Close Up...

Mas Sithole Interview

INTERVIEWER—DERICK W. COKER

A couple of days prior to the Columbus Day break, this writer had the pleasure of conversing with possibly the least known person of the staff of the Center for Afro-American Affairs. The person herein referred to is Dr. Masiipula Sithole. "Mas"—as the good Doctor is referred to by his friends—has an impressive background, upon which he draws heavily to present informed and enlightening perspectives in answering the questions directed towards him in the following interview.

C. Dr. Sithole, how long have you been a faculty member at this university?

S. I've been a faculty member at this university since August 1974.

C. And what level of attainment have you reached in the field of Political Science?

S. I received a B.A. in Political Science and History from Muskingum College (New Concord, Ohia, 1970). In 1972, I received the degree of Master Public Administration (MPA) from the University of Cincinnati. And on August 27, 1977, I received the degree of Doctor of Philosophy (PHL) in Political Science—again from the University of Cincinnati.

C. Dr. Sithole, what has been your impression of Black students, as you've experienced them at U.D.?

S. I've been extremely impressed by some, and disappointed by others. But this is, of course, true of any student group. On the whole they've been quite satisfactory in academic regards. But I observe Black students at U.D. to be politically passive, in the sense that they're not actively articulating any issues—educational, social, or political. Whether concerning the school or the community—let alone international conflicts—the Black students appear quite aloof and unconcerned. But yet again, this is typical of student bodies, black or white, throughout the U.S. The feeling of apathy is pervasive.

C. Why are today's students passive?

S. There are a number of reasons, Mr. Coker. First: the students are satisfied: socially, academically, politically, whatever. I say this because student activism comes out of dissatisfaction on issues of interest to them. That there is no activism presupposes satisfaction.

Second: students are petrified when they ponder the consequences of campus activism. These consequences include termination of their academic career and possibly the repetition of Kent State 1972.

Third: there's an apparent realization that the colossus called the institution (the system) may have to be joined instead of being altered altogether, and that those who fight the system seem to become casualties or get co-opted. Given the two outcomes, the choice of the student is elementary.

Fourth: unlike the student of the '60's, the student of the late '70's has adopted an economic view of education. Consequently he pursues education as a means to an end. As a result, he becomes conservative on socio-political issues on campus, i.e. questions of campus activism.

Finally, campus passivity may be more a function of the institution's ability to reward and/or punish (as perceived by the students), than any of the other factors. In fact, this goes for most of the institutions in the country. However, as a social scientist, I cannot observe mass apathy with any comfort because this leads to institutional complacency and neglect resulting in cataclysmic social upheavals. A decade of apathy and complacent neglect might be followed by a repetition of the '60's in college campuses. History will repeat itself—maybe not because of Vietnam, but because of Vietnam-like situations. And again, we will be wise after the event.

C. Dr. Sithole, earlier you mentioned the passivity of Black students with regards to political issues and international affairs. But, there DOES exist a segment of Black student populace which IS quite interested in the pertinence of African affairs to Black American life. So—with regards to this, could you give your perspective on the struggle in your homeland—the ZIMBABWE LIBERATION STRUGGLE.

S. The Zimbabwe struggle in many ways resembles the struggle that has gone on (and may still be going on in this country) between the blacks and whites. Like the Black man of this country, the Black man of Zimbabwe is struggling for political, economic, social, and educational equality. The essential difference, however, is that total equality in the Zimbabwe context translates into total control by Blacks—of politics, the economy, and all other spheres of life. This is because the Blacks constitute the majority in a B-W ration of 24:1. However, in this country, total equality still translates into white dominance in all spheres of life. But the issues are the same, in that they all speak to equality.

In the event of a liberated Zimbabwe, that means another independent Black African country to which Blacks in this country may want to go and work, or make their home. In other words, it increases the options for those U.S. Blacks who are interested in opportunities elsewhere, other than in the U.S. You will of course, Mr. Coker, remember that there are American Blacks who are either working or have obtained citizenship in a number of African countries, such as:

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Zimbabwe will be a viable addition to this list.

C. But Dr. Sithole, how viable is this option in light of stereotypes that Afrikans and Black Americans STILL hold towards each other?

