

# The Minority Voice Newspaper

What You See Is What You Get, What You Read Is What You Know And Save

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## Sharecroppers' son fights to reclaim his name

By LaWanda Johnson  
AFRO Assistant Editor

Without a birth certificate you cannot go to school, get a passport or join the military.

Without a birth certificate, you cannot prove who you are, how old you are or where you came from.

And you cannot retire without benefits.

David Stoddard, 86, has known this kind of uncertainty all his life.

Sitting on the back porch of his home in Fredericksburg, Va., Stoddard looks down at his stepchildren and grandchildren while absently stroking the head of his dog, Mariah.

Though partially disabled by a stroke he suffered two years ago, Stoddard smiles a toothless grin and talks about his life and growing up in South Carolina when Hoover was president. How he met his father, Will Barksdale only once. He remembers walking through town with his father.

Stoddard's wife, Alice, helps to fill in the blanks. She says she has heard his story a thousand times.

"He remembered much more before the stroke," she said. Alice Stoddard said she remembers that when she and her husband

married three years ago, he confided in her.

"He would say, 'Alice, I don't know who I am,'" she said. "It would break my heart."

When the two were given a honeymoon cruise that required birth certificates, it was the final push that she needed to uncover her husband's identity.

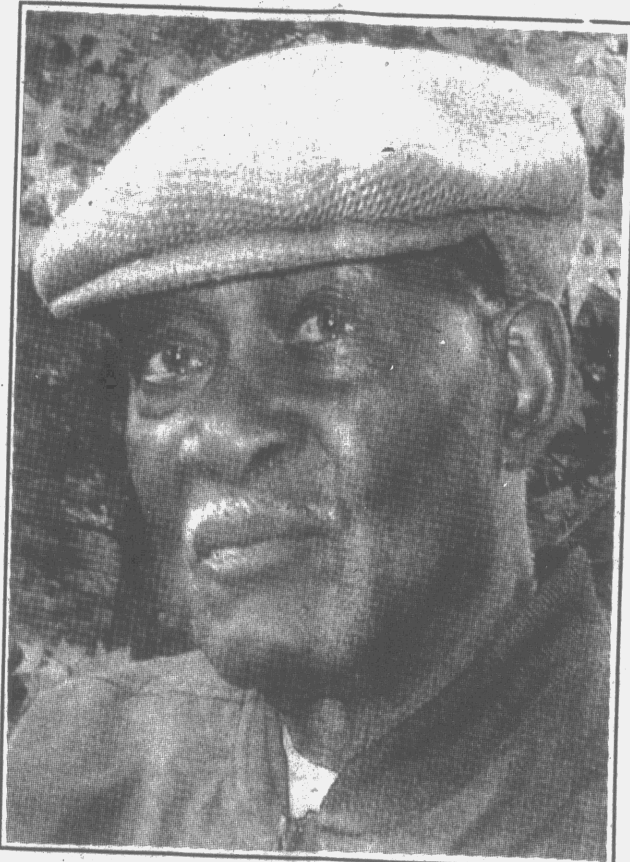
Using her husband's oral history as a guide, Alice Stoddard learned that during the time of her husband's birth in South Carolina, African Americans were the offspring of slaves. They were mainly poor, uneducated sharecroppers.

"Sharecroppers never broke even with the landowners," said Ms. Stoddard, 65, who knew life as a sharecropper in North Carolina. "They really were still slaves."

In 1915, death and birth records were just beginning to become a reality.

"Once they stopped registering us with their livestock, then they just didn't register us at all," she said.

David Stoddard says he was the third child of Lillian Stoddard and Will Barksdale, and was born around 1916, just one year after the government began to keep track of the births and deaths, according to the Greenville County



Department of Health. According to death records obtained from the South Carolina Bureau of Vital Statistics, Lillian Stoddard died

in 1918, at age 35, of bronchial pneumonia during the influenza epidemic; Woodrow Wilson was president.

"His mother was a sharecropper on the same plantation that her parents and their parents had been slaves," said Alice Stoddard. "When she died, nobody even knew the children's names or when they were born. They had a sister who was retarded and David said the state

came one day and took her."

Stoddard was 18 months old when his mother's brother arrived to retrieve him and his then 4-year-old brother. Both were too young to tell their uncle, Judge Stoddard and his barren wife, Maggie, what their names were and how old they were. The Stoddards made up names for their little charges, and David remembers that Hoover was president.

A little over a decade later found the boys homeless again.

It was during the Great Depression, according to Stoddard, when his aunt and uncle died within a few years of each other. Stoddard said he stayed alive by eating roots, herbs and berries out of the woods, and the generosity of people like Mrs. Patterson.

"Me and some other boys use to go to Mrs. Patterson's house and wait for food," he said. "She worked at a hotel and she would bring home the leftovers to feed children who didn't have no family." Stoddard said they would all gather outside her back door. This act would lead to trouble.

"One day the sheriff came and said we stole a car," said Stoddard. "We weren't even there. They put us on the chain gang for 30 days." Stoddard said they dug ditches and cut leaves. He remembers Roosevelt was president.

The boys made up birthdays when it became necessary, under President Roosevelt's New Deal, to obtain Social Security cards to get a job. David chose

Sept. 25, 1918, and his brother chose Sept. 16, 1912. Stoddard's brother, Willie, decided to take advantage of Roosevelt's Civilian Conservation Corps under the Emergency Employment Act. The corps provided employment and vocational training for unemployed youths and, to a lesser extent, for war veterans and Indians, through conservation and natural resources development work. It also provided money for Willie Stoddard to send for his brother's support.

"Willie left David behind because he was too young to enlist," said Alice Stoddard.

David Stoddard, hoping to finally go to school and escape the poverty and violence against Blacks in the South, hopped a freight train to Washington.

"Everybody was thinking that the North was the place to go," said Alice Stoddard.

"Everybody wanted to get out of the South."

Eventually, David and Willie Stoddard were reunited in the District and together embarked upon what turned out to be a lifelong quest to prove their identities. He lived in the District until Bill Clinton began serving his second term as president.

David Stoddard had taught himself how to read and write over the years, but was never able to find anyone willing to invest the time it would take to untangle his past. He relied heavily on his ability to remember every detail of his past,

## AFRO reader helps sharecropper's son discover his lost past

By LaWanda Johnson  
AFRO Assistant Editor

Darlene Dobbs-Farmer, a systems programmer with the Pentagon, was wandering around trying to find something to eat when she saw the headline on the June 7 issue of the Washington AFRO,

"Sharecroppers' son fights to reclaim his name."

The story was about David Stoddard, 84, who was born in a small town in rural South Carolina at a time when the state was just beginning to issue birth certificates to African Americans. Raised by an uncle and given a new name, Stoddard and his wife had embarked on a quest to recover his true identity.

Dobbs-Farmer was immediately intrigued. A genealogist researcher by hobby, Dobbs-Farmer took the newspaper to her desk and went to work. She soon hit her mark.

"I read the article," she said. "Then I read the article again and highlighted certain information. Then I proceeded to put David's life together."

Dobbs-Farmer said it took her an hour. "I realized I was on the right track from the information I found in the AFRO," she said.

With the help of the 1920 Census Report, she was able to find 3-year-old Willis Barksdale and his 18-month-old brother, listed on the report as "Baby" Barksdale, living on Dials Road with relatives in Laurens County, S.C.

"I sat down and found the information and I started to wonder why no one else had found it," said Dobbs-Farmer, 44. "I thought 'because they don't have a vested interest, they have nothing to gain by helping.'"

David Stoddard, 84, had been trying to find his true identity for most of his life. He and his

brother, Willie, knew they were the children of a sharecropper named Lillie Stoddard, who died during the influenza epidemic. With Dobbs-Farmer's help, the Stoddards were able to fill in the blanks of David Stoddard's life.

Dobbs-Farmer was able to confirm that Willie and David were in fact the sons of Lillie Stoddard, but things changed from that point on.

