

## Black History Week Feb. 11-18



By Jimmy Barfield

Friday officially ends the 47th annual observance of National Black History Week which traditionally has acknowledged the many achievements made and the roles played by black men and women in history.

Though after tomorrow there will be no more official celebrations commemorating this event, the month of February will nonetheless be set aside as the time to pay tribute to and praise the various contributions blacks have made in the advancement of the black struggle.

It is important also that in giving praise to these individuals that the name of Carter Godwin Woodson not be left out.

It was Woodson's ideas and hard work that later let to the establishment of National Black History Week.

Woodson, who is known as the father of Black History Week, founded major black organizations and journals, systematically

gathered basic information source materials and wrote prolifically about the history of black people.

Born in 1875 in New Canton, Va., Woodson was one of nine children born to poor, former slaves who struggled to support the family by farming.

Since New Canton, like other Virginia cities, provided no educational facilities for blacks, Woodson had to seek an education elsewhere. In 1898 he persuaded his brother to accompany him to Huntington, Va., where they both attended Douglas High School.

Completing high school at the age of 22, Woodson then enrolled in Berea College in Berea, Ky., where he completed his studies in two years. On completion of his studies at Berea, Woodson taught in Fayette County, Ky. where his outstanding work brought him back to Douglas High School to serve as principal.

Woodson continued to further his education by completing his M.A. in history at the

University of Chicago in 1908. He then spent a year at Harvard University working toward his Ph.D. degree under several well known historians including W.B. Munro and Edward Channing.

In 1909, Woodson moved to Washington, D. C., to teach at Howard University, but later resigned because of teaching and educational policies of the university. In 1912, Harvard awarded Woodson his Ph.D. in history. He then became the second black to hold a Ph.D. preceded only by black historian, W.E. B. DuBois. After receiving his degree, Woodson decided to concentrate all his work on the field of history.

In 1915, Woodson along with four other men, founded the Assn. for the Study of Negro Life and History (ASNLH).

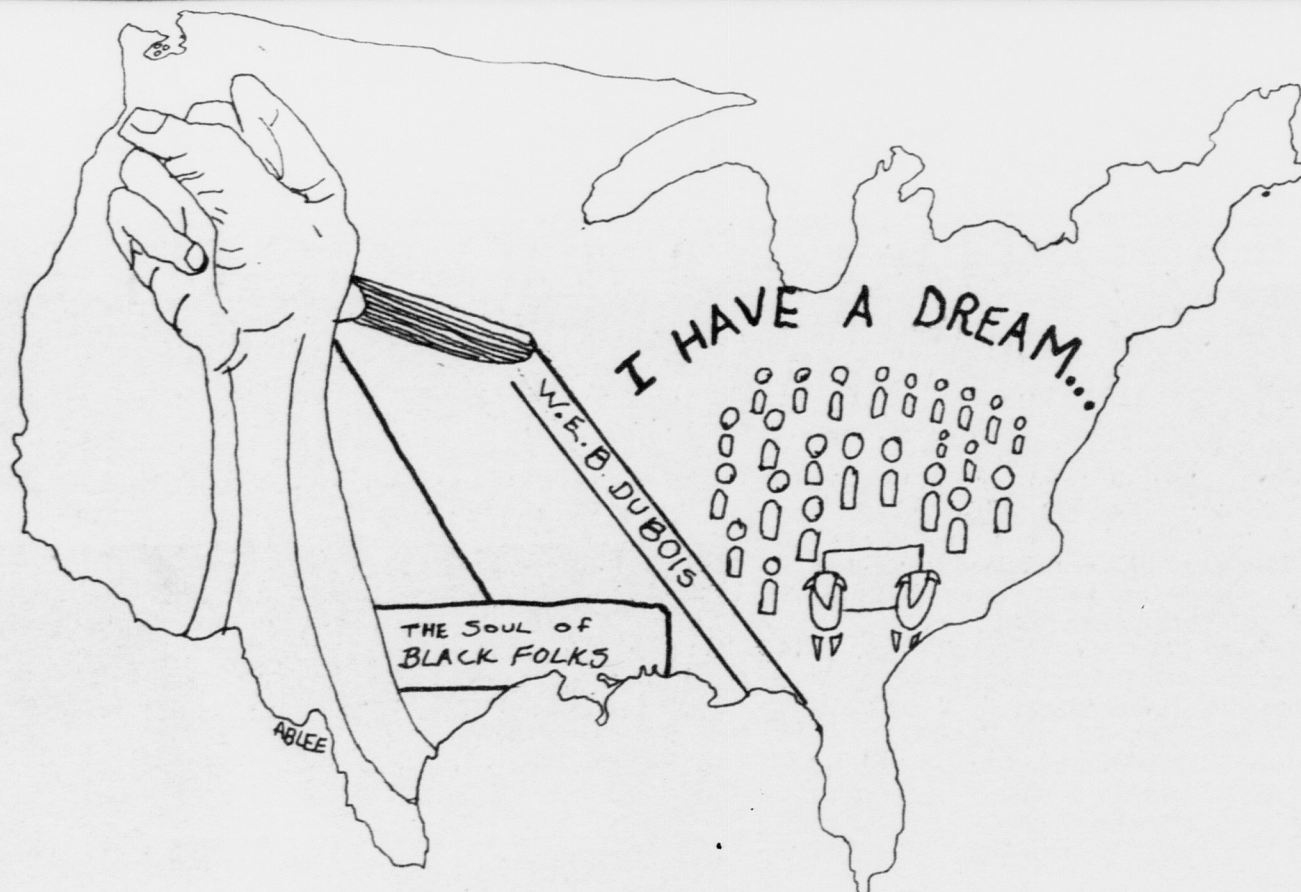
One year later Woodson published the first issue of the ASNLH quarterly publication, The Journal of Negro History, which reached a circulation of 4,000 within a year. Issued continuously ever since, the publication serves as

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# DuBois, King, Malcolm X. Who is the next leader?

by  
Jane  
Seaberry



The struggle of black liberation was not always carried out by a number of autonomous individuals, but has been typified by a legacy of leadership, passed on from generation to generation.

When blacks had nowhere else to turn for guidance, they first turned to the cornerstone of the self-help ideology, the church. In 1816 freedmen as well as slaves congregated at the African Methodist Episcopal church which was founded that year. However, slavemasters were careful to keep tight control on the proceedings to prevent insurrection.

After slave times and the Frederick Douglasses and Nat Turners exerted their leadership, a surge of intellectualism within blacks took place. That's where the works of Booker T. Washington and W.E.B. Du Bois was initiated.

