

Youth Of Today Called Followers, Not Thinkers, By Dr. Z. George

Job Corps Center Head At College

DURHAM - Dr. Zelma Watson George told North Carolina College students Sunday that most of today's youth are not thinkers, but followers.

The Cleveland, Ohio, Job Corps center director said "The kind of society youth wants, which is basically the kind of society adults want, is about to come," but warned that youth cannot achieve that society by accepting blindly the leadership of "anyone who says, 'Come on, let's go!'"

Dr. George, who was formerly a member of the U. S. delegation to the United Nations, also told the students, "Don't think that youth are the only people who are angry about the material injustice in this world."

The NCC Co-ed Weekend speaker discussed four phases of the cultural revolution—the scientific revolution, the urban revolution, the secular revolution, and the revolution of youth.

She described the scientific revolution as one which has "altered what is meant by common sense." She said we have moved from the world of Sir Isaac Newton into the world of Albert Einstein.

The urban revolution, she said, is leading toward the "merging of the entire world into a world community."

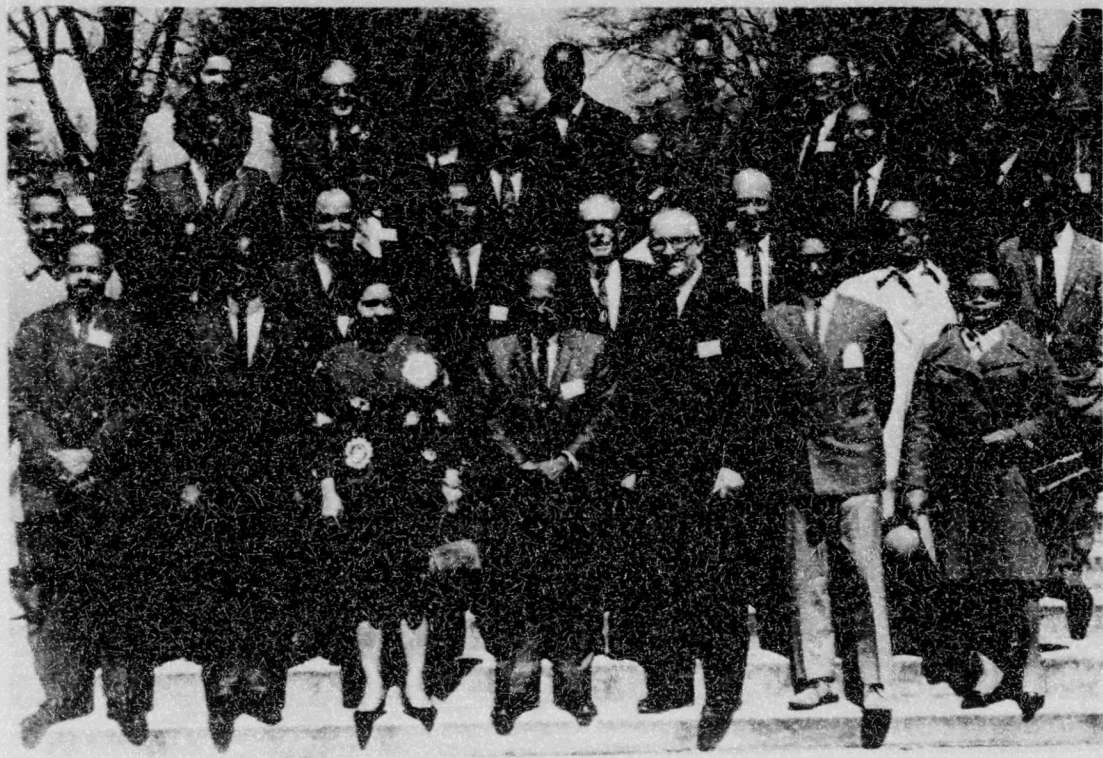
"Life is no longer intimate and provincial," she said, "but anonymous and comprehensive."

The secular revolution is a "universal and crucial alteration of what might be termed the mood of man. There's a fundamental resolve in post-modern man to take nothing on the authority of the past."

Dr. George said, "Our crucial task is to forge new meanings and new metaphors for our lives."

Few individuals dispute those who assert that they have unusual talent.

The danger in ignorance is that so many have it without suspecting it.