Lillie Stoddard died on December 11, 1918, apparently just months after giving birth to David. The birth certificate uncovered by a zealous clerk, Jeanette Grayson, at the Department of Vital Records in South Carolina, belonged to Willie Stoddard. Dobbs-Farmer says her work in methodical.

"I start with the present and work backwards," she said. "And you have to know the laws of the state. South Carolina is an interesting

state." She said that while doing research for another family, she was able to uncover some startling information; she found that some kind of forced labor was going on even after the Civil War. "I'm just a person who is interested in history."

With the help of the Census Report that contained information supplied by David Stoddard's grandmother, Cindie Stoddard, Dobbs-Farmer found that David and his brother were living with their uncle, Mack, and his wife, Lillian. The couple, thought to be barren, actually had two sons, 18-year-old David and 9-year-old Judge.

"David Stoddard was noted as not actually in the home at the time," said Dobbs-Farmer. "I checked the 1930 Census Report and there was no mention of him at all."

"Baby" Barksdale became David Stoddard and his brother, Willis Barksdale, became Willie Stoddard.

"It was not uncommon for people to name children after people they knew," said Dobbs-Farmer.

After being sure she had found the information, Dobbs-Farmer called the AFRO and was put in touch with the Stoddards.

"What they have is a preponderance of evidence," said Dobbs-Farmer. Evidence that will prove that David Stoddard was in fact 62 years old when he initially applied for his Social Security and was denied. He was told that he was born in 1920, now proven to be two years after his mother's death. The Stoddards were elated.

"Oh, my God," said Alice Stoddard. "When she told me about what she had found, the hair stood up on the back of my neck. We had almost given up hope. I never guessed this much information could be found."

And David Stoddard can't stop smiling.

"Thanks to Darlene, he has a life and a history," said Alice Stoddard. "You can't put a price on that."

Dobbs-Farmer was even able to tell David Stoddard that his mother was buried in Mt. Carmel Cemetery. "We will visit her grave this summer," said Alice Stoddard.

"The whole thing is just mind-blowing to me," said Dobbs-Farmer, who has traced her own family history. Because of her research, she is one of just a few Black members of the Daughters of the American Revolution. "Anything can be done if the right person looks at it."

Dobbs-Farmer, who is on the Prince William County Historical Commission, says she will pursue her master's in health information management.

"It's exciting when I help somebody and break the mold of



Empowering Women's Conference 2003. Rev. Smith who organized the women's conference here at the Hilton Hotel. Evangelist Arrington who is the director of the Little Willie Center. photo by Jim Rouse



WCPS Radio Station shown above is the owner of WCPS, Tarboro, NC. JJ Johnson and staff, and community brothers and sisters helping with the BBQ cookout. The radio station needs your support, give to your local radio station, its your voice support it. photo by Jim Rouse

I made up my mind to fight your power with mine. But I found out I was no more against you than a grain of sand against a mountain, because you beat me and then bottled me up inside my own body and you've been keeping me in jail inside myself ever since.

—Zora Neale Hurston



# Opinions

THE MINORITY VOICE  
NEWSPAPER  
"What You See Is What You Get  
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Know And Save"

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## College grades and law school admissions tests

JAMES M. KRAMON

Not long ago, the Supreme Court entertained oral arguments in *Gatz v. Bollinger*, a challenge by two White students denied admission to the University of Michigan law school. The rejected applicants contended that if they were members of designated minority groups - African Americans, Hispanics or Native Americans - they would have been admitted. The university contended that without affording weight to membership in the designated minorities, a small number of such applicants would be admitted. It argued that failure of the law school to enroll a "critical mass" of minority groups adversely affects its educational program and, therefore, race is a valid consideration for admission.

Several justices, particularly Antonin Scalia, obviously felt

that the admissions policy of the law school was discriminatory and to justify it, in accordance with established legal precedents, the university would have to show a "compelling interest." Justice Scalia suggested that if the diversity desired by the university is so "compelling," it could accomplish it by reducing its admissions standards generally. The university argued that it should not be confronted with a choice between having an exceptional law school and, at the same time, a diverse student body.

I have a problem with the way the argument before the Supreme Court took place. It seems to me that both sides were acceding, perhaps unintentionally, to the suggestion college grades and law school admissions tests are the basis upon which the strength of applicants to law schools depends. It is curious to me that this assumption seems to underlie such arguments since,

in fact, grades and admissions tests standing alone have not proven to be good determinants of success in the practice of law. Indeed, for the right price, a number of companies make money raising the scores of affluent applicants.

I recall an incident that

try in abject poverty, by his grandmother without either of his parents. My classmate attended an unremarkable high school in his small town and, I would certainly infer, enjoyed little or no cultural advantages.

I don't know how my grades and admissions tests

law school in the nation's capital, the person, Black, White or chartreuse, who can do that gets my vote.

It's interesting that the strongest defenders of a so-called neutral selection process are always those who come out best using it. If the process was

In the end, both sides of the affirmative action debate face a dilemma. If we want to consider people in all their fullness for opportunities like a chance to go to law school, it's impossible to do that without discretion in the selections process. On the other hand, it is precisely the existence of discretion, that makes discrimination possible. I want admissions committees to be able to consider the special qualities of people, like my classmate, not because he is Black, but because of what he has done with his life. Since I don't believe in the existence of "neutral" admissions criteria, I would rather take a chance on what the University of Michigan is trying to do.

James M. Kramon, a Baltimore attorney, is author of "You Don't Need a Lawyer," "Smart Business for Contractors," and over 50 articles dealing with legal issues.

**It is interesting that the strongest defenders of a "neutral" selection process are always the ones who come out best using it. If the process was "neutral," why do the winners keep coming out of the same places?**

occurred one afternoon at my law school. I was studying in a classroom a few desks away from the only other person present, a Black classmate whom I had seen but did not know personally. After a while, we began chatting and I learned that he had been raised in the Appalachian coal coun-

scores compared to those of my classmate, but I know which application would have impressed me more if I was on the admissions committee. Compared to his, my childhood was a cakewalk. Whatever it takes for someone to go from an impoverished, parentless Appalachian background to

as "neutral" as some suggest, why do the winners keep coming out of the same places? Why does someone whose personal accomplishments are truly amazing need to do more than show those accomplishments to convince others that he deserves a place at a law school?

## Black slavery in the 20th century?

Commentary



RON WALTERS

The recent story of a man, now 104 years old, out of rural Louisiana, asserts that his family was still in slavery in the 1960s. I believe him.

In 1997, there was a story in the *Washington Post* by Len Cooper, a Black journalist, who said that he remembered stories in his own family about people who were still in slavery in the South in the 20th century. This prompted him to go to the national archives to try to find some information on this hunch. He found it in the boxes of materials on the National

Association for the Advancement of Colored People.

I was shocked when I read the story, so I went to the national archives in Washington and asked for the NAACP boxes for 1920-1940. In them I found letters from Black people in several places in the South saying, in effect, that they were still in slavery; they were being brutalized, they could not get away and they were not being paid. In their own words, some said that the sharecropper system had them in a situation "worse than slavery."

Apparently, some of these cases were passed on to the U.S. Justice Department for investigation. Now, the Justice Department field offices in the South often functioned in collusion with the racist county sheriffs who ran the convict-lease system. Under this system, the sheriffs would charge a Black person with a crime, lock him up, and then lease him out to the nearest planta-

tion owner, who would often put the prisoner back in slavery, legal slavery. By the way, this is permitted in the 13th Amendment to the Constitution, which outlawed slavery "except as punishment for crime whereof the party shall have been duly convicted."

Cooper says that the last case he found was in 1950. So, the fact that some Blacks were still in slavery in the 1960s is not far-fetched.

This means that in some areas in the South in the 20th century, even during the civil rights movement, Whites were still practicing slavery, because

can't instantly stop a practice that existed for 246 years, from 1619 to 1865. It takes a long time. And so it did with slavery.

I can't help wondering how widespread this was. When did slavery actually end and how many people can say that they know where people were kept

lawsuits against the government or private corporations. In many cases, the evidence rests on the experience of our old timers. Will more of them now come forward to tell their story?

