

The Charlotte Post

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EDITORIALS

Three Black Societies In U.S.

As we approach this Thanksgiving season of cheer and merry-making, stretching from Thanksgiving Day through January 1, 1990, we all hope, and most of us pray, for a brighter and more prosperous future for ourselves and our loved ones, both near and far away. Yet, in the realism of our times, there is a growing inescapable fact of three black separate societies in America.

An awareness and understanding of the three black societies phenomenon is too often blurred by still other realisms of our times. These realisms capture wide news media attention, perhaps, because they symbolize the two extremes between which our black societies fall in all its shades of gray. For example, at the University of Mississippi (Ole Miss) where federal troops were necessary to protect the first black student, James Meredith, in a bloody desegregation struggle in 1962, a mass of poster, radio appeals and fund raising efforts at football games by 31 crusading white fraternities and sororities is in high gear to aid Roy Lee "Chucky" Mullins, an Ole Miss student paralyzed by a football injury. Mullins is black while most of the people leading the fund raising drives are Mississippi-born white people. Within two weeks, supporters had raised over \$350,000, mostly from white people. More money is being raised from letters mailed to over 5,000 alumni and a monthly annuity of \$3,000 will be paid from the university's insurance policy.

Mullins, paralyzed from the neck down, and now in need of lifetime care, lost his parent who died when he was 12 and saw football as his way up and out of a poor existence. Yes, some white Mississippians are beginning to overcome their roots of anti-black racism.

Sadly to say, while these humane efforts across racial lines are taking place, black racist and Nation of Islam leader Louis Farrakhan is spreading racial hatred that same state of Mississippi. In a Charlotte Post page one story last week, Farrakhan says black people need to unite against a government plan to destroy them. According to this AP story, Farrakhan offered no evidence of this plan. However, he told a Jackson, Mississippi, audience of blacks not to apologize for hating whites and that they, blacks, should make friends with their enemies.

While we have great respect for the success

of the Nation of Islam's sense of self-discipline, its strong anti-drug use values and similar values; we adamantly oppose Mr. Farrakhan's anti-white viewpoint. History has repeatedly shown that people consumed with hate for other people suffer at the most from the forces of their own hate. Witness what the Old Confederate State have, and in some ways continue, to suffer from their legacy of institutional slavery and black inequality. Reread the history Adolph Hitler and his superior white race idea that killed over six million Jews. Hitler and his mistress committed suicide and all of his master race anti-Jew, anti-black supporters are either dead or in prison. Lastly, observe the hatred underlying the never ending war in the Middle East. While the peoples of these nations lack adequate food, clothing, shelter, educational opportunity and quality health care, their leaders waste their limited national resources on religious wars of hate. Again, those who suffer the most are their own people.

Mr. Farrakhan's so-called government plan to destroy black America is a myth. While white racism remains a strong factor in influencing the self-image of black people, we also would be first to state that the larger or national black community has failed to develop an agenda to counteract black poor self-images and the consequent problems of drug and alcohol abuse, low self-esteem, family irresponsibility and a poor sense of the work ethic.

Farrakhan might have even suggested that the eight years of the Reagan presidency with its "drastic curtailment of civil rights protection for blacks was without question a low point in our contemporary history, but it was not a plan designed to destroy black America. In fact as bad as Reagan's policies were, especially through his appointment of federal judges, a developing national black agenda and program can offset much that we lost.

A workable black agenda, not rhetoric, is greatly needed, that is, an agenda developed by blacks for blacks primarily involving raising the level of political activities - especially voting and economical development - especially the businesses large enough to attract black and white customers and able to hire black workers at more than the minimum wage rate.

Steps To Improve Economics

A first step toward the development of a black agenda should be in recognizing the existence of the three societies that black people are divided into. "Blacks have ignored or failed to recognize the existence of their three levels of societal standards because to many of these who have achieved middle-class status often have a deeply emotional desire to get as far from poorer blacks as possible..." says professor Elijah Anderson of the University of Pennsylvania.

These are the black middle class, educated and beneficiaries of the civil rights movement of the 1960s. Then there is the black working class poor who find it increasing-

ly difficult to survive in the new economic jungle that is engaged in de-industrialization and threatening worker job security.

