning health issues should be worded. This is a fine gesture which should have been made prior to any attempt to distribute a questionnaire on as delicate a subject as sex.

Whether Americans like to admit it or not we are not as comfortable and open about human sexuality as we pretend. Since this is the case and there is a strong element of religiosity in the black community which makes up the majority of the school population, the discussion of human sexuality in the school system should have been approached with the utmost care.

The reworking of the questionnaire is a good idea since it outraged so many of the parents of school students who found out about the survey. Parents should be involved in the framing of questions about areas of their children's lives, along with the input of professionals.

There is an urgency to the project because while the survey is being reworked the youths will be constantly bombarded with misinformation from peers and other people who may have good intentions but very little helpful information.

Mrs. Pinderhughes said at a press conference on the survey "Education is impotent if it does not address real problems of real people in the real world."

Once the survey is distributed and analyzed, hopefully the city will find a way to fund programs that address the issues raised by the results of the survey.

Our young people are in need of help.

Reagan's State of the Union suggestions

In a few days President Reagan will deliver his annual State of the Union message to a joint session of Congress. If past experiences are any barometer, the speech will be a litany of generalities rather than specifics. Later messages are expected to outline specific details. The president is expected to concentrate on foreign policy, terrorism as he defined it, the deficit, tax reform and the budget, to list a few items.

We would suggest that the president include such crucial issues that specifically touch the lives of the black community and other minorities. Unemployment in general, especially the black community, has reached intolerable levels, school lunch programs have been drastically curtailed, tuition grants are in peril and many young students are in an economic panic.

Many older Americans are literally climbing the wall because Medicare has reduced their stay in hospitals. The food stamp program so crucial to many families with marginal budgets has been cut.

During the holiday honoring Dr. Martin Luther King, Jr., Reagan said that black Americans had done better than ever before under his administration. Yet at the same time the president reemphasized that he is strongly opposed to mandatory minority quotas for companies with government contracts. This is no more than doubletalk because meaningful employment is the crux of existence.

Dr. King often stressed that being able to sit at a lunch counter is meaningless if one doesn't have the price of a hamburger. Reagan also professes to espouse other ideals of the slain civil rights leader, yet his attorney general and his assistant have started court action that would nullify civil rights gains accomplished over the past generation.

Reagan says something that sounds good while his policy-makers act in the opposite direction and as a result no progress is made. Reagan, for all practical purposes, remains aloof and refuses to meet with traditional black civil rights leaders for fear of intense grilling about his racial views.

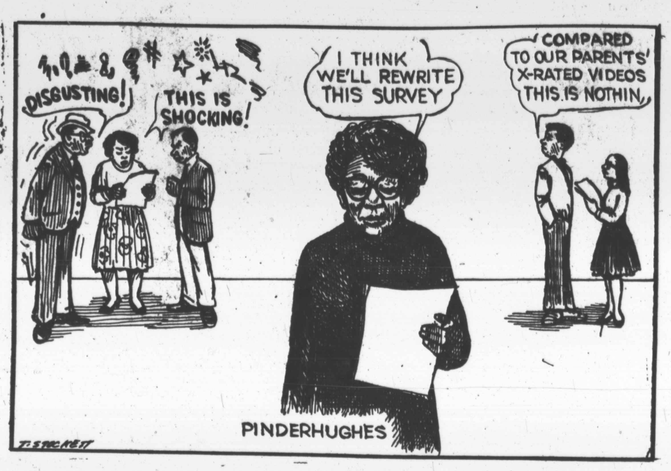
Cong. William (Bill) Gray of Pennsylvania sharply challenged Reagan's statement that black Americans are better off under his administration. Mr. Gray, a Philadelphia pastor is chairman of the powerful House budget committee. His response to the president comes from the Democratic side of the aisle. The budget chairman pointed out that black adult employment is much higher than before Reagan assumed office.

Black families' median income is lower than white family income, which means less purchasing power. More black families live in poverty as defined by government guidelines, pointed out Cong. Gray. He added that the U.S. Civil Rights Commission has opposed all past laws and new laws that deal with discrimination concerning minorities and women.