A modern corrective on this story is important because the lie that slavery ended 138 years ago is being used by opponents of reparations and in general by conservatives to block this movement. But Blacks themselves need to know that the link between slavery and their lives in 2003 is much closer than they think. If true, and it is, how does that explain the life circumstances of many Blacks with respect to wealth, employment skills, education and the like?

Ron Walters is a distinguished leadership scholar, director of the African American Leadership Institute and professor of government and politics at the University of Maryland-College Park.

**We have to stop this lie that "slavery ended in 1865" that so many people are telling just because they are ignorant of the facts.**

In any case, the Justice Department did investigate and indict some slaves in the 20th century. To find it, you have to look in another set of boxes of the Justice Department 1920-1950, where the files are labeled "Slavery/Peonage."

The last case that I saw was the prosecution and sentencing of the Dial brothers, who ran a plantation 35 miles outside Birmingham, Ala., and kept Blacks in slavery in 1946. Len

if one or two cases were discovered, you can be sure there were many others that were not. But even this mild evidence also says that we have to stop this lie that "slavery ended in 1865" that so many people are telling, just because they are ignorant of the facts.

Legal slavery might have ended, but if you can enslave Blacks legally by criminalizing them, when did that end? Common sense says that you

in slavery in 20th century America? We need to talk to our old timers to see how much of this is true and if their stories can be substantiated in various localities.

Some of the organizations working on African-American reparations, such as the National Coalition for Blacks for Reparations in America, or the Farmer-Pellman group, or the Reparations Coordinating Committee, have developed

## Blackonomics

## We have been programmed by programs

JAMES CLINGMAN

WAPA News Service

Have you noticed every time a problem arises between African Americans and "the establishment," the usual result is another program for Black folks? Have you also noticed that the programs we get usually result in economic progress for the establishment? Have you ever wondered why we accept "programs" as the solutions to our problems, all the while standing on the sidelines and watching "the establishment" get progress in their efforts to "help" us?

Well, I have noticed these and other Black strategies being implemented over the years, and I have come to the conclusion that we have, indeed, been programmed by programs.

Let's look at some examples, but first let me clarify what I mean by "the establishment." It comprises members of our local societies who always seem to "get the call" or come to the rescue when a socially oriented problem needs to be solved. They can be Black, White or otherwise, but they are considered "safe" by those who really run the

show.

The two factions get together and make the plans, which more often than not result in new (and sometimes old) programs for the rabble-rousing, dissatisfied, angry Black folks. But those who make the plans are the ones who get real economic progress. They get the high-level positions; they get the consultant contracts; they get access to the funds allocated to set up the programs; they get development rights to build more housing.

They get progress; we get programs.

And check this out. Even when we get our programs, such as affirmative action, set-asides and the like, "they" develop ways to get in on that action as well. For instance, affirmative action has benefited White women more than any other group. Hey, wasn't that "program" developed in response to past injustices against Black people?

Changing the names of those programs to "women business enterprise," "minority business enterprise" and "small business enterprise" programs soon compromised some of the set-aside programs, again originally designated for Black folks.

The result? Black business-

es, for which the programs are written, get lost in massive "certification" paperwork - can you imagine having to "certify" your Blackness in order to get a portion of the meager percentages set aside for all of these groups? - and end-up, if they are lucky, getting the

of the 70 percent and even some of the 30 percent. They get progress; we get programs.

We have been programmed to believe that all we need is another program and things will be just fine. We have fallen for the ruse of corporate greed shrouded in a cloak of

Why do we keep buying the same old song and dance?

Why do we keep allowing others to play us that way? How can we look at ourselves in the mirror and not see the sad eyes of our children who long for a better world? How can we not hear the desperate cries of our

them to deviate so far from their purpose that they have become nothing more than a joke - with Black folks being the punch line. If White women have been discriminated against, they should have a long talk with their fathers, uncles and husbands. Blacks didn't have anything to do with that, so why should White women share in our programs? No other minority has suffered the horrendous treatment that Blacks have suffered in this country. So where did those minority programs come from? Small businesses, according to various definitions, can employ hundreds of persons, have receipts in the millions and, as I said earlier, comprise owners who have a net worth - not income, but net worth - of \$750,000. How can Black-owned micro-enterprises and sole proprietorships compete with that, especially within the same small business program?

Yes, programs have programmed us, and we had better start deprogramming ourselves, right now.

James E. Clingman is an adjunct professor in the University of Cincinnati's African-American Studies Department.

**We have been programmed by programs, mesmerized by programs, hypnotized by programs, put to sleep by programs, and we are being killed - literally and figuratively - by programs that put millions into the pockets of others...**

crumbs that fall off the set-aside biscuit.

To make it even worse, White males get the lion's share of the resources, without having to certify they are White, and because they are married to and are the fathers of White females, they get in on the WBE action as well.

In my hometown, White males can now also get in on the city's 30 percent "small business" set-aside program because of its "race-neutral" criterion and its increase in the net worth ceiling of an individual small business owner from \$325,000 to \$750,000. Thus, White males get the all

largest toward Black people. We have accepted politicians who pretend they are working to "level the playing field," all the while advancing themselves and forgetting about those upon whose shoulders they stand. We have been programmed by programs, mesmerized by programs, hypnotized by programs, put to sleep by programs, and we are being killed - literally and figuratively - by programs that put millions into the pockets of others and leave us dangling by a thin string hoping there is a safety net below. That safety net? Another program, of course.

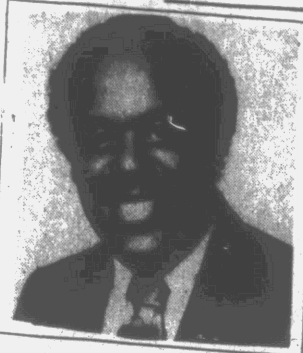
youth, who are asking us to stand up as Black men and women and stop this madness? How can we sleep at night when what is happening to our people is so blatant and overt that even a child can recognize it? When are we going to stop feeding on the Pabulum placed before us, fighting over the portions, which were originally and entirely meant for Blacks, only to end up with a small percentage of the percentage designated for "minorities," women, and "small" business owners?

Programs would be all right if they did what they were set up to do. But we have allowed

**Let Your Opinions Be Heard.....and read  
In The Minority Voice Newspaper**



# Spiritual Reflections



Apostle George Hawkins

## OVERCOMING OUR PRIDE

Greetings:  
I would like to talk to you about a spirit that is overtaking our churches today, that spirit is called pride. It is a spirit that has been around for a long time but it is seldom recognized until it has done some damage. Pride is the sin that deceives us. Its effects are found everywhere. It is the chief cause of human strife and tragedy. Pride is the original sin, committed by Satan resulting in his fall from heaven, and by Adam and Eve when they were sent from the Garden. All other evil can be traced back to pride. What is this sin? Pride is an undue sense of our own superiority; it is inordinate self-esteem. It is the raising of ourselves above others. As a result of pride, our relationships with God, with others and with ourselves are severely affected. C.S. Lewis wrote, "Pride always means enmity -- it is enmity. And not only between man and man, but enmity to God.... A proud man is always looking down on things and people: and, of course, as long as you are looking down, you cannot see something that is above

you.... As long as you are proud, you cannot know God." We are God's creation. He elaborately designed us and brought each of us into being. In every way God is vastly superior to us. He is infinite; we are finite. He is righteous; we have sinned and are unrighteous. He is wise; we are foolish. When we are proud, we deliberately choose not to acknowledge God's Lordship in our lives. Instead, we exalt our own way of doing things, and we say to God, "I'll do this my way. Don't interfere in my life." But if we do not know that God is immeasurably superior to ourselves, then we cannot know him at all. Pride alienates us from others. If we judge others. If we judge others and deem them to be inferior to us, we become cripple in our ability to relate to them. Pride wrecks relationships, setting husband against wife, parent against child, friend against friend, worker against boss. In our pride we can become isolated and alone. Pride also wreaks havoc in our own lives. According to the book of Proverbs, there is more hope for the fool than for a proud person. Indeed, a proud person is the biggest fool of all because pride will bring him low, leading to his ultimate destruction. The symptoms of pride can be likened to those of cancer. At first we are unaware of the cancer, and it grows silently inside our bodies. Then we realize that something isn't right. If we ignore it, the cancer becomes a consuming and potentially lethal disease. So it is with pride. Once we recognize the symptoms of pride in our lives, we have two choices: we can ignore the symptoms and let pride destroy us, or we can