Finally, there is the black underclass--the homeless--who are slipping further from the lowest rung on the economic ladder.

Until blacks begin to remember that they are their brother's keepers and begin a renewed sense of group trust leading to the pooling of resources for joint economic gain, none of the three black economic societies will have a significant economic and political gains, the only true route to equality.

Thanksgiving's Advantages

It is my favorite holiday. No rush. No last minute frantic search for presents. No expectations or hopes for gifts we are not going to get.

No disappointments. No let down.

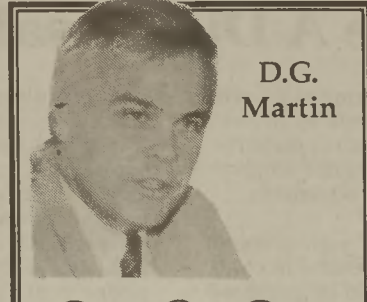
No three-day weekend to hurry from place to place -- and forget the reason the holiday exists.

Just one day. Just time enough to stop for a little while. Time enough to really stop.

A day to be with family or friends -- with those close by -- or by ourselves.

Sometimes it seems like a religious holiday. But it's not. It is an American holiday, established by our government rather than by any church.

As Americans, we recognize together that it is good for all of us -- in our own way -- to acknowledge that so many good things have happened to us. So



D.G. Martin

One-On-One

We set aside a day to remember that we did not do it all by ourselves -- that God had something to do with the good things that have happened to us.

I remember the scents coming from the kitchen. Turkey and dressing. Warm bread. Somebody's special dish -- like Mom's tomato aspic or my wife's mother's oysters. Warm pecan pie.

Do you sneak back for turkey

sandwiches before the sun goes down? I do.

The best things are part of that day. An afternoon nap after the big meal. A walk -- kicking the leaves and listening to the last acorns fall. A football game. A parade. The first fire in the fireplace.

Listening to the thankful prayers of friends -- some of whom we had never heard say a prayer before.

We have so many things to be thankful for -- so much more than those first pilgrims had. On other days we forget those things that they valued so much on that first Thanksgiving Day -- food for the winter, shelter, security and temporary peace, the privileges to worship as we choose, and the right to participate in our own government.

On Thanksgiving Day we remember. Thank goodness for Thanksgiving!

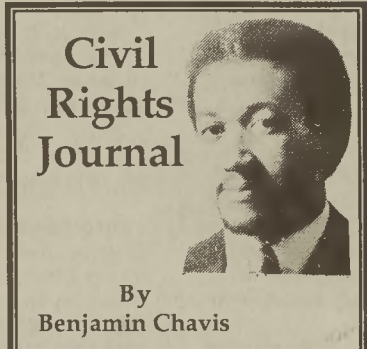
Dinkins Win Was A Tonic

The historic election of David Dinkins as Mayor of New York City is a victory for all Americans. African Americans have long held that the political process at all levels of government should be open, fair and representative of all the people. For too long racism and discrimination have prevented a successful political campaign by an African American to be the mayor of the largest city in the United States of America.

On November 7, 1989, history was changed. David Dinkins and the thousands of persons who worked closely with him in his campaign are to be congratulated. The election was also about providing a new vision and a new sense of direction for a city that had become too racially polarized and divided. Now Dinkins refers to New York City as that "gorgeous mosaic."

The serious social, economic and racial problems that challenge New York City have not disappeared. Yet, with Dinkins' election a new situation has emerged with a new opportunity to bring the city together to effectively confront the city's problems.

David Dinkins at the age of 62, with a vibrant commitment to lead New York City forward, understands the historic significance of his victory. Standing