S. The question of stereotypes is an important one which we cannot gloss over, Mr. Coker. There are indeed some misconceptions held between some of the brothers and sisters of this country and those of the mother continent. These are the result of a historical "accident", that has separated us. Furthermore, this has been due to a process of history over which neither of these two stereotyping groups had any control. From the late 19th century and definitely from the beginning of this century, Afrikans and people of African descent have been involved in efforts to correct the malicious mistakes of the past. The Pan-Africanist movement in which men like DuBois, Garvey, Nkrumah, and Kenyatta are forerunners—was directed towards this end.

The rise of African nationalism after WWII—resulting in independent African nations in the early 1960's—and the almost simultaneous development of the aggressive Civil Rights movement in the 1950's, heightened the consciousness of kind between the brothers and sisters in this country and those from the continent. The truth, Mr. Coker, is that while stereotypes may still exist, we have come a long ways to correcting them. Definitely, the attitudes I see today are far much an improvement from those which were prevalent during my years in college in this country. The mistake each generation makes is that each successive generation thinks that its problems are worse than those of the predecessor. I tend to believe that each generation makes a qualitative change in the leap forward. Consequently, the question of stereotypes for the same among us will soon be a preoccupation of the past.

C. Asante sana, mwalamu.

(Thank you very much, Teacher)
Another Roadblock!

by DERRICK W. COKER

There exists a cliché which states that "some people will do anything for a buck." Apparently, there is another phrase gaining equally as much prevalence in this country—"some people will do anything to stifle African-American advance." Where else but these United States could a white man—a member of the clearly advantaged, dominant society—seek to effectively argue that he’s been discriminated against because of his race? Alan Bakke is a 37 year old ex-marine, seeking to become a doctor. He chose 11 medical schools as prospective fulfillers of his dream to become a medical practitioner (in 1972). Despite high scores on the Medical College Admission Test, Bakke was rejected by all 11 of these medical schools.

Lo-and-behold! Bakke ‘discovers’ in 1977 (what took so long?) that one of these schools, the University of California at Davis, had a voluntary affirmative action program—the goal of which was to admit up to 16 applicants through a special committee, which considered these applicants only because they were proven to be economically or educationally disadvantaged. If these applicants—predominantly minorities—could not prove such, then they had to apply through regular admissions procedures.

Now, Bakke clearly was not disadvantaged, so he wouldn’t qualify for this special admissions program, anyway! Yet, 5 years after his rejection this guy decides to cry discrimination. He spends 5 years—not seeing if his outstanding exam scores will gain him admission to other than the previous 11 med schools—but put together a ‘case’ against U.C. at Davis. Bakke ignores the fact that Davis has indeed also admitted minorities solely on their academic merits—and thinks that he can claim ‘reverse discrimination.’

This is not the only case of its kind. In 1971 a case arose—DeFunis v. Odegard—in which the University of Washington had a similar Affirmative Action program for its law school, which sought to remedy the systematic discrimination minorities have suffered here (U.S. since 1619). In that case the subsequent U.S. Supreme Court ruling was favorable for the University of Washington.

In spite of the fact that the Court found the case moot. Yet—the 1972 U.S. Supreme Court was probably the last ‘liberal’ court this country has seen. Thus—the Bakke v. University of California at Davis is made seriously precarious.

The Bakke case will be a landmark Constitutional interpretation. In 1954, the Brown v. Board of Education of Topeka, Kansas case was such, using the 14th Amendment to base the end of school desegregation upon. Bakke seeks to use the 14th Amendment also—claiming his right to equal protection has been violated. But—how can he win? If he did, the groundwork for the return of segregated schools would be laid—and the 1954 case supposedly has already stopped that possibility! Supposedly!

If Bakke does win then it will be a real ‘trip.’ A Court decision favorable to Bakke will easily provoke post secondary educational institutions with the ‘right’ to deny minorities admission, even though we have been and are still largely economically and educationally too disadvantaged to attend college, except through special admission. Our numbers in the profession could dramatically decrease. The gap economically and educationally between minorities and the rest of society will possibly widen even more. More New York City blackout crime sprees could erupt. The jails will bear ‘just us’, and our hopes for justice may die.

