

# Editorials & Comments

## Is "Power" Personal Influence?

Philosopher Bertrand Russell wrote in his book, "Power, A New Social Analysis," in 1938 that "the fundamental concept in social science is Power, in the same sense in physics." He added that the laws of social dynamics can be understood only in terms of the concept of power. Finally, Mr. Russell defined power as "the production of intended effect" and distinguished "three forms of power: influence, the use of incentives and deterrents, and coercion."

Since few social psychologists responded to philosopher Russell's views, there exists a minimal, if any, theoretical or empirical research on power. Nevertheless, much of The Charlotte News' series on "Power In Charlotte" appears to reflect Russell's assumptions and his definition of power.

Both Mayor Eddie Knox and Mayor Pro Tem Harvey Gantt were viewed by the 25 panelists as men with great influence both in the political arena and to a lesser extent in the economic arena. Furthermore, while the series noted that "business leaders see the monolithic power of the business community waning" there is no doubt that business continues to provide the incentives or could be the deterrents to certain accomplishments. Coercion, while not openly discussed, is an underlying factor in business leadership role, for example, in United Way campaigns. Right or wrong, many employees feel they are coerced into giving to United Way to help achieve goals they had no involvement in setting.

## Black Power

Undoubtedly, the 25 mostly white professionals whom the Charlotte News relied upon to select the so-called powerful people in the city, were correct in concluding that "power," by whatever definition, among blacks is "diffuse and elusive." However, the basis upon which the black power brokers were presumable selected - names of people the panelists had heard of, people identified with certain issues, visibility through the white news media and people who fit the panelists' ideas of who should be a power force - simply confirms how little white people know about blacks and reaffirms the still existing gap or lack of communication between blacks and whites in our city.

It is for all of these reasons that City Council member Ron Leeper said of the list of so-called black power brokers, "All of those people have some influence. But powerful? Some of them are powerful. That list will make for good conversation in

the black community, but that's about all."

Undoubtedly, real people power is best exhibited in the black community or at other dimensions where there is the absence of a powerful economic basis. White power leaders, to some extent, inherit their power by the simple nature of their position of economic power over money, jobs and related factors and the freedom such positions give or require participation in civic and social activities.

Black leaders, influence peddlers, power brokers or whatever you care to call them, cannot so easily be identified as "powers" by the economic criteria measure. Black ministers, for example, who can use their pulpits to build a power base must rely solely upon their ability to influence people's thinking. They can't use the threat of job losses and related economic influences to get quick cooperation and support from people slow to respond to their wishes. Therefore, the black minister, who has a captive audience weekly that other aspiring black "powers" don't have is in a position to influence community thinking and thus by Russell's definition is or can be a "power" in the community.