Rep. Gray has a reputation for being fair and thorough and his response to Reagan's radio address should be echoed throughout the black community because Reagan claims his popularity has increased in this area. A recent poll revealed that Reagan's popularity has dramatically decreased in the black community. Most black Americans deeply believe that Reagan is incapable of understanding their concerns. The dedication and commitment to understand black America is somehow lacking even though he is not a vicious individual. At times it is felt he bends over backward to appease the so-called "new right" faction for fear of losing its support. Reagan's warm embrace of religous fundamentalists belies his credibility with black Americans.

Reagan's tacit support of racist South Africa also casts doubts on his sincerity as far as racial issues are concerned. That government by law condones shooting unarmed children in the back as if they were cattle. The outrageous treatment of nationalist Winnie Mandella shocked international conscience and touched the hearts of those who believe in civil and human rights. Mrs. Mandella has been hassled and harassed for years and recently was manhandled for attempting to return to her home in Soweto.

So far the president has failed to condemn such inhumane treatment of Mrs. Mandella, Dr. King in contrast, would have left no doubt in anyone's mind as to his position on such brutal treatment. He would have spoken clearly so as not to be misunderstood. If Reagan wants to allay doubts of black Americans he will have ample opportunity in his State of the Union Address. The ball is in his corner.



Parren J. Mitchell

Affirmative policy chance: a 1986 forecast

We enter 1986 facing major challenges in domestic policy. Government policymakers are increasingly guided by the premise that most minorities and women enjoy the same standard of living as the majority of their fellow citizens.

For those groups who do not, the Federal government is no longer to be the principle vehicle for effecting change. In many ways government is now viewed as a disruptive foe.

The efforts of the Federal government to improve the relative economic position of minorities and women has become an increasingly controversial area of public policy, with the courts as well as the executive and the legislature playing a vital role.

Support for affirmative action programs is much less widespread today than it was 15 years ago when these policies were initiated.

Government set-asides for contract procurement from minority contractors is one of many affirmative programs that is explicitly disavowed by the Reagan Administration.

Legislation and a constitutional amendment to prevent the use of numerical hiring standards, even on a voluntary basis, was proposed in August of last year.

Be assured that the Administration will continue their plans as we begin the second session of the 99th Congress.

The Administration's primary objective is to repeal Executive Order 11246, signed by President Lyndon B. Johnson on September 24, 1965.

Executive Order 11246 requires federal contractors to use affirmative action "goals and timetables to include historically excluded women and minorities and their workforces."

Last year the government contracted out over $166 billion to Federal contractors. Although no one is forced to do business with the government, those that choose to are under an obligation to do something more, to take affirmative steps to find and hire historically excluded minorities and women.

These contractors, like most other American businesses, are already under duty not to discriminate under Title VII of the Civil Rights Act. If the contractor does not meet the goal, then a closer look is triggered.

The contractor will not lose the contract if it makes a good faith effort to find and hire minorities and women. Executive Order 11246 is sound and has worked for 15 years. Our nation has tried nondiscrimination without affirmative action dating back to World War II. History showed that passive non-discrimination alone does not work.

Since 1980, the conservative movement has caused an intellectual and political attack on the liberal consensus regarding the role of the Federal government in remedying the effects of discrimination against minorities and women.

This should demonstrate the great need to provide a sound moral and intellectual basis for Federal government intervention on behalf of minorities and women.

There is perhaps an even greater need to develop realistic political strategies that can be effective in preserving the affirmative accomplishments of the mid 60's. Such gains already won through civil rights advocacy may be lost if the Administration succeeds in their plans.

The view, popular for so many years, that considered governments social policy as a means of assisting the poor and minorities in ways that maximize their opportunities for access to better living standards has been replaced by a minimalist view.

Concurrently, government social policy is being designed to provide a subsistence level of services to those deemed deserving.

In 1986, expect the Federal government to continue attempts at dismantling several major affirmative action accomplishments of the 1960's.

They had better be prepared for a fight.

Anthony Armstrong

Smart, aren't they?

They are but six percent of the world's peoples. Economists from The World Bank and The International Monetary Fund (IMF), estimate that as a group they have or exercise meaningful control over approximately 70 percent of the world's value-added wealth.

Upon analysis, the strategy of choice for basically all of their economic endeavor seems to be historically and essentially Latin.

Within this Occidental sphere, the major sub-circle framing the technical and the mechanical roots of their activity is particularly Roman in substance and style; featuring order, stability, fluidity, strength, and practicality.