Du Bois was concerned with the education of blacks for professional skills and black suffrage. He often accused Washington, however, of succumbing to the whiteman's pressures and a regressive

ideology. Du Bois said Washington's theories were aimed at blacks giving up political power and relinquishing demands for civil rights and higher education. He partly blamed Washington's leadership for the disfranchisement of blacks, legal creation of a distinct status of civil inferiority for blacks and the steady withdrawal of aid from institutions for higher training of blacks.

Washington, founder of the Tuskegee Institute, basically an agricultural college in Alabama, has often been accused of Uncle Tomism by historians of late because of his ideas that blacks are better for farming and should not go into the professions. During an address, Washington said that blacks must "put first things first" — to live friendly and peaceably with his white neighbors both socially and politically was most important. Other leaders of the late 1800s and early 1900s stressed voting rights, civic equality and education of youth according to ability.

Following these beginnings were the separatist movements

of Marcus Garvey and the Black Muslims.

Garvey had his heyday in the 1920s. This self-proclaimed "provisional president" of Africa and "Leader of the Negro Peoples of the World" tried to promote a large-scale colonization of Liberia, which was thwarted by the Liberian government. His United Negro Improvement Assn. led millions of blacks in the hope of going back to Africa, rather than dealing with the problems faced in America.

Elijah Muhammad, born Elijah Poole, preached in the pulpit of the imminent fall of "spook civilization" and how the "so-called Negro" could be saved by divorcing himself from the works of the "white devil".

But one of the most reknown of the Black Muslims was Malcolm X. The Lansing-born leader who later broke with the Muslims once lived a life of bootlegging, policy, prostitution and narcotics rackets in Boston and Harlem where he was know as Big Red. He, as well as many Muslims, were rehabilitated and served

time in prison for their activities.

A split between Malcolm and the Muslims developed because of Malcolm's soft line approach on separatism compared to the Muslim hard line separatist ideology.

The split between Malcolm X and the Muhammad cult increased when he returned from a pilgrimage to Mecca, the holy city, and in effect rejected the Muslim's separate philosophy.

But soon it was all over. On Feb. 21, 1965, he was struck down by assassins' bullets. The three men convicted of the killing were later identified as Black Muslims.

However, the civil rights movement really received its impetus during the fifties when Martin Luther King Jr. gained national prominence and power over the span of a decade.

It may have started Dec. 1, 1955 on a Montgomery, Ala., bus, where Rosa Parks, a black woman, refused to move to the back of the bus and relinquish her seat to a white patron. This act brought together numerous black ministers, politicians and

others who had become incensed due to a series of lynchings and enforcement of Jim Crow laws of the South. Among them were Ralph D. Abernathy and the Rev. Martin Luther King Jr.

Two years later the Southern Christian Leadership Conference (SCLC) was formed as a result of the Montgomery, Ala., movement. Representatives from 10 southern states organized at the Ebenezer Baptist Church in Atlantic and elected King as president.

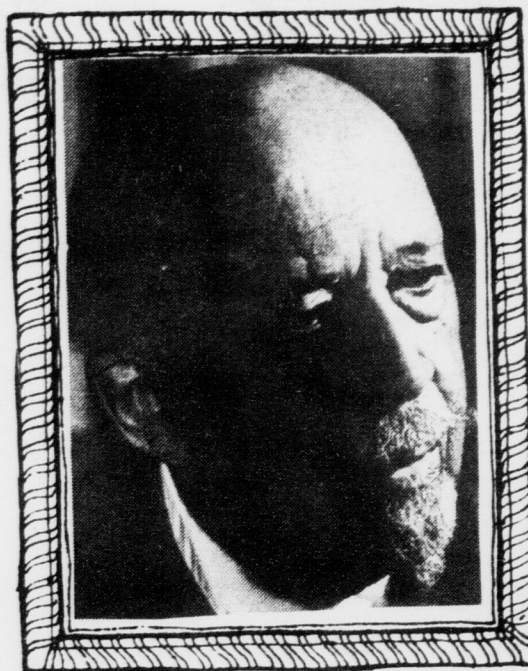
But what has so often happened in the black struggle is the disagreement among leaders over the right means to achieve the agreed-on ends. This was demonstrated in the relations between Booker T. Washington and Du Bois and Elijah Muhammad and Malcolm X. So it happened with King and other leaders.

Massive schisms and power struggles developed with the civil rights movement. Many opposed King because of his nonviolent stance, which he received from the teaching of

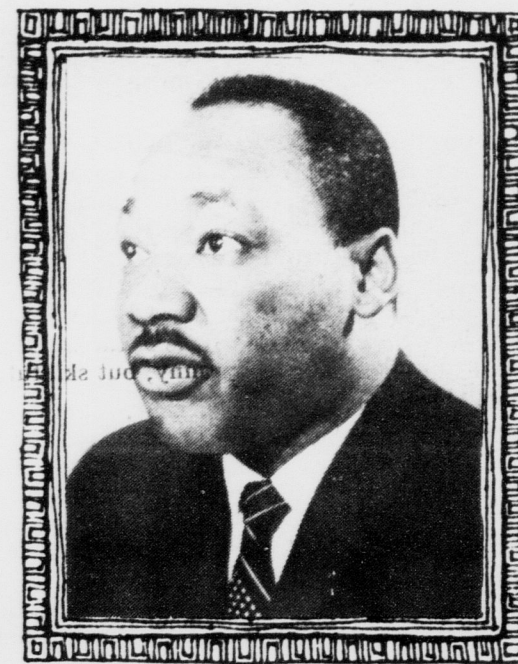
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HUEY NEWTON



W.E.B. DU BOIS



MARTIN LUTHER KING JR.



# Jack Johnson to Vida Blue— on the rough path to greatness

By Charles Johnson

Throughout this century and even before, the black athlete has been a chief contributor to collegiate and professional sports.

Despite much controversy and many adverse conditions, the early black athlete laid the foundation for the prominence blacks now enjoy in all facets of athletics.

Because of the archaic ideas of many whites during the period of athletic expansion in the late 1800s and early 1900s, blacks were denied the same sports opportunities of their white counterparts.

It was felt by the majority of whites that a black man was not fit or capable to compete in athletics with the same effectiveness of whites. For that reason, major league sports were off-limits to blacks.

One famous black athlete who overcame the oppression of an ignorant society was Jack Johnson, a boxer.

The 1900s was a great period for black boxers, although Johnson was the only one to rise to the top.

Having defeated every possible contender around, Johnson was finally awarded a shot at the heavyweight title of the world in 1908. Tommy Burns, the champion and a white, had dodged Johnson for more than a year before finally relinquishing his hands-off policy on Johnson on Dec. 26, 1908.

That day he also relinquished his title, as Johnson pounded Burns continuously before policemen jumped in the ring to halt the slaughter in the fourteenth round.