This observer is of the opinion that Bakke’s claim is too full of flaws to win. The precedent of the 1954 Brown case, and the problematic interpretation of the 14th Amendment are strong points in the favor of the University of California at Davis. And Bakke’s action of waiting 5 years before crying ‘discrimination’ reeks of ulterior motives. It is significant that this case arises now. The blackout in New York City clearly pointed out the disparities (economically) which pervade the very fabric of this country. The blackout clarified the need minorities have for opportunities at education. An President Carter’s human rights campaign is directly related to this—how better can the Administration protect and support basic human rights, than to champion the cause of minorities here through combatting the too-long lasting effects of discrimination—but he seeks to wreak benefits from the U.C. at Davis’ efforts to combat this infliction imposed on minorities.

We need more University of California at Davises. That is not to necessarily say that ‘quotas’ are good. But at least this particular institution is making effort to aid minorities in their struggle against the effects of 300 years of discrimination and inequity in opportunity here. Think about the effect that this could have at this educational institution. Think about your plans to become graduate students or professionals. Think about the ‘equal opportunity’ espoused but hardly practiced ‘on the yard’ now. The next time a friend tells you that things are ‘different’ now than they were in the past and that we should forget the past—as we prepare to get another degree or job—think about Bakke. “Some people will do anything…”

Proposal to Create National Commission

In an effort to improve and standardize introductory curricula in Black Studies Departments, a proposal to create a National Commission on Introductory Curriculum in Black Studies was presented to the National Council at the July Planning Conference. This proposal was prepared by Mr. Curtis Porter and members of the University of Pittsburgh Black Studies Department. "This Commission of the National Council of Black Studies will undertake the task of identifying, through broad discussion with those active in the field and through additional investigation and research, the existing activity and specific needs regarding introductory curriculum. It will recommend and appropriate general strategies and specific tactics for meeting these needs. These introductory courses would provide core intellectual content and introduce key intellectual figures, issues, and problems in the discipline."
Q. There is a high attrition rate (for Blacks) here. To what factors would you attribute this occurrence?

Stocks—I think that the high attrition rate may be attributable to a variety of things...but that rate is getting better because there are fewer (Black) students being admitted to the University of Dayton. In the ’60’s there was the idea that an open-door policy in higher education should be applied; practically any and everyone possible was admitted in institutions of higher education. Well, there’s a kind of backlash now, in terms of closing the doors on everybody. So naturally when you start being more selective, then you’re going to get a higher quality student. As a result, fewer students are going to be flunking out, because they have proven ability. Now, the attrition rate as I see it, is primarily due to the fact that students going away to college expect different kinds of things or they don’t know what to expect. But they do know whether or not they are enjoying a situation or experience. Now, if they aren’t enjoying this experience, naturally they are going to be turned off, and it’s going to affect the other things in their lives. If you’re unhappy at a place, you’re not going to be prone to studying and trying to do your best. A lot of students are just turned off by the experience because there are not a lot of things to do... Q. The University does not cater to the Black students. But—why aren’t Dayton’s Black entertainment establishments even mentioned to us? How can we reach those establishments, which are predominantly located in other parts of the city, when the University tells us to leave our cars at home?

Stocks—That’s why we try hard to offer different kinds of outlets other than what’s here on campus. We try to offer dances here on weekends when we can, because if we didn’t then people would be sitting in their rooms. Like I said earlier—if you’re happy having a night out, then you don’t mind going back and studying hard the next day. But if you haven’t done anything the night before, it’s just a bore, and your life becomes kind of miserable. Another for the high attrition rate is the communication between the faculty and students—I think that’s a problem. A lot of the things you spoke about, like not having enough Black faculty and administrators at U.D...and not having someone to relate to...are very important. I think that Black students are very capable, but a lot of the time they just need someone to direct them or aid them in locating proper sources of information...that’s what it’s all about; once you learn the key to it, you’ve got it made. That communication problem is very serious. Black students don’t have enough people to communicate with; I cannot communicate with everybody. The Black faculty here tries to help as many students as we can, but we can’t reach everybody—and I think that is definitely a problem...Maybe some of it is poor preparation in high school, but there are many white students flunking out also. A lot of Black students leave not because of grades, but because of frustration or dissatisfaction.

Q. Do you think that U.D. is recruiting all “quality” Black students, or is the University just trying to fill a quota to please the government?...if so, the quota here is going down every year?