Adventure, usually born of necessity, and innovation, especially in improving on the ideas of others, is expected.

Leadership, growing out of a very early sense of manifest destiny, and the attainment of excellence, spawned by a subconscious abhorrence to domination by others, are accepted by them, as prerequisites to continuing their existence.

The occupy the pinnacle of a huge, multi-peoples pyramid; yet, again, they are only 6 percent of the peoples on Earth.

Today, North America is the homeland most preferred by the greatest number of them, who through birth, religious and political attitude, and commercial aspiration see it as "the land of opportunity."

They are loosely referred to as white people. Because of their prowess, peoples of far divergent racial stocks, as far from white as black and everywhere in between, want to be them, or to be like them.

How has such a relatively small group, in terms of total world population, in such a relatively short time, say from the time of the Industrial Revolution in Europe, been able to become the single most dominant force in the entire world

Historically, white people recognizing their disadvantage in numbers have sought, and very successfully so, to determine the agenda or, so to speak, to set the rules of the game.

They have done this through their understanding, first, of the imperative of "manipulating the threads" and; by doing so gaining foreknowledge of the actions and thoughts of the other peoples of the world.

They have always been prepared to spend handsome amounts of money to get and analyze this absolutely vital foreknowledge and, to go further to utilize the information, to maintain and then to attain.

All peoples, but whites in particular, will fight when absolutely necessary but; their forte historically has not been war. Using war as their main thrust for survival and progress would have soon left them grossly depleted.

Instead, technology and yes, sheer brain power have been the driving forces behind the supremacy of this most unique of the world's peoples.

They have long understood that a battle (economic, cultural, military etc.) of a thousand years can be decided in only one day.

Because of this, whites have always given proper consideration to the undeniably crucial role of the spy; and so, each of the four categories of spies, the doomed spy, the surviving spy, the inner spy, and especially the official spy have been at the cornerstone of their modus operandi.

Well they should be; because no group can persist without the previous knowledge of what their adversaries are doing or planning to do and, spies are the only ones who can furnish such information.

This axiom of life on this earth is true of almost all living things, containing the higher mammals, of which man is the highest of all.

Group survival techniques, but particularly the spy, are incorporated, to one degree or another, into the actions of all the world's peoples, except, it would appear, the black man of the earth.

If anything, we seem most characterized by our willingness to be spied upon and, more dangerously for us as a people, to spy on ourselves, on behalf of the white man. Is it, then, that he is so smart or is the pendulum currently so tipped in his favor because we are so dumb?

It is important to ask such questions, because the answers, and the application of the answers, mean the difference between continuing intact, as a people in a world of limited resources, and becoming, as unimaginable as it may sound, extinct as a viable racial stock.

Dumb are we; or smart, aren't they?

Samuel L. Banks

Black History Month

The 1986 observance of National Black History Month during the month of February provides a marvelous opportunity for an indepth review and analysis of black Americans in the United States and throughout the world.

It must be borne in mind that the intensive and extensive study of the contributions, problems and accomplishments of black Americans in the course of National Black History Month in no way diminishes or precludes the study of black history as a regular and on-going process throughout the year.

It is up to each of us as participating and voting citizens to make sure that Black History Month is not simply a once a year ceremonial event filled with superficiality and puffery.

Dr. Carter Godwin Woodson, universally acclaimed as the Father of Black History," started what was then called Black History week in 1926 in order to: (1) foster pride in black Americans by making them aware of the role and contributions of Black Americans to American and world history;

(2) to provide serious and systematic research and writing; (3) to disseminate the information to elementary and secondary schools, institutions of higher education and the larger public.

Dr. Woodson's sacrificial, tenacious and unwavering work with the Association for the Study of Afro-American Life and History, founded by him on September 9, 1915 in Chicago, led to a multiplicity of scholarly works on the history, problems and achievements of black Americans.

Dr. Woodson, too, founded the Journal of Negro History, a publication for serious scholars and students, and the Negro History Bulletin as a vehicle for popularizing black history. After a lifetime of seminal and monumental work in black history, Dr. Woodson died in Washington, D.C. in 1950.

This year's National Black History Month theme, 'The Afro-American Experience: The International Connection,' provides a splendid opportunity to call attention to the remarkable example of Dr. Woodson and his global outlook and to call attention to the struggle and achievements of black Americans throughout the world.

