

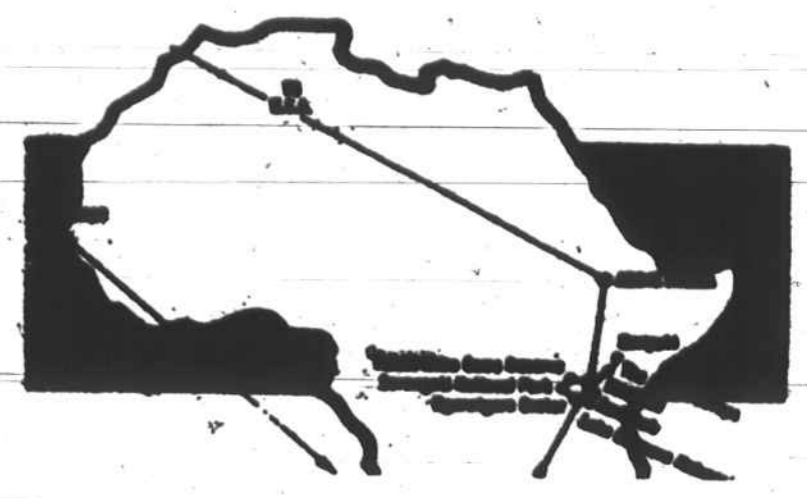
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CRIME REPORT

African Spotlight



**The Colonial Era:
Part II: Nigeria**

The Winston-Salem Forsyth County Career Center on 2020 East 12th Street was broken into on October 17. Twenty packs of nabs were taken from a vending machine.

Fairview School on 1647 East 21st was broken into four times between Oct. 16 and 18. One York Clarinet valued at \$50.00 was taken.

Two men's Timex watches, one man's ring and \$15 cash was taken from the apartment of James Terry at 50-D Colombia Terrace. Total loss value \$185.

Gordon Crews of 1547 Stadium Drive reported that two black males entered his residence and assaulted him by pushing him down and hitting him about the face. A wallet containing \$109 in cash and a watch was taken. Total loss \$130.

Fifty dollars in change was taken from Shore's Auto Parts Company on 1348 North Liberty Street on Oct. 16 after the glass in the front door was broken.

Eighteen to 20 cartons of cigarettes and \$100 in bills were taken from Lucky Break Billiards at 915 Patterson Ave. on Oct. 17. Entry was obtained by breaking the front door glass.

Gary Tuldert of 4870 Apt. 9A Thales Rd. reported that \$250 cash was taken from his apartment on Oct. 13.

Citizen's Workshop

Continued from Page 1
Board. "City officials can do more to solve peoples problems if they know what the problems are," he said. Since the days of Planned Variations Funds local government accepted and experimented with the ways to get more citizen input. There are eight community councils functioning at present.

There were a group of educated intellectuals who advocated what they called "boycottism" in Nigeria during the colonial era. The principle of boycottism was a total rejection by Nigerians of things made outside Nigeria. It was one of the aims of this movement to make people begin to use again what was available in the country: to dress in African attire, eat Nigeria food and as they called it, 'buy Nigeria made things' everytime one made a purchase. The main advocate of this movement was a man named Mbonu Ojike. Dr. Ojike was an American educated Nigerian who wrote a powerful book entitled, 'My Africa.'

The loophole and cantradictions in Dr. Ojike's proposal were used against him by many who felt threatened by what he had to say. In my high school days, Dr. Ojike spoke to my class. Ojike was a powerful speaker who conveyed his ideas vividly. He drove to our school in his big American made car and most students in my school were more interested in his car than on what he had to say. In those days in Nigeria, American made cars were few. For historical reasons, European cars and mainly British ones were the order of the day.

That Ojike was allowed to speak in my high school steamed from his friendship with our headmaster. Our form teacher resented it very much. Ojike had been branded by some a man who had seen the light and was unwilling to let others benefit from it by advocating his hated boycottism. His novel idea was condemed behind his back as the work of a radical who was bent on setting the hands of the clock back. Foreign merchants resented his every move and felt threatened by his movement.

Ojike was a terrific speaker. He told of the need to build a strong nation like the Americans have done in their own country. To the anger of many teachers, he advised that for the young people America was the place to go instead of England. Ojike was in love with America and called the U.S. God given country. He told us that we must stop using things made overseas. He said that in this way we could make our things in our own way to satisfy our own needs. The more he asked us not to own things made overseas, the more we wished inwardly that we could own such things. The schools had said that the village life was backward and unprogressive. The cities held 'all' the good things of modern life and those who lived in the cities tended to look down on the country folks and now Dr. Ojike was telling us to reject what many consider modernization. How can he ask us to reject the modern things while he drove to our school in a new big American car, asked our teacher after Ojike's speech. What was wrong with riding the horses, the teacher laughingly said. Our teacher condemned Ojike's speech as an act of bad taste before the future leaders of the country.

Our teacher was probable sincere in opposing Ojike's stand. Ojike had seen parts of the world that our teacher had only dreamed of seeing. Ojike's world consisted of all the books he had read and all the places he had visited. Our teacher had few of these advantages. He was sincere in wanting us to continue using imported goods and services, but Ojike knew that independence must mean more than a ceremonial change of flag.

Such were the difficulties which faced the educated reformers during the colonial era. These people ran on to obstacles at every turn in their efforts to de-colonize the people. They were considered 'stranger' in the order of things and the real power was with the less educated but influential people who were in constant touch with the minds of the people. They talked about producing tangible results which the people will see and feel. The educated group talked about the future and how to make it worthwhile. It was not until these two groups needed one another in their efforts was a tangible result achieved in the fight for independence.

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