go to God and ask him to show us the extent of the problem and trust him to help us deal with it. The symptoms of pride include:  
Stealing from God's glory. To have an honest estimation and understanding of our God given gifts and understanding of our God-given gifts and abilities is not pride. Such an assessment is necessary if we are to develop the talents that God has invested in us. However, it is a dangerous form of pride that causes us to take credit for the gifts that God has given us. Self-centeredness. If, in the exercising of our spiritual gifts and natural abilities, we ride over the feelings of others and insist on getting our own way, then we need to reexamine our "gifts." If we are not using our abilities to bring blessing to others, then we are misusing them.  
A demanding spirit. The pride of a demanding person is revealed by his constantly bringing attention to the things that have not been done for him, rather than the things that have been done. In demanding that people do things our way, we are saying, "I am superior to you."  
Superiority. Pride causes us to believe we are more important than others and to look down on them. Such haughtiness reveals a belief that somehow we are closer to God or better than other people because of our doctrines, actions and intrinsic worth.  
Sarcasm. Caustic comments may be socially acceptable, but they have no place in the Kingdom of God. Sarcasm is a thinly veiled attempt to impress people by highlighting the faults of others in a pseudohumorous way. Through sarcasm

we judge and reject people, forgetting that they too are made in the image of God. A judgmental and critical attitude. Jesus died to make us one, but criticism divides and destroys churches. People who are critical and judgmental have difficulty seeing the good in others and, when they are confronted with it, are quick to negate it through comparison. In judging another person we are saying, "I can do it better. Why don't they just move over and let me do it?"  
Impatience. By being impatient we signify that our ideas, projects, programs and schedules are more important than those of other people. Many times we have to wait on others but becoming impatient at such times, regardless of who is at fault, is never justified.  
An unteachable spirit. None of us is above the need for correction in some area of our lives. When we are confronted, do we listen? Or do we ignore what that person is telling us? Do we accept his reproof? Or do we become aloof and resentful that he would dare to correct us? If we can lay aside our pride, we will benefit from the insights of many wise and godly people. However, if we are unwilling to accept this kind of correction, we have become unteachable.  
Self-pity. Self-pity results when we cling to our hurts, frustrations and disappointments instead of turning our problems over to the Lord. We do this because we enjoy the attention that comes when someone feels sorry for us and because we think we can do a better job of dealing with our problems than God can. Is it possible, given the deceitful human heart and the deceptive

nature of pride, to have victory over pride? Perhaps our goal should be not just freedom from pride but the opposite of pride: humility. Our focus should be Christlikeness, the essence of humility. Our concern then would be focused not only on getting rid of something but on yielding to Christ so that He can make us like Himself. We can begin to define humility by what it is not. Humility is not being embarrassed by the disclosure of our worst sins. It does not come from being shamed publicly. Humility is not a form of self-hatred, nor is it a low estimate of our gifts and abilities. It is not aesthetic withdrawal from the world, and it is not a mystical experience. What then is humility? Humility is dependence on God. Humility is acknowledging our absolute and total dependence on God, the Creator, and daily looking to Him as the one true Source of forgiveness and mercy, as the One who gives counsel and direction in every decision in life. Humility is a longing in our hearts for a relationship and communion with God. Humility is the willingness to be honest with ourselves and with others, to be known for who we really are. We don't need to tell everyone everything about ourselves. But we can come to terms with our fears and failures, and share them with godly people who are close to us. Honesty about our shortcomings should be a way of life. For example, if we fail to fulfill our responsibilities at work, we should admit that we were wrong and ask for forgiveness. If we offend a family member, we should humble ourselves and apologize for our insensitivity and impatience.

Consider the importance that God's Word puts on humility: "Whoever humbles himself life this child, he is the greatest in the kingdom of heaven." "For the Lord takes pleasure in his people; he adorns the humble with victory." "God opposes the proud, but gives grace to the humble." When we see a spirit of pride creeping in on us we should pray and ask God to help us. Let us pray, first we must acknowledge our sin, then pray, "Lord, I desperately need You in my life. I have come to the end of myself. I ask You to use this time to bring me to a place of brokenness. Do anything You need to do in my life to produce Christlikeness and humility in me. I ask you to be ruthless in dealing with my sin. No matter how long it takes or what You have to do, I welcome Your loving judgment in my heart. No matter what the cost, Lord, I commit myself to go Your way. I ask for no shortcuts to my growth." In Jesus name I pray Amen. Now when you have conflict instead of looking at it in a negative way, think of it as God wanting to use that conflict to show us what is in our heart. Ruthless honesty about ourselves is the only way to break the pattern of pride and deception. Humility brings liberty, healing, truth, growth, and reconciliation to God and others. We cannot force humility to grow, but we can choose to humble ourselves and, in so doing, welcome the indwelling Christ to rule supreme in our lives. Remember to pray without ceasing and keep on the whole armor of God.

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photo by Jim Rouse

## Reflections, Expressions, and Reviews



Suefette Jones

### Universities Sponsor Separate Graduations for Blacks and Other Minorities

At the University of Pennsylvania, the class of 2003 presentation was the event at this year's Black Senior Celebration. The ceremony here attended by almost half the university's 140 black graduating seniors, Asian American and Latino seniors in the weeks leading up to Penn's general graduation ceremony may 19.

University officials say these racially and ethnically themed ceremonies are a way for minority students to celebrate their cultural connections as well as their ability to overcome the special challenges they face at predominantly white universities. But opponents of these separate ceremonies see them as a manifestation of self-segregation, which they say is too common at colleges and

universities that proudly cite their racial diversity. Other schools are hosting racially separate graduation events to their regular ceremonies: Vanderbilt University had a separate recognition ceremony for black graduates.

Washington University in St. Louis hosted a black senior alliance ceremony. The University of Michigan and Michigan State University held black celebratory ceremonies. Stanford University will host a black graduation ceremony next month, and the University of California at Berkeley hosted its Black Graduation May 17. Many other schools also have special ceremonies honoring Latino and Asian students.

There are conflicting viewpoints about these separate ceremonies. College officials say they offer a way for minority students to support and recognize one another in an environment that they often find isolating. Black and Latino students, they also are more likely to sink if they feel adrift at predominantly white schools.

The director of the Black Cultural Resource Center at Penn says, "When black students come together, the assumption is often that they are being separatists, but the reality is that they are being full members of the university community who take on responsibility for contributing to the larger community."

The director of Asian American

studies at Penn, calls the separate celebrations a way to honor students who might otherwise be overlooked. Earlier this month, the house hosted a 150-guest celebration for their Asian graduates.

Some opponents of affirmative action argue that although many of the nation's colleges now have substantial minority populations, those students often operate in parallel worlds that are frequently defined by race or ethnicity. They attend the same classes, but they often are members of separate fraternities, sororities and cultural centers, they study in separate groups, they eat at segregated dining tables and they unwind at separate parties.

Another leading opponent calls separate graduation ceremonies part of a well-intentioned but counter-productive approach to diversity. He says, "These celebrations are part of a larger context of cultural centers, black orientations, black studies, black housing. They are part of an infrastructure of programs aimed at making students feel welcome. The problem is that this whole entourage of efforts has formed to isolate students in cultural ghettos."

Excerpted from the article: "Diversity or Division" by Michael Fletcher

*Note: This writing is backdated from events mentioned that have transpired*



### Town Meeting with ECU & Minority Communities

Chancellor Bill Muse, East Carolina University (ECU), will conduct a town meeting on how to continue enhancing communication with Pitt County's minority communities to better understand and meet the needs of local African Americans and Hispanic/Latinos.