Johnson became the first black heavyweight champion of the world. Burns was ridiculed by fellow whites for accepting the fight with Johnson and degraded even more for losing to him.

The first black to represent the United States in the Olympic games was George Poage from the University of Wisconsin. As an outstanding hurdler and quarter-miler, Poage participated in the 1904 Olympics, capturing a bronze medal in the 400 meter hurdles. That was the first, but far from last, Olympic medal won by blacks.

Basketball first hit the black college campus in the decade of 1900-1909.

Although the sport was considered a cream-puff game to many athletes, there were a few blacks who rose to prominence in the sport during that period.

The decade of 1910-1920 saw Jack Johnson once again reign as the top black athlete, since many of today's major sports such as baseball, football, and basketball were still off-limits to blacks.

However, it was the decade of 1920 which saw one of America's great institutions born. The Harlem Globetrotters basketball squad was formed in Chicago and chose the city of Harlem as a title to identify with their blackness.

The Globetrotters were founded in 1927 by Abe Saperstein, a white. Since that time, the Trotters have traveled to all corners of the world, making people laugh at their canny, but skillful basketball talents.

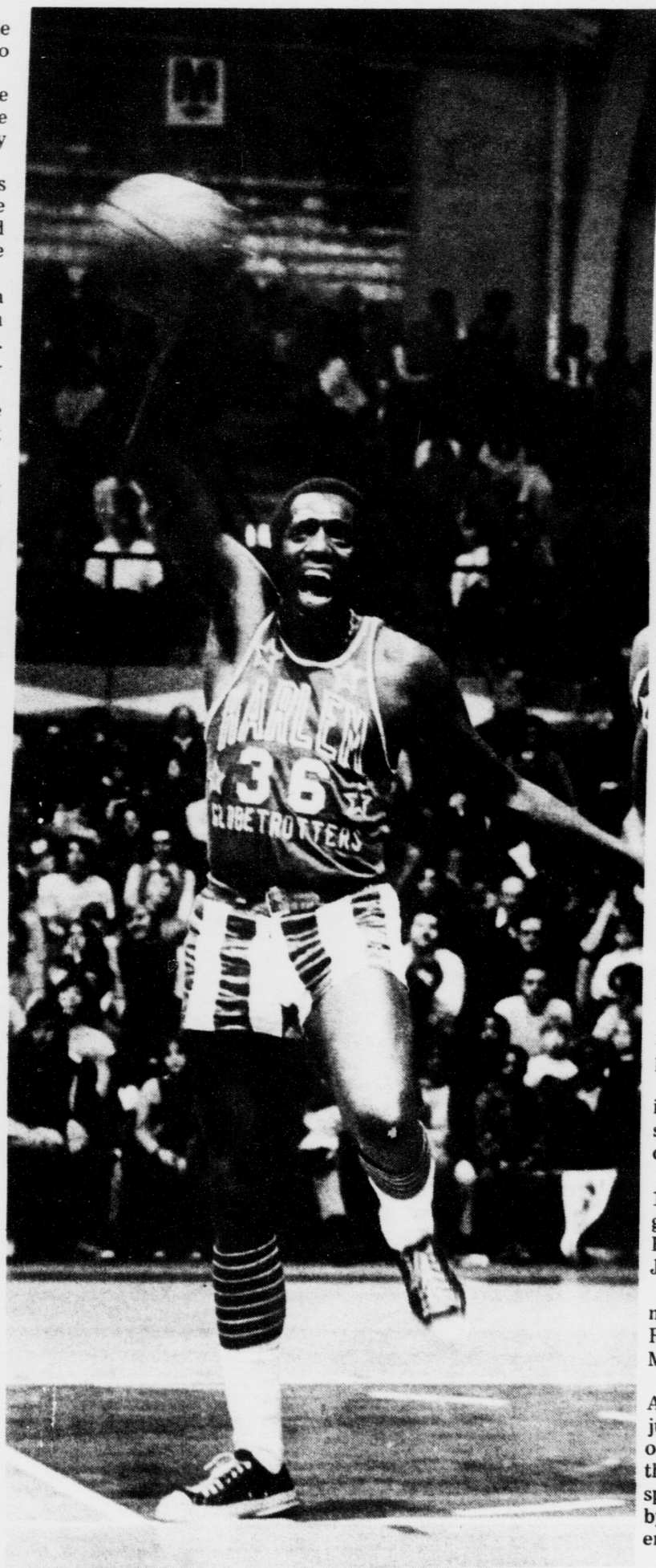


photo by Craig Porter

Meadowlark Lemon  
of the  
Harlem Globetrotters

There were many top black track and field athletes in that decade, one being the University of Michigan's DeHart Hubbard.

In 1924, in Paris, Hubbard became the first black to win an Olympic Gold medal. His specialty was the broad jump, now termed the long jump.

There were too many great black athletes to continuously keep from competing. Black participation in all sports, became just a stone's throw away.

Two of the greatest black athletes of the 1930s and possibly in history came to being in that decade — Joe Louis in boxing and Jesse Owens in track and field.

Louis captured the heavyweight boxing crown in 1937 and defended it an unprecedented 25 times before retiring in 1949, undefeated as champion.

Perhaps, the greatest performance by any athlete in the Olympics was turned in by Jesse Owens in the 1936 Berlin Olympics.

But first let's examine his collegiate career. In the Big Ten track and field championships at the University of Michigan Owens broke three world records in a little over one hour.

He sprinted the 100 yard dash in 9.4 seconds equalling the world record; he ran the 220 yard low hurdles in 22.6, breaking the world record; he broke the world record in the broad jump by leaping an unbelievable 26-8¼; and he ran the 220 yard dash in 20.3 seconds for another world record.

Many people wondered what could he do for an encore and in the 1936 Olympics he showed them by winning four gold medals and competing in 14 individual events. By capturing four gold medals, Owens infuriated Adolph Hitler and won the hearts of the world over.

The 1940s marked the entrance of blacks in to the world of big-league baseball.

The big moment came in 1947 on April 15th. Jackie Robinson, wearing a Brooklyn Dodgers uniform and representing the burden of his entire race, took his position at first base.

This golden moment marked the struggle of many blacks who never had the opportunity to play major league baseball.

After Robinson, many blacks followed him into the majors and today blacks enjoy the success and recognition that has long been overdue.

The door really opened for blacks in the 1950s. Thus came the emergence of some of the great athletes in history. A few include Bill Russell in basketball, Willie Mays in baseball and Jim Brown in football.

Moving into the 1960s, and most likely within memory, are the names of Lew Alcindor, Oscar Robertson, Duane Thomas, Vida Blue and Muhammed Ali.

The contribution of the black athlete to American sports is astronomical, and there are just too many great names that have surfaced over the years to mention all of them. However, the toil and strife which many early blacks in sports were subjected to will never be forgotten by the thousands of black athletes who today enjoy fame and fortune.



