

Editorials & Comments

Federalism Or "State Rights"?

"This administration has faith in state and local governments and the constitutional balance envisioned by the Founding Fathers," said President Reagan in his State of the Union Address last week. This capstone of Mr. Reagan's political philosophy that he calls "new federalism" is better known by most people as plain old "states rights."

Underlying Reagan's philosophy is the cost of big government, high taxes and the federal superstructure that reaches into every corner of American life. Underlying the concerns of a growing number of Americans, including members of the President's own political party, is history's stark reminder of how and why we have a big national government and a nightmarish fear of the chaos of 50 separate state governments disseminating justice and public service in 50 unequal incompatible ways.

Syndicated columnist Richard Reeves illustrated the potential for chaos by looking at our interstate highway system. He has written, "because of lousy roads in South Carolina - and because, for instance, there is no reason for New Mexico to build a highway for trucks to go from Dallas to Los Angeles - the federal government had to take principal responsibility for important road-building and maintenance."

Mr. Reeves continues, "And the feds did a magnificent job. For the 1950s through the 1970s, Washington spent \$80 billion to construct 42,500 miles of the finest roadway in the world. One measure of that achievement was the fact that the death rate on American highways was reduced by 75 percent during that period."

You guessed it, in spite of that record of success, the highway is one of the programs that Reagan wants to return to the states along with 39 other federal pro-

grams. Not too surprising is the fact that many social and welfare programs are among those to be shifted to the states.

It is a well known fact that many of these social programs have served as a leveler to off-set the injustices in employ-

ment, housing, education that burden many minority groups in spite of the civil rights legislation of the past two decades. Ironically, while Mr. Reagan argues that such legislation should lay to rest minority

group fears of a return to "states rights," he is also attempting to weaken the Voting Rights Act - such legislation. All of this is a frustrating reminder that the

phrase "states rights" has historically meant a denial of justice and equality to blacks and other minorities and that "new federalism" is cover for a return to cancerous racism in America.

Furthermore, because of the rural domination of many state legislatures, both North and South, most urban dwellers have had to rely upon the federal government for major assistance in housing, mass transit,

neighborhood revitalization programs and utilities. Left to the insensitive thinking of these rural-oriented legislators may lead to even greater decay and human misery among the millions in our urban centers.

Finally, while "new federalism" and "states rights" may be philosophical phrases that appear remote from the day-to-day economic concerns in keep-