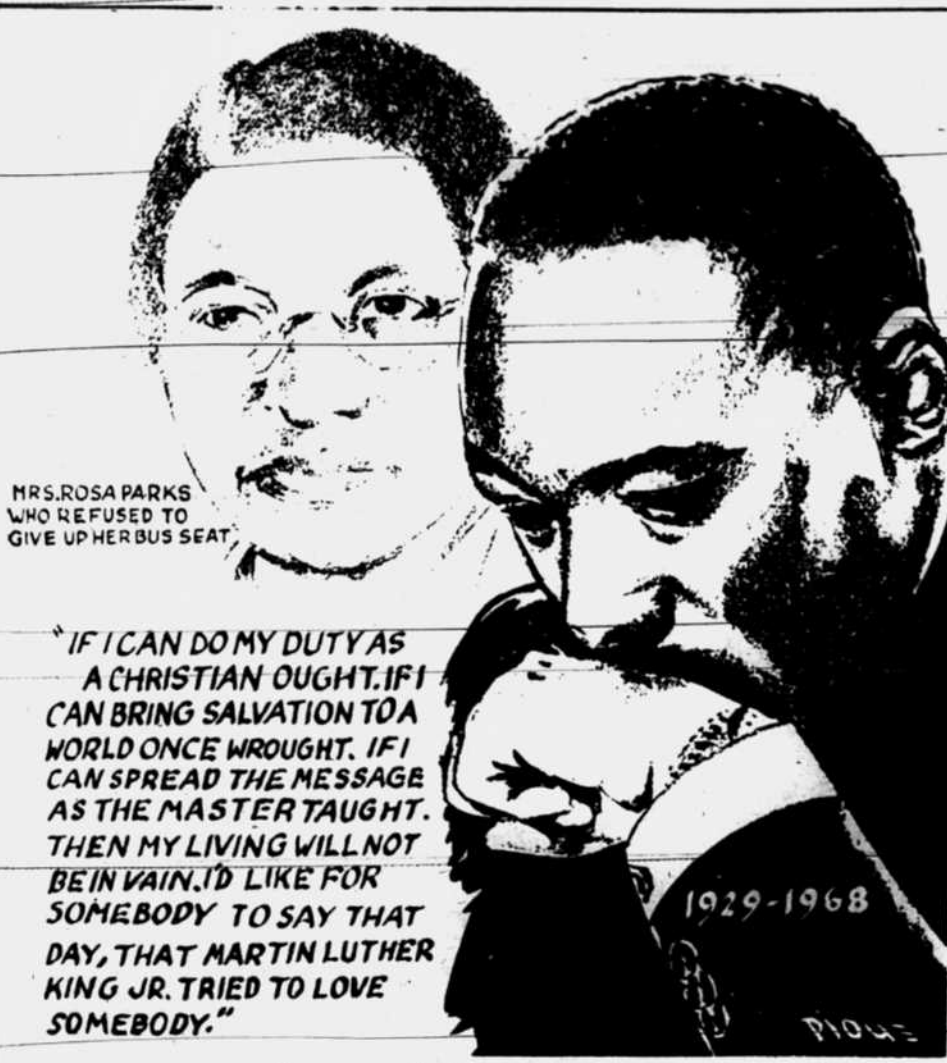
## Personal Power

Influence power was what Harvey Gantt exhibited when, according to the Charlotte News series, support for district representation was questionable and he telephoned economic power broker Hugh L. McCall for help. Gantt asked McCall to convene a meeting of economic power leaders to hear a talk about district representation.

McCall responded favorably to Mr. Gantt's request. Equally, if not more significant, is the fact the many white business leaders believed that district representation would be a factor in reducing their presumed "monolithic power," yet the meeting Gantt requested is believed to have helped secure the victory he sought.

Who are the black leaders or power brokers? Your answer to that question is as good as any one's. Ask yourself, who influences you the most, who do you think gets things done best through other people, what issues are important to you and who best responds to those issues?

If you answer these questions then you can answer the question - who are the black leaders or power brokers? Why? Because it is how you react to issues that determines who the real leaders or power people are.



MRS. ROSA PARKS WHO REFUSED TO GIVE UP HER BUS SEAT

"IF I CAN DO MY DUTY AS A CHRISTIAN OUGHT, IF I CAN BRING SALVATION TO A WORLD ONCE WROUGHT, IF I CAN SPREAD THE MESSAGE AS THE MASTER TAUGHT, THEN MY LIVING WILL NOT BE IN VAIN. I'D LIKE FOR SOMEBODY TO SAY THAT DAY, THAT MARTIN LUTHER KING JR. TRIED TO LOVE SOMEBODY."

## Less We Forget



## Tony Brown's Comments

## Weaver Puts Death In Its Place

"It seems to me most strange that men should fear death, knowing that death, a necessary end, will come when it will come."

A wonderful, brilliant, powerful, honorable man had his transition from human to spiritual form recently at 69 years of age. And like his great grandfather, Frederick Douglass, Frederick S. Weaver put death in its place.

Of course, he had lived his life in such a way that life was a matter of expression of his character. Character, of course, is not something that you can

borrow, steal or inherit. It is something that you must develop. And you can only develop it by doing the right thing because the right thing is the right thing to do. Needless to say, most people lack character.

So much so that to many, Weaver was called "controversial." Moreover, it is downright amusing to watch black people become obsessed with being "responsible" when in a racist society blackness is automatically controversial. Furthermore, it is safe to say that Fred was neither well-loved by blacks who lack blackness, thus character, nor by whites who insist on their racial preference.