# Africa: from dark continent to future powerhouse

by  
George  
White

Africa.  
For centuries, it has been known to the western world as "the dark continent." For most, including African-Americans, it remains a mysterious land without a history.

However, most African historians claim that African history has been clouded or distorted.

Cleopatra, the Queen of Sheba, Nefertari, Hannibal and many Egyptian pharaohs were undeniably Africans, and African historians also have called them black Africans, shattering white images of ancient Egypt, Carthage and Ethiopia.

African historians, often called "Africanists", trace the early development of man and the earliest civilizations to the continent. African civilization continued after the death of Christ, unlike Europe which suffered through a dark age. African civilization extended below the Sahara desert into the Western Sudan region, the area to which most African-Americans trace their heritage.

Africans in the western Sudan region co-existed in their traditional village-farming life with Egypt, which had declined and was invaded by Arabian nomads and traders in the seventh century.

The Arab-Moslem culture spread and intermingled with West African culture and it is through the Arabic writings of African and Arab scholars that Africanists know of the West African empires. The first recorded was Ghana.

Ghana, not to be confused with the modern-day nation, was a wealthy empire that rose to its heights in the 10th and 11th centuries.

Because of its wealth Ghana was constantly attacked and its decline was speeded by a 10 year war with the Almoravids who were described by

historians as fanatical Moslem reformists.

In 1076 the Ghanaian capitol of Koumbi fell to the Almoravids but once their enemy was defeated, the Almoravids had internal power struggles.

Plumage led to the ousting of the Almoravids as Sumanguru, leader of the Sososo tribe, drove the group out and set up the short-lived Sososo empire.

Sumanguru unknowingly made way for the second Western African empire—Mali. Although many historians call it myth, others say Sumanguru slaughtered all of the potential rivals to his throne (clan kings and princes) except the crippled prince of the Mandingue people—Sundiata, whom historians claim "he felt no threat from".

Sundiata, born cripple, forced himself to walk, ride a horse and fight. He was declared king of the Mandingoes in 1230, went to war against Sumanguru, defeating him at a village (Battle of Karina) in 1235.

Under Sundiata's reign, Islam was made the official religion and all the leaders succeeding Sundiata took the religious title of Mansa.

Under Mansa Musa, Mali reached its peak. Trade and commerce increased and Musa encouraged learning and the arts.

During this period the University of Sankore was established in the famed city of Timbuctu. Timbuctu, along with Niani and Gao, became centers of African civilization.

But Mali, rising and falling with the strength and weakness of its Mansa, fell when a negligent Mansa allowed two Clan princes escape to Gao and set up a resistance.

The Arab scholar El Bekri claimed that the Ghana (warrior-king) could field an army of 200,000 with an

archery corps of 40,000. With a strong army and a taxing system, Ghana had an organized government that maintained a steady peace and order.

This peace was threatened when a crusading Arab army divided its religious army sending half into Mediterranean Europe and the other half into the kingdom of Ghana. The Arabs were successful in the European campaign, conquering Spain and southern Europe before they were halted at the Battle of Tours in 732. However the Ghanaian invasion met with disaster as the Arab forces were driven out in the earliest encounters.

Unable to penetrate the Ghanaian empire, North Africans turned to trade. Ghana, which controlled the now-lost Wangara gold fields, traded gold for salt. Gold was abundant and the Ghana (king) impounded all gold nuggets (leaving gold dust) to protect the value of the metal. However, salt was rare in the Western Sudan region and was often used as a means of exchange.

Princes Ali Kolon and Sulayman Nar, brothers, eventually established the final empire called Songhay, which surpassed mali in strength in 1475.

However, a century later the final West African power met its end when it was defeated by an army from Morocco which with the added force of firearms defeated the strong Songhaian army.

Many call the following centuries "Africa's Dark Ages". Disorder resulted from foreign dominance as Africa swung from a golden age through slavery, a colonial period and to independence.

Africa, with a long history but diverse cultures, remains the richest continent in natural resources and is a potential powerhouse of the future.

## Food from the roots feeds the soul

By Angela C. Martin

The magic task of making something out of nothing is something that black people have always had to deal with. When our slave ancestors were given pig feet, brains and intestines and told to make do, the end result was even envied by the southern connoisseur.

The foods that most black people are forced to buy today are essentially no better in quality than the "leavings" that were eaten by the slaves. The grocery stores that appear on every other ghetto corner "hand out" — on a lifetime credit basis — spoiled milk, rotten meat and decayed vegetables. So the task remains.

The uniqueness of soul food lies in the fact that it starts out being simple, tasteless, often worthless natural "leftovers," and ends up with a hearty smell and taste that testify to the creativity of its inventors. Who would ever guess that spicy brown meatloaf started off as two pounds of white, fatty hamburger; or that delicious hot greens used to look like a bagful of mud and earthworms?

Washing collard greens with Tide, stripping 25 pounds of fat off 30 pounds of chitterlings and keeping a pot of bacon drippings on the stove are cooking habits that should be readily recognizable by all black people in America.

A typical Sunday soul food dinner consists of a variety of highly oiled and seasoned vegetables, spicy fried meats — usually pork or chicken — and everybody's favorite dessert.

Although a lot of blacks today have rejected the traditional large amounts of oil and seasonings for soul foods (due mainly to the trend toward healthier eating habits), most of the dishes and all of the creativity of black cooking still remains.

Not just anyone can whip up a great soul dish. You have to know what you're talking about. For you novices who don't know the difference between a steaming plate of ham hocks and Rocky Mountain Oysters, a glossary of soul food greats follows: CHITTERLINGS -- Hog intestine, boiled and best eaten with hot sauce or hot pepper juice. HOG MAWS -- Lining of a hog stomach, boiled and sliced, usually eaten with chitterlings. HOG HEAD CHEESE -- Hot and spicy meat, usually bought in slices, made from hog brain, snout and various parts of the hog, cut up and compacted. HAM HOCKS -- Ankle of hog, boiled and eaten alone or used as seasoning for other foods, i.e. greens or string beans. PIG FEET -- Feet of pig, boiled or pickled. The soft meat is eaten cold if pickled or hot if boiled and topped with hot sauce. PIG TAILS -- Thin meat, prepared and served similarly to pig feet. PIG EARS -- Thin, gristly, chewy ear of pig with thick skin covering cartilage. May be pickled or boiled. BARBEQUE -- Ribs of pig and other meats broiled or baked and covered with a spicy tomato oriented sauce. ROCKY MOUNTAIN OYSTERS -- Bull testicles, served boiled or fried similar to chicken gizzards. OX TAILS -- Long, skinny and jointed bones covered with