**Tuesday  
July 8, 2003  
7:00 PM**

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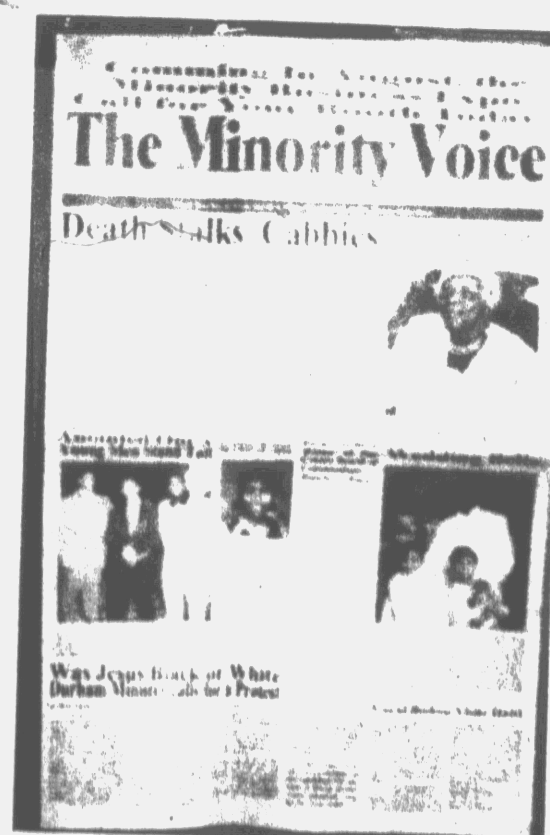
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# Old documentary examines 'Amos 'n' Andy

By DAVID BIANCULLI  
NEW YORK DAILY NEWS

**A**mos 'n' Andy, the most controversial series in TV history, returns this weekend after a hiatus of nearly 40 years.

But it's still such a hot potato that only portions of it will be shown, in a documentary that is itself 17 years old.

And, even then, it'll be seen only on the cable and satellite channel Trio, not on a broadcast network.

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Andy**

"Amos 'n' Andy: Anatomy of a Controversy," a one-hour documentary with George Kirby as host, aired on television in 1986 — on the 20th anniversary of the decision by CBS to bow to pressure and complaints from the NAACP and withdraw "Amos 'n' Andy" reruns from circulation.

Even now the show remains an infamous, largely unseen chapter in TV history.

The 1986 documentary, which features clips from one shortened episode of the 1951-53 CBS series, airs Sunday on Trio.

Unfortunately, for now, the only way to see a full episode is to shell out for home video sets



Alvin Childress, left, and Spencer Williams starred in the 1950s comedy 'Amos 'n' Andy.'

AP FILE PHOTO

of the sitcom, or view them at the Museum of Television and Radio.

The furor over the show is understandable. "Anatomy of a Controversy" outlines the history nicely, from the ways in which white radio performers Freeman Gosden and Charles Correll first concocted the idea of playing black characters in Chicago's "Sam 'n' Henry," to

the switch to a new station, and the title "Amos 'n' Andy," two years later.

The radio show was phenomenally popular throughout the Depression. So much so, RKO made a movie in 1930 in which Gosden played Amos and Correll played Andy — in blackface. It was the studio's most popular film that year, these days, even with the presence of Duke Ellington and the Cotton Club Orchestra, it's more of a cultural artifact, and embarrassment.

Yet when the white team ended a four-year search and cast black performers in a TV version of "Amos 'n' Andy" in 1951, it was a triumph of sorts for black actors, who finally could showcase their talents on network TV.

Alvin Childress as quiet Amos, Spencer Williams Jr. as too-trusting Andy and especially Tim Moore as the blustery, conning Kingfish were classic sitcom characters, often played to perfection.

Yes, some of the black characters were lazy or simple-minded, but others were judges, lawyers and police officers. What drew the ire of the NAACP, and eventually drove "Amos" off the air, is that it was the only show on TV featuring blacks, and many of the characters were dismissed as stereotypical.

On its own merits, though, "Amos 'n' Andy" not only deserves a second look, but stands up to it.

## front pg.... sharecroppers' son

right down to the overalls his father wore with a red plaid handkerchief hanging out of the pocket the one day he saw him and they walked through the town together with his brother.

Last year, after months of investigation, Alice Stoddard was able to show her husband what they both believe is his birth certificate, filed by a midwife on July 24, 1916, for the first time in his life. He was born on July 14, 1916, in Laurens County, S.C., and his name is Will Barksdale.

"He was elated," said Alice Stoddard. "He just couldn't stop grinning. He kept asking me, 'What's my name? What's my father's name?' He kept saying, 'He must have loved me. He gave me his name'."

Now it was time to right several wrongs, particularly the date that the Social Security Administration has maintained is Stoddard's birthday, sometime in 1920, a full two years after the death of his mother. The administration also maintains that Judge and Maggie Stoddard were, in fact, the parents of David and Willie, according to documents obtained by the (AFRO).

"I told them they were my aunt and uncle, but they wouldn't believe me," said Stoddard.

Finding his birth certificate did not end Stoddard's dilemma. The administration refuses to believe that he is Will Barksdale and refuses to recognize the fact that he is four years older than the documents show. They also simply do not believe that he is owed more than \$25,000 in back Social Security payments.

"This was not uncommon up until a few years ago when most people born during that time period began to die off," said a Census historian, Mike Hovland. According to Hovland, during the mid-1960s, the Census Bureau received more than 500,000 requests for searches from people trying to find out their real age.

"Any poor or rural area population are going to be poorly recorded," he said.

Social Security Public Information Specialist Christopher Williams agreed.

"At that point in time, record keeping was not good and for Blacks, it was not good at all," said Williams. "His problem is two-fold; 99.9 percent of the cases we get are about proving a date of birth, not an identity. We would have tried the best that we could to find three pieces of evidence to prove that he is who he says he is."

Alice and David Stoddard refuse to give up. They are waiting for a hearing date for yet another appeal. They will represent themselves because they don't have an attorney.

"He knows who he is now, but the Social Security Administration will not allow him to be who he is," said Alice Stoddard. "They are denying him his birthright."

Alice Stoddard says her husband changed his name officially to David Stoddard to substantiate the fact that he was Will Barksdale. Furthermore, he has been David Stoddard all his life.

"The burden of proof is his. Even if you believe a person is who they say they are, you may not be able to prove it," said Williams.

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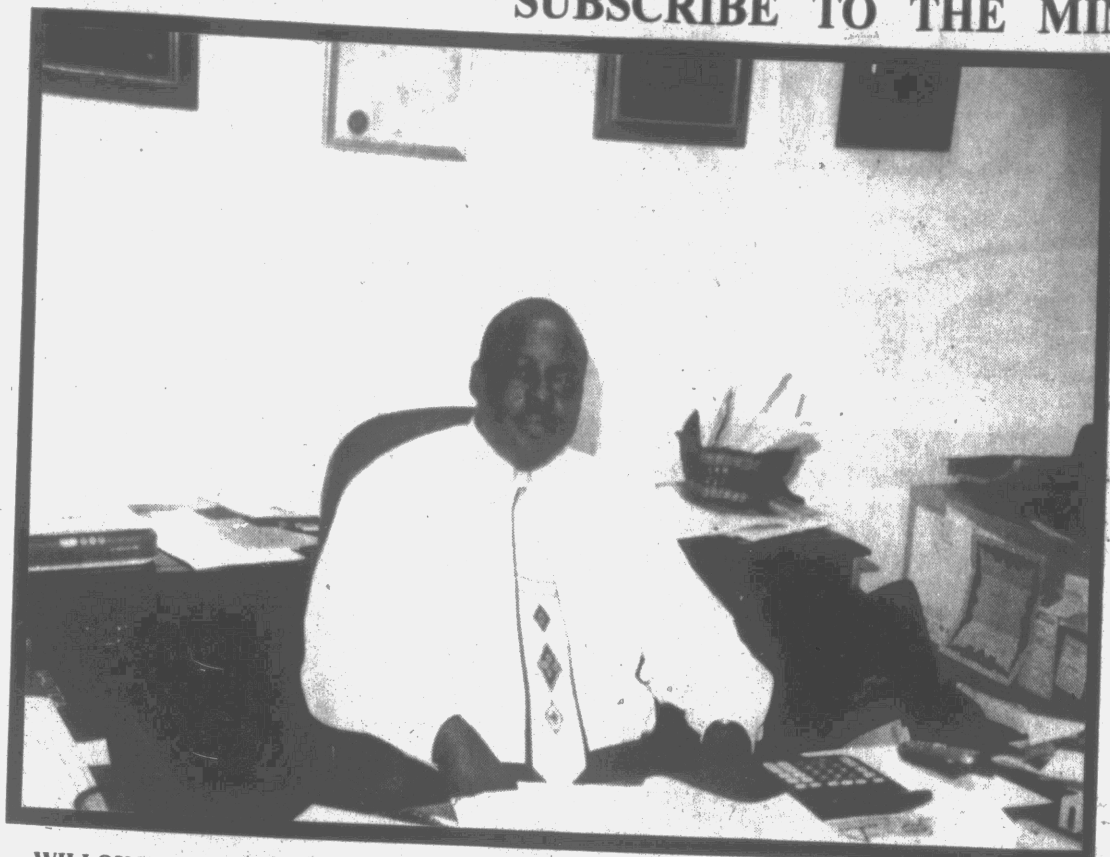
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photo by Jim Rouse

