

The Voice of our People must be Heard!

Lenora Fulani

Earlier this month the Village Voice--New York City's most well known liberal newspaper--printed a cover story attacking Minister Louis Farrakhan. The author of the nine-page article, entitled "Who's listening to Louis Farrakhan? couldn't understand why so many African Americans support the leader of the Nation of Islam.

Two reporters from the National Alliance, an independent weekly newspaper that is also published in New York, came up to Harlem to hear what the sisters and brothers on the street had to say about Minister Farrakhan, the Voice's attack on him, and the refusal of Manhattan Borough President David Dinkins--New York's senior Black elected official who is seeking the Democratic Party's mayoral nomination--to condemn the attack. Their comments were so righteous and right on that I wanted to share them with you. Here is a small sample:

"A Black leader should tell the truth, no matter who it hurts, Black or white."

"Black people follow him because he has a message. There haven't been a lot of other so-called Black leaders who come out and really explain what's happening to blacks today...They're attacking him for the same reason that they have attacked [Reverend Al] Sharpton and Fulani...they're just not going to side with a brother who's telling the truth."

"Malcolm always said that liberals were very two-faced and tricky in

that they appear to be on your side, but really they have just as many racist undertones as the racists from Mississippi. So I think this is nothing new. It's a facade they create to give the appearance that they are really for you, but they're not."

"It's strange that when Black people stand behind each other, it's called racism...It's unfortunate that Blacks feel afraid to stand behind each other. They need to do that, simply put, and stop being so sensitive to the white world as far as thinking that any controversy is going to hurt us--in this case the Dinkins campaign."

"The Village Voice attacks independent Black leaders to discourage people...if Farrakhan in 1985...If you're going to call yourself a leader, you should stand up and give your voice to the issues. Having said that, I think the Black community should vote for him."

"I don't agree with everything Farrakhan says, but when he says that we need economic and political control he's right. If Farrakhan has the strength to take these attacks, then he wants to weather them too. You have to ask yourself if a paper is so biased and attacks independent black leaders, how liberal is it?"

"For a black leader to think they can't stand up for Farrakhan is wrong...All those Black leaders we're supposed to look up to--if they can't speak up, the Black community can't speak up."

I couldn't have said it better

Dr. Fulani is chairperson of the New Alliance Party. Her comments do not reflect the views of the Portland Observer

VIOLENT CLASH OF JEWISH GROUPS NOT REPORTED

by A. Wali Muhammad

When unarmed members of the Nation of Islam threw to the ground an apparent drug dealer wielding a shotgun at the outset of the Dopebusters drug program in Washington, D.C. in April, the images popped up on television sets in living rooms throughout America.

Nevertheless, when a highly visible Jewish "militant" went to a rooftop in the East Village of Manhattan, New York City on August 10 with a high-powered rifle and shot a 69-year-old bystander, then held the neighborhood under siege for nearly two hours, very little national coverage was given to the incident.

"It doesn't sound all that major to me," responded an editor on the national desk of the Chicago Tribune when asked why that paper, ranked fifth in the nation, had not covered the story.

[When asked his name, the editor hung up the phone. The paper's managing editor, F. Richard Ciccone, later apologized for that editor's behavior, but still said choices had to be made about what stories would run, and that story was not selected.]

An ironic twist to the story is that the Jewish "militant" is Mordechai Levy, head of the Jewish Defense Organization (JDO), which advocates violence and offers weapons training to Jews, and called for the "death" of Minister Louis Farrakhan.

Levy and Irv Rubin of the Jewish Defense League (JDL), both involved in the incident, are responsible for Black student

unions having to spend tens of thousands of dollars in extra security expenses because these Jewish "terrorists" have alleged that Minister Farrakhan is violent.

Even more ironic, Levy, 27, was fleeing from Rubin when Levy ran to the rooftop with a Ruger Mini-14 rifle and fired a burst of shots toward the street below. One bullet struck Cominic Spinelli, 69, in the left knee, as he sat in his company's van, according to the New York Daily News.

The incident began when Rubin and three others attempted to serve Levy with civil court papers concerning a libel suit Rubin filed against Levy.

Levy told police, after they had talked him into surrendering nearly two hours later, "They came to my building with guns...They were going to kill me," the Daily News reported.

