

EDITORIALS

King Holiday Evolves

From the conception of the idea for a national holiday to honor the work of the late Dr. Martin Luther King, Jr., which surfaced in 1974, to the passage of the holiday bill by Congress 12 years later, in 1986, to the first official observance in 1987, we curiously have wondered how the holiday celebration would actually take shape and evolve into an American holiday.

To our delight the Raleigh King observances seem to answer the basic questions. How do we appropriately celebrate King Day without commercialization and false pretense? How do we teach, motivate and inspire young people and old alike, to the virtues of nonviolent social action? Furthermore, how do we put into the proper perspective and benefit from the enormous spiritual power this mortal man shared with the rest of the world?

Martin King was a hero, no question about that. A man of major national and international accomplishments. But as the spirit of King lives on, it is important, even necessary, to recognize the many in our midst who espouse the principles for which King died.

New Decade, New Year

BY REP. AUGUSTUS HAWKINS
Guest Editorial

As our nation's leaders prepare for the new decade, a number of important social issues must be brought to their attention. Although the issues are familiar, they also challenge our creative abilities, and should be pursued with the highest degree of vigor and ambition. Still, too many of our citizens languish in poverty, or are simply living on the edge as members of the "working poor" ... one paycheck away from economic disaster. We must realize that economic prosperity does not reach many of our fellow citizens. Their needs and concerns must not be lost in a sea of indifference.

The first issue which deserves our highest attention is education. We should fully fund Head Start and Chapter 1 math and reading programs until every child who is eligible for these services is served. The initial investment, now, will more than pay for itself in future years. Likewise, at the state and local levels, we can implement quality education programs which meet the unique needs of our diverse population. If education is a universal right, we must design our system to serve all children, regardless of their economic or residential plight.

The second important issue is child care. The availability of safe, affordable and quality child care is absolutely essential to help poor families become economically self-sufficient and assist others in maintaining stability. I advanced a version of a bill I wrote (H.R. 3) to the end of the congressional process, but unfortunately the Congress adjourned before further action could be taken. I am confident, however, that the Con-

gress will move forward in the early part of this year to finalize action on a quality child care bill. Thirdly, we must revitalize our system of public health. Too many of the nation's public hospitals struggle in their role as providers of last resort. They need resources to update their medical equipment and recruit doctors, nurses and other key medical personnel. I plan to raise this issue in Congress, and link the Congressional Black Caucus of which I am a member and the Congressional Rural Caucus to examine the national plight of community hospitals and provide needed assistance.

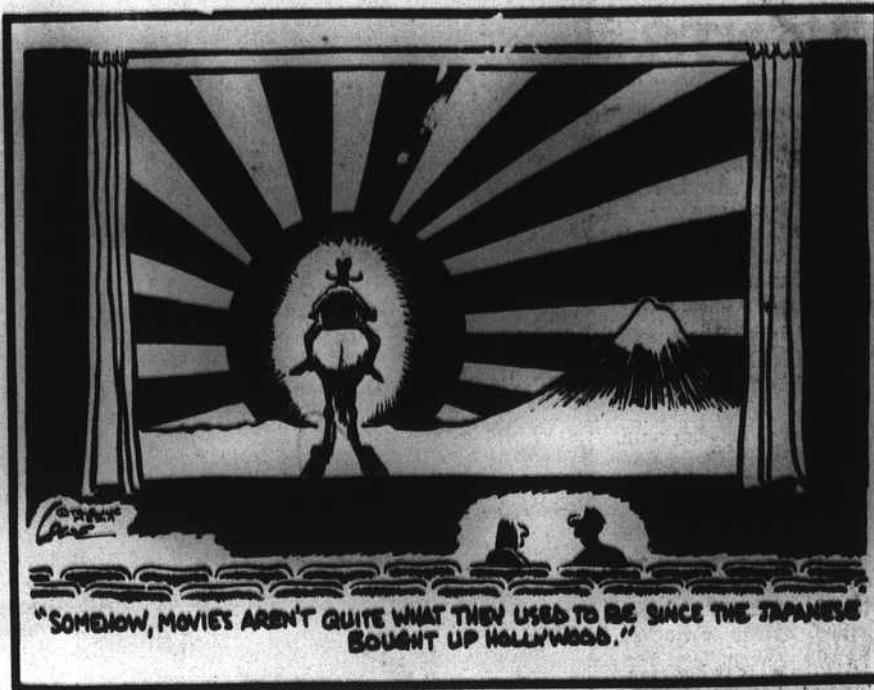
Finally, we must embark on a comprehensive mission to prepare our workforce for the year 2000. As mentioned previously, educational efforts in the early learning years (Head Start, Chapter 1) are critical to this mission. However, determined efforts on all fronts will be necessary to meet this challenge. Last year, I introduced the Workforce 2000 Employment Readiness Act, legislation intended to educate our workforce in basic skills and training for the new jobs being created by technology. Congressional hearings on this legislation will continue this year.

