

# EDITORIALS

## Searching For Leaders

History and the human experience is replete with examples of leadership and leaders of races, tribes, nations, movements, ideologies, struggles, wars and insurrections.

A casual observation of all that is around us reveals leadership and leaders of governments, businesses, educational institutions, foundations, churches and denominations, organizations, athletic teams and even the underworld.

In spite of this human instinct to develop leadership, the African-American community distracts itself to engage in the query: Should we look to have leaders?

What is the basis of this challenge to the human order?

More than one speculation may be appropriate to explain this phenomenon. The first may be the realization that leadership in America comes at a great risk and danger. Shadows of the Kennedys, Dr. Martin Luther King, Malcolm X, Vernon Jordan, George Wallace and President Ronald Reagan extended over the African-American community to remind us that the life of a leader in this country is subject to be snuffed out at any moment.

The strain of public responsibility is also overwhelming in

the opinion of others, which causes many to avoid the leadership challenge. Public scrutiny, controversy, lack of necessary support and the personal sacrifices which may be required discourage some from assuming leadership roles.

Finally, with the arrival of "integration," much of the task of leadership has been shifted to others in the African-American community. It is no longer the task of our community to provide leaders in local education. We no longer need to build economic institutions with leadership personnel. In many cases, there is no necessity to offer community and neighborhood leaders.

Apparently, the sole setting remaining wherein leadership may be developed within the African-American experience is within the church.

Whether those that lead us are of us or others, a fact is that we do follow someone or something. The someone or something is either interested in our benefit or detriment.

If this leadership is to our benefit, we applaud it.

If the state of our affairs and condition shows that someone or something we are following is to our detriment—woe be unto the African-American.

## Justice Denied

BY CHARLES E. BELLE  
Guest Editorial

"Justice delayed is justice denied," deemed Rev. Dr. Martin Luther King, Jr. John E. Jacob, National Urban League president, at a National Press Club speech early this year, presented the injustice inflicted upon African-Americans by President Bush with his veto of the 1990 Civil Rights Bill. The president's action makes it imperative that a 1991 Civil Rights Bill be passed with a sufficient number of votes to override any potential presidential veto. Jacob says, "Without federal safeguards to prevent job bias and to protect equal job opportunities for minorities and women, the very foundation of black economic improvement is severely undermined." 1991 is already set to be a year of crisis and opportunity for the African-American community.

A community that must mobilize to stop violence in its neighborhoods, get drugs off its streets and out of its schools, as well as to provide quality education and job training for its people. Jacob points out that a \$50 billion job training program is needed for a rallying point in the nation's high unemployment areas. A source of funding that must come from the federal government.

Getting trained and educated orders from America's work force is the entire nation's problem. James K. Baker, chairman, U.S. Chamber of Commerce, speaking before the Commonwealth Club of

California, says, "...If our industry is to be competitive and if our national economy is to be viable, we absolutely must have a sophisticated, highly trained work force." Baker believes, "Education is the most critical missing link in our national quest for economic leadership."

While John Jacob's job training proposal is prime for putting current workers to work, we must not forget about the new generation. Baker says, "We absolutely must embark upon a draconian campaign to reinvigorate our K-12 school systems." Since one can only hope that the individual states will start to take note of this serious education situation, his saying it is so can awaken some statesmen.

The state of California's newly elected Republican governor, former U.S. Sen. Pete Wilson, was not at the California luncheon meeting. Obviously or he would not have angered the educators and children in his own state. The California State Department of Education said the new Republican governor's budget represented a \$1.4 billion loss of funds for K-12. The funds he offered, "cover only the 200,000 additional students expected to join the school systems," says a spokeswoman for the Education Department. Delivering decent education and job training programs for the 1990s is what the Civil Rights Act of 1991 is all about for both business and African-Americans.

## A DIFFERENT VOICE

BY DOROTHY SHAW-THOMPSON

Recently, I've been asked by many who read a News and Observer article that quoted one of our local African-American doctors as saying that he would need to move his practice to a different part of the city in order to increase his present standard of living, to respond.

What I've responded is that "I sincerely would be willing to assist him to move." I genuinely mean that; however, that is not a sufficient response to all I believe and feel as a result of his assertion. The more honest response is that I am disappointed in his assertion but I believe that he has the right as an American to make that decision.