In this connection, I believe that a substantive and enduring observance of Black History Month can be achieved through attention to the following:

1. Become knowledgeable about our history. Read at least two books dealing with black history month during Black History Month. Please include your children and loved ones in this process. Most of the libraries will have books displays and exhibits pertaining to Black life and history. If not, make an inquiry as to why it is not such an emphasis.

I suggest the following books as starters:

Martin L. King — Why We Can't Wait

Carter G. Woodson — The Miseducation of the Negro

John Hope Franklin — From Slavery to Freedom (4th ed.) George Washington Williams (Biography)

Benjamin Quarles — The Negro in the Making of America — Frederick Douglass (Biography)

Vincent Harding — There Is A River

Lerone Bennett — Before the Mayflower

Booker T. Washington — Up From Slavery

William E. B. DuBois — Souls of Black Folk — Suppression of African Slave Trade to America

Rayford W. Logan — The Negro in American Life and Thought: The Nadir

Malcolm X — Biography of Malcolm X

Richard Kluger — Simple Justice

A. Leon Higginbotham — In the Matter of Color

Thomas Pettigrew — Profile of the Negro American

Daniel Chu and Skinner — Glorious Age in Africa

The aforesaid listing is not meant to be inclusive, but as a takeoff in terms of your comprehensive reading. In any event, please read, as a minimum, two books during Black History Month.

2. Take more pride in yourself and show it in your relationships. If you have a genuine sense and understanding of our glorious history through your reading and interaction with other informed persons, you will tend to comport yourself with increased pride and self-respect.

3. Acquire a better understanding of the problems and contributions of blacks in South Africa, Namibia, Africa, South of the Sahara, Latin America, Europe, and other parts of the world. Make full use of your library in order to acquire a diversity of information.

4. Examine school textbooks and curriculum guides in order to ascertain if black Americans are treated in a fair and balanced manner. You need to know on a first-hand basis what your child is taught in school at all levels; elementary and secondary.

5. Support the Association for the Study of Afro-American Life and History through your financial support and active involvement. Non-profit organizations, as a rule, have to devote an immense amount of time seeking financial support.

In this connection, the 1986 Black History Month kit can be purchased at a cost of $45.50 from the Associated Publishers, Inc., 1401-14th Street, N.W. Washington, D.C. 20005. Telephone N.: 202-676-2822 ATTN: Ms. W. Leanna Miles.

6. As a registered voter, become involved and active in the varied educational, political and economic activities in your community. Show your pride by demonstrable deeds and not, hollow rhetoric.

Over 52 years ago Dr. Carter G. Woodson made a highly pertinent and prophetic statement in his Miseducation of the Negro that has enormous meaning today:

"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 his 'proper place' and will stay in it. You do not need to send him to the back door. In fact, if there is no back door, he will cut one for his special benefit. His education makes it necessary."

Black History Month represents a propitious time for creative study and reflection, renewal and intensification of pride and action for a just and caring society. Now is the time to get moving.

Mouth odor is best known to the person closest to such mouth

Above is the closest English language rendition of an Ibo (Nigerian) parable. It says, "Onye no onu nso, ma otu onu neshi."

I have been forced out of self-imposed journalistic hibernation into print, after reading the article: "Hands Off South Africa," in the "Back-Talk" section of the January 1986 issue of United Church News, written by Russel C. Vinnedge of Sun City, Florida.

The article seems to contain faulty assumptions, one-sided conclusions, and myopic suggestions that cannot be ignored.

I was born in Africa, educated there, in Europe, and America. I have also been closely involved with the study and teaching of African history for the last 25 years, on both sides of the Atlantic. Therefore, I can better describe how terrible the mouth of the "apartheid" system smells.

Most freedom-loving people all over the world seem to be agreed on one basic fact: that is, that the "apartheid" system is doomed, and therfore, must go.

The only fundamental difference is: By what means must it be eradicated- by (1) non-violence; or (b) bloody revolution?

An ever-growing majority of the members of the international community subscribe to the dismantling of the "apartheid" structure by non-violent means.

The fear of the unacceptable destruction that the use of bloody revolution to eradicate the system would entail, tends to have goaded the white minority regime in South Africa to introduce cosmetic reforms.

Although the writer of the article under reference seems to feel that: "South Africa is making great strides towards the elimination of apartheid," he failed to indicate a specific positive example in support of his contention.

