

Rep. Burke Urges Support For Displaced Homemakers Act

Rep. Yvonne Brathwaite Burke (D-Los Angeles, Inglewood, Culver City) has reintroduced the Displaced Homemakers Act (H. R. 28) with seventy-two co-sponsors. Mrs. Burke commented that the number of co-sponsors, drawn from the ranks of both Democratic and Republican members of Congress, indicates a high level of support for this legislation.

homemakers which would offer job training and placement services, counseling and referral in health care, legal problems and financial management as well as outreach and information services relating to already existing programs.

Mrs. Burke described the typical displaced homemaker as a woman who has been married for most of her adult life and who has been dependent on her spouse for income. Through divorce, death or unemployment, she loses

that income and essentially, along with that loss, her job. She is then confronted with a host of unexpected problems; a drastic reduction in income, loss of many benefits, including health insurance, suffers emotional depression and because of our highly mobile society, often has neither friends nor family to whom she can turn.

"It is important to note," Mrs. Burke continued, "that this is not a problem which affects a small number of people. It is estimated that

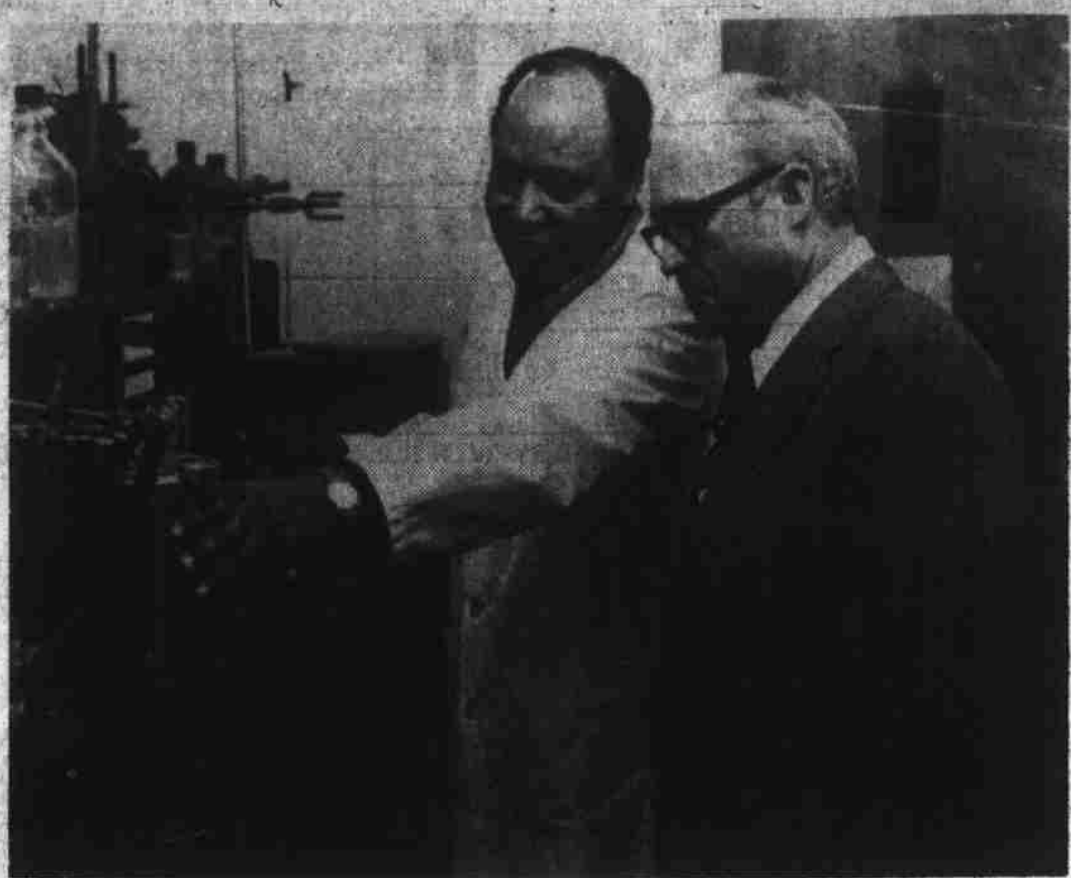
there are between 2 and 3 million who fall into the displaced homemaker category. It is a very sad picture, and, given our rising divorce rate, a growing problem.

"Passage of this legislation will help these women and their families during this transitional period so that they can once again become self-sufficient members of society," stated Rep. Burke.