Civil Rights Journal

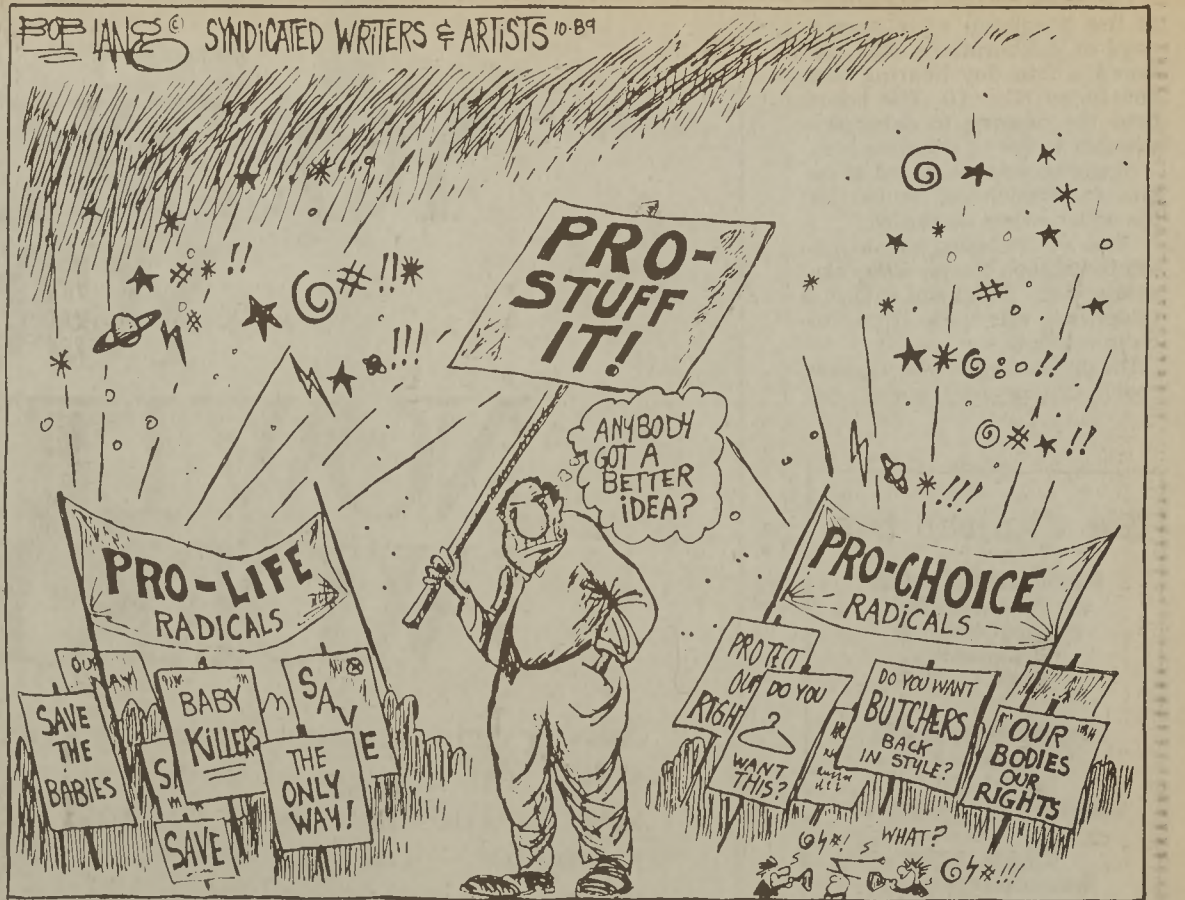
By Benjamin Chavis

beside Dinkins as he gave his victory speech at the Sheraton Hotel were his wife and other members of his family, including his 85 year old father, William Dinkins. Mayor-elect Dinkins recalled the personal recollections of his father who had not forgotten the legacy of slavery in the United States. Dinkins stated this his election "forged a new link in that chain of memory and made another milestone on freedom's road." The history of the African American community is as history of triumphs as well as defeats, but more importantly it is a history of struggle and the yearning to be free from all forms of discrimination and oppression. The Dinkins' victory is another one of the great

triumphs. David Dinkins, however, is also right to emphasize the importance of his victory for all people. Dinkins pledged, "to be mayor of all the people, not just those who voted for me." He further pledged to lead and organize "a new coalition of conscience and purpose."

The principle of the Rainbow Coalition worked in New York City. Although Dinkins had to contend with the negative campaigning of Rudolph Giuliani and to avoid responding to racial stereotypes in the established media, Dinkins was successful in bringing morality back to the center of municipal politics. After all of the millions that were spent on negative campaigns throughout the United States during the fall, 1989 election season, the Dinkins victory appropriately raises serious questions about the effectiveness of negative and racist political advertising.