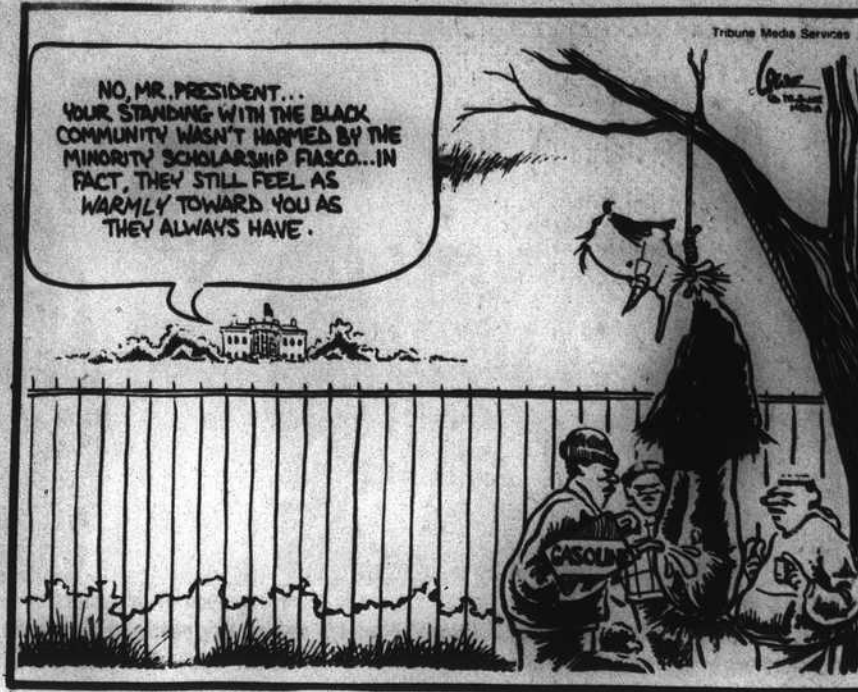
More succinctly, I believe that Dr. Quigless' remarks constitute a growing attitude that is woven into the fabric of American ideology in regards to what constitutes success. It is my belief that medical practices in this country represent only a microcosm of what is believed in other areas of our society.

A friend recently had an experience that is quite telling. She happens to have a medical condition which is believed to require daily medication for the rest of her life. Though the doctor has confidence in this fact, she does not have a life-long prescription but rather from time to time she is told to come in to the doctor's office to be "checked" in order that her prescription be renewed. She was informed recently that "checking" time was here and dutifully, she went in. Unfortunately, she forgot her checkbook but offered to run to the bank prior to being seen. This offer was declined after she promised as requested to send the check in the next day.

Finally she got in to see the doctor and spent exactly 10 minutes with him. He asked her why she was there and was reminded that he had asked her to come in. Seemingly not knowing what else to do, he checked her blood pressure, wrote the prescription and suggested a hospital outpatient exam, presumably based on her not having had one for a while, and charged her \$72.

I've heard similar experiences from \$100 to \$200. When she went to the receptionist to schedule the appointment she was again asked for money (how soon we

(See A DIFFERENT VOICE, P. 8)



## NNPA FEATURE

### COPING

by

Dr. Charles W. Faulkner



#### WHY ARE BLACKS LAZY?

Dear Dr. Faulkner:

I was interested in your recent articles on the effects that myths have upon the lives (and deaths) of black people. My name is Ronald F. Mitchell and I am an attorney in Washington, D.C. It is my belief that the problems of many black people can be traced to their attempts to live up to the myths that they have heard about themselves. I wish that you would say more about this.

Signed,

R.M.  
Washington, D.C.

Dear Attorney Mitchell:

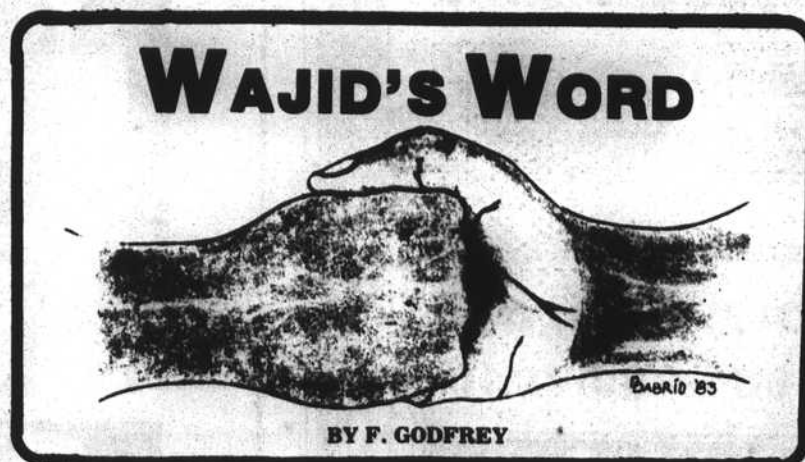
There is a certain illogic about a myth, especially if one accepts the myth to be true. A myth is merely a story that has been retold and retold (much like a fairy tale). The major problem with myths, for black people, is that myths about black people have become the basis for the black negative self-concept and for black self-hatred.