This appears to be because of the fact that "the mouth is too far away from him, and, therefore, he does not know how its odor smells."

This tends to be the basis for the writer's insensitivity to the great tragedy and human sufferings that the "apartheid" system has imposed upon millions of non-white South Africans for several decades.

Bishop Desmond Tutu, the Anglican Bishop of Johannesburg, South Africa, the black winner of the Nobel Peace Prize is presently addressing capacity audiences during his tour of this country.

One cannot fail to be deeply impressed by his strong advocacy of the non-violent method to bring about the complete elimination of the "apartheid" system in his own country.

After he received a truckload of petitions several hundred yards in length, Bishop Tutu declared: "The million signatures say we support the struggle for justice and peace in South Africa.

He made this declaration in front of the South African Embassy Washington, D.C. on Wednesday January 8, 1986.

This declaration by Dr. Tutu is among the fundamental theological planks upon which the UCC reaffirms its basic Christian roots Sunday after Sunday.

This corporate dedication to "The struggle for justice and peace" is the major tenet of the theological imperatives of liberal tradition.

It was this, among other factors, that drew me into closer relationship with the UCC, after I came to this country. To suggest that the church give up this struggle, is to advocate that it abdicate its major social responsibility.

The newly installed Presiding Bishop of the Episcopal Church, Dr. Edmond Lee Browning, spoke before 3,000 people at the Washington Cathedral, giving his denomination's full support in the fight against South African racism.

Bishop Browning declared: "Unjust governments deny basic human rights while inflicting torture and suffering upon millions." Can he be asked to "Hands Off South Africa," as Vinnedge suggests to the United Church of Christ?

The Christian Church will cease to be an effective agent for social change — God's true "agent on earth" — if it buries its head in the sand, while increasing forces of evil tides gather momentum, and change into devastating hurricane, that may eventually sweep over the inhabited world.

It seems myopic to advocate that the Christian Church remain indifferent while the potential seeds of a Third World War are being planted under "apartheid," and systematically watered by the powerful organs of the international industrial-military complex.

If the Christian Church withdraws from its "struggle for justice and peace," and denies creating opportunities for liberating the downtrodden and the oppressed, how can anyone assume that it would have life after "Apartheid" in this world?

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—AFRO SURVEY—

Who are two black heroes and why?

Russ Johnson

Roger Smith

Teresa Horne

Andre Hudson

This week the question to the man and woman in the street is, "Who are two blacks heroes and why?"

Russ Johnson, about 50, head of the Helen Christine Johnson Foundation, "Dr. Martin Luther King, Jr. because he took the concept of Ghandi and Christ and created a revolution of the mind. And, Frederick Douglass because like Martin Luther King Jr., he spoke out against the sufferings of all ethnic groups; and he also spoke out against women suffering. Martin Luther King Jr., and Frederick Douglass are black heroes. Black heroes are prophets. We don't have killers as heroes as some other ethnic groups."

Roger Smith, 32, assembly worker, "Dr. Martin Luther King, Jr. because he was a non - violent civil rights leader; and like me, believed in non - violent ideas. Stevie Wonder because of his musical genius and because of his dedication in helping to make Martin Luther King's birthday a national holiday."

Teresa Horne, 24, secretary, "Jesse Jackson because I like his movement with the civil rights struggle; and Martin Luther King because of dedication, too, but also because not only was he looking out for the rights of black people but had all nationalities in mind."

Andre Hudson, 27, mental help worker, "Martin Luther King because of his non - violent struggle and his ability to motivate so many people to act non - violently. He was spectacular and most powerful. Bishop Desmond Tutu is another hero. . . . His speaking out for equality in South Africa, makes him a hero and because he is putting his life on the line."

Trina Smothers, 26, student, "Martin Luther King Jr., and Jesse Jackson, because they tried to change the lives of black people, and Dr. King, particularly, tried to change the lives of poor people everywhere.

Donald "Byrd" Pridget, 29, unemployed, "Frederick Douglass because he kept the spirit of freedom, non - violently; because he was a-man of strength. Martin Luther King Jr., for being non - violent, and for being again, for being non - violent, and for being against racial discrimination.

Samuel Rogers, 65, retired, "Martin Luther King Jr. He was the greatest man; and I like his dream. Also Parren Mitchell, he is an enlightening leader.