It is our hope that millions of others who live outside of New York City can and will share in the positive impact of the election of David Dinkins. Our nation needs more good news and more good victories for the cause of racial justice.



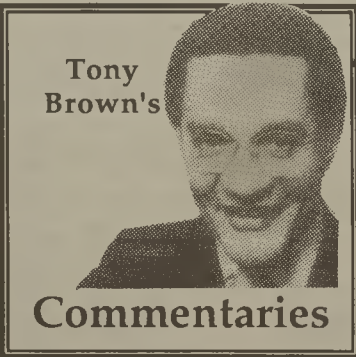
Voters' Bigotry May Force Jesse Jackson Into Television

Although it should be manifestly obvious to anyone who wants to see, white people cannot be depended on to vote for a black candidate (and they lie to pollsters when asked about it), the few whites who are abandoning their racist fears bring an important new lesson for blacks.

This white minority, usually under 10 percent, is, first of all, growing and, secondly, selecting their black candidates on the basis of political philosophy and a pleasing personality.

The new black mayor of Cleveland, for example, enhanced his white appeal because of his position against busing. David Dinkins, New York's first black mayor, dropped his liberal stance and promised more police on the streets and said he would be the toughest mayor ever on crime.

Douglas Wilder erased his



Tony Brown's

Commentaries

white opponent's 15-point lead by adopting a strong pro-choice stance on abortion and supporting a Virginia law barring compulsory unionism.

The success of these men is now being used to prove that Jesse Jackson's political positions prohibit him from any real success in the political mainstream. I favor as an explana-

tion, however, what the white minority is saying with its vote: political philosophy supersedes racial origin.

Jesse Jackson would never embrace a right to work law; he's too close to the unions. Although Jackson will talk about the need to get rid of drugs, his solution would more likely be parental education and a "moral" upbringing, rather than more cops on the street.

I can hardly imagine Jesse Jackson admitting that busing is a failure or passing up the opportunity to raise taxes on the most productive citizens to pay for his social reforms.

And suffice it to say, Jackson does not take well to pot holes or pot-hole politics. He recently told The Los Angeles Times that the restrictions on mayors prevent them from solving their cities' worst problems. Therefore, he said, "The notion

of Jesse being mayor (with the rules beyond my control is unappealing." With that "uppity" attitude, just how appealing do you think Jackson would be to most white voters?

However, his leftist philosophy and temperament would not be held against him in Chocolate City, but it would never get him elected Mayor of New York or Governor of Virginia either.

Whites like their black politicians for their moderate philosophy and non-threatening personalities. This reality, which may partly be racist, is the mitigating factor against Jackson ever being elected President.

He tried to overcome the negative perception that many whites have of him. He cut his hair, wore conservative suits, toned down his Baptist rhetorical flourishes, spent most of his campaign time in white areas and on farms talking about hog

prices and trade embargoes.

No Tawana Brawley. No police brutality. No welfare programs. No quotas. It just didn't work.

Although Jackson has done everything humanly possible to escape the racial label, he is politically restricted to serving constituencies with black majorities.

With a politically wounded mayor in Washington, D.C., openly accused of smoking and repeatedly buying crack cocaine, Jackson could easily win that job, if he decides to.

The Democratic Party wants him out of the 1992 primaries; The Washington Post is obviously supporting him for mayor; and the D.C. black population prefers him in opinion polls, over his political ally, Mayor Marion Barry.

In the meantime, Jackson insists that he will not run against his good friend, who is on the

verge of being indicted... But he may run if.... And the election is too far off to know... But if things change he might.

Bottom line: Jackson wants to be President, but the strong opposition by many Jews and whites and the emergence of more acceptable blacks have eroded his opportunity.

Becoming mayor of D.C. is beneath his self-image, but it is the only local job he can get and remain a national figure. But pot holes and a record homicide rate are not Jackson's style. He's more prone to the intangible; which brings us to the next point.

Jackson's solution: The Jesse Jackson TV show produced by Jesse Louis Jackson Productions, Inc.

TONY BROWN'S JOURNAL TV series can be seen on public television in Charlotte on Channel 58 (WUNG). Please consult TV listings or phone station for air time.