

STOKES REFLECTS MEANING OF BLACK POWER

By Charles Stokes

A renowned sociologist and chairman of the Columbia University Sociology Department, Professor Robin Williams said in a forum to the students of North Carolina College that in order for the Negro to get into the mainstream of the American life, he must appear as an ethnic group. . . . He contended that he had much respect for groups like the Black Muslims.

One can see very easily that this is the attempt of the newly born Black Power Movement in America. When Stokely Carmichael, chairman of the Student Non-Violent Coordinating Committee, was asked, "How do powerless people become powerful?" Carmichael answered, "By organizing, by pooling their resources, and by moving to find out just how strong they really are. . . ." "Like the workers in the '30's, like the Irish in Boston, we must demand the right to organize the way we want to organize. Black power is a demand to organize around the question of blackness. We are oppressed because we are black. We must organize around that question." The ethnic characteristic here is blackness.

Black Power does not mean power of the black over the white, but it means the power financially and politically to reach a status where black people can demand the needs so vital for their survival. It is absurd to presume that a black minority group can take a position over the white majority, but it is logical to predict that a black majority in the so-called black belts can be represented and his needs addressed, if he uses his power wisely through organizing and voting. For instance, in the South and some places in the North, like Harlem, and some parts of Chicago where the majority of the people are black and the congressmen are white, Democrats, or Republicans are complying to the wishes of the various political parties and not to the wishes, needs, and demands of the impoverished and oppressed blacks whom they are

supposed to represent. On the financial level, for example, in the southeastern parts of North Carolina, black men and women constitute 90 per cent of tobacco labor and when the labor has ended these black workers have nothing to show for it but blisters and broken backs. The other five per cent who are the white owners and foremen take home all the goodies. Why can't the black people own, operate these farms and take home the goodies themselves?

In the article by Lerone Bennett Jr. that appeared in the September, 1966 edition of *Ebony Magazine*, he stated that one of the positive achievements of black power is "pride in being black." All our lives we have been made to think that black is wrong or sinister. The whites have put white filling on a cake and called it angel food cake. They have put a chocolate filling on a cake and called it devil's food cake, symbolizing white as good and black as bad, inferior, or evil.

They have television commercials that say all good guys wear white hats. We see Christ painted as white. The difference between objects are as different as night and day. Night symbolizes something evil and day is something fantastically good. So we see that our minds have been conditioned to the idea that black is always bad.

Thus, we buy Ultra Skin Tone Cream to make our faces lighter. We burn our hair to make it straight like a white woman's. We buy cosmetics to make us have long eyelashes, red cheeks, and pink, green, and red lips. This is implying that we do not want to be black, and that there is something wrong with being black. The so-called Negro knows more about the white culture than he desires to know of his own. So the first educational problem for Carmichael would be teaching black people how to be proud of the qualities of blackness that set us apart from our more pallid neighbors. We must learn to regard our natural and unaltered racial charac-

teristics, including our kinky hair and thick lips, not as "good" or "bad," but rather as mere physical traits which carry, in and of themselves, no inherent value judgments.

Black power means any means by which the black people can obtain subsistence, whether they reach it by violence or by nonviolence by political means.

Power is a basic need to satisfy what Freud contends to be the primary process—a power to obtain subsistence. It is man's ultimate hope, and in every subconscious mind, power is the one thing man tries to attain. In the case of the black man of America, it's the ultimatum of a political and economic subsistence.

In the book, "The Affluent Society" by John Gailberth, there is no relevance to the black man in America and so the struggle is black versus white power for some of the affluence of the white power. There is a great upheaval in America today because the Negro wants power and the white man wants to remain the only power.

I personally feel that the upheaval will become a catastrophic devastation because black people will not stop and cannot stop until they have reached the means of survival in this great capitalistic monstrosity. Black people, I am afraid, will not take "no" for an answer. Black people, I am afraid, will become violent if they cannot reach a negotiable means nonviolently. Black Power is in the subconscious mind of every black man and woman. I too have a dream that one day black men will not think of power in America as the ul-

Smith Recalls Summer In Britain

By Aaron Graham

James Walter Smith, a first-year law student here at North Carolina College was one of the 11 students from various universities in the United States and Puerto Rico participating in the 1966 Experiment in International Living Summer Program in Great Britain.

The Experiment in International Living is a private, non-profit, non-sectarian organization in the field of international education founded in 1932. The organization was founded in an attempt to answer one of the most pressing questions of our times: "Can people of different nations understand one another well enough to see to it that their governments live peacefully together?" James W. Smith was to answer this question after eight weeks in Great Britain.

According to Smith, the eight weeks were divided into two parts. Four weeks were spent living with a host family, and four weeks were spent traveling through the country. He said he spent four weeks in Scotland, three weeks in England, and one week in France. The Paris trip was not directly sponsored by the experiment.

Smith, a native of Louisburg, North Carolina, who now resides in Brooklyn, New York, says that if he had to sum the British people up in one sentence, he would say, "The British people, in particular, possess that hospitality which makes anybody from anywhere feel right at home."

Smith's experience was a tentative assimilation of himself into white culture but to use what resources he has as an influence to fit his needs in this society.

Two questions were asked of the Louisburg native: What was the most contrasting difference he found in the people, and what was his most memorable experience? In answering the first, he said, "There isn't much difference in the people, only in minor things, such as the food they eat, the driving of cars on the left side of the road, and the different types of dances; but the people are about the same. He answered the second question by saying, "My most memorable experience was living in the home of my Scottish host, Mr. and Mrs. Scott Johnstone. I had access to their home just as if it were mine."

The Experiment in International Living selects people with initiative and curiosity; people of leadership in extra-curricular activities who can get along with others and who have a satisfactory academic record. In summer 1966 this experiment sent representatives to 36 different countries in search of the answer to a most pressing question, "Can different nations with different governments live peacefully together?" Smith was asked this question. He said, "After a summer in Great Britain, under the Experiment in International Living Program, I have come to one conclusion: People of different nations can understand one another well enough to see to it that their governments live peacefully together."

Group Organizes

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