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PITT COUNTY CHAPTER SENIOR CONFERENCE



**Pitt County Chapter Opens New Office**  
On Saturday June 14, 2003 the Pitt County Chapter of SCLC held their first official meeting at their new office located at 917 Martin Luther King Jr. Drive Greenville, NC. Representative@ from the National Office (Ron Woods and Sherri Chance) were in town and participated in this event. The President of the Chapter, Phillip Higgs Sr. donated the space to the organization and renovated it to accommodate the direction in which the Chapter is growing. This space, which is about 2500 square feet, will accommodate a very active Youth Division's Student-to-Student Mentoring Program, Summer Reading Enrichment Book Club and Beat the Streets entrepreneurial ventures. Since the facility also has a full-scale kitchen, a catering service is in the plans as a continuous fundraiser for the Chapter. Among other programs under way is a health fair in accordance with the Abundant Life Community Action Center to raise awareness and provide nominal treatment of diseases that predominantly affect the minority communities. Other programs and organizations wifliffi the community who do not have offices will be allowed to use the facilities as well for meetings or activities.

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### Southern Christian Leadership Conference 619 Albermarle Avenue



**Mr Bennie Roundtree**  
State President SCLC

Greenville, North Carolina 27834  
Phone (252) 758-1785 (252) 752-4489

I call upon the citizens of Pitt County to be aware of what you read in the newspaper. On Thursday June 19, 2003 a statement was made by Bennie Roundtree concerning the death of Eugene Boseman. One concern that I have is it true that Mr. Boseman died from the disease that the autopsy said he had or the hands of the police. My statement at the beginning of the incident after studying what had happened could have been made by the actions of the police. If they had used in fact the proper procedures in handling mentally ill patients his death may not have happened. Even though drugs and an illness that they said Mr. Boseman had could have caused the death of him the blows that were applied to the head and body could have played a role in the death of Mr. Boseman.

Myself and the concerns of others do believe that we have good police officers on the force, but there are still some bad apples in the bunch and some of them use poor judgment and no common sense in making key decisions. We also believe that police officers should call in back up help with the experience to support them in handling mental patients. The Southern Christian Leadership Conference (SCLC) does strongly support officers in the line of duty to protect the rights of citizens but when officers over step the line of duty and make mistakes it should be steps taken to make them aware of the punishment that follows. We hope that the mayor, city council and the police chief will take measurements that will increase the comfort of citizens and make them believe in law officers. At times there have been officers who had wrote reports that the public had their doubts about because of wrong doing. I can mention cases that law officers made mistakes in murdering citizens that should not have been murdered. Now to mention an incident Bill Murphy was handcuffed, shot and killed by law officers in Ayden. A guy by the name of "Peanut" was shot and killed while running down the street when the street was named West 5th in front of Roscoe Norfleet Dry Cleaners. In conclusion, I am hoping that the community will take interest in the welfare of others and stand with me and other leaders to do the right things so God will be pleased with our right doings and continue to bless each and everyone of us as he always do.

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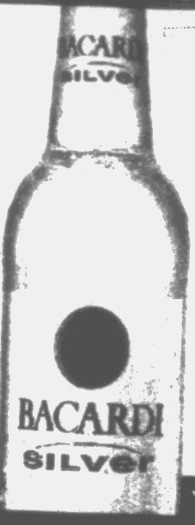
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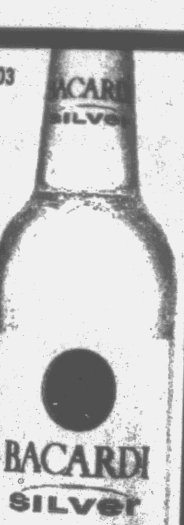


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5. For every "Yes", let there be a "No".
6. Don't squander precious resources: time, creative energy, emotion.
7. Never make a promise you can't keep.
8. Allow an extra half-hour for everything you do.
9. Always carry something interesting to read.
10. Drink pure spring water - lots of it.
11. Always opt for comfort.
12. Exchange security for serenity.

13. Luxuriate in your senses.
14. If you don't love it, live without it.
15. Let Mother Nature nurture.
16. Go to bed at 9 o'clock twice a week.
17. Move - walk, dance, run, find a sport you enjoy.
18. Begin and end the day with prayer, meditation, reflection.
19. Strive for Pealistic deadlines.
20. Approach problems as challenges.
21. Nurture friendships.
22. Honor your aspirations.
23. Savor beauty.
24. Don't be afraid of your passion.
25. Search for your authentic self until you find her.

## THE 10 TOP WAYS TO BUILD YOUR SELF-ESTEEM

- ...Be proud that you are unique
- ...Develop your own special style
- ... Don't be discouraged by mistakes
- ... Be responsible
- ...Treat others the way you would like to be treated.
- ...Think positively
- ... Believe in yourself
- ... Don't listen to negative people
- ... Do the best you can at whatever you do
- ...Take pride in what you do well

## THE 10 TOP REASONS WHY IT IS NO JOKE TO SMOKE

- ... Smoking makes it hard to breathe
- ...You could use the money for better things
- ...Nobody wants to kiss a smokey-mouth
- ...Smoking adds to air pollution
- ...It makes your teeth yellow
- ...It makes your clothes stink
- ...Smokers do poorly at sports
- ...Once you start, its hard to quit
- ...It can make other people stink
- ...You can get cancer and die

## TOP 10 WAYS TO MAKE SMART CHOICES

- ... Smart people get the best jobs
- ...You can make a lot of new friends
- ...Every day there's, something new to do
- ...Teachers will help you with your problems
- ...You can see the world from your desk
- ...You can play a sport on a real team
- ...You learn about interesting things
- ...The more you learn, the better you'll feel about yourself
- ... It's a safe place that belongs to everyone
- ... School is neat and better than the streets

## THE TOP 10 REASONS TO SAY NO TO DRUGS

- ... Drugs and alcohol mess up your mind
- ... Drugs and alcohol mess up your body

- ... Drugs and alcohol are a waste of money
- ... Drugs and alcohol can be addictive
- ... They increase crime in your neighborhood
- ...Drug and alcohol users hurt other people
- ... If you get caught with them you will go to jail
- ...Drug and alcohol users are losers

## THE TOP 10 WAYS TO PREVENT VIOLENCE

- ... Avoid places known for violence ...Use words to settle arguments ... Avoid drug and alcohol users
- ... Learn how to control your anger
- ...Think about the consequences before you act ... Never carry a gun or weapon to school ...Join a crime watch program
- ...Report anyone carrying a weapon to authorities ...!Realize that violence doesn't solve problems HUG3 lugs are better than drugs"