And like Frederick Douglass, who took his master's whipping stock from him and in turn gave the big some good lashes, Fred Weaver was always disarming injustice. He lived his life by fighting

against ignorance - black and white - and in his weekly column in New York's Amsterdam News, he crossed swords with any and everybody he found on the wrong side of the truth.

But it was in dying that he made his greatest statement. Writing his column on his death bed in pain and, I assume, some disorientation, he reminded all of us that he would still be watching. "For in this new home, I no longer need a telephone. Cause I now have His ear directly, so."

So he admonished all of us, as he had in life, to do the right thing because the right thing is the right thing to do. "Mr. President, you better think carefully about how you treat my people. Because now that I'm sitting by my Father's side, I know that he has a political advisor too."

He reminded me personally that I should continue "telling it like it is" and warned: "Don't let 'them folks' shut you up... I'll be whispering in your ears from time to time."

I know he will and I'll know him when I hear him. He'll say, "Fight injustice, Tony. Struggle for a racial peace based on truth - not on racial annihilation based on self-hatred."

I'll know you when I hear you, Fred. And when I go, I hope that I will demonstrate the same dignity that you did.

I already know, as Weaver obviously did, that death is not an end to anything but the human form. When a tree dies, it decays and the earth, in turn, gives life to other forms of life. So it is with us.

Nothing physical endures. A baby becomes a child, a child becomes an adolescent, an adolescent becomes an adult and the adult becomes the earth and bears an infant all over again.

Since materiality does not really live, what does? Me. I am my soul. And truth is my food. And, if you are black it takes standing up to racism to feed your soul.

In effect, life should be lived in preparation for more life - not in preparation for death - which cannot come anyway. Fred Weaver, like you and I, will take with him the character he developed in human form wherever he goes. Conversely, what he did not develop, he could not take with him.

Those who refuse to live by the laws of God are already - here on earth - living in hell. They have made a religion out of hating themselves because they are black or out of attempting to convince themselves that the lack of skin color is manifesto for hatred.

They are living in hell because of faulty problem solving because they are out of touch with God's harmony of the universe. What they fail to understand is that we are super-physical persons inhabiting a physical self in this journey on our Path to Return.

See DEATH on Page 5

## Walk Your Talk



Rev. Perkins

## Posture Of Leadership

Many people have created a posture of leadership that diagnose a particular set of problems, but fail to offer an effective solution to these problems.

I believe that our political system has instilled within us a mentality that requires a leader alone to do things for his community. However, a leader is responsible

for communicating the problems to his people as well as providing them with a creative solution. With this creative solution, he must motivate the people within his community to constructively change their environment.

As I look at the massive problems engulfing our community and nation, I am convinced of our need to reject the welfare

mentality that our political system has thrust upon us. Even though our forefathers were slaves, sharecroppers, and

without education, we need to take the responsibility for the condition that we are in today. I am going to organize people around me to take this responsibility and bring about some constructive change.

The fifth chapter of John describes a setting where a multitude of sick, blind, lame and withered people are waiting by

the Pool of Bethesda. In their midst, an angel would come down and trouble the water so that whoever stepped in was made well of any disease they suffered from.

There was one man who had been by the pool for thirty eight years waiting for someone to push him in. Jesus came by the pool and told this man to be responsible for

his own condition by taking up his bed and walking on his own. Why don't we in the black community of America take up our bed and walk? I believe that Ronald Reagan is giving us an opportunity to do just that.

If we are going to take up our bed and walk, we must be obedient to the word of God. We must see our conditions, repent for

our sins and release from ourselves our damaging past. As we learn to understand our history, it should stimulate us today our new life in the future.

The way to do this is to do it in accordance with the word of God. Jesus said "ye shall receive power after the holy spirit has come upon you. You shall be witnesses unto me."

The key to our future is for us to have the holy spirit. How do we get the holy spirit? Well, the Bible says: "He that has the son has Life."

So what we need then is the spirit of Jesus Christ. We can get this by asking him to come into our lives, looking into the word of God, and becoming obedient to it. Jesus said

that he is standing at the door of our hearts wanting to come. Once we let him in, we can be responsible for the conditions that we find ourselves in today.

