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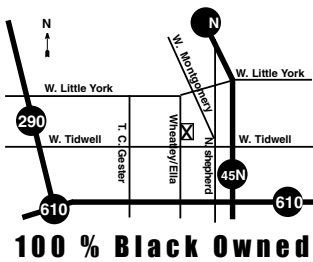
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PUBLISHER'S NEWS ANALYSIS

TSU's New Man's Same Plan

Roy Douglas Malonson

Whenever an unfavorable article (particularly disturbing to Black faces in high places) is published in *African-American News & Issues*, I know it will only be a matter of time before my office phone starts ringing. Depending on the person calling, I prepare to field the question, either as a community activist... concerned citizen... or publisher of a tell it like it is newspaper that has an uncompromised Black perspective editorial policy. Even so, I usually can get the caller's attention simply by asking if they know, or have they forgotten the history of whatever is being discussed, so that I can determine whether, or not, they have a special interest agenda.

Usually, the caller responds, "But don't you think we should wait and see what happens before jumping to conclusions?" That sounds sensible, but it also validates Benjamin Franklin's proverb, "The definition of insanity is doing the same thing over and over again -- and expecting different results." Yet, when one ignores, or don't know the history of issues, they won't know whether, or not, you're making the same mistakes over and over. Accordingly, that's why we put so much emphasis on history in our articles. News is facts revealed for the first time. It becomes current history as soon as it's read, unless it's expanded to give new insight into an issue. Denial aside, *Bud's Eyerview's* take on Texas Southern University's new president was hazy, but if you factor in the school's past history, you can't disagree with his premise.

If, however, you misunderstand what history is, and/or the role it plays in deductive reasoning (See Editorial), you probably have been

educated, or indoctrinated, not to jump to conclusions about anything, or anybody. As commendable as that is, as Black America's editorial watchers on the wall, we would be remiss not to consider John Rudley suspect (in spite of his glowing resume), insofar as we should remember the history of the Trojan horse that inspired the warning, "Beware of Greeks bearing gifts," which translates to don't be stupid enough to think a long time enemy will suddenly stop trying to kill you and become your benefactor. Think about it. That would be the same as Pharaoh choosing a Moses (loyal to Egypt), to make him let his people go.

However, I've dealt with Black leaders that have "Talented Tenth" perspectives many times, I know we will be criticized for questioning TSU's motives, although that's our job. What I'm saying is, being nice, or complimentary to elected, or selected public servants, "just ain't part of a newspaper's job description." Let me amend that: Making nice and being political correct never has been, and never shall be (under my watch), this newspaper's prime directive. And if you know Black History, you would already know that challenging the system is the only reason for a Black owned and controlled newspaper to exist. On the other hand, if you need a better reason for our position on TSU's choice of president (that had no public input whatsoever), perhaps you should learn to read between the lines.

You can start with the article ("The crisis situation must end": Rudley vows to tackle credibility, financial troubles), and look for the hidden message in the *Hous-*

EDITORIAL

"Our country must abandon all of the habits of racism, because we cannot carry the message of freedom and the baggage of bigotry at the same time."

President George Walker Bush

WE MUST UNDERSTAND: Black History Ain't Holy

Inasmuch as *African American News & Issues'* mission statement obligates us to include history in our uncompromised Black perspectives (to make them more relevant and enlightening for our readers), we're must continuously research for unique, and/or little known, or updated Black History. Consequently, as we prepare to observe our 32nd annual Black History Month, an internet blog, alluded to Carter G. Woodson's original Black History chronicles as "Uncle Tom's Bible." However, the blog wasn't dissing the acclaimed "Father of Black History," per se. Instead, it addressed how descendants of slaves are wont to misunderstand the story behind Woodson's story.

We Must Understand, history is defined as the study of the past, focused on human activity and leading up to the present day. This study is facilitated by the formation of a 'true discourse of past'. The modern discipline of History is dedicated to the institutional production of this discourse. More precisely, history is the continuous, systematic narrative and research of past events as relating to the human race; as well as the study of all events in time, in relation to humanity. History is not just the past as an object of systematic knowledge or the discipline that produces knowledge out of that object; history also carries a sense that is implicit in the expression 'making history'. History often signifies the production of events having transformative potentials that ushers in the future.

"All events that are remembered and preserved in some form (that

cannot be invalidated as unhistorical or that otherwise remain amenable to historical discourse) constitute the historical record." Ideally, that's what Woodson had in mind when he spent a decade compiling the accomplishments of made in America Africans to impress upon the nation's leaders that his people were a valuable (past, present and future) asset to the land of the free. Unfortunately, he died a bitter rebel, after realizing that the White supremacists would never give "inferior Coloreds" credit for contributing to America's greatness. *Miseducation of The Negro* notwithstanding, Woodson's "whitewashed" history became an intellectual Trojan horse. History, records that Woodson's history was, indeed, for White America.

We Must Understand, during Woodson's era, Black elders verbally passed our history down to the younger generation, because it was ordained by God in the book of Hosea which decreed "My people are destroyed for lack of knowledge." However, integrated schools disconnected common-sense Blacks, from their book sense progeny. In essence, formal education programmed ex-slaves to continue to serve America's plantation. Thus, in the context of American History (that focuses mostly on passive Black's contributions to an unappreciative nation), Black History has become irreverent to our youth that considers Woodson's heroes—Uncle Toms. Even worse, Black elders, e.g., educators, tend to treat Carter's Black History as if it's the Holy Grail, although it no longer connects with future generations.