Stocks—The percentage of Black students brought into U.D. is decreasing; whereas, the percentage of those Black students flunking out is also decreasing. I’m not sure—but enrollment levels today are funny—they are projected to decrease in the future. Right now, when enrollment is stable. But overall, the Black enrollment is decreasing. We ought to find out why and on what basis students are admitted to and rejected from the University...so then we can maintain at least a number of Black students that are going to be supportive of each other. Once we drop below 300 Black students (on-off commuting) it would be difficult to have meaningful relationships with only programs or events that are conducive to their educational experience. White students also suffer when it is a predominantly white institution you’re dealing with... they aren’t learning aabout different cultures in this country, whereas Black people are definitely moving into all phases of this country. I’m sure white students are going to come into contact with Black students during their professional careers, so it behooves them to have some contact with Black students during their college careers. Colleges are supposed to be institutions where experimental kinds of things occur and all kinds of new experiences happen to people. And it really is a sad thing to try and transport a suburb onto campus life. In other words the student is sheltered in a suburban life, then he’s brought to a university which is a replica of suburbia (because it is practically all white)...and there’s no learning taking place, it’s just a homogenous group. I think learning takes place when you get a mix of different cultures and this would be a plus if the U.D. had more Black students here.

Q. How do you see the Black students here as a whole?...their relationships with each other. Is there something more that you have noticed: besides apathy?

Stocks—I could look at this situation from a lot of different perspectives, but I have made up my mind to be positive about the Black situation and look for positive things.Before the sixties, before students became involved in their own culture there were good experiences...although Black people didn’t have the self identity they have today. They more or less accepted a kind of life that was not good for the majority of Black people. In the sixties Black students became very politically aware and active on campus. It was fun to be on campus because students would push administrators to respond to their needs. You couldn’t be on a college campus from 1966—1970 and not be involved with Black student concerns and needs and be sensitive to their ideas, because one way or another you could be eliminated or put off campus. I remember students marching, in the middle of the day... and the administrators had to be accountable for their actions towards the students. I miss these days...I miss that degree of active student involvement. Today’s students direly lack such activism...they seem proud of themselves and their heritage, but seem to take this for granted that someone will be around to speak to their concerns with so few very few Black students today. Speaking to the needs of Black students, these same students cannot afford to be content. Though we are here trying to better ourselves, we cannot afford to neglect the needs of other Blacks less fortunate than ourselves. The mortality rate for Black men has been and remains the highest death rate below the poverty level than any other race. Though statistics show that more Blacks are making it to middle class achievement, we, as a race remain the poorest in this country. I think students must be cognizant of this fact...Instead of adopting the idea of self achievement. Students now seem to think only of themselves...of getting their own job...as opposed to thinking about what college can do for the advancement of the Black race, enhancing the condition of Black people. I’m proud of any Black person who “gets ahead” but we cannot forget our brothers and sisters. As long as there are still Blacks being treated a certain way for their race, then my personal achievement is nothing.

Q. Are you saying that we, as Black students, need to set examples for the society?

Stocks.Definitely. It would be foolish for me to assume that I could be viewed as other than a representative of the Black race, no matter what economic/academic level of attainment I reached. We must remain cognizant of the fact that here on campus and in society, we are viewed as examples of the Black race and can expect to receive treatment from others in accordance with how we portray ourselves.

Q. Does this account for interracial interaction on campus?

Stocks—Yes, I feel that the attitudes and behaviors expressed on campus are reflective, a microcosm of society. Dayton is also an example of this, the communities are dichotomized (Blacks and whites in distinct areas), children are bussed to bring them together, etc. You find no busing in Dayton’s suburbs whatsoever because whites have chosen the suburbs as the place for their “flight” and where the “status quo” can be maintained. I think that inner city white students can relate to Blacks much more easily than suburban whites. A lot of inner city whites are not in college. I think they go to community colleges more so than four year colleges, or don’t go to college at all. For the most part you have suburban whites in colleges...and I think they reflect their background. They have their white fraternities and white friends...and are rather disinterested in finding out anything true about Blacks. For the most part students at the University fail to have the types of interactions I’d like to see, because of these things. It’s very hard to interact with or have a meaningful relationship with someone you don’t know or don’t care to know. The same situation exists between black and white faculty and administrators—for the most part, they go their separate ways after class and work.