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**MEMORIAL SERVICE FOR MR. JAMES EDWARD GRAHAM (RABBIT)**

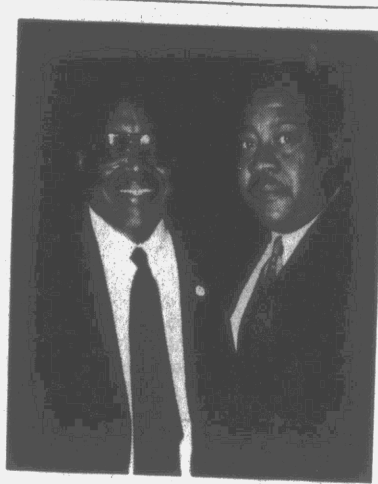
You wondered why I went away and did not say goodbye. I could not bear to tell; for it hurt me to see you cry. My ship came in at 10:30p.m. Fine and beautiful to see; For the Captain was King Jesus and he slowly beckoned me. I ran across the highway and fell down at his feet. He gently took me in his arms, My rest is now complete. Lovingly submitted: The Family

Sunrise Aug. 30, 1941 - Sunset Jun. 17, 2003

## CONGRATULATIONS



Francena Wallace recently graduated from D. H. Conley High School. During the Senior Awards Program, Francena was awarded the North Carolina Central University Book Award Scholarship, The Alpha Kappa Alpha Sorority Scholarship and the N.A.A.C.P. Scholarship. Francena participated in a number of organizations in high school but her greatest joy was the band. During the Band's Parent-Senior Night, she was awarded trophies for her participation in the Marching Band and the Symphonic Band. She was one of the students that represented D. H. Conley in the Pitt County High School Honor Band. While in the band she played the clarinet, bass clarinet, bells and xylophone. Francena continues to play the piano on Youth Sunday at her church. Francena plans to attend North Carolina Central University in the fall. She will major in Education with future plans to attain a degree in Library Science. This summer Francena will do volunteer work at Pitt County Memorial Hospital. She has already performed over one hundred hours in volunteer service. Francena is the daughter of Arthur and Faye Wallace of Grimesland and the granddaughter of Napoleon and Catherine Minor of the Edward community.



## Radio Show promotes PCC programs

M. Adams  
The Minority Voice  
Pitt Community College has taken to the radio to inform listeners about its programs and academic opportunities. Pitt Community College Outreach with Ernis Lee airs each Wednesday from noon until 12:30 p.m., the college announced recently. Lee, director of outreach for the college, interviews administrators and educators about topics from adult education and job training to financial aid and associate degree programs. "There's a lot of citizens in Pitt County that do not understand how to use the community college, what it's for, how they can utilize it to enhance their lives," Lee said. Guests so far have included A.J. Tyson, director of the Job Links center, Michael Bridges, who discussed disability services and most recently Congressman Frank Ballance in a discussion on community issues and the loss of jobs in the community. The college has secured a one-year contract with WOOW to air the weekly show. The station broadcasts on Joy 1340 AM.

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## cont. from front pg

what they are thinking," said Dobbs-Farmer. She added that knowing the truth sometimes make people uncomfortable. "Not all people want you to know their family history," she said. "They are surprised at how much you can uncover." But in Stoddard's case, it has brought only happiness and relief. "Darlene is going to help us find out everything," said Alice Stoddard, who says she can't wait to present her case to Social Security. "Now they can't deny him his past." "I'm trying to change something," said Dobbs-Farmer. "When they show Black people, they show the worst possible thing that they can show and that's not always the case. The burden of proof is always on us." Dobbs-Farmer says that she will continue to help the Stoddards find as much information that is available about his family. She said, "I had to stop at 1930 because of the privacy act. But we do have enough information to prove who he is."

## The Minority Voice Newspaper, Inc.

405 Evans Street  
P.O. Box 8361  
Greenville, NC 27834  
Phone: (252) 757-0365  
Fax: 757-1793  
Joy 1340 AM  
WOOW Radio Station  
Greenville, NC 27834

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# A Heritage Reunion



**"A Heritage Worth Knowing, Owning and Exemplifying Pride!"**

**For the Descendants of Blount/Hemby and Perkins/Teel**  
**July 4th through 6th 2003**  
**Hamilton Inn**  
**Memorial Dr. & Belvoir Highway Greenville, NC 27834**



**Daughter of Freeman Hemby**  
 (former slave)  
**Caroline Hemby**



**Emma (Parker) Teel**  
 piano player at Fleming Chapel

## 1938 Article recognizes former slave "Freeman Hemby"

### Greenville Colored Man Writes Autobiography

The following autobiography of Freeman Hemby, who was born in 1855 and died in 1938, was published in the Daily Reflector of Tuesday, March 29, 1938. The article is a rare and valuable record of the life of a former slave and a member of the oldest family in the South.

### Celebrating the Family

The need exists now to bring attention to the organization known as the family. It has not been highlighted, as it should. The family is the oldest institution existing in our society. The today's family needs to be webbed as tight as it was in the past. There are many reasons we (the Blount/Hemby and the Perkins/Teel families) feel that family respect of the bloodline is seriously needed. We need to know how the blood stream flows and which banks of bodies through which it flows.

Hurricane Floyd forced these families to look at ourselves. This look made us realize that our family heritage needs strengthening. Not only did we see the need to re-enforce the walls of the forty-five homes attacked by the flood but also attend to the walls of our bloodvessels.

We located an article published in the chronicles of the Daily Reflector of Tuesday, March 29, 1938. After reading its contents we realized that we have the

strength, courage and wisdom to fortify ourselves. This article written by **Freeman Hemby** captured how he had endured slavery and even lost a part of his body. This ancestor took the position by saying, "I did not allow this misfortune to hinder my progress..." So we knew that we had whatever it takes to move on.

The descendants of the Blount/Hemby and the Perkins/Teel are coming together during this Fourth of July holiday to celebrate. We will honor our heritage and renew our love and kinship. It has been noted that the Blount and Hemby descendants married members of the Perkins and Teel descendants years ago. And today cupid continues to pull the bow of love between them.

The newest matrimony occurred with the marriage of Miss Cherry Ann Purvis who is the granddaughter of Alex or Elliott Blount and Elder Anthony Atkinson who is the grandson of Effa Perkins Harris. Accordingly to research, the two families remain not to be blood related.

We are currently trying to rebuild our photography collections. And would like to copy anyone's copy of any photograph of any member of our family.

We are particular looking for copies of Frank Perkins, Sr., Jimmie Teel, Freeman Hemby, Jack Williams, Mamie Foreman and many more. Please call 252-757-3423 and leave a message regarding who is in your photograph. Our family is supporting the copying of this effort and would greatly appreciate everyone's assistance.

Please feel free to join in our celebration and we look forward to greeting friends and neighbors to share in our joy on Sunday, July 6, 2003 at the J.H. Rose Auditorium for worship. Beginning at 9:30 AM, we will be in praise and worship with family a member who has become professional singers. At 11 o'clock AM the ministers of the family will unite in a procession for worship.

The reunion committee selected Pastor Tammy Edwards and Pastor Rex Flemings deliver to the family messages for moral structuring.

Written by: Evangelist Linda Purvis and Mary Williams

Presented by E & L Attractions

### Smooth Jazz Concert

Featuring Pieces of a Dream  
 with guest The Monitors



**Saturday, July 12, 2003**

Doors open 6:00 pm - Concert starts 7:30 pm

**The Boykin Center**  
 108 West Nash Street • Wilson, North Carolina

Advance Ticket \$20.00 - At the Door \$30.00

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## NEWS RELEASE

For immediate release:  
 Wednesday, June 18, 2003

For further information  
 Contact: Shannon Hembree  
 (202) 879-9369

## Military Leaders Speak Out in Favor of Affirmative Action

### Division Within the Administration Noted

Washington: At a forum held today at the Georgetown University Law School, several retired high-ranking U.S. military leaders spoke out in favor of affirmative action as an effective tool in defending the nation's national security.

Citing the "incredible selflessness that is essential to teamwork and cohesion," former Undersecretary of the Army Joseph Reeder, pointed to the benefits of integration and the critical component of affirmative action for sharply increasing the number of minorities in the officer ranks.