tender meat when boiled. CHICKEN FEET -- Boiled feet of chicken, eaten by inserting feet in mouth and spitting out bones. BRAINS -- Brains of pig or steer eaten alone, boiled or scrambled with eggs, similar to scrambled eggs and ham. NECK BONES -- Salty pig or beef neck boiled and eaten with vinegar salt and pepper. BLACK EYED PEAS -- Small white beans with black spots, boiled, possibly with onions and tomatoes and may be cooked with salt pork. TONGUE -- Tongue of beef, boiled. Has a soft spongy texture and tastes similar to a rare steak. RED BEANS AND RICE -- Kidney beans and rice, boiled separately and served together as a complete meal. OKRA -- Slimy, bland, green stalk-like pods served boiled, like asparagus. GREENS -- Green vegetable, boiled like spinach with salt pork and/or bacon grease. Varieties include collard, mustard, kale, poke salad and turnip. They may be prepared separately or together. FRIED CORN -- Kernels of corn cut off the cob and fried in water and bacon grease, sugar, salt and pepper until tender. CANDIED YAMS -- Sweet potatoes, baked in a brown sugar, granulated sugar, water and spice sauce. GRITS -- Coarsely ground hominy grain, boiled similar to Cream of Wheat. CORN BREAD -- Baked or fried cakes of corn meal and liquids.



# A legacy of bullets and spirits

By W. Kim Heron

"One thing is certain. I am not white. Thank God for that. It makes everything else bearable."

Bob Kaufman is probably as good a place as any to start talking about black art, even though he may seem to be an exception in some ways.

He was born of a black Catholic mother from New Orleans and a Jewish immigrant father. He spent a good deal of his adult life at sea in the Merchant Marines, returning for the Beat Movement in San Francisco and the West Coast.

Kaufman has published two books, both of which are brilliant. In "Solitudes Crowded with Loneliness" he predates and excels at many of the themes of the coming years.

He is awed by an American who nails a "black Jesus on an imported cross." He writes about the nothingness of Hollywood and politics. He pays homage to Charles Parker, Charles Mingus and Ray Charles. He begins a movement called abomunism and closes out the abomunist newscast by saying "... tune in next world ...". He rejects what he has no need for and is full of life.

"Golden Sardine," Kaufman's second book, was published in 1967, but most of the material seems to have been written years earlier. Some of the poems are almost identical to the poems in "Solitudes."

However, the protest is more withdrawn, the rejection of the dominant culture runs much deeper, with less humor and more terror.

The final piece in "Golden Sardine" is a letter addressed to the San Francisco Chronicle. It begins: "Arriving back in San Francisco to be greeted by a blacklist and eviction, I am writing these lines to the responsible nonpeople. One thing is certain. I am not white. Thank God for that. It makes everything else bearable."

I collect Bob Kaufman stories. They generally fall into two categories. Either Kaufman is hiding out from the world in some complex, wily manner, or Bob Kaufman is a mental cripple and an invalid who has frankly lost his mind.

Whether or not Kaufman's breakdown — or withdrawal — is directly attributable to the ravages of the racist environment is an academic question. There are too many instances like Kaufman's already to deny a pattern. America is basically unkind to artists in general — and black artists get the worst deal.

Consider the list of our artists killed in the line of duty: Parker to Dolphy and Coltrane. Consider the lists of artist exiled: Chester Himes and William Melvin Kelly. If you add the names of the black artists who never became known, the list would go on.

Oh, but there are black artists who are respected, comes the cry.

Well, there was at one time a kind of literary

mantle of prestige that white America's artistic establishment did pass on to black artists. It once belonged to Richard Wright. It was passed on to Ralph Ellison for a brief time and then was handed down to James Baldwin, to be taken away and handed to LeRoi Jones. Jones picked it up and threw the whole thing back.

The writing by blacks in America that follows Jones' rejection of the literary mantle was called, by Hoyt W. Fuller, "the second Renaissance," linked to an earlier Renaissance in Harlem in the 1920s. This era was the first conscious symphony of black writing in this country.

The second Renaissance includes Amiri Baraka (Jones), Don L. Lee, Nikki Giovanni, Quincy Troupe, Ishlael Reed, Marvin X, Audre Lorde, David Henderson and many others.

Even the early phase of the movement is intensely nationalistic, a stance that earned it the charge that it had become propaganda and therefore abdicated any claim to art.

In reality what the movement abdicated was an allegiance to the white critical establishment. What it made more conscious was the spring to freedom from white standards of style and content. This style and content had always been the most important element in the art of blacks in this country. (If only Kaufman had been able to continue.)

The root of art must be in the lives of people if it is to have meaning. And the stance of the black artist existed before the second Renaissance, in the protest of Langston Hughes, Margaret Walker, all the way back to the blues and the secular folk songs.

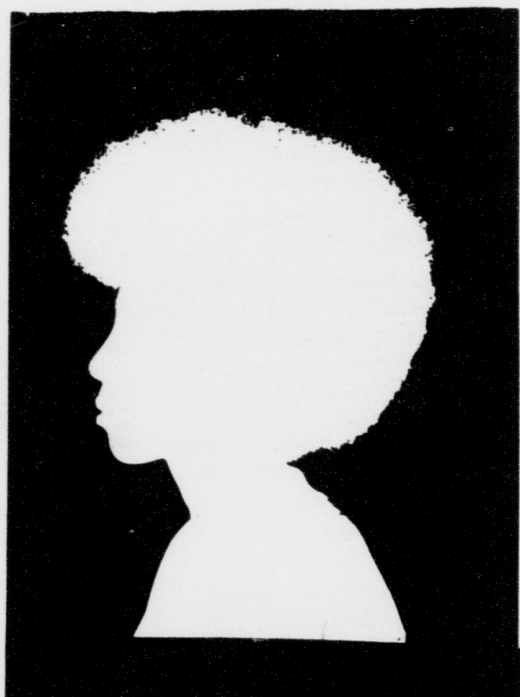
But the black art of the sixties acted as a focal point from which the past could be viewed by the ranks of black people, writing in greater numbers than ever before — and reading in greater numbers than ever before. Blacks were writing more overtly black works than ever before and beginning black journals and publishing houses, claiming independence by selling their own works on street corners when they had to.

David Henderson is now talking about editing what he claims is the first anthology of black avant-garde poetry. Even though the word is perhaps not the best he could use, it signals the spectrum of workers who have not stopped with nationalism, who may be described as post-nationalistic. However, perhaps they are best not classified by a term that will be undoubtedly less durable than the work.

Ishmael Reed points out that many African languages have no word for art as it is known in the West. Instead, they have only an aesthetic which emphasizes community and creativity.

Black art will stand — even our martyrs leave flowers, bullets and their spirits.