Levy would probably face attempted murder charges, according to Chief of Department Robert Johnson Jr.

Police said Levy has a permit for a semi-automatic rifle, two shotguns and four rifles, but not for the Ruger. Yet, in 1981, Levy was arrested on charges of bombing the car of a Nigerian diplomat near the Soviet United Nations missions.

myself! I am running as an independent candidate for mayor of New York City on the New alliance Party line to give our people a voice in the upcoming election. Although I am supporting Mr. Dinkins' primary bid, and have pledged that if he wins his party's nomination I will work to see that he is elected mayor, if he loses I am not prepared to put the life and death issues of our people on a back burner in the interests of a Democratic Party victory.

One of those crucial and controversial issues is Minister Louis Farrakhan, an independent Black leader who has been vilified in the white corporate media--including "liberal" publications like the Village Voice--just because he is independent. One reason the Voice thought it could get away with attacking Minister Farrakhan is that establishment Black leaders like David Dinkins (the "insiders") won't stand up to defend independent Black leaders (the ones on the "fringe" who are far from the center of power and, therefore, closest to the Black masses) for fear of jeopardizing the privileges they derive from their status as the "legitimate" Black leaders--meaning those acceptable to the white Powers That Be.

When our official Black leaders stand silently by while an independent leader such as minister Farrakhan is trashed by the likes of the Village Voice, they are participating in an attack on democracy and on the Black community itself. And they must be held accountable for that crime of silence.

Formerly a member of the JDL, Levy bolted from the group after fighting with Rubin over who would lead the group after the departure of the JDL's founder Meir Kahane, now a member of the Israel Knesset.

THE RED, BLACK AND GREEN: WHAT DOES IT MEAN

Ron Daniels

In the last year or so suddenly we have begun to see a flourish of red black and green ornaments and attire being worn and otherwise displayed by African-Americans, particularly Black youth. Of course this is not the first time that these colors have gained prominence and popularity. In the sixties and seventies, the era of Black consciousness, Black Power, nationalism and pan-africanism it was quite customary to see the red, black and green in great abundance. These colors have tremendous significance to African-Americans. The question is how many African-Americans have even the slightest idea what the red, black and green means?

Since values, images and symbols are so terribly important to a developing people, then it is crucial that we constantly teach those values which will help us to survive and develop and learn about and project those afro-centric images and symbols which will reinforce positive values and further inspire our people to strive towards full freedom and development as a part of the human family.

It was Marcus Garvey who came forth with the red, black and green as the colors to symbolize the history and aspirations of Africans in America. To paraphrase him, he once asked, Black man where is your government, your flag, your men of big affairs? Garvey proceeded to provide answers for all of those questions. Based on his research into an ancient African King, and his keen perception of what the psychological and cultural needs of Black people in America were, Garvey offered African-Americans a flag, OUR FLAG WITH THE COLORS RED, BLACK

AND GREEN.

RED symbolizes the BLOOD and SUFFERING of our people through slavery, colonialism, segregation, discrimination, and economic exploitation; BLACK is for the people, AFRICAN PEOPLE, our culture and our history of triumphs and achievements; and GREEN is for the LAND, our homeland, mother Africa which serves as a source of strength, inspiration and a potential base of power and development for people of African descent everyone. Marcus Garvey and the U.N.I.A. popularized the colors and the flag and left them as legacies for future generations to pick up and properly propagate.

So beyond the fad, fashion and fleeting fancy of the moment the red, black and green has meaning and significance to us which we should never lose. Like the Black National Anthem, every African-American should know the history, significance and meaning of the red, black and green and our flag. The colors should be displayed in African-American

churches, institutions, agencies and in our homes. Ornaments with the colors from beads, medallions, necklaces etc. should also be worn with pride. In terms of the appropriate manner of displaying the colors, they should always appear in order red, black and green from top to bottom or from left to right. When someone inquires about the meaning of the colors, we should be knowledgeable enough to give an intelligent answer.

Hopefully the popular rap groups like Public Enemy, the Statasonics and other artists and entertainers will devote more time in their lyrics, raps and videos to teaching the meaning of the red, black and green. The African-American community is deeply indebted to those young people who have picked up the legacy of Garvey and are spreading it in our time. They need to keep on pushing it. Thank god for some "Colors" that have a real message and meaning for the National African-American Community!

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