One myth about black people is that "black people are lazy." The truth is that some black people are lazy. But so are some Koreans, some Indians, some Hispanics, and some Caucasians. Our society has interpreted the statement to mean that all blacks are lazy. And it has been repeated so often that many people, blacks included, believe it to be true. That's what turns a statement into a myth. It is repeated so often that we assume it to be true, even though there is a ton of evidence to contradict it.

For instance, every black person knows some blacks who are not lazy. So why do they continue to believe that all blacks are lazy? Every black person knows some blacks who are not good dancers, are not good athletes, and do not like fried chicken. So why do we continue to accept these myths as being true when our intelligence tells us that they are not true? Every black person knows some black people who are not good in bed, some who are brilliant thinkers. Yet we continue to accept these ugly statements about ourselves that degrade us. We don't try to find out who created these myths, and why they created them about black people.

If you think that all black people are good dancers, you will try to become a good dancer or you will hate yourself because you are not a good dancer. However, so many blacks have such a negative idea about themselves that being a good dancer or being good in bed is considered a wonderful thing. Many accept it as a compliment when, in fact, it degrades blacks.

Black people must examine themselves to find out if they are really as bad as society mythologizes them to be. Black people must examine their heritage, find out the truth about themselves and demand an Afro-centric education system in which textbooks will tell the truth about the many wonderful contributions that black people have made to this world. And, finally, black people must re-examine their self-concepts and throw out the garbage. You don't have to be a great dancer, great athlete, or exceptional in bed to be a man (or a woman).



BY F. GODFREY

It seems that no matter how hard I try, my mind always drifts back to the people of Iraq. I continue to ask myself the same question: Why? In spite of my continual search for an answer that might at least give me some degree of comfort, I seem to always come up short.

Like others my age, I have lived through World War II; the Korean War; the Vietnam War; the little wars in Central and South America; the other wars of the Middle East; the assault on Grenada; the invasion of Panama; the bombing of Libya; and now the carnage in Iraq. As a child, I could never understand why people had to fight, and in some cases to the death, to convince someone else that they were right and that the so-called enemy was wrong.

I was never able to accept the rationale that during a war the killing of innocent people was inevitable. I could never understand how some men are so willing to destroy a country, only to offer to assist in the rebuilding of that country when the killing is done and the so-called enemy is destroyed.

I could never understand how any one could call any war a just war. Who decides what is just and who decides what isn't? Why is it that those who ultimately make the decision to go to war are never themselves required to do any of the fighting? Why are those who ultimately do the killing given the status of a hero? Whose hero are they?

I can find no reason to justify what was done to the people of Iraq. Estimates are that some 150,000 or more civilians were killed by the most vicious assault ever leveled on any country. I wonder if the potential victims were of European descent if the assault would have been as vicious, or if there would have been an assault at all.

Mayor Dinkins of New York announced that some \$2 million has been raised to give the troops a ticker-tape-parade welcome very similar to what is given to the winner of the World Series or the Super Bowl. I wonder how many of New York's hungry could be fed with that money. How many of New York's homeless could be sheltered? How many of New York's sick could be made well?

I will attend no parades to honor the troops. I am glad that they have made it back home safely, and in one piece, but my mind still goes back to the people of Iraq. The troops are not my heroes, for I could never give that status to anyone who was involved in such mass murder without mercy.

I will fly no American flag on my car's antenna, nor will I wear the red, white and blue. I am ashamed of what my country was involved in and I can find no reason whatsoever to be proud of what they did, as my mind still wanders back to the people of Iraq.

I refuse to watch or listen to any of our so-called leaders as they continue to convince the gullible people of America about how successful this assault was. I refuse to read articles which tend to glorify what was done in Iraq. I pity the Egyptians, Syrians and Saudis for their participation in this genocidal assault on their fellow Arabs. Don't they realize that they could be next if they do not continue to fall in line and do as massa says?

I look forward to the smell of spring and the sound of young birds eager to test their wings. I look forward to a peaceful summer and a chance to somehow pull myself together and make sense of things for myself. I look forward to a world full of harmony, peace, justice and equality, but my mind always drifts back to the people of Iraq. Peace!

## BIBLE THOUGHT

Knowest thou the time when the wild goats of the rock bring forth? or canst thou mark when the hinds do calve? Canst thou number the months that they fulfill? or knowest thou the time when they bring forth? They bow themselves, they bring forth their young ones, they cast out their sorrows. Their young ones are good liking, they grow up with the corn; they go forth, and return not unto them.

Job 39:1-4

## TONY BROWN'S JOURNAL

### "BLACK" WINS AGAIN

Some weeks ago, the astrology writer for the Buffalo Challenged sent me a personal note in which he scolded me for not using the term "African-American."

The only reason that he could offer for my persistent and, in his opinion, inappropriate usage of the term "black," when referring to Americans of African descent, was that I "hated" Jesse Jackson.