Undoubtedly, other national issues must be responded to, such as drug abuse, homelessness, public housing needs, the security of our senior citizens, infant mortality, and others. Above all, let us be wary of complacency. This nation has the know-how and the resources to overcome economic and social inequities. Let us begin the new decade with a caring and ambitious tone, and work to invest in the welfare of our fellow Americans.

For our purposes here, names are not relevant. What is, however, is to understand that those citizens, black and white, young and aged, who work throughout the years to promote nonviolence, peace, social and economic justice, and negotiation over confrontation, are deserving of our appreciation and gratitude. There are not many opportunities to properly bestow our awareness and appreciation for their continued efforts. This holiday season is one such opportunity.

Against great odds and strong waves of surges of racism and violent acts by some, it is refreshing and wholesome to see young at heart, and the young in years, continue to work toward the ideals of liberty and justice for all.

The Raleigh King Committee who for five years now sponsored remarkably appropriate observances, The CAROLINIAN sincerely thanks you and publicly affirms that your work does not go unnoticed. The general public now actually looks forward to the holiday with anticipation of a day of reflection and a renewal of the spirit.



NNPA FEATURE

COPING

by

Dr. Charles W. Faulkner



DR. FAULKNER'S ADVICE FOR YOU
Each week, I receive your interesting letters. Here are my brief answers to several of them.

From Ms. B. in Seattle, Wash.:

"I think that a man who works with me is very attractive, but I'm afraid that he might take advantage of me. So I don't let him know how I feel. What should I do?"

If you like him, let him know it—in a subtle way. Smile, be courteous, compliment him. He may turn out to be a lifelong friend. It is not necessary for you to go to bed with him just because you smile at him.

From Ms. K. in Baltimore, Md.:

"I want to have sex with a man I met a couple of months ago. But he refuses to use a condom. I have asked him many times to use a condom and he just won't do it. How can I convince him of how important it is to protect ourselves against sexually-transmitted diseases?"

Carefully and clearly explain the dangers of AIDS and other similar diseases. Then, ask him again to wear a condom. If he refuses to do so, dump him like a hot potato.

From Mr. R. in Atlanta, Ga.:

"Every week, I have to give the employees who work for me a nasty lecture about something they did wrong. But it doesn't seem to do any good because they seem to enjoy seeing me get angry. What should I do?"

Stop giving nasty lectures and start teaching your employees how to do a good

job, and now to be happy while they are doing it. Your nasty lectures simply antagonize them and make them dislike you. That is why they enjoy the mental punishment that they cause you to have.

From Mr. M. in Manhattan, N.Y.:

"My wife gave birth to a wonderful little boy last year, but now he's not so wonderful because he cries all night long and we can't get any sleep. I beat his butt good with a belt but it just makes him cry even more. How can I control him?"

Of course he cries when you beat him with a belt. You would cry too, if someone who outweighed you by 300 pounds beat you. What should you do? Stop beating the child, immediately, before you injure him. Psychology is the procedure that you should use to rear (not control) your child. I have sent you some basic information on how to rear your child—without beating him. It is urgent that you contact your city or school psychologist; or, visit your public library.

From Ms. N. in Tuskegee, Ala.:

"Since 1980, I have been going to an astrologist to find out about my future. I pay good money to get information about my love life, my job and my personality. What else should I do?"

First, save your money. Don't give another nickel to the astrologist. Next, contact the Department of Social and Psychological Services in your city. You can get reliable information about your love life, your job and your personality, FREE.

EYE ON THE HOMELESS

BY HENSON P. BARNES

No one is certain of just how many people in North Carolina are homeless. A 1988 report compiled by the Department of Natural Resources and Community Development puts the number at 8,045. Other sources say the population is significantly higher.