Q. Had you the power, what significant changes would you like to bring about on this campus?

Stocks—Well, that’s a loaded question, which I need a lot more time to adequately answer on. But I would like to say this—I would like to see a more equitable proportion of Black students at this university, somewhat along the lines of the population distribution of this country. I realize that this is a private institution, largely dependent upon the gifts and contributions of its alumni (who largely are of a certain socio-economic and racial composition) but that is one thing I would like to see. I know this university is based around the Constitution, a document prescribing among other things equality for all people, guaranteed freedoms to all, justice, due process, etc. I would like to see these things become practices in the United States and at this University more so than merely lofty words. But again, I will need more time to adequately elaborate on this point.
Heritage...
by PAT BYRDSONG

Black Americans have contributed greatly to American culture and society. Generally speaking Black Americans are usually classified as the builders of America although they have contributed to America in other ways. In most cases the dominant race (the race that happens to hold the power) does not wish to acknowledge these achievements. Through the years the black race has been denied its heritage. Most of white America is not aware of these achievements but, unfortunately much of black America is also unaware. The purpose of these articles is to educate Americans to the significant contributions made by Black Americans from past to present.

Samuel E. Cornish was an anti-slavery fighter. He was born in 1795, a free man in Delaware. He was raised in New York City and Philadelphia. Cornish graduated from free African schools as a minister. He founded and pastored the first Presbyterian church for blacks. This church was located in New York.

Samuel E. Cornish, along with John Russworm, was probably most noted for founding the first black newspaper. Originally, The Freedom's Journal was founded not only as a medium to voice black opinions but, to offer an opposing opinion to editorials printed in a white newspaper. This local newspaper in New York City made wild accusations against blacks. It was owned by a Jewish man and fostered the ideology of slavery and deplored freedom for the Black American. The Freedom's Journal attempted to counter this opinion.

After Cornish resigned from The Freedom's Journal he edited another newspaper, The Weekly Advocate. Phillip A. Bell was the proprietor and Robert Sears was the publisher. Samuel E. Cornish edited various other black publications. He was an outstanding journalist.

Samuel E. Cornish is not only known for his journalistic talents but also for his dedication to the anti-slavery movement. He devoted his time, his money, and his energies for the movement. Cornish later became a member of the Executive Committee of the Board of the American Anti-Slavery Society. Samuel E. Cornish was a man dedicated to improving conditions for his fellow Black Americans.

Who's Who in American Ethnic Women

Nominations are invited for inclusion in a biographical directory of living American ethnic women who have made a significant contribution to the community, state, nation or the world in such areas as politics, education, art, social reform, religion, etc. Persons nominated for this first form, religion, etc. Persons nominated for this form should be Black, Japanese American, Chinese American, Chicano, Puerto Rican, Cuban American, or American Indian. Send nominations to: Dr. Jessie Carney Smith, University Librarian, Fisk University, Nashville, Tennessee 37203.

The Color B-L-A-C-K...
by WAYNE TIPTON

I am the color BLACK, black is often given the meaning of bad in relation to being the opposite of white which means good. Black, is a Halloween color depicting evil. Why is it the black cats are supposed to give you bad luck? Why is it that black cake is named Devil's Food Cake, and white cake is called Angel Food. My color is so wrongly and unjustly used. Just why do people wear black when they are mourning?

Black is the color of skin of a minority race. A race that has been subjected to harsh cruelties, badly maltreated, and has suffered years of much pain and hardship.

Black is the color of many useful elements and minerals in nature, for instance coal is black. Coal is very useful though in producing heat to all kinds of people. Oil, which has a tremendous value to man is black. And importantly the ink used to spread the message of truth and freedom to all of mankind is BLACK.

I often am sad being the color black. There are so many bad things said about me. I am made significant in so many of the wrong ways. The only satisfaction I get, is from speakers using my name in pride. Calling for a minority race to stand up and be proud of their heritage. I like when my name is used in this manner.

But being black has meant to feel so low for so many years. I have a lot of uses though but nobody really looks for them. I am really a good color. MAYBE...someday people will start to think deeper and realize I am truly a good color.