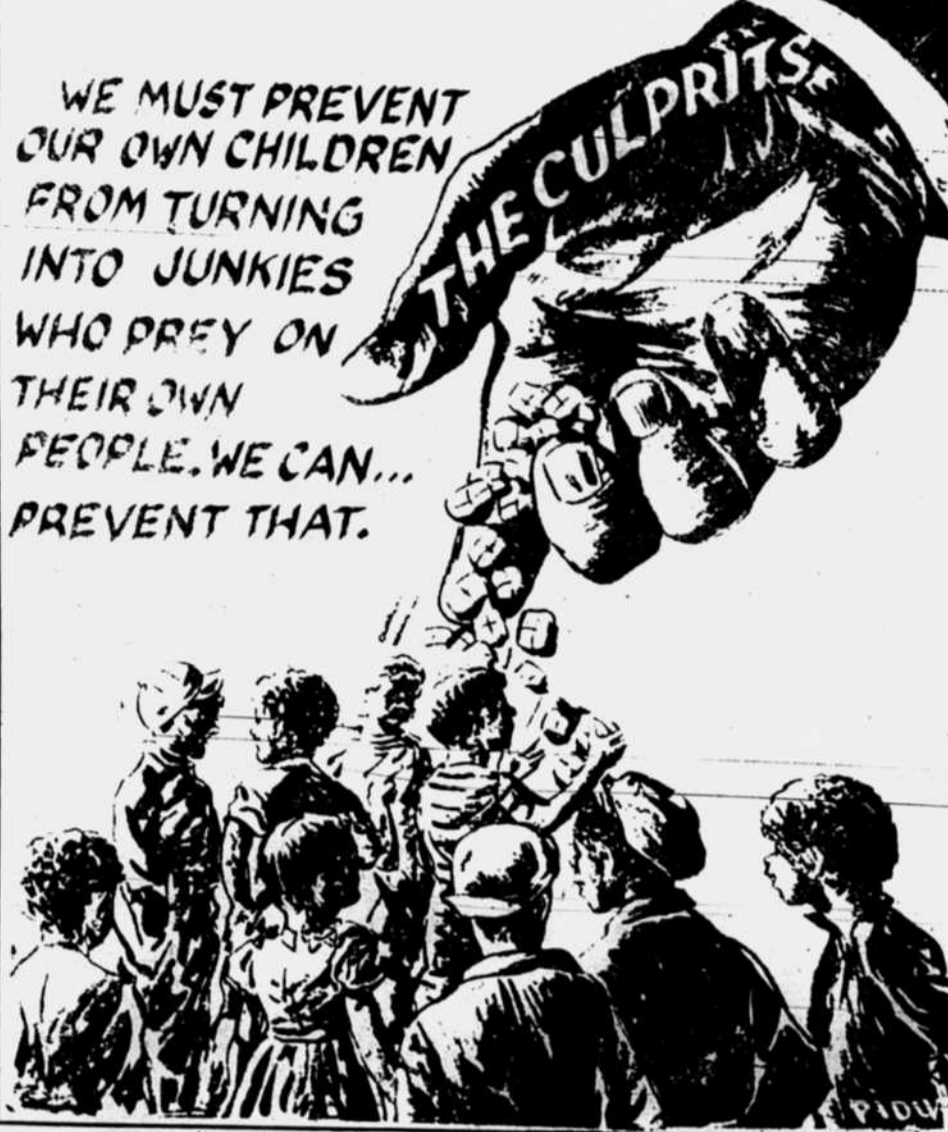
ing up with the cost of living, battling inflation and maintaining a job, they are phrases that all adult Americans need to become aware of and fully understand. The Congressional debates and their reaction to the "new federalism" or the lack of it may have a profound affect upon your life.

million in the next fiscal year beginning July 1 which will cause a loss of more jobs.

This is a part of the "new federalism" and the near total ignoring of a little noticed but important law - the Employment

Act of 1946. This Act calls upon the federal government to take steps to create maximum levels of employment when joblessness exceeds four percent. With joblessness more than 8.9 and rising the Administration's actions appear small and in no way compatible with the Employment Act.

Needed Now ...United Community Leadership



Tony Brown's Comments

Bottom Of Economic And Social Order

Africa, the second largest continent, is an area of 12 million square miles in size. It is comprised of 53 independent countries, and populated by over 350 million inhabitants who speak over 3,000 languages and dialects.

Although concentrated primarily on the African Continent itself, African sons and daughters and their descendants are dispersed over the planet - a scattering that is commonly referred to as the African Diaspora. For centuries, and wherever the journey led, Blacks have found themselves almost without exception at the bottom of the economic and social order, struggling at odds against man and nature for survival.

Africans were the first builders of civilization in Africa, the cradle of world civilization. They discovered mathematics, invented writing, developed sciences, engineering, medicine, religion, fine arts, and built the great pyramids, an architectural achievement which still baffles modern science.

If life truly began in Africa, and the best evidence indicates that it did, then Blacks by the very nature of that fact, share kinship with every human being that ever lived. How, then, did they become so exploited, oppressed, hated and despised.

Moreover, if Africans built the first civilization,

discovered science, mathematics, and developed writing, how did they fall from grace and end up on the bottom? For the answer to this question you must read the phenomenal book - "The Destruction of Black Civilization: Great Issues of a Race from 4500 B.C. to 2000 A.D.," published by (Third World Press) - written by Black historian Dr. Chancellor Williams.