Organized by the Americans for a Fair Chance, a project of the Leadership Conference on Civil Rights Education Fund (LCCREF), the forum focused on the history of affirmative action in the military and the potential consequences of the U.S. Supreme Court's pending decision in cases involving admissions to the University of Michigan and the University Michigan Law School. NOTE: audio and video files available as of 2:30 pm at [www.fairchance.org](http://www.fairchance.org).

Appearing on the panel, moderated by Washington Post columnist E.J. Dionne, were Lt. Gen. Julius W. Becton, Jr., Adm. Dennis Blair, former Assistant Secretary of the Army Joseph Reeder and attorney Virginia Seitz who was counsel of record on the military amicus brief. Becton, Blair and Reeder were among the twenty-nine high-ranking military leaders who signed an amicus brief to the Supreme Court in support of the University of Michigan.

In introducing the panel, Wade Henderson, LCCREF counsel, said that the court's pending affirmative action decision was "one of the most important issues facing the nation that will affect America's institutions of higher learning, armed forces and businesses."

Reeder also pointed to the sharp divisions within the Bush administration regarding the administration's amicus brief. Reeder said that Solicitor General Olsen was opposed to supporting affirmative action in any form and was over-ruled by the White House.

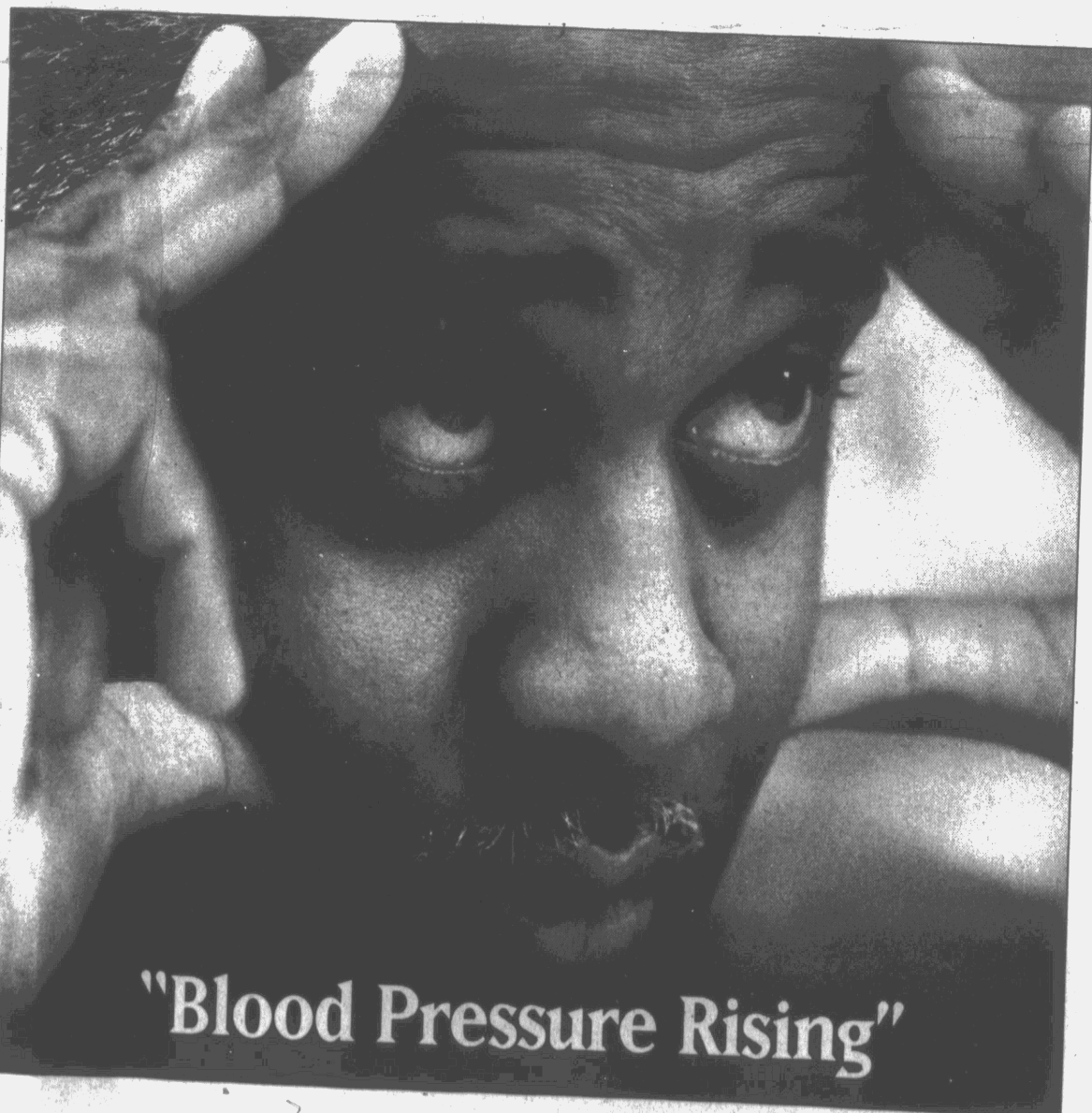
Recounting how much the Army had changed, Becton, who also served as President of Prairie View University, reviewed his 40-year military career. He cited segregation in the Army, the racial problems in the 1960s and 1970s. Today, he said, "as long as there is disproportionate opportunity in K-12, we'll need programs like affirmative action to allow minority youngsters to catch up as long as they meet the same standards when they graduate, which is what the military academies have done."

Blair, who served as Commander in Chief, U.S. Pacific Command, cited the importance of affirmative action in dealing with race riots and breakdowns in discipline in the Navy. "Part of reason," he said, "was the lack of leadership corps that looked like lowest enlisted ranks in the Navy." In response to a question asked by Dionne about the class make-up of the U.S. armed forces, Blair supported some type of universal service for all, saying "some Americans born on third base and thought they hit a triple."

In commenting how the military amicus brief was constructed, Seitz stated that affirmative action can be narrowly tailored and that "nobody has done better than the military...it established high standards and that all candidates meet those standards, they all successfully do it."

Dionne, whose sister is in the Navy, reserve observed that "wherever people stand on issue of affirmative action, there is broad and deep consensus about the achievements of armed forces in overcoming racial injustice" and that something all Americans are proud of is that the U.S. military "has succeeded in promoting achievement and high performance."

E.J. Dionne, columnist for *The Washington Post* and Senior Fellow at the Brookings Institution. Lt. Gen. J. W. Becton, Jr. - served in the U.S. Army for almost 40 years; including command of the 1<sup>st</sup> Cavalry Division and VII US Corps in Germany, appointed 3<sup>rd</sup> Director of FEMA, served five years as president of Prairie View A&M University, and subsequently served as Superintendent of the Washington, D.C. Public Schools. Admiral Dennis Blair, retired 4-star, served as Commander in Chief, U.S. Pacific Command (1999-2002), where he directed all Army, Navy, Marine Corps, and Air Force operations across more than 100 million square miles. Hon. Joseph R. Reeder, the 14<sup>th</sup> Under Secretary of the Army (1993-1997), had oversight responsibility for admission criteria for the U.S. Military Academy and the ROTC programs at our nation's universities. Virginia Seitz, an attorney with the law firm of Sidley Austin Brown & Wood LLP and Counsel of Record for military amici.



## "Blood Pressure Rising"

High blood pressure is serious business. Change of diet? Still eating the same fatty foods! Physical activity! When? Did you finally give up cigarettes? No? Take this as a warning: **High Blood Pressure Can Cause a Stroke!**

If you have high blood pressure, change your eating habits by adding vegetables and fruit to your diet. Turn off cable TV and walk outside for at least 20 minutes a day. Cut out the alcohol and cigarettes, period.

North Carolina is in the Stroke Belt of the nation. Get your blood pressure checked now. Treat yourself right, take your medication and live a long, happy life.

### Warning signs of stroke:

- ▶ sudden numbness or weakness of face, arm or leg, especially on one side of the body
- ▶ sudden confusion, trouble speaking or understanding
- