

Fighting For White Interests From Page 4

tegration — when viewed myopically — is the destruction of black colleges as we know them.

Dr. Diane Ravitch, who confines herself to Columbia University's Teachers College, in a paper called, "Desegregation: Varieties of Meaning," explains that the social policies that the NAACP LDF, led by white Director Jack Greenberg, is following are creating more racial hostility and separation than the segregation that they profess to eliminate. Most importantly, this social policy sees no worth in black people or black culture.

Dr. Ravitch exposes "the white liberal's 'romantic racialism' and his need to solve 'the Negro problem' by eliminating black history and culture."

"Over the past 25 years," she writes, "the words 'segregation' and 'desegregation' have shifted significantly in their meaning. In the early 1950s, there was a general understanding of the meaning of these two words: 'Segregation' in school was a state-imposed policy of separating children solely on the basis of race; 'desegregation,' conversely, meant the elimination of state-

imposed racial distinctions. These conventional definitions were repeated time and again in the record of the Brown vs. Board of Education cases.

"'Segregation' today is a term that applies interchangeably both to discrimination against minorities and to racial concentrations of minorities in neighborhoods or in schools, and 'desegregation' is commonly used to mean 'racial balance.'"

"The policy implicit in these definitions is one of dispersion of racial minorities among the white majority in order to achieve desegregation, as it is presently defined."

"To the romantic racialist, the solution to the Negro problem was some form of amalgamation, either the physical absorption of the black race into the white majority, or cultural amalgamation, in which the special gifts of the darker race would enrich and ennoble the national character. These kinds of views, while intended to be humanitarian, were condescending, paternalistic, and patronizing; at times, they veered dangerously close to the idea of black inferiority. 'It was never suggested,' writes George M. Frederickson, 'that whites

become literally like the black stereotype and sacrifice their alleged superiority in intellect and energy.'

"In the proposed process of amalgamation, whether physical or cultural, there was never any question which race would remain dominant and which would eventually be submerged."

There's nothing wrong with thinking white — if you're white. But, if you think white — and you are black — you hate what you are.

Jack Greenberg of the LDF says that they want to "enhance black colleges." If what they're doing is saving black colleges, I don't believe black colleges can afford to be "saved."

As you learn in law school: "One intends the natural and normal consequences of his acts." Whether one means to eliminate black colleges out of ignorance or malice — they're still closed.

"Tony Brown's Journal," the television series, can be seen on public television Sunday, on Channel 26 at 6:30 p.m. Please consult local listings.

Still more Reactions From Page 4

shown the minister continuing to organize people for social change, but she chose to leave an image of him as a conditioned "dog" who goes to bed with any woman.

Also, the minister's role infers that black men use black women to further their own interests.

Other major, male figures in the telenovela are "Papa" and a gangland-type character. "Papa" is a Pullman porter. He could have been a doctor and not detracted from the plot of "Sister, Sister." Does Ms. Angelou believe all Afro-Americans come from the lowest strata of society?

Not only does "Sister, Sister" make derogatory statements about black men, it depicts the black woman as promiscuously adulterous. All three major female characters are presented as unmarried and involved in liaisons. This can cause stereotypic thought about black women and make the white man less guilty about his transgressions. Is "Sister, Sister" really better than "The Jeffersons" and "Good Times"?

Its messages are just more subtle.

Maybe you can be honest enough to supplement your raving reviews of the telenovela. Maybe as the prime voice of the black community, you will ask Maya Angelou why she chose to present only lowly black life. Unless Ms. Angelou wrote "Sister, Sister" to make black people think, she has a problem.

Could this problem derive from racial self-hatred, her marriage to a white man, or lack of knowledge?

She does only have an honorary degree and teaches at Wake Forest University because of a Reynolds arrangement. Maya Angelou is using the black community and reaping the reward of doing so from the white establishment. Do you now question why a major network would air trash or "seek to depict black people as living, breathing, caring human beings," as you say in your editorial?

Whether Ms. Angelou is doing this consciously or unconsciously is irrelevant. Why don't you open your minds and attempt to view the film and the writer in totality? You are the one, Mr. Johnson, who welcomed her home and who is raving about

"Sister, Sister."