This Afro-centric thought-policeman was referring to Jackson's initiative last year in popularizing African-American as his self-approved name for 30 million Americans.

What he didn't mention was Jackson's political motive for this arbitrary action. As presidential candidate, he had ignored issues that directly related to blacks and concentrated on Iowa farmers and blue-collar union workers in order to change his image among whites and garner their favor.

"African-American" was innocent, innocuous and politically meaningless—the perfect non-issue—and, most importantly, possessed enough cultural mystique to dazzle the culturally deprived white reporters. As the saying goes, "If you can't dazzle them with brilliance, baffle them with B.S."

It was a win-win for Jackson, proving for all who refused to think that the politician had once again noticed his attention-starved flock.

Of course, it's that kind of independent thinking that got me into trouble with Jackson's astrology friend in the first place. He even explained why, after looking at my astrological chart, that I would be amenable to a change of attitude about Jackson if I had the facts.

When the Buffalo astrologer comes back to the reality of this world, he will discover that I was using—on national TV, in columns and in public speeches—"Afro-American" and "African-American" as far back as 1970. But I always used "blacks" interchangeably, because it is more manageable for speaking and writing.

It is also more inclusive of all Africans of the Diaspora; it does not, as does African-American, exclude blacks from the Caribbean and Africa. Furthermore, it conjures up a stark contrast to "white," fitting our relative economic and social positions.

(See TONY BROWN, P. 8)

## OTHER VIEWPOINTS

BY DR. RODERICK E. EDMOND

AFRICAN-AMERICAN ATHLETIC SUPERIORITY: FACT; BLACK ATHLETIC SUPERIORITY: FICTION  
It is utterly amazing how selfish motives can twist a mere historical phenomenon into a tool used in the creation of a biased, illusory monster called an opinion.

The fact of African-American (North and South Americans with direct African lineage) superiority in certain sports is the piece of "play-dough" in the ongoing war between racism and the concept of ethnic equality. People seize this phenomenon, distorting it into various unrecognizable, grotesque figures that serve either false opinions or scrambled logic.

The facts surrounding this issue are overwhelmingly convincing. Although African-Americans constitute only 12-14 percent of the U.S. population, Washington, D.C.-based sports analyst Kenneth Beatrice estimates that they comprise approximately 70 percent of active professional basketball players, 85 percent of professional football players and 90 percent of pro baseball players. And, ever since allowed to compete with majority (Caucasian) athletes they have dominated the boxing world and most track and field events that require speed and quick bursts of energy.

On the contrary, due to environmental and societal limitations, African-Americans rarely participate (and consequently rarely excel) in sports that require expensive paraphernalia or that are not "high visibility" sports in high school. African-Americans constitute only about 1.5 percent of professional tennis players, one percent of professional golfers and 0.2 percent of professional ice hockey players.

On a more scientific level, Canadian researcher Claude Bouchard conducted studies that suggest that African-Americans have a higher percentage of "fast-twitch" muscle, which is optimal for bursts of energy performances, such as sprinting and jumping; while majority persons have a higher percentage of "slow-twitch" muscle, which is better for aerobic endurance functions.

Gideon Ariel, founder of the biomechanics division of the U.S. Olympic Committee and former Israeli Olympian, tested eight African-American and eight majority athletes on the University of California, Irvine, basketball team and concluded that the African-Americans were more explosive and efficient jumpers.

In another study a group of 1,200 African-American and majority children up to age 6 were tested for development of motor skills. The study indicated that African-American children acquired skills earlier in 15 of the 30 tests, while majority children excelled in only three tests.

This data suggests a logical propensity for African-Americans to gravitate toward certain sports, and it also suggests the existence of definite physiological differences from their majority counterparts.

The reasons for this predisposition toward athletic excellence in certain sports is multiplicate, yet quite obvious. Only a person who has lived his/her life in a cave or whose vision is hopelessly skewed by prejudice or overzealous opinions can deny the reasons for this existing phenomenon. Universal genetics is not the basis for this difference. The fact of the matter is that relatively recent societally imposed forces have selected such that African-Americans today are both systematically steered toward certain sports and are also physiologically different, being bigger, stronger, faster, and more agile than other populations (including native Americans).

The combination of lack of accessibility and a general lack of enthusiasm by the nation as a whole has resulted in African-Americans' not participating in some sports. It is almost effortless to post a hoop on a telephone pole for as many as 30-40 youngsters to watch and wait for their "ups" as they indulge in hours on end of intense basketball action. Youngsters can casually toss a football to one another in the street or in a field, and practically all American high schools have adjacent football and baseball fields.

It takes no paraphernalia or special conditions at all for a boy or a girl to race as swiftly as possible from one point

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