## From Capitol Hill

# Chisholm's Works Mandate Her Congressional Return!

By Alfreda L. Madison  
Special To The Post

The old adage, precious jewels come in small packages, certainly portrays the ninety pound Shirley Chisholm, who has been in Congress for the past fourteen years. Even though she is physically small, Shirley is a giant in ability, perseverance and courage in championing concerns for people. When she speaks on the floor of the House, testifies before committees or bravely argues for action on issues that are, especially, relevant to the poor and needy, Shirley stands with the very treestop national leaders.

The Bedford-Stuyvesant Brooklyn community has been greatly enriched by the persistent monumental efforts of Congresswoman Shirley Chisholm. She was instrumental in securing many new construction sights in her district. Among these were: Sat. Mary's Hospital, Woodhull Hospital, that is yet to be opened, Nostrand and DeKalb nursing home, 1,023 new housing units and rehabilitation of 1,831 units. Among the district's edu-

cational funded projects, because of Mrs. Chisholm's efforts are: Medgar Evers College, National Youth Project Grants, Community Anti-Crime Grant to Brooklyn Coordinating Council, Biomedical Science Program at New York University, Bilingual Education Grants and several cultural enrichment projects. When new buildings, which were federally funded, Shirley worked out agreements on all projects, not only for employment of minorities, but that minority subcontractors had to be given work. All of the district's demolition work was given to minority contractors.

All during her congressional days, Mrs. Chisholm has forged a hard fight for improved education, especially for minorities.

She most often testified on behalf of the Congressional Black Caucus, before the Education and Labor Committee on education issues. She vigorously objected to the Reagan reduced funding of education programs and the loosely administered grant consolidation. In her testimonies, Shirley point-



Alfreda L. Madison

ed out very strongly the progress millions of children have made through these special programs. Besides giving opposition to the Reagan education cuts, she emphasized to her congressional colleagues the devastating effects the budget cuts would have on health, housing and social welfare programs that impact on the poor.

Congresswoman Shirley Chisholm has been intensely involved in the fight for the United States' fair and just treatment of Haitian boat people. She has argued before both House and Senate panels, that Haitian aliens are not given the same humane treatment that is accorded re-

fugees from Europe, Cuba and Southeast Asia.

Haitians are the only aliens who are incarcerated upon immediate arrival in this country and they are also interdicted on the high seas. She attested to the fact that this country has a double standard of refugee treatment based on race. Mrs. Chisholm has been working diligently for congressional support of her bill which requires that Haitians be given legal refugee status.

Along with other Black Caucus members, Shirley has been persistent in her efforts to get more economic assistance for the Caribbean Islands, free of this Administration's East-Well linkage. In speaking on the House floor concerning Mr. Reagan's Caribbean proposal, Mrs. Chisholm said: "Under the guise of economic development for our neighbors to the south, the Administration is actually proposing a dose of assistance to right-wing Central American regimes who are friendly to U.S. business interests. Despite President Reagan's lofty rhetoric, no meaningful help is

being offered to the island nations."

President Reagan has strongly worked for complete abolition of the Legal Services Corporation, Mrs. Chisholm was visibly instrumental in getting the House of Representatives to extend authorization of the corporation.

Among the bills the Congresswoman has introduced in this 97th Congress are: the Farm Workers Rights Act, which will provide a comprehensive solution for all areas of farm-worker needs. When the farmers tied up Washington about two years ago, they told some reporters that Shirley Chisholm showed more concern for their plight than just about anyone else on Capitol Hill. I'm sure they applaud this Farm Workers Rights Act. A bill authorizing the Attorney General to study the appropriate role of the federal government in the establishment and enforcement of alimony and child support has been introduced by Mrs. Chisholm.

As a ranking member of the powerful House Rules Committee, Shirley has

worked hard to get many bills that are particularly relevant to minorities, out of the committee. The Congressional Black Caucus Constructive Alternative Budget and the Martin Luther King birthday bills would never have seen the light of day on the House floor had it not been for the diligence of Mrs. Chisholm.

When the Voting Rights Act came to the House floor for debate, Mrs. Chisholm along with other Black Caucus members, gave a very fervent speech urging passage of the Act as it came out of the House Judiciary Committee. On affirmative action she says: "For millions of minority and women workers still experiencing employment discrimination in this country, President Reagan has called for elimination of key components of affirmative action programs."

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