

The insecure fear rejection too much

Would you be upset if any of these people did not speak to you? Your spouse, your next door neighbor, your employer, a co-worker, or a girlfriend/boy-friend? Would you be upset if anyone didn't speak to you?

Most people would feel quite rejected if someone did not like them. The need to be accepted is one of the most powerful of all human needs. The fear of being rejected is even more potent.

This can easily be traced to the way you feel about yourself. If you like yourself, are confident that you are a capable person and can stand on your own emotional feet, you are likely to be essentially unaffected by the way other people's rudeness as their problem rather than your own. You sleep well at night.

On the other hand, if you are insecure, lack confidence and basically do not feel good about yourself, you will probably feel offended and intimidated if practically anyone snubs you. Highly insecure people regard the world and everyone in it as their enemies. Not only do they feel terribly hurt if you do not speak to them, but they might verbally or physically attack you. They might assume that you are going to dislike them and attack you before you get the chance to reject them.

In some cases, they might interpret any form of behavior, whether positive or negative, as rejection. Even when it is not actually directed toward them.

Is this behavior logical? Is it really important whether people like or dislike you? It depends on who the person is. If your husband or wife snubs you, it might be logical to find out why. And if you really care, it might be wise to take the proper steps to resolve the matter that made them be rude to you.

You must examine yourself honestly and logically. Will the failure of some to accept you, to affirm your ideas, to praise you, to speak to you, have any real effect on you? The answer is probably a resounding "no!" The bad feeling is simply in your mind. You give most other people too much power over you.

When I told my daughter (about celebrating Kwanzaa) she panicked," Holiday said. "She was 14 at the time. She said, 'Are we still going to have Christmas?'"

Holiday said Kwanzaa is special partly because it's different. "Kwanzaa eases me," Holiday said. "Instead of concentrating on how much money I have and what I can buy in (Christmas) gifts, I concentrate on principles and it gives me more peace at that time."

Holiday and others who recognize both holidays say that Kwanzaa, begun during the turbulent 1960s, is growing as a way for blacks to celebrate their heritage.

"We started celebrating Kwanzaa about three or four years ago because we needed our children to have something about their culture to feel good about," said Carol-Jo Brown of Lafayette.

Brown, who celebrates the holiday with her husband Perry and their four children, said some people mistakenly believe Kwanzaa, because it falls during the same time of year, is supposed to replace Christmas.

"That's not true. It is a non-religious, non-political, non-heroic holiday. It is strictly a cultural holiday," Brown said.

Kwanzaa, which is Swahili for "first fruits of the harvest," was started in 1966 by Maulana Karenga, chairman of black studies at California State University.

The holiday begins Dec. 26 and ends Jan. 1. A candle is lit on each of the seven days of Kwanzaa—one black, three red and three green. Black stands for the color of the people, red for blood they have already shed in their struggles to be free and green for the African homeland.

The seven candles also pay tribute to each of the festival principles: unity, self-

Sisters learned tradition of family support

In their 90s and independent

By Cassandra Wynn
THE CHARLOTTE POST

Traditions die hard in strong families.

When sharecroppers King and Daisy White were raising their family in Matthews at the turn of the century, they taught their seven children that anyone who is able helps the other. They kept their home open for their children and friends.

Of the seven, two of King and Daisy's children are still living, now in Charlotte. Christmas babies, Beatrice White is 94 (born Dec. 27) and Lillie White Montgomery is 90 (born Dec. 25). They live together off Beatties Ford Road.

Carrying on tradition is natural. Both have a strong sense of independence. They still keep house, garden and get around town. That independence is a characteristic that probably comes from their father, said Lawrence Montgomery, Lillie's son who was visiting from his home in Maryland for the holidays. "My grandfather was very industrious. Although he was a sharecropper, he owned his own livestock and farming equipment."

Mutual support has been key for the family, Lawrence Montgomery said. "Somebody takes care of somebody. We always helped each other."

The sisters take care of each other. Lillie Montgomery, the more mobile of the two, goes to East Stonewall AME Zion Church most Sundays and still catches the bus to get around Charlotte, sometimes going as far as South Park on her own. A few days before Christmas, she was frying pork chops for dinner.

An arthritic knee bothers Lillie Montgomery now. Before that she did much of the domestic chores around the house. Years ago, after her father had a stroke, she quit her job with Domestic Laundry in Charlotte and stayed home to care for him.

Longevity runs in their family. An older sister died at age 95 a few years ago. An aunt died at 106. The sisters' great grandfather lived until he was 117. Lillie Montgomery remembers the great grandfather who grew up in slavery. "He was in bed when I knew him. His head was white as cotton. He had a big farm and worked it until he was 107," she recalled.

The secret to long life? The sisters chime the answer: "Just live right. Honor your parents and that will make your days long upon the land which the Lord thy God giveth thee."

"Tend to your own business," White added as an axiom for peace on Earth.

It was in 1924 after King White went blind and could no longer farm that the family moved to Charlotte. They lived on Short Street in the Brooklyn community. It was the place where both sisters would end up raising their children. Lillie has two children and Beatrice has one son.

"Everybody helped raise us," said Lawrence Montgomery.

Later in life, Lillie Montgomery bought her home off Beatties Ford Road. It was in the 1960s after the family's home was taken by the city to make way for urban renewal that White moved with her sister.

The sisters have been acting congruently for years. "In church, we were always in the same groups," Lillie Montgomery said. "I've seen the church grow with great success. I've seen plenty children grow up. Stonewall has lots of children. Some have become great men and women, preachers, doctors, educators. They all come back to the church looking for you."

Church members do appreciate the two. White was given a plaque for being the oldest active member of the church. And both were honored Sunday by the Missionary.



Lillie White Montgomery (left) and Beatrice White have helped each other out most of their lives. They were honored by the East Stonewall AME Zion Church last Sunday. PHOTO/Paul Williams III

The Secret To Long Life?

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Kwanzaa provides time for cultural celebration

ASSOCIATED PRESS

LAFAYETTE, Ind.--Saundra Jo Holiday of Indianapolis has been celebrating the black cultural holiday of Kwanzaa for six years, but hasn't abandoned Christmas.

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determination, collective work and responsibility, cooperative economics, purpose, creativity and faith.

"My children, as Christians, are developing a more personal commitment to what Christmas is all about. I think that Kwanzaa is beginning to have the same effect," said Lafayette resident Paula Hicks.

She and her family light one of the candles each day and discuss one of the seven principles.

"It is a good family time and a time to observe principles important to us as a family and as an identifiable group of people in this country," said Hicks, who founded the Black Chamber of Commerce in Lafayette.

The Children's Museum of Indianapolis plans an evening of special activities on Thursday, the fifth day of festival. Children ages 5 to 10 and their parents will gather in the museum's Passport to the World Pavilion for storytelling, dancing, craft-making, said Annie Knapp, a museum spokeswoman.

"The emphasis is on family, on children and parents together, learning and having fun," she said Monday.

Indianapolis public schools have planned a variety of Kwanzaa activities this week for students, including a martial arts demonstration on Tuesday night at Crispus Attucks Middle School to celebrate Ujima, or collec-

tive work and responsibility.

Riverside Park United Methodist Church held a celebration on self-determination Monday night to coincide with the second day of Kwanza, known as Kujichagulia.

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Annie Knapp

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