Truthfully, that's tantamount, to the Holy Bible's Amen! Denial notwithstanding, that's what time it is in 2008 Black America. In fact, AP's Deepti Hajelaa addressed our plight in his Jan. 16, 2008 article, **Historians fear MLK's legacy being lost.** "Nearly 40 years after the assassination of the Rev. Martin Luther King Jr., some say his legacy is being frozen in a moment in time that ignores the full complexity of the man and his message," Hajelaa says. "Everyone knows—even the smallest kid knows about Martin Luther King—can say his most famous moment was that 'I have a dream' speech," said Henry Louis Taylor Jr., professor of urban and regional planning at the University of Buffalo. "No one can go further than one sentence. All we know is that this guy had a dream. We don't know what that dream was."

"King has slipped into the realm of symbol that people use and manipulate for their own purposes." Accordingly, how can descendants of slaves (that allow descendants of slave owners to not only whitewash their history, but commercialize it) expect to be respected?

Perish the thought that this is a veiled attempt to play the race card (as we're persistently accused of doing), inasmuch as we're simply echoing Sen. Barack Obama who says, "Your own story and the American story are not separate—they are shared. And they will both be enriched if we stand up together, and answer a new call to service to meet the challenges of our new century."

**Black America, it's time for a change.** ★



BUD'S EYEVUEW

On: Stolen Truths

Bud Johnson: The Old African Warrior

Woebeit limited space prevents *African-American News & Issues* from sharing other's Black perspectives regularly, every now and again, I run across a truly brilliant response to issues that corresponds with mine. Ergo, as I searched *The Outer Limits of The Twilight Zone* of my cranial circuits to address Hillary's MLK gaffe, I found an e-mail from Kofi Taharka, Chairman of The National Black United Front-Houston Chapter (NBUF), that I consider a spiritual sign. Thus, as in the past, I will differ to key excerpts from his epistle (edited to fit my limited space), that other media totally ignored, or found it inappropriate for their MLK special editions.

"Across the country the presidential bid of Barack Obama and reaction to it; has brought discussions of race to the forefront in mainstream America. Comments made by Hillary Clinton uplifting Lyndon Johnson over Dr. King in their perspective roles in the civil rights movement have ignited a firestorm of controversy," Kofi espoused. "Her comments were a classic example of a White supremacist worldview. She implied that Dr. King dreamed and gave great speeches while it took a White man, Lyndon Johnson to realize the dream through the voting rights acts of 1964.... This commentary is reflective of the mainstream coverage of the King Holiday, which regulates him to a two second sound bite which says 'I Have A Dream.'"

"Mrs. Clinton should be reminded that seldom have White people in power made concessions out of the goodness of their heart or

because it was the right thing to do. Conversely pressure has been applied through protest, marching, boycotting, self-defense, lawsuits, political organizing, community organizing and open rebellion.... In his book *Where Do We Go From Here: Chaos or Community*, he provides insight into politics: "The majority of Negro political leaders do not ascend to prominence on the shoulders of mass support. Although genuinely popular leaders are now emerging, most are selected by White leadership, elevated to position, supplied with resources and inevitably subject to White control. The mass of Negroes nurtures a healthy suspicion toward these manufactured leaders."

"Experience tells them that color is the chief argument their leaders are offering to induce loyalty and solidarity... Tragically, he is in too many respects not a fighter for a new life but a figurehead of the old one. M.L.K. Jr. is not the only personality or group straight-jacketed in the public packaging to a sound bite philosophy. Lack of serious examination has left us to identify certain personalities with limited ideas such as Malcolm X 'By Any Means Necessary', Fannie Lou Haimer 'I'm sick and tired of being sick and tired', The Black Panthers 'Power To The People', Kwame Ture (Stokely Carmichael) 'Black Power', Imam Jamil Al-Amin (H. Rap Brown) 'Burn Baby Burn'."

"The point is none of these figures or groups should be regulated to one or two slogans because their outlooks and programs encompassed a variety of actions to push

the community forward. You cannot talk about this era without mentioning the fact that the United States government helped to destroy many of these organizations through it's Counter Intelligence Program (Cointelpro) conducted by the FBI. Barack Obama as well as all of us are recipients of the opportunities we have today because of the great and mighty struggle conducted by the aforementioned groups and those who came before and after them.

"As Kwame Ture (Stokely Carmichael) an active participant in the 1960's said 'no one in our community can solely claim they accomplished anything, it goes back to the blood of the people'. Malcolm X whose name dare not be mentioned during the presidential campaign offered instructive questions for us today in the political process."

He stated that we should control the politics and politicians in our community. We should ask who controls Hillary Clinton, who controls Barack Obama? In addition, Malcolm asked, 'Can A Chicken Lay A Duck Egg?' Referring to the lack of capacity of this system to produce freedom, justice, and equality for Black people in America. ...Further, we are responsible for the preservation and accurate accounting of our history and our heroes and heroines."

There's much more on that meaty bone, but that's all the truth my space allows me to steal. Hey, no other newspapers published a jot, or tittle, so that's all you're gonna get here.

Henceforth, if you want to be enlightened by the rest of Kofi's story, call (713) 942-0365, or have your computer literate pre-teen access NBUF's Web page @ www.nubufhouston.org. **I wonder if anybody knows where I'm coming from?** ★

*ton Chronicle's* Jan. 15, 2008 edition. "Rudley said his first priority would be to ease the concerns of the accrediting body, as well as state lawmakers, who are withholding

nearly \$40 million in supplemental funding over the next two years until the university provides and he did not rule out other major policy shifts, such as breaking with the

an acceptable rehabilitation plan," the article explains. "He said his plans include changes in the administrative ranks, but did not rule out