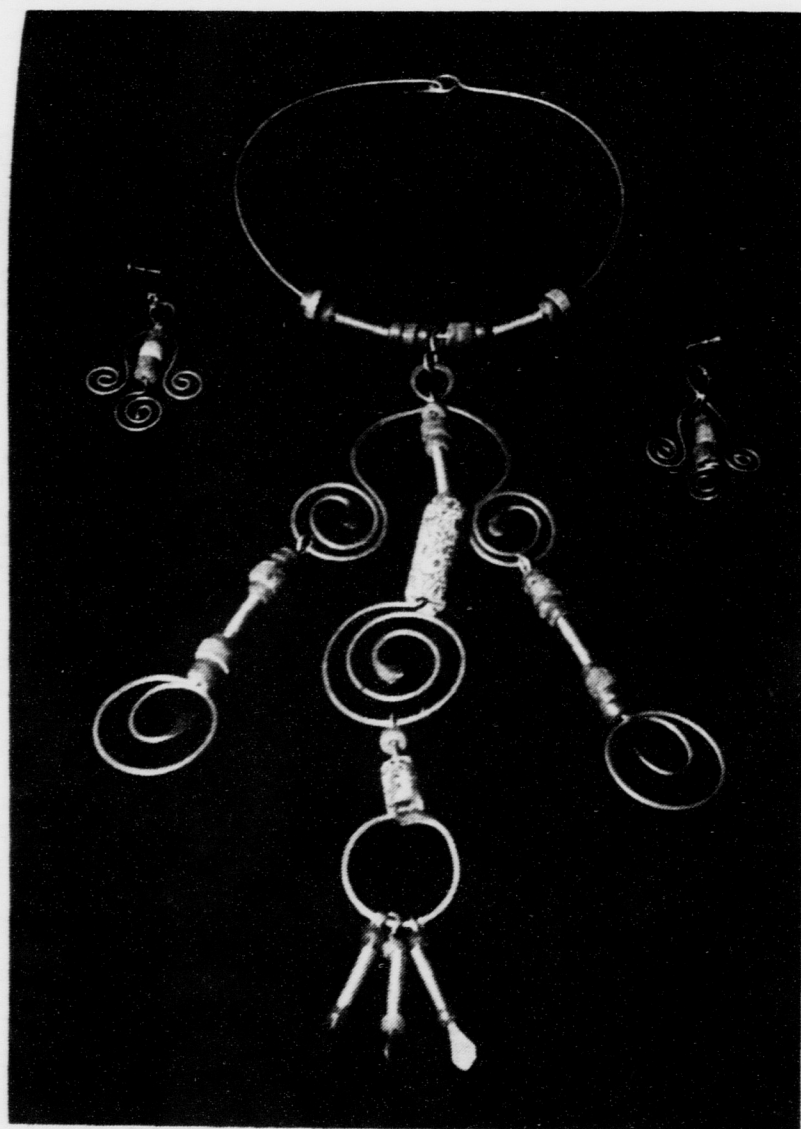
America is basically unkind to artists in general — and black artists get the worst deal.





# African fashion: not Afros and dashikis

by  
Irene  
Evans



This intricate, handmade necklace and earring set was crafted in North Africa. The beads used were taken to Africa from Venice as early as the 16th century. This and other examples of authentic African jewelry are on sale at the MSU Museum gift shop.

photo by Craig Porter

American blacks, especially college students and entertainers, have adopted many African styles of clothing and head dress within the past 10 years. But the American blacks' image of Afros and dashikis is not what African fashion is all about.

Some African beauty techniques involve distortion of some parts of the body, especially in the head area.

One of the more well-known beauty secrets is that of the Sara-Kabba women of Central Africa. In order to make their lips very large, they insert wooden discs or plates in their mouths, thus achieving a duck bill affect.

A tribe in the Nyangara region in the Republic of Congo requires that the head be distorted in order to wear the large ornate headdresses that reveal tribal status.

From infancy, the skulls of both male and female children are drawn back and distorted by means of bands of giraffe hide and hair. The bands are replaced as the heads grow larger.

In later life, the hair is styled over wooden or wire shaped frames in assorted shapes and sizes.

The bald head of Isaac Hayes is nothing new in the fashion world of Africa. But in Africa, bald heads are found more often on women.

The women of the Masia tribe in Kenya wear shaved heads and giant fillet earrings, which are very large, very thin loops of wire with colored beads on them. These fit into the tops of slashed, not pierced, ears.

Other jewelry consists of copper anklets, armlets and necklace collars, similar to the handcrafted bracelets and necklaces worn today by many African women both black and white.

In contrast to the women of the Masia tribe, the men of the Wagogo tribe in Tanganyika wear their hair long and in small pigtailed. Their women have hair, but it is cropped very closely to the

head. The men also sport slashed ears which hold the giant, beaded fillet earrings.

Often times, American blacks imagine black women to be endowed with short, nappy hair. The Fulani women of Nigeria remove this stereotype with their breast-length hair. The hair is worn cropped closely on the top and front of the head, and two braids extend from the tips of the ears to the breasts.

Unlike the traditional American bride, a bride in the Ndebele tribe of Transvaal, South Africa, wears black and white on her wedding day.

An extremely ornate cloak is worn on the wedding day, and is never worn again by anyone. Three months prior to the wedding, the bride's friends begin working on the cloak by removing the wool and dyeing the skin of a sheep black. Then all decorations on the cloak are done by hand in ornate beadwork.

Necklaces and anklets of beadwork and grass hoops are worn by the bride. She carries a wedding stick, which is also beaded, to complete her wedding day outfit.

Men of the Dakar tribe in the Republic of Senegal wear an outfit known as a kibr. It is a tight-fitting gaberdine robe, often with a hood, which is worn over a long white cotton shirt known as a tobe. The outfit resembles a woman's beach robe.

Religion may permit a man to dress more colorfully than women, and the Hausa tribe of Nigeria is such an example. These men are Moslems who because of their religion must wear head coverings at all times. They may wear tiny caps called fezzes, or they may wear elaborately wrapped turbans.

Hausas also wear trousers which are fitted at the waist but have very wide, baggy legs. The trousers are gathered at the ankles, and thus resemble an outfit that one might see in a harem movie.



# Area beginnings reflect leader's life



MALCOLM X

By Jane Seaberry  
Malcolm X is revered and honored among many black Americans for his religious zeal and efforts toward black liberation. However, few know of his Lansing childhood, experiences and growth. Dick Brown knows.

Dick Brown, publisher of the Ingham County News, attended Mason Junior High School with Malcolm X, born Malcolm Poole in 1925.

"He was here about a year and a half. Then he was in eighth grade and as fine a fellow as you'd want to meet anywhere," Brown said.