Accent on Black Happenings in and throughout Dayton
by WAYNE TIPTON and MACK WOODWARD JR.

CULTURAL EVENTS:

OCTOBER 31
Dr. Thurmond E. Evans, M.D. will give a very important lecture "Health Care and the Poor", at Wright State's amphitheater of their medical school. Admission free, everyone is welcome to attend. /starts at 7 p.m.

NOVEMBER 7
Dr. Donald Smith of Bernard-Baruch College will be at Wright State University giving a lecture entitled "Education and Social Agencies". Time 1 p.m. in the amphitheater of their medical school.

SPECIAL ENTERTAINMENT:

NOVEMBER 8

GEORGE BENSON CONCERT, at Veterans Memorial. George Benson, the very popular jazz guitarist who recorded the album "Breezin" and rocked the country with his vocal "THIS MASQUERADE" will be giving a laid-back performance.
New Black Publications

American Hunger, posthumous publication by Richard Wright. American Hunger forms the second part of an autobiography Wright has completed by 1944, but only the first part, the now-famous Black Boy, was put into print. This book picks up Wright's story at the point in 1927 when he fled from Mississippi and arrived, eager and frightened, in Chicago. Harper and Row. $8.95

Black Administrators in Public and Community Colleges, by Dr. William James Kimmons. In this study of how black educators see themselves and their positions of authority in local colleges, the author notes that they generally feel their salaries are below average when compared to administrators in predominantly white institutions and that they are more involved in routine, procedural, and human relations functions. Carlton Press. $12.50

Black Culture and Black Consciousness: Patterns of Afro-American Folk Thought in the United States, by Lawrence W. Levine. A history of Black American humor, songs, dance, speech, tales, games, folk beliefs, and aphorisms that have kept alive important strands of African consciousness in the New World. Oxford University Press. $15.95

Black Women in Nineteenth-Century American Life, edited by Bert James Loewenberg and Ruth Bogin. This is an anthology of selected writings of two dozen black women leaders of the past century, with a general introduction relating them to their forebears in colonial times and to their descend­ants in the 20th century. Each selection is intro­duced with a biographical headnote, and there is a bibliography of works by or about these women and other black women. The Pennsylvania State University Press. $16.95

One reason that the Flyers' football team cannot match Wittenberg's record is due to an increasing Flyers injury list. On the list are: senior defensive end Mark Edwards, senior nose guard Merphie Frazier, and junior fullback Mike Watterson. Edwards has been on the list since the Butler game. Frazier and Watterson joined Edwards after the Villanova game.

Louisville No Problem, Defense the Call... by RICHARD STEVENS

"Stopped by Merphie Frazier" was almost all you heard as the football Flyers upset Louisville 14–10 in this year's Homecoming contest. Both defenses played a super game, with Louisville's de­fense yielding only seven first half points, as Dayton's only yielded three. U.D.'s defensive backfield sealed off the Cardinals' receivers, with junior Mike Bailey and senior Dave Miller leading in this department. Miller also made an interception late in the game, to put away any scoring attempt by Louisville.

Back to Frazier, Merphie played, after having been on the injury list with a dislocated shoulder. And Frazier was just superb, sacking the quarter­back late in the game to make another important play. The closest Louisville was allowed to get to the U.D. goal line was within field goal range. Only a poor U.D. punt—which landed on the U.D. 19­yard line—enabled the Cardinals to get touch­down position, and set up Louisville's lone score. The Cardinals ran to the left as little as possible because big No. 93, junior Hyman Gibson, did not let one play get around him, and caused the Cardi­nal quarterback to fumble. On Merphie's sack, it was Gibson who forced the Louisville quarterback into Frazier's ready arms.

U.D.'s defense wasn't too bad either, led by Syl­vester Monroe, who ran 133 yards—including both U.D. touchdowns. The winning touchdown was a draw play in which Monroe, a junior, ran for 35 yards. University of Louisville's coaching staff went home slapping themselves on the head. Monroe is a native of Louisville—and he received only one phone call from U.L. while he was in high school. That proved to be too bad for U.L. in more ways than one.