The Displaced Homemakers Act was originally introduced into the 94th Congress.

In November, 1976, the Equal Opportunities Subcommittee of the House Committee on Education and Labor held one day hearings in Los Angeles, California. Hearings before the Subcommittee on Employment Opportunities, chaired by Rep. Augustus Hawkins (D. Los Angeles) may soon be scheduled.

"I can't think of a better tribute to the homemakers of this nation than passage of this legislation by Mother's Day," said Rep. Burke.



INSPECTS EQUIPMENT - Virgil G. Mims, Jr., right, Building Services Manager for Western Electric Company, Greensboro, is shown equipment in North Carolina Central University's chemistry laboratories by Dr. James M. Schocler, Jr., chairman of the department. Mims visited the campus of the university recently to present a check for a \$1,000 grant from Western Electric to the university.

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Black Mind Rhythm

By Dr. Faheem C. Ashanti
Department of Psychology
North Carolina Central University

THE VOODOO, WITCH-CRAFT SUPERSTITION SYNDROME AND THE BLACK COMMUNITY

PART II Religion and Philosophy

John Motti defines African philosophy as "the understanding, attitude of mind, logic, and perception behind the manner in which African peoples think, act, or speak in different situations of what is central to Motti's definition is the "spiritual disposition," the "collective consciousness," - in a word, the ethos. At this point, it should be made very explicit that when talking about the ethos one is talking about it in the context of African philosophy. In a sense, the ethos can be considered the operational definition of African philosophy. More specifically, this "collective consciousness" can be described as a vital attitude, a kind of faith in a transcendental force and a sense of vital solidarity.

was from the present dimension backward to the past dimension. Motti uses two Swahili words (Sasa and Zamani) to represent present and past. Sasa has the sense of immediacy, nearness,nowness. The Zamani period is not limited to the past. It overlaps or encompasses the Sasa and the two are not separable.

After physical death, as long as a person was remembered and recognized (by name) by relatives and friends who knew him (i. e., remembered his personality, and words, and incidents of his life), he would continue to exist in the Sasa period. When, however, the last person who knew him also died, then for the former entered the Zamani period; he became a member in the company of spirits.

The departed person who was remembered by name was what Motti calls the living-dead. He was considered to be in a state of personal immortality. Hence, he was respected, given food and drink in the form of libations, and listened to and obeyed. A cardinal point in understanding the traditional African view of himself, his self-concept, is that he believes: "I am because we are; and because we are; therefore, I am." Afro-Americans cannot be meaningful investigated and understood if their philosophical assumptions are not taken account.

[To be continued]

The examination of pre-slavery in Africa suggests that there were hundreds of African peoples, or tribes, and some research would suggest that each tribe had its own philosophical system. More sophisticated scholarship indicates that for West Africa in general, philosophy was the essence of the people's existence, and that the many tribes shared one overriding philosophical system. It was through religion, however, that this philosophical system was expressed. In this sense, religion and philosophy are the same phenomenon.

For the traditional African to be human was to belong to the whole community. Curiously enough, many African languages, did not have a word for religion as such. Religion was an integral part of man's existence of which it and he were inseparable. Religion accompanied the individual from conception to long after his physical death.

A great number of beliefs and practices were and can be found in African society. However, these beliefs and/or traditions were handed down from father to son for generation upon generation. As such, and in accordance with the prevailing oral tradition, the belief were corporate and the acts were communal. Traditional religion in Africa was not proselytized. The people were their religion. Thus, individuals could not "preach" their religion to "others." As was noted above, religion was the observable phenomenon and, for the most part, the tribes seemingly were observably different.

Traditional Africans made no distinction between the act and the belief. What people do is motivated by what they believe, and what they believe springs from what they do and experience. Life after death is found in all African societies. For the African, once dead, there is neither Heaven to be hoped for nor Hell to be feared. Again, this concept reflects the idea of vital force.



LIVINGSTONE BEAUTY - Sitrina Adelle Brown, an 18 year old freshman is an elementary education major at Livingstone College in Salisbury. A Scorpio, she is the youngest of three children of Charles Brown of East Spencer. Sitrina is a 1976 graduate of North Rowan High School, where she was a member of the French Club, Pep Club, and Business Club. She delights in sewing and cooking, and her favorite color is blue. Upon the completion of her matriculation at Livingstone, Sitrina plans to teach. (LC photo by Kelsey).

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