Brown noted that he could see a change develop in

Malcolm's behavior the next year.

"That's when he became a ward of the court," Brown said. "He was placed in the Ingham County juvenile home and was doing pretty well. Then he was placed with the Harold Lyons family here in Mason and he lived with them."

At Mason Junior High, Malcolm was "quite an athlete," Brown said, "quite a mixer and leader in the school" and was elected president of his class.

At that time there were about six or seven blacks of 400 or 450 students in the school, he added.

Brown also said that

Malcolm began to get into trouble during his freshman year in Lansing "running around with a Lansing group and becoming bitter."

Malcolm was brought back to the juvenile home by the Lyons family, but ran away, "somewhere in the East," Brown said.

Malcolm's father, a preacher and follower of the separatist philosophy of Marcus Garvey, bought a house in Lansing around 1929 and began freelance Christian preaching in local black baptist churches.

In his autobiography Malcolm X said that the neighboring blacks referred to his father as an "uppity nigger" for wanting to own a store, living outside the Lansing black district and spreading unrest and dissension among the "good niggers."

His revolutionary outlook is blamed for the white terrorist activity that forced the family from Lansing and their flaming home amid pistol shots in 1929. Malcolm's father shot at two white men whom he said set the fire, while the white firemen and policemen watched the house burn, he added.

The family's next move was to a house on the outskirts of

East Lansing. Blacks were banned from East Lansing proper after dark. They received harassment from East Lansing residents and were forced to move out into the country.

At age five, Malcolm entered the former Pleasant Grove School about two miles outside East Lansing. He later attended Lansing's West Junior High School.

The successful blacks of Lansing, Malcolm X said, were the waiters and bootblacks. Janitors at downtown stores were highly respected but the higher class elite group were the waiters at the Lansing Country Club and shoeshine boys at the state Capitol. However, the only blacks who had money, he said, were those involved in the numbers racket or who ran gambling houses in Lansing. No blacks were hired by Lansing's big Oldsmobile plant or the Reo plant, a car manufactured by R.E. Olds.

"I don't know a town with a higher percentage of complacent and misguided so-called middle class Negroes," Malcolm X said of Lansing's blacks, then and now. "The typical status symbol oriented, integration seeking type Negroes."

## Black History Week

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an indispensable tool for all researchers on black history.

Woodson, the only available active trained black historian in early years, ran the ASNLH and the Journal as a one-man operation, serving as executive director of the former and editor of the latter until his death.

In the early years of the ASNLH Woodson returned to teaching to help pay for expenses incurred. In 1922 Woodson retired from teaching to devote his remaining years to the development of black history.

Though Woodson is credited with the founding of Black History Week, his program was a continuation of a celebration that was originally started by the Omega Psi Phi Fraternity.

Black History Week grew out of efforts by the Omega Psi Phi Fraternity to sponsor an annual celebration in which the literary achievements of black people could be celebrated.

Woodson, an honorary member of this fraternity, met with its leaders to convince them that he could make the annual event more

effective by sponsoring it as an activity of the ASNLH. The event was put under the direction of Woodson who in 1926 took over and changed the name to Negro History Week which is known today as the Black History Week.

Woodson selected the period in February that encompassed the birthdays of abolitionist and orator Frederick Douglass (Feb. 14) and former president Abraham Lincoln (Feb. 12).

"This annual event," Woodson said, "taught Negroes not to play up their grievances but to demonstrate what Negroes have actually achieved in spite of their handicaps," and "stimulated other efforts of the Association and of other organizations for the improvements of Negroes."

Woodson also said that the success of Negro History Week led to a demand for a simplified organ which would regularly publish the many-little known facts of black achievement. The result was the Negro History Bulletin. The aim of this publication is to meet the needs of elementary teachers and the general public by featuring heavily illustrated literature and little-known facts about black people.

## Leadership void unfilled

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the Indian leader, Mohatma Gandhi.

But King managed to remain on top during the sixties, leading young blacks and whites in marches, sit-ins and other demonstrations. The climax of his career was perhaps his "I Have a Dream" speech made during the massive March on Washington in 1965.

From then on it was downhill for King. He was constantly criticized for his anti-war position and was under scrutiny by J. Edgar Hoover, former director of the Federal Bureau of Investigations, who accused King of being a Communist.

Then King was killed, standing next to his successor of national prominence in the civil rights movement, the Rev. Jesse L. Jackson.

However, before and during the time of Jackson's reign, a more youthful leader, Stokely Carmichael, rose to public recognition as the leader of the

Student Nonviolent Coordinating Committee. It was this man who redirected part of the civil rights movement toward the more radical Black Power philosophy.

Carmichael was arrested 27 times and spent 49 days in the Parchman State Penitentiary in Mississippi for his black power activities. However, his record of aid to the struggle was null as viewed by the SCLC. His violent tactics were frowned upon by some older members of the civil rights hierarchy and efforts by King to close the schism failed. Black power was on the rise. Carmichael moved on to form a chapter of the Black Panther Party in Lawndec County, Ala. He later became associated with West Coast Panther leaders Huey Newton and Eldridge Cleaver, who carried the fight a little further with their numerous publicized gun battles with police.

However, when Panther activities began to cool down, a different philosophy typified by black economic and

political took hold in the form of the Rev. Jesse Jackson, former director of Operation Breadbasket, the economic branch of the SCLC. His Saturday meetings in a south side Chicago building brought throngs of blacks to hear him preach to the music of a jazz band while the collection plates passed around. He was most influential in opening up job opportunities for blacks.

And history repeats itself. Factions began to grow among SCLC leaders. Reports were that Abernathy and Jackson were involved in a power struggle which ended in Jackson's leaving the conference and the forming Operation PUSH. People United to Save Humanity.

However, within the last several years, there has been a leadership void. No strong leader has sprouted to lead the struggle to completion. Each group is acting on its own with no national leader to act as guide. But some new leader is sure to arise when civil oppression intensifies again.

## women

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changed my thinking and not my actions. The label HYPOCRITE echoes in my mind every time I don a short skirt. It is clear that myself and other women today suffer from an identity crisis.

Is there a possible compromise or must I stop shaving, throw away all make-up, lotions and perfumes, start fighting and protesting, possibly to the extent of hating men?

For me, there is no answer. Maybe future generations of women will be ready for their

new responsibilities, free from the past type of conditioning, but myself . . . in the future I see bitterness and regret — dissatisfaction with the inevitable worthless outcome of my life.

I had a taste, maybe even a chance, but it came too late.

Don't get me wrong. I'm not giving up. I'll continue to argue and sign my name proudly as Ms. Stuart. But for the time, right now, I'm being perfectly honest with myself and you also. And maybe you can help me . . . all of us to obliterate that question WHY?