If most white scholarship on Africa is to be believed, early African were primitive savages with no notable past. Being innately inferior, they slept through the millennia, built no monuments and developed no worthwhile civilizations. The facts, however, tell quite a different story.

He explains that early Africans excelled in many areas. They were builders in every sense of an advanced civilization; scientists, mathematicians, astronomers, engineers, architects, inventors and so on. Their greatness flowed from their superior ability to produce - out-produce the competition with enough surplus beyond their needs to be able to engage in international commerce and structure a sound economy.

For eons the resources of Africa have been a magnet that has attracted the entire world. And since man's greed has always taken precedence over all

humane considerations, Africa has been plundered by the world for her human wealth in the form of slaves, and for her art and artifacts which Western artists have attempted to copy.

The fatal flaw of many afro-Americans, ironically, has been the fact that, believing so strongly in brotherhood, they were willing to place more trust and confidence in others than themselves. That may have also been the fatal flaw of ancient African civilizations, according to Dr. Williams.

"We have always been, the race of brotherhood seekers," he explains. "We have been the ones who forever have come with the drive for brotherhood with other people who have never sought brotherhood with us; never, except for expedience where they saw an opportunity to play the role of big brother for a while, while they are gaining effective control."

And, while it is noble to be forgiving and understanding, the best understandings are learned through the lessons of history. History defines a people. It tells you who you are and what you can aspire to become. Some Blacks today believe that busing, for example, will bring brotherhood and brotherhood will bring prosperity. History, however, has negatively judged that See BOTTOM Page 10

Walk Your Talk



Rev. Perkins

Integration Or Development

The crucial racial issue today is not integration. The crucial issue is human development. And integration is not the way to human development. Equality is (though equality may bring integration).

Equality is a whole lot different than integration. Let me illustrate. Integration always assumes that what blacks have is no good, and so we're supposed to learn white ways. Integration takes me out of my community and removes me to the white community. It never works the other way around. But equality develops what we have. It takes what we have and makes us proud of it. It makes us well, and you can't start any more basic than making a person well.

The rejection of integration also grows out of a certain amount of reality. In the 60's some white people were for integration, but more were against it. And then came the backlash where white people opposed to integration proved more determined than the ones for it. So black separatism came out of a reality of being rejected.

I'm not saying integration can't work, but whites never gave it a fair chance. What I'd really like to say to you and be honest is that if you have been in Mississippi like I've been in Mississippi you don't think about what white folks around you are going to say about what you are going to do. Now we have to be like that. Otherwise, we don't get anything done. White folk didn't want us to vote. We didn't get the right to vote until after a lot of people had died in the mid-sixties. So we cannot be really human beings, black human beings, and pick up our signals from the white community. I hate to say that. I would like to say that we need to be sensitive to them. But if we're sensitive to them, we don't move.

I hate to say it, but I don't lie awake at night thinking about what the white people are thinking about what I am doing. I can't if I'm going to help my people. We've started a medical cooperative, and we couldn't wait for white support. But now that it's started we have some white support. There were one and a half doctors in town, and we added one and sometimes two. That means our patients rush to fill their prescriptions at the three drug stores in town. So that gives the white people a good feeling, and they're saying it's good to provide drugs for those people. We have an alliance now, but it's because we have something they want, not because they're for integration.

Church Integration

Integration in the church is a different problem. Even when whites favored it, integrating churches has been slow. That's fact. I think the reason is cultural differences. Blacks go to church because of the style of the minister, and whites who come to evangelize among blacks just don't have that style. Or if it's a basically white church in a changing neighborhood and they decide to call a black pastor, it still doesn't work. It doesn't work because the white people call a black preacher with a style that satisfies their needs. But whites continue to leave, and blacks don't come because the preacher doesn't sound like their preacher.

Part of the problem is that black folks don't basically come to church to hear truth the way it's determined by whites. The black church is a church of feeling, but the feeling isn't always based on biblical truth. What we need are preachers who will preach the truth with the black style.