A report released recently by the North Carolina Department of Public Instruction estimates that more than 6,000 school-age children are among the homeless in our state. That number does not take into account the hundreds of preschoolers of homeless families.

Linda Shaw, executive director of the N.C. Low-Income Housing Coalition, says that families make up the fastest-growing segment of the homeless population.

Although there seems to be no consensus on the number of people in North Carolina without places to live, the case has been sufficiently made that a growing number of North Carolina's residents are among the nation's homeless.

In its 1989 session the Legislature took a first step in dealing with the problem by authorizing the Homeless Persons Study Commission to investigate the problem of homelessness in this state. Its mission is to study the situation and develop an inventory of the approximate number, location and causes for homelessness, and after that consider the role of the state in cooperating with public and private entities in addressing the problem.

In our state most of the aid to homeless persons is currently provided by locally operated non-profit organizations who receive funds from multiple sources, including the federal government.

The Department of Economic and Community Development's Division of Community Assistance administers a shelter grant program which is funded by the U.S. Housing and Urban Development department. Since May 1987, HUD has provided four grants to the state totaling approximately \$1.8 million. Community Assistance received applications for the funds from local governments which made direct appropriations to the locally operated organizations.

Requests for assistance have been double the funds available, according to a program administrator.

Although there is no consensus on the number of homeless persons, there is agreement on the fact that more affordable housing will be critical in meeting those needs.

"Although that won't answer the whole

problem [of homelessness]," said Ms. Shaw, who is a member of the Legislative Homeless Persons Study Commission, "it will significantly improve it."

Recent reports have shown that persons without homes find themselves in the predicament because of a variety of reasons. While many are homeless because they lack sufficient income to rent housing, others are victims of mental illness and drug and alcohol abuse.

The Homeless Persons Commission has a full year to review the magnitude of the problem and determine the role of the state in solving the problem of homelessness in North Carolina.

This article contains information about issues being debated in the Legislature. For more information, write: President Pro Tempore, State Legislature Building, Raleigh 27611. Or call 733-6884.

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FORGIVENESS

Love and forgiveness are intimately related. We hurt one another so often, it takes great love to mend the fences and heal the wounds. Forgiveness is a gentle form of love. Forgiveness is also a pre-conditioner.

Father John Gattler

BIBLE THOUGHT

Bow down thine ear, O Lord, hear me; for I am poor and needy. Preserve my soul, for I am holy; O thou my God, save thy servant that trusteth in thee. Be merciful unto me, O Lord, for I cry unto thee daily. Rejoice the soul of thy servant; for unto thee, O Lord, do I lift up my soul.

Psalms 86:1-4

Tony Brown's Column

AMERICA'S NEW CIVIL WAR AT ITS LETHAL BEST
After hosting a network radio talk show for a week, it occurred to me that Americans are essentially involved in an undeclared civil war.

Many whites have become hardcore cynics about the abilities of blacks. They see black failure as a manifestation of their own success. Their only necessary achievement is being white, they assume.

Others believe their lives are not complete because blacks are interfering with their destiny. One caller read from an article, detailing high crime rates among blacks, black illiteracy, black broken homes, blacks on welfare, etc.

BROWN

His conclusion was that "most" blacks are criminals, illiterate, socially unstable, on welfare, etc.—not that the rates are disproportionately high, but blacks are pathological as a group. Then, of course, he can dislike them as a group—and justify it with statistics, because he's essentially dealing with the stereotype he's created.

Another white caller, a woman, believes that most blacks are on welfare and that only whites pay taxes and provide them with their income. Therefore, there is nothing wrong with blacks spending almost 95 percent of their income with whites. After all, she says, isn't this the way the system is supposed to work?

She refers to my Buy Freedom concept of blacks sharing 50 percent of their income with one another and developing their communities with an economic base as an expression of hatred toward whites.

She blames blacks (all blacks) for being on welfare, but resents them if they try to do anything about it. Her misconceptions are legion; her assumptions a Catch-22.

Her assumption is that blacks have two choices: live on welfare or hate whites. Either way, she had provided herself with a convenient excuse not to like them—as a group.

Then there are those whites who are convinced they are "qualified" because they are white and conversely believe affirmative action they are bona fide superior. Overlooking individual talents and not submitting their facts to a candid world, they rush to a judgment that makes them feel good about being white.