Commentary

by JOHN YOUNG

In the last several years practically all of the black literature has addressed itself to the status of Black women in American society. Coupled with these reports on the status of Black women has been a concomitant interest in the increasing fragile relationships developing between Black men and women. Questions arise as to the possi­bilities of "parties, balls and social gatherings." I'm afraid this may be a valid assumption given the need on the part of the magazines to remain financially solvent. One cannot lay total blame on these publications since it's evident that through their sales they are providing a service their audience is seeking. The crucial question to be addressed is, who would buy these magazines if the sales of these publications if they were to introduce more articles attempting to examine the present status of Black people along with projections of their future status. Would these publications retain and possibly expand their present audience? Would they develop a new audience sufficient in size to keep the magazines solvent? Or, would they have to retreat from their new approach for lack of financial support due to a slack in subscriptions of advertising or both?
Spotlight on Roy Wilkins

(NCBS Salutes 22 Years of Service)

Roy Wilkins, organization administrator, Executive Director of the NAACP for 22 years, was born on August 30, 1901, in St. Louis, Mo. He is the graduate of the University of Minnesota (A.B., 1932) and holds honorary doctorates from more than 18 schools, including Atlanta, Howard, Boston, and Notre Dame Universities and Tuskegee Institute.

Active in civil rights during most of his life, Mr. Wilkins was a delegate to the first national NAACP convention in Kansas City, Mo. in 1923. He was then managing editor of the Kansas City Call, a weekly newspaper. In 1931, he joined the national staff of the NAACP as assistant secretary and, while filling that position, was also the editor (1934-49) of the Crisis, the official organ of the NAACP.

Early in his career with the NAACP, he spent four weeks hitchhiking in Mississippi and Louisiana as a laborer so that he could investigate the treatment of blacks on army-supervised flood control projects. His reports on this situation led to reforms instituted by President Hoover.

Mr. Wilkins is the author of numerous articles which have appeared in leading newspapers and magazines. He also has a syndicated column which appears in daily newspapers across the country and a bi-weekly column in the New York Amsterdam News.

He is the recipient of the Spingarn Medal (1964), Freedom House Award (1967), Theodore Roosevelt Distinguished Service Medal (1968), the Medal of Freedom (1969), and numerous other awards and citations.

As Roy Wilkins stepped down from his 22-year post last June as NAACP Executive Director, he had only two words of advice for the civil rights group's future leaders: "Be alert."

A TIME TO COME TOGETHER

by MARY L. WADE
U.D. Graduate, Class of 1976

It is the time to come together
To engage our minds, bodies and spirit
In a total commitment to justice, truth, And human dignity

While we are engaged in individual pursuits
Of momentary pleasures and gains
Our families are falling apart
Our children roam aimlessly, looking for A purpose
Our elders are hidden away, mistreated, And defeated
And we are all pawns in the hands of a system that thrives on confusion, hate, and separatism

We have been taught to commit ourselves
To nothing or no one
And thus we have become weak

We disregard and disrespect each other,
Thus we disregard and disrespect ourselves Yet, who among us does not long for respect Compassion and a touch of caring

We have been entrusted with the care of Each other
Thus we must commit ourselves to each other, In truth, with respect, in a spirit of sharing.

News Notes

The National Conference of African and African American Folklorists will be held at Indiana University October 20-22, 1977. The theme for the Conference will be: "Utilization of Afro-American Folklore in Teaching Arts and Humanities in American Colleges and Universities." For further information contact Dr. William Wiggins, Department of Afro-American Studies, Memorial Hall East M-26, Indiana University, Bloomington, Indiana 47401.

The Second Annual Conference for the National Council for Black Studies will be held April 15-18, 1978, at the University of Massachusetts-Amherst. The theme for the conference will be "Black Studies: Models for Development."


Dr. Stephen J. Wright, former president of Fisk University, Bluefield State College, and the UNECF, has been appointed acting president of the Washington-based Institute for Services to Education.

Dr. Virginia Lacy Jones, dean of the Atlanta University School of Library Service, has received the Joseph W. Lippincott award for distinguished service as a librarian.

The Association for the Study of Afro-American Life and History will have its 62nd Annual Convention in Washington, D.C., October 13 through 16, 1977. The convention will focus on "Roots, Achievements, and Projections." For more information contact ASALH, 1401 Fourteenth Street, N.W., Washington, D.C. 20005 or call (202) 667-2822.