This past January or February, *Ebony* Magazine did a feature story on Maya Angelou. I suggest you read it, and also read this month's "Letters to the Editor." Readers of *Ebony* voice their opinions about Maya Angelou in this June issue. One reader says Ms. Angelou is desperate and confused because of her choice to marry a Caucasian and still attempt to be a spokesperson for Afro-Americans. Another reader criticizes her for diffusing valuable information at a white university.

With behavioral incongruities such as these, I wonder why the Chronicle supports her and her work. As the mouthpiece of the community, why don't you help your people think?

Yes, I am a "reader fed up" with your paper since you decided to present a biased view of my last editorial letter. Again, I ask that you print the letter that precipitated those personal comments to Mr. Pitt.

Lelia Dolby
Winston-Salem

A Tribute To Fathers

To The Editor:

Father's Day will soon be here and I feel there will be some fathers out there with children who will forget to say happy Father's Day to them.

So I have put together this little poem for all the fathers, those who are remembered and all of the forgotten ones.

Please put it in your next edition for Father's Day.

To My Father On Father's Day

Baseball games would not be fun
If you were not there

to cheer every hit and home run.

Fishing would just be
a hook and string
If you were not there
to reel the big one in.

Football games would be
nothing at all
If you were not there
to explain the kick-off and all.

The long walks in the woods
are the best times of all
There we talked man to man.
About the birds, the bees,
The green grass and the tall trees.

Dad, dear Dad you are the greatest.
I love you with all my heart.
Although sometimes I fail to say it.

Every day in the year is Father's Day
Because you are always there
in all of them.
I salute you this special day, my Dad
Because, you see,
I thank God for giving you to me.

P.S. Happy Father's Day to all the fathers everywhere.

Bertha Crawford Tucker
Winston-Salem

Homosexuality From Page 2

straights don't accept us because they think we're queer and crazy because we go for guys when there're so many women out here."

"It's not that some of us don't like women; it's just that black women feel that all of their problems are caused by black men and I can't stand being thought of as the source of someone's problems," he says.

In a *Time* magazine interview in April 1979, Terri Clark, a black Washington lesbian activist, said the black community feels that black homosexuals' sexual preference has been influenced by white men.

"The black community is extremely homophobic, because it feels that the homosexual person has been corrupted by the white man's perversion," she said.

But Chris disagreed with Ms. Clark's statement, saying "I don't think the black community blames our homosexuality on the white man; I think they blame it on us. They think we change and become macho anytime we want and that our homosexuality was something we chose, which it is."

Chris, who has changed his name to something more feminine, discovered that he was different from other boys when he was very young and didn't like the rough games the other boys in his neighborhood played.

"When I was in the third grade, I realized I was different from other little boys because I didn't like

sports or games boys played. And in my neighborhood, if you don't play basketball or football you're called a 'sissy' or 'punk,'" he says. "Well, I didn't like being called those names at the time because I didn't know what they really meant. But, as I grew older, I began to understand that the people who called men those names didn't know what they meant either."

Chris says that growing up black and gay was extremely difficult during his high school years. It was during this time that he began to make his homosexuality known to everyone.

"I went to a predominantly white high school," he says as his face takes on a troubled look. "the kids there treated me and my friends real bad. When I told people I was gay, the black kids wouldn't hang with me and the white kids called me names, so I really had no one to turn to except my close friends and family."

When Chris was growing up the civil rights and gay rights movements were in full swing. As an individual who's black and gay, it would seem that Chris would have been torn between the two movements with one outweighing the other.

"I'm black and I'm gay, which means that I'm a double minority and I must continuously fight for both causes and to be accepted as a human being," he says.

"Ask Lynn. She Knows Everything."

Lynn Hairston, the Chronicle's indispensable administrative assistant, is our resident expert on everything. If nobody else can give us directions or information about the community, Lynn usually can. Lynn also handles circulation records, helps run the office, greets visitors and more often than not answers the phone when you call. A graduate of Atkins High School, Lynn deals with the public probably more than anyone else on the staff. And she likes it "I don't find it a hard job because I like people and I like to talk," she says "Putting those two things together is the key."

And if, on rare occasion Lynn can't answer your question, she'll find you someone who can.



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