Never mind the fact that for hundreds of years, they got into the unions because their fathers or uncles were in them; never mind the fact that they were admitted to college because their fathers went there; or got the best apartment or job—just because they were white, and in most cases, male.

Refusing to accept any historic linkage of centuries of deprivation and psychological abuse heaped on black Americans to the current maladies of black adaptation, they now even resent a white-controlled Supreme Court that demands affirmative action as long as we have affirmative racism.

The irony of all of this for me is that I believe the black leadership has made a tremendous tactical error in promoting affirmative action to the detriment of economic self-help or affirmative opportunity and creating tremendous negative public opinion in the process.

As a result of the inability to structure an equitable program to house a viable principle of remedy, i.e., affirmative action, blacks appear as beggars, dependent on the whims of the most abject failure in the white population. The already unstable whites in this group have seized upon this perception to convince themselves that in spite of their inability to succeed in a system that is stacked in their favor, they are superior simply because blacks need their help.

The greatest damage, however, is being done to blacks themselves, not only by the racism of the unqualified whites who bask in the perverted glory of "reverse discrimination," but through the erosion of self-esteem.

We have produced a generation of blacks who now believe that white philanthropy is essential to their well-being. They believe white permission is necessary before they can be educated, employed, or even be happy with one another.

In fighting to correct a system of racism, they have imposed upon themselves a system of psychological and economic dependence that is, ironically, the fundamental principle upon which slavery operated.

Blacks see no inconsistency in spending 95 percent of

(See TONY BROWN, P. 8)

OTHER VIEWPOINTS

BLACK READER OBJECTS TO AFRO-MONIKER
BY J. ARCHIBALD HOLLAND

The term Afro-American has given us the connective thread to the homeland we have lost, a sense of pride in this development, and we are forever grateful to its perpetrators. However, for long-term usage, I find the term Afro-American divisive. It excludes blacks who are citizens of other countries, all of whom identified with and supported our civil rights struggles of the 1960s. Can we afford this kind of exclusion?

Following the Afro-American logic, should residing black Cubans call themselves Afro-Cuban Americans? Or, should black Africans living in the United States call themselves Afro-Africans? Dare we suggest that other foreign blacks call themselves Afro-Englishmen, Afro-Frenchmen, or Afro-West Indians? Would it be prudent to call someone an Afro-Jew, or Afro-Muslim?

And what would you call a black Maori from New Zealand, or a black Aborigine from Australia? They, too, identified with the American civil rights movement.

The word black has only five letters. It is convenient, poetic, powerful, all-inclusive, and not too long ago was considered "beautiful." It brings black men everywhere into one common bond, with a sense of universal togetherness.

It is also evident that white Americans from South Africa, Egypt and Algeria could also call themselves Afro-Americans, all of which adds further confusion to the problem.

The term Afro-American also seems to violate the principles of Pan Africanism—the doctrine of such historic giants as W.E.B. DuBois, Kwame Nkrumah, and Marcus Garvey, which not only embodies economic and cultural cooperation of blacks to achieve liberation, but also the universal brotherhood of black men everywhere.

The term Afro-American seems to get in the way of that cooperation and brotherhood, and could become a tool for the petty separation of ethnic groups and nationalities that may hamper full realization of our dreams and aspirations.

Your "Private" Conversations

Government agents, snoopers, extortionists, eavesdroppers and just about anybody who wants to hear what some may consider their "private conversations" have had a free ear for a long time as a silent listener. They love cordless phones and some agents are hoping that these phones will become such neat little gadgets that every household in America will use one. It will make their job much easier.

Police, government officials and others who desire may monitor every word you say over a cordless phone because the right to privacy that normally protects telephone calls does not apply with cordless phones. Novice spycatchers and neighborhood informants are having a field day listening to domestic squabbles, business transactions, rendezvous and the like.

Modern communications and electronics have assured the demise of private telephone conversations. Bugs are plentiful and no longer only in the hands of the professional or elite. With a cordless phone, a speaker's voice is relayed through a handset to a base unit by low-power radio waves. The signal is transmitted from the base through regular telephone lines. Another cordless phone within, usually up to 700 feet, can pick up the calls.

The Supreme Court this week left intact a lower court ruling that the constitutional right of privacy under the Fourth Amendment or federal law does not protect cordless phones.

The code deciphered: "Be careful what you say over the phone; you are fair game and more than likely being monitored."