

# perspectives

## The History Of Black People In Britain, Concluded

One claim that this book "Staying Power" by Peter Fryer puts to the lie is that black slaves and freemen both, meekly supported their tyrannical slavemasters in the Revolutionary War. We can well understand why establishment historians would advance such a contemptuous assessment of the intelligence of a suppressed humanity (Crispus attacks to the contrary).



by  
**Professor  
McKinley  
Burt**

In chapter 8, "Up From Slavery", the author gives vivid detail to the large contribution of the Africans in the fight against the rebels. In 1775, about 15 months before the Declaration of Independence, Virginia's Royal governor, Lord Dumore sent a chill of

horror through rebel colonists when he offered freedom to all black men who would bear arms. 300 blacks promptly joined the "Royal Ethiopian Regiment" as runaway slaves flocked to him with "Liberty to Slaves" stitched across their uniforms. These freed Africans were used as shock troops, mounted calvary, spies and support units.

Many units of the "Black Pioneers" were formed to work as engineer and labor companies: drained ditches, dug trenches, pilots of coastal and river vessels, seamen, canoeists, carpenters, miners, wood cutters, blacksmiths, tailors, nurses etc.

Before he surrendered at Yorktown, Lord Cornwallis deplored the lack of more recruits among the slaves. The British commanders knew they could have won the war had they been able to reach more freedom-hungry blacks.

When the war ended tens of thousands of African Americans withdrew with them and were evacuated from the ports of Savannah, Charleston and New York. Thousands more escaped over land to Canada, and many reached England from all these places. True to their promise the British not only freed the black freedom fighters but awarded them their proper pensions. This is to be contrasted with the fate of the black troops who saved General George Washington at Valley Forge after thousands of whites deserted that terrible winter.

Now, it can be understood by many African Americans, the real reasons for what may be described as a certain self-contempt, feeling as they do that so many European and West Indian Blacks seem to have a much better self-image, and are more aggressive in the commercial and social arenas. Blacks in America have been fed a steady diet of the most outrageous system of brain wash and thought control ever perpetrated upon a people in the name of "history". And, of course, naive whites also have been victims of the vicious farce. This latter group includes most of the American media who are as poorly educated as the rest of the populace.

Now, for the education, nightlife and other interracial activity of one William Shakespeare. The scene sounds like nothing so much as the activity in the North Williams Avenue

block(?) entertainment district from 1943 to 1953; Politicians, city and state officials, lovers, poets and all.

In the first article of this three-part series I described the frolics and spectacular interactions of King James IV with the black ladies who were the rage among the British nobility. This was in 1507 and by 1564, the year Shakespeare was born, this activity had been refined to new heights of gaiety and social-intercourse. The "Williams Avenue" of that day was a certain "Turnbull Street" in London and the "Swan", a Danish beer shop was the favorite hangout for the landed gentry and their brown-skinned ladies—and William Shakespeare!

A yearly sequence of balls was held at this popular club. The Gray's Inn Revels" and the key figure in

1599 was a beautiful black woman named "Lucy Negro". It is she who became Shakespeare's "Dark Lady" in his Sonnets. Also said to have been frequently seen here was Lady Raleigh, the wife of history's famous nobleman, Sir Walter Raleigh. It was the habit of white females, like from the court of Queen Elizabeth, "to disguise themselves as black women in masquerade" and was a favorite pastime (pp.9,10).

On page 139 we find the author (as have others) describing the broad context of the African history, writings and social interaction of the times; Especially as it makes understandable Shakespeare's fascination with the Moors (blacks) as seen in his play "Othello" and in other writings. "Leo Africanus", whose works were a must in European Universities, was a great influence upon the Bard.

# This Way for Black Empowerment

by Lenora Fulani

I just got back to my national headquarters in New York from a whirlwind visit to Los Angeles, where things were really hopping! I was there, in part, to publicize my new book, *The Making of a Fringe Candidate 1992*, published by Castillo International. Elaine Brown, former head

of the Black Panther Party, also the author of a new book, *Taste of Power*, appeared with me on Los Angeles' most popular talk radio broadcast-KABC's Michael Jackson Show.

# L.A. Stories

On the hour-long show, we discussed our political views and histories and our books, both of which deal extensively with sex and politics and the difficulties women of color face in gaining respect and support from Black male leaders. We took calls from listeners and fielded questions

on everything from Jesse Jackson to racial violence.

My appearance on KABC capped a week-long visit during which I had the opportunity to address the First AME Church in Los Angeles, where I told the congregation that we had to seriously address the crossroads to

years ago. This is the moment, I told the brothers and sisters in the church, to develop new strategies which include building an independent party through which the Black Agenda can be leveraged. I shared with them the growth of the New Alliance Party and the opportunities for building a major

double standard in which white politicians receive kid-glove treatment in matters of sexual conduct while blacks do not.