PUBLIC RELATIONS INSTITUTE DELEGATES - Charlotte: Public relations and development officers from traditionally Negro colleges throughout the nation gathered on the campus of Johnson C. Smith University last week for a two day session on the topic "Public Relations and the Capital Funds Campaign." The conference was co-sponsored by J. C. Smith University and the American College Public Relations Association (ACPRA). Included in the group photo are (second from left front row) Harry L. Burney, director of development at Bethune-Cookman College, (front center) Moses S. Belton, the institute's director, (third from right front row) Micheal Radock, president ACPRA, and (third row-second from right) Dr. Granville Sawyer, president of Texas Southern University. (Photo by Curt Peters)

'Black Power Movement No Passing Fad,' Psychiatrist Tells Magazine

The Black Power movement is not just a passing fad, declares a prominent Negro psychiatrist in the current issue of *Ebony*. Whether it bears the label of Black Power or black consciousness or self-realization or separatism or black pride (Black is Beautiful) or the search for identity and a lost culture, today's attitude among Afro-Americans is identified by the writer as a "massive revolutionary psychological transition for a people."

The author, Alvin F. Pous-

saint, M. D., Asst. Professor of Psychiatry at Tufts University School of Medicine, says that in just a few months after the "Black Power" slogan exploded into headlines in June, 1966, the civil rights struggle shifted from an integration-oriented movement to a cultural and political revolution of black consciousness, self-development, and self-determination.

His incisive analysis is no more distant observation of a professor, drawing upon his psychological expertise and writing from an ivory tower. For psychiatrist Pousaint worked as a physician in the famous Mississippi Summer Project when in 1964-65 swarms of white volunteers—mostly Northern collegians—descended upon the South and joined "The Movement" for Negro voter registration and other civil rights.

In the August, 1967, *Ebony*, Pousaint told what happened in an article titled "How the 'White Problem' Spawned 'Black Power.'" It was a wonderful time at first, he said, when black and white youngsters walked the dirt roads arm in arm, clasped hands in churches ("it was beautiful to hold that white hand") and sang "Black and white together, we shall overcome." But then the white kids returned North to their studies and left their black comrades at the same old stand— and at the tender mercies of "outraged" Southern whites.

However, it was far more than this inevitable transience of their erstwhile white cohorts that left a bitter after-taste with Southern blacks. It was also, Dr. Pousaint found, the white liberal volunteers' really racist illiberality, their feeling of superiority, patronizing attitude, grasping of leadership positions, their messianic missionary mentality, and their blunting in the faces of Southern whites the liberties they took with interracial living.

In his current *Ebony* article, Pousaint says that the thrust of the black movement now is no longer just one of "gaining more rights" for the Negro but a revolutionary cultural concept demanding a re-

examination of the very core of the value system and social behavior of white America and a concept requiring a new sense of black awareness and pride in Afro-American heritage.

Thus, a convulsive and often painful change is taking place in the attitudes of black people, particularly among those who have achieved what is conventionally viewed as "success" by white standards. Although recognizing that conspicuous consumption -- big cars, fine clothes, good liquor -- is a status symbol among other ethnic groups, Pousaint says that it is especially important for blacks to achieve "prestige" in this way in order to overcome the stigma of being a Negro. However, he warns, the inherent cruelty of this act of communicating to others of one's group, "Look what I have that you don't have" and "Look, I'm a better person than you," hurts the cause of the mass of black Americans both individually and collectively.

As a result, he says, many successful middle-class Negroes are coming to have guilty feelings about their strivings for status and advertising their "prestige" by material ostentation. Their guilty feeling exists because, in Pousaint's words, "when black status seeking is directed toward becoming part of a predominantly white setting, then part of the striving may have obvious white racist aspects." And he points out that much of the passion by some Afro-Americans to be "integrated" represents only a thinly disguised form of racial self-hatred.

Yes, We All Talk

BY MARCUS H. BOULWARE, PH. D.
ROBERT AS CHAIRMAN

Within the last three months, I have been asked, "Since Henry M. Robert's Rules of Order is used widely, where may we read about him?"

I suggest that you secure a copy of Readings on Parliamentary Procedure, edited by Haig A. Bosmajian, published by Harper and Row, New York,

Dr. Jenkins Is Invited To Illinois

LAWRENCEVILLE, Va. - Dr. Clara Barnes Jenkins, a member of the faculty of Saint Paul's College in Lawrenceville, Va., is the recipient of a personal invitation from the Board of Trustees of the Marquis Biographical Library Society of Chicago, Illinois, to become an advisory member of the Society. Among the opportunities given her through membership is the privilege to nominate to Who's Who In America and other Marquis publications, individuals of merit whose positions indicate achievement and who deserve recognition.