## press

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with academic exceptions such as history and law of the press and urban affairs studies), but it can be done on a campus in

concert with all-around academic opportunities.

Few schools are doing this. Michigan State is not one of them.

## Counterpoint

Counterpoint is a monthly supplement to the Michigan State News published by students of Michigan State University. Editorial offices are in 341 Student Services Bldg. The editor is Sylvia Smith.

Columns on women, minorities and press criticism are features of each Counterpoint. Persons wishing to contribute to future issues should contact the State News.



# Help oblivate the question 'why?'

By Nancy Stuart

SHE awakes in the morning, rips the curlers from her hair, proceeds to brush her teeth with sex appeal, lavishly applies softeners, colors, scents, deodorants, curses a broken fingernail, painfully plucks, shaves and cuts natural body hair, then pulls on clothes that slim, enlarge, flatter or camouflage.

SHE is not vain, nor is SHE unusual. SHE is a woman, myself included, and that is what this article is about.

I'll confess. I like having my doors opened and my cigarettes lighted. I like to be asked out. I not only return flirtations, but I flirt constantly, and more, I enjoy cooking, sewing and even cleaning for a man I really care for.

But you'll find me located in

the heat of the argument — "Women are equal if not better!" "He's exploiting the female sex!" "I'm perfectly capable of doing it myself." "Peace on earth good will toward people."

My signature reads Ms. Stuart and I spend a dollar each month to read the magazine Ms.

I triumph over a woman's

## women

career success and pity a trapped mother of five, pregnant and only concerned with whiter whites and cleaner toilets.

"Can't you see the discrimination?" I shout. "Look at the TV commercials, pick up a Playboy, listen to locker-room talk!"

Labels: Stereotypes! Mothers! Secretaries and teachers! Virginity, birth control, abortion and rape! WHY? My mind is ready to explode...

Then the phone rings — HE finally called! A soft voice and a quiet laugh, "Okay, see you at eight." But, my God, it's seven o'clock! Shower, shave, pluck, brush, paint, pull, perfume... ready! And the dating game plays on!

You may be asking now "what the hell is she driving at?"

I'm not sure I could tell you. All I know is that I walk a thin line between my social conditioning and my new beliefs, and I'm ready to fall to either side — (love, marriage, children, home) domestic slavery or security? (Freedom, career, education, fulfillment) psychological prostitution or

self-actualization?

Am I alone? Is this a personal conflict or a universal problem?

But it hasn't always been this way. Even in high school I was content being sweet, submissive and feminine. When I changed, I'm not sure. Working with men in a predominant "man's" career, I may have been fertile ground for the seeds of the women's liberation movement. Their ideas hit home and I had first hand experience in exactly what they were complaining about. It wasn't till I proved to the men that I was capable of everything they were that they treated me as an equal — even unique!

I now face the world with more confidence and greater goals. But the movement



Nancy Stuart is a Sterling Heights freshman.

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## Different is no less than

## minorities

by Leonard Sawisch

I feel a certain uneasiness when I realize that to be perceived as "different" usually incurs preferential treatment of a demeaning nature, and to be outraged and opposed to this treatment labels one a radical. Being a "Radical," of course, increases negative treatment for the individual and his affiliates. It becomes, then, a great moral



Leonard Sawisch is a Howell graduate student.

question for any minority group to decide whether to voice their indignation and face possible increased discrimination in retribution, or to just continue with everyday indignation.

I am no longer willing to accept the indignities forced on me and people like me because of the ignorance of the masses. It is time for people to become aware of their injustices and to realize that "to be different from" does not necessarily mean "less than." It is important to get this information not only to the oppressors, but also to the oppressed who, because of the treatment they receive, often believe they are indeed "less than."

I speak of those of us who have bodies that are somehow different enough from that mystical "normal" to warrant special attention. There are times when special attention can be very positive. However, special attention generated by a body that is different lacks the one characteristic needed

to make it positive, it says absolutely nothing about the individual involved.

This is the source of my indignation. I am of short stature. I am, therefore, a dwarf and this somehow classifies me as not quite a person. For some reason I am expected to fail. If you blunder through a day, you have a bad day; if I blunder through a day it is because I am a dwarf. I am not expected to involve myself with the opposite sex, and so am systematically deleted from social situations that necessitate pairing up. I am often not considered physically capable of doing many of the things I have been doing for myself most of my life.

My feelings, aspirations, and potentials are completely ignored as people react to my body. Such actions are meant to tell me I am somehow lacking. I am no longer listening. It is time for you to listen. And if you find you are saying to people they are "less than," I suggest you look again.

# Wanted: professional school of journalism

By Kay Lockridge

WANTED: A professional School of journalism.

Nationally syndicated columnist Sidney Harris decried recently the mania for advanced degrees involving research that, primarily, serves to perpetuate itself. Professional journalists, at the same time, often encourage young people to major in liberal arts rather than journalism.

How do the bureaucrats in higher education respond? Too often, as charged, they ignore the needs and wants of professional journalism and gear their programs for the very degrees and research to which columnist Harris properly objects.

What is needed is a combination of the Columbia Graduate School of Journalism

in which the instructors are working newsmen and the University of Missouri program wherein students working under the instruction of faculty members as editors put out the newspaper for both the town and gown communities.

Journalism faculty members should, as a matter of course, spend every summer or at least some time every few years as

## press

practicing journalists. A person who has not been in a newsroom for 20 years, except on a tour or through a book, cannot prepare his students for today's journalism. A journalist cannot practice his profession in a classroom.

This brings up the next point, one that may not be fully appreciated by students,

but one by which they could benefit. A campus newspaper on which the editors are faculty members, with experience, would give student journalists real experience with which to bargain when seeking a job. (In most cases now, work on the campus daily provides a foot-in-the-door for an interview, but it rarely brings more salary.)

Of course, students could not attain the editorships, but perhaps this is not the most important thing to a 21-year-old person who could trade in the two or three years' experience working under professional journalists for a higher experience and pay scale. It would also mean fewer students chosen more selectively, contrary to the numbers game played by major universities.

At the very least, a school of

journalism should have some sort of internship program, either during the summers or similar to the student teaching programs offered in education.

In the meantime, professional and academic journalists work at cross-purposes: the former telling students to avoid journalism studies without really investigating such studies or taking interest in them and the latter trying to legitimize themselves with their academic colleagues through meaningless research.

A journalism program, like any professional program, should prepare its students for immediate entry into its profession. This can be done in journalism best with on-the-job training by professionals. It cannot be done in a classroom

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Kay Lockridge is a former instructor in journalism at Michigan State. She was a reporter/editor for The Associated Press and the manager/legislative correspondent of an independent news bureau at the New York State Capitol.