While I was in Los Angeles, the chairwoman of the local National Organization for Women showed up at Mr. Holden's campaign headquarters with TV cameras and newspaper reporters in tow-and, oblivious to the obvious racial overtones of the situation, called on Nate to drop out of the race. The following day, Elizabeth Munoz, an independent Chicano leader who was my vice presidential running mate in 1992, challenged NOW's hypocrisy. "If NOW is so concerned with sexual harassment of women," said Munoz, "where does the organization stand on Mobutu Sese Seko Of Zaire, the brutal dictator who has raped and abused countless women with impunity? Mobutu has been supported by the likes of outgoing LA Mayor Tom Bradley, but NOW never criticized him for supporting one of the world's most outrageous sex abusers!"

I was also the center of controversy myself when, during the KABC

broadcast, Irv Rubin, head of the extremist Jewish Defense League called in to the show and denounced my association with Minister Louis Farrakhan. Rubin later appeared with a handful of JDL thugs and a dog at the B. Dalton bookstore in Hollywood where I was autographing books as the featured guest author, and called me an anti-Semite and a "Black bitch." While the JDL threatened and harassed me and patrons at the store, the community responded by coming to my defense, buying dozens of books and acting as my security during the book signing. I condemned the racism of the Jewish Defense League and called on all Jews of conscience to repudiate the racism and extremism of the Jewish Defense League.

I also had the opportunity to spend time with my friend and colleague Emmett Cash, who was a leader old the Perot campaign in California and with whom NAP had launched a partnership to build a national coalitional independent party. Emmett hosted mayoral candidates forum at his popular dinner theatre-the Shark Club-

which I chaired. We had a lively dialogue among several of the city's leading contenders.

I spent an evening in South Central with members of the LA 4+ Defense Committee, who have been viciously threatened for their work on behalf of racial justice.

I was also the guest of the Athenaeum Committee at Claremont College, where I gave a talk on how independent politics is the best-kept secret in America. The students did a great job of organizing for the event and the multi-racial audience had an intense dialogue with me on issues of Blacks and Jews, the Middle East and the limits of nationalism.

I raced to catch a plane back to New York in time to host my weekly cable TV show (which I hope you all are watching). As you can see, I'm already gathering plenty of material for my next book. Until that's written, though, make sure you get a copy of the *The Making of a Fringe Candidate 1992* now, so you can be up to date on the inside story of America's Black independent.

# Riot Prevention: Stop Racism!

## CIVIL RIGHTS JOURNAL

By Benjamin F. Chavis, Jr.

During the last several weeks there have been numerous speculations about whether or not the spring and summer of 1993 will witness a repeat of urban riots in the United States similar to the Los Angeles "uprising of 1992." Lest we forget this year marks the 25th anniversary of the Kerner Commission Report on Civil Disorders. Although the Kerner Commission concluded in 1968 the "Our nation is moving toward two societies, one black, one white—separate and unequal," the persistence of civil disorders or riots in the 1990's is symptomatic of the nation's refusal to deal with one of the basic causative factors: racism.

On this occasion we are grateful that the columnist, Anthony Lewis, reminded readers of THE NEW YORK TIMES of a quote from Justice

Thurgood Marshall's opinion in the controversial Bakke case of 1978. In that case Marshall concluded, "In light of the sorry history of discrimination and its devastating impact on the lives of Negroes, bringing the Negro into the mainstream of American life should be a state interest of the highest order."

To fail to do so is to ensure that America will remain forever a divided society."

In Washington D.C., the Milton S. Eisenhower Foundation has just released another national study on the urban situation. Similarly the Eisenhower Foundation emphasized that the substance of the Kerner Commission's earlier findings are "more relevant today than in 1968, and more complex, with the emergence of multiracial disparities

and growing income segregation." Dr. Lynn Curtis editor of the Eisenhower study said that the emphasis today should be on job training and various community development projects as a strategy to prevent the recurrence of urban riots in the nation.

The Eisenhower report outlined the following recommendations to the Government as remedies: focus on inner-city unemployed youth, particularly those who have been marginalized and discriminated against because of race and socioeconomic status; a focus on drug abuse

education, treatment and prevention; priority spending for a ten year period concentrating on improving the quality of life for inner-city residents; and the focus on providing low-income housing with the help of non-profit organizations.

Today the reality is not limited to a black and white situation. Instead of two societies separate and unequal, in the United States as we move toward a new century there are multiple societies, all separate and all unequal due to racial and economic discrimination and exploitation.