More Aid For The Unemployed

The nation's mounting unemployment - now at 8.9 percent and expected to reach 10 percent even by the Reagan Administration's own analysis - has caused the President to alter his plan to

cut at least one social program at least for now. Instead, Reagan is asking Congress for another \$2.3 billion to aid the unemployed.

It seems interesting that this move is occurring while North Carolina is closing over a third of its Employment Security Commission offices, hundreds of teachers may lose their jobs, and the city may lose as much as \$12

From Capitol Hill

Dr. Arthur Fleming Will Be Heard From Again!

By Alfreda L. Madison Special To The Post
Dr. Arthur Fleming, who has been Chairman of the Civil Rights Commission since March 1974, is being removed by President Reagan. While the President emphasizes strongly that his Administration is dedicated to the principles of civil rights, it can easily be seen why Arthur Fleming who is not only dedicated to civil rights principles, but that he works untiringly on methods for accomplishing these rights. There in lies the conflict between Mr. Reagan and Arthur Fleming. The President stopped with the principle dedication, while abolishing all methods securing civil rights.



Alfreda L. Madison

In a statement which Mr. Fleming entitled "Civil Rights," showed how the proposed cuts in funds for the commission impact on the mandates enforcement of the 13th, 14th and 15th amendments to the Constitution. Civil rights are nationally endowed rights to which the Civil War amendments obligated the national government. Fleming stated that these laws were enacted not just

that nearly a century of broken promises in civil rights had perpetuated.

Dr. Fleming related that in spite of the civil rights legislations, strong remedial measures by various agencies were needed to make the laws a reality.

An investigation by the commission revealed: lack of adequate resources for enforcement, lack of government coordination and passive rather than active enforcement. The report states that the President's budget cuts adversely affect both funding and staffing of five major civil rights enforcement programs. The Equal Opportunity Commission will lose 322 positions. Civil Rights Division of Justice Department 46, Commission Division of Office Federal Contract Compliance of the Labor Department 216, Civil Rights Division of Health and Human Resources 66, and Civil Rights Office of Education Department 45 positions. All of these greatly jeopardize federal civil rights enforcement efforts.

The report states that Elementary and Secondary

School Act, federally funded housing, CETA, Emergency School Aid Act, Legal Service Corporations, Small Business Administration Programs, Bilingual Educational Act and Community Health Centers are among the programs that were established for breaking down the barriers of past discrimination. They were created or redesigned in the sixties and seventies to overcome the legacies of slavery, segregation and discrimination. The budget cuts will have a damaging effect on the contribution these programs have made in fulfilling the Federal Government's civil rights obligations under the Civil War amendments.

Mr. Fleming criticized the Administration's emphasis on block grant programs, rather than categorical grant programs as a form of federal assistance to state and local governments. This theory will eliminate many protections for the disadvantaged that were built in these programs by congress. This decentralization of federal funds places the federal government in

the position of being a mere conduit for the flow of American tax dollars. The director emphasized that available data show that block grant programs are subject to serious abuses on the state and local level, and that there is a great need for the federal government to incorporate safeguards into the block grant programs.

Mr. Fleming said that the Administration's Civil Rights Commission reduction budget hampers the federal government's ability to enforce prohibitions against discriminations in education, housing, employment, government services and that by cutting the social and economic programs designed to overcome effects of past discriminations seriously impede implementation of the 13th, 14th and 15th amendments. He stated that the civil rights problems are as real and profound as our national fiscal problems.

Arthur Fleming strongly emphasized that the civil rights issues are not getting strong leadership from either the Executive or Legislative branches of

our government. He stated that enforcement of constitutional rights is not whether the majority vote for their enforcement. They are not subject to a popularity contest. It is the duty of the nation's leadership to see that constitutional mandates are implemented.

Arthur Fleming, whose intense dedication to civil rights will not end with Reagan's dismissal as Civil Rights Commission Chairman. He has already carved out a very strong niche in the NEA and he will work with an organization where he will be unhampered in his endeavors. He is certainly to be heard from again.

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