She has also the privilege of depositing with the Marquis Biographical Library any personal or familial archives or expressions of opinion on issues and problems of our times which may be of interest to qualified researchers.

The Marquis Biographical Library Society is a non-profit organization, incorporated in 1961, and dedicated to enriching scholarship through the delineation and understanding of the lives of individuals who have advanced our nation. It was organized by the distinguished historian and biographer, Allan Nevins.

Dr. Jenkins is a present Marquis biographee with biographical datum appearing in Who's Who In The South And Southwest and Who's Who Of American Women. She is listed in numerous other national and international publications.

Riot, Control Of Fire Heard By Safety Board

Talks on riot and fire control were featured subjects at the 24th spring meeting of the Safety Advisory Board of the North Carolina Department of Labor.

The meeting was held here March 20-21 in separate sessions at the Department of Labor and the Sheraton-Sir Walter Hotel, State Labor Commissioner Frank Crane presided.

Harvey W. White of Charlotte, special accounts executive of Kemper Insurance Company addressed the safety group's business session Friday morning on the subject, "Riots - Potential and Preparedness." Glen G. Fleming, corporate director for safety and plant protection for Celanese Corporation, was the group's Friday luncheon speaker. Fleming, also from Charlotte, talked on "The Safety Director and Fire Safety."

H. E. Williams, Safety Board member from Eden, presented for open discussion a report on the Labor Department's planned "Bulletin on Industrial Fire Safety," on which a special committee has been working for some time.

New York, 1968.

This book has considerable information about Major Roberts, the majority principle, the legal side of parliamentary procedure, the evolution of parliamentary procedure, and the precedence in proposing, and motions.

READERS: For my Parliamentary Motions Chart, send 30 cents to M. H. Boulware, Florida A&M University, Box 310-A, Tallahassee, Florida--32307.



OFFERED NO RESISTANCE - Anguilla: Anguilla residents watch as British marines occupy airport March 19 shortly after troops landed to force the island's return to the British Commonwealth. Anguillans offered no resistance as the British task force took over the island and restored Anthony Lee as colonial governor. (UPI).



Biology Prof At A&T Given Final Rites

DURHAM - A funeral service for Noah B. Brown, Jr., 50, instructor of biology at A&T State University, was held March 17 in the St. Phillips Episcopal Church, with the Rev. Father E. N. Porter officiating. Burial was in Beechwood Cemetery with full military rites.

A native of Greenville, Brown died last Friday in Lincoln Hospital after a short illness.

He was a graduate of North Carolina College, where he received the B. S. and M. S. degrees. He also studied at the University of North Carolina at Chapel Hill.

Brown formerly taught at Hillside High School, Durham, Barber-Scott College, Livingstone College, and St. Paul's College. He also worked for the Durham Health Department. Brown joined the staff of A&T in 1960.

He is survived by his wife, Mrs. Ella Walker Brown, and a daughter, Mrs. Jacquelyn Brown Hall of Dayton, Ohio.

Education is not to be confused with going to college--not these days.

Rev. Shuttlesworth Now Holds High Court Record

WASHINGTON, D. C. - The Rev. Fred L. Shuttlesworth, president of the Southern Conference Educational Fund (SCEF), now holds some sort of record in the U. S. Supreme Court.

He recently won his sixth appeal from criminal convictions growing out of his civil rights activity. He has lost one such case, for which he served 5 days in jail.

The latest victory resulted from his appeal of a 90-day sentence for parading without a permit. The parade was a demonstration in Birmingham, Ala., on Good Friday in 1963. Shuttlesworth and the late Dr. Martin Luther King, Jr., failed to get a permit for the march, which they led.

The Supreme Court held the demonstrators were within their rights in parading without a permit because it was likely that the city would not have granted them a permit. The ruling affects 1,500 black people arrested during the historic struggles in Birmingham.

In addition to being president of SCEF, Shuttlesworth is the secretary of the Southern Christian Leadership Conference (SCLC), of which Dr. King was president. He is also president of the Alabama Christian Movement of Human Rights (ACMHR).

Shuttlesworth has been arrested so many times for civil rights activities that he has lost track of the number, but it is somewhere over 30.

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