Teresa Wilson, 26, mail handler, "Martin Luther King Jr., because he has given us a lot of inspiration, even now long after he is gone. And, Kweisi Mufume because as a city councilman he brings out a lot of issues, that need to be brought out."

Trina Smothers

Donald 'Byrd' Pridget

Samuel Rogers

Teresa Wilson

Bloodnotes

R. B. Jones

Justice

As cynical as this might seem, I am glad that the Martin Luther King, Jr. Birthday celebrations are over. Not because I dislike King or what he stood for but the hypocrisy that was rampant was too much for me to take.

The sight of George Bush on the same pulpit with Bishop Desmond Tutu and Coretta Scott King, mouthing platitudes about Dr. King and the anti - apartheid attitude of the Reagan Administration was enough to cause instant nausea.

It seems that many of the forces that opposed and undermined Dr. King when he was alive, now sing his praises now that he is dead. And we as a people accept these hypocritical actions because we desire so futilely and faithfully to be accepted by white society no matter the cost. So we suffer the presence of our enemies and our defilers at our most sacred ceremonies because we feel that no matter what abuse we suffer, if we take it a little while longer we will be accepted.

During the heated debate over the holiday that took place in Congress, Reagan engaged in character assassination against Dr. King along with the festering sore from North Carolina otherwise known as Sen. Jesse Helms. They implied that King was a communist dupe, as opposed to being a capitalist dupe.

Now that popular pressure has prevailed, Reagan sends his second banana to make a hypocritical eulogy of King. His wife should have been insulted along with all the others in that church who love King's memory.

If Bush had apologized and then gone on to praise King it would have been acceptable. Bush was allowed to do what he did because we as a people want acceptance not justice.

Justice equals fairness or equal measure. When black people achieve injustice in this society they will be a proud, productive and equal people exercising the power that their numbers and contribution entitle them to.

There is no justice in America today and our efforts at assimilation will not bring about justice. Affirmative action is a tool that is designed to bring about justice because for centuries racism has tipped the scales against blacks and other people of color in this society.

Affirmative action is based on the theory that victims of historical discrimination should be given favor over beneficiaries of historical discrimination. Within the concept of justice is the process of atonement.

Atonement is the act of compensating the victim of a wrong through a gesture designed to give back a measure of what the person who was wronged lost.

America believes in atonement under the guise of reparations. The Allies demanded reparations, or monetary compensation for the declaration of war against them from the losing countries in World War I. Israel received reparations from Germany for the holocaust.

It seems that everyone can receive reparations except black people. Even some Native American tribes have received compensation for broken treaties from the U.S. government. They have not received justice in a comprehensive sense, but at least the precedent of reparations has been set.

When it comes to black people in America there is no atonement and no justice. Chief Justice Taney said in the majority opinion on the Dred Scott Decision of 1857, "Blacks have no rights that a white man is bound to respect."

The passage of the 14th Amendment to the U.S. Constitution supposedly made black people citizens with equal protection of the law yet America's federal government sanction the systematic violation of the citizenship rights of black people with impunity for decades.

Segregation was an injustice of monumental proportions that this nation has not disavowed totally to this day. Reagan has tried mightily to funnel federal aid to schools expressly created to maintain segregation which in turn promotes racism.

Many formerly liberal allies of the civil rights movement have not turned on it and now oppose affirmative action, a mild form of atonement.

It seems that America is more concerned with quiescence than it is with justice. That's why the subject of reparations has never seriously been entertained in the case of black Americans.

Gil Scott - Heron's first album asked the question "Who'll pay reparations on my soul?"

More than monetary compensation, the question arises of what can be done to bring justice to black people in terms of the psychic damage that has been done to black children. How do we expect them to aspire to greatness when their schools are in disarray, their streets are often hostile and dangerous, their history is hidden from them and frequently their parents are broken people.

The wonder is not that so many are lost but that so many survive and grow strong. It is an injustice that they must be told why King was murdered and why Malcolm X was murdered. It is an injustice when they are told that they might not be able to go to college because aid is being eliminated.

Black people will only see justice when they along with others seeking justice change the system for the better. When that happens and only then will justice have a real meaning in this country.

AFRO welcomes letters

The AFRO welcomes letters from its readers. Letters should be brief and must bear the writer's name and address. All letters will be given consideration for publication.

JAN 1986