Racism is still the fundamental

problem! Much of the poverty that people of color encounter in the United States is a consistent function and resultant of institutionalized racism.

It is worth pointing out that the recent studies on this critical national problem have failed to go as far as the 1968 Kerner Commission which identified racism as the major causative factor. Until the nation comes to grips with this serious social dysfunction riots and other forms of civil disorders will surely reoccur.

We believe that President Clinton should take the initiative to call upon all Americans to place at the very top of the national agenda the elimination of racism in all of its hideous forms. As this society rapidly becomes a multiracial society quantitatively, it is increasingly urgent for this society to become multiracial and multicultural

qualitatively.

Again the confession of Anthony Lewis is noteworthy: "Few white Americans want to think about remedial measures for the black heirs of centuries of discrimination. Reagan and Bush political strategy was to arouse racial fears, and then use them as a reason to do nothing. But a divided America, damaging to whites as to blacks, will continue until we face the issue of race."

President Clinton has the fresh opportunity to begin to erect a bridge across the nations' racial divide. But this bridge must lift all of those oppressed at the bottom and confront the sin of racism straight forwardly. Beyond racial fear and polarization, we must demand racial justice for all without reservation. Anything less will be utterly insufficient.

# Children And Violence: Weapons In The Classroom

*It is not comfortable to admit, but we are failing our children terribly.*

First, we began to short change them with poor quality education. Then we let them down when we didn't stop drugs from flooding onto school grounds. Now its weapons of violence that threaten the physical safety of our young—not just in the streets, but in school halls and classrooms.

According to the National Education Association, an estimated 100,000 students tote guns to class every day. And not just in high-schools, but in elementary school as well. One study found that 13 percent of all incidents involving guns in schools took place in elementary and preschool.

Each and every day, 6,250 teachers are threatened with injury and 260 are actually assaulted by students.

Getting tough and clamping down

to get these weapons out of our schools is a desperate, after-the-fact measure. It must be done for the safety of both students and teachers. Yet we would be foolish to believe this alone will solve the problem.

Too often when dealing with social problems, we end up addressing the symptom. The underlying "disease" remains largely ignored. In some communities where classroom violence has already erupted, tendered "solutions" to the problem of children with weapons include the installation of metal detectors in schools and tougher penalties on parents whose kids are found with guns or knives. These are not necessarily bad ideas, but they really address symptoms, not causes.

It would be very shortsighted to think that the entire scope of the prob-

lem is simply the guns and knives hidden away in school lockers or in knapsacks. Why, we must ask, do so many children feel the need to arm themselves? Why do so many kids now get a kick out of having the power to inflict harm upon fellow students and teachers—whether they use that power or not?

One could point a finger at many different influences. Gangs. Crime in the streets. Drugs. Violence on television. Families breaking up and turbulent home lives. All these are undoubtedly factors.

Yet underneath these is perhaps the most heartbreaking situation of all. Our children are failing to learn respect for the rights others. They are failing to learn respect for decent and honest behavior. They are failing to learn respect and compassion for other

human beings. And this in the end only leads to a lack of respect for themselves.

So weapons become a crutch to feeling big and important. That condition is a tragic state for any person to be in, not matter his or her age.

Of course, what we are really talking about here is moral decay—for morals are simply guidelines for getting along honestly and decently with others. As religion has been removed from school and become less meaningful in the lives of more and more children, inadvertently so has most moral training been demolished.

Today, many children are not effectively taught what is right and wrong, or that there is even a clear distinction between the two. They do not learn that, while sometimes hard and even uncomfortable, choosing

right over wrong is the only way to end up with a life they will be proud of.

Putting metal detectors in schools isn't going to solve this. We need to get moral training back into schools, taught in such a way that will make sense to children. Fortunately, there is a published moral code based entirely on common sense which children respond to remarkably. Being non-religious, it doesn't usually undermine or conflict with any religious belief the child may have. Yet it presents a set of guidelines for living a decent, honest and productive life.

What is this moral code? Well, quite appropriately, it is called "The Way To Happiness" and it was written by American author L. Ron Hubbard after he grew concerned about the continuing moral decay in our society.

The booklet has served as the

basis for the yearly Set A Good Example contest which now involves over 6,000 schools. And a number of schools have started to go even further, including the booklet in their actual curriculums.

How effective is the booklet? In one school I visited where such a course exists, one frequently hears young students, even seven or eight years of age, pointing out inappropriate behavior to other students. "That's not the way to happiness!" they will say. These students have a set of rules for living a good life based on truth and honesty.

So guns and knives aren't the real problem. There is a terrible, empty void of moral confusion that too many of our children are falling into. "The Way To happiness" is a rope we can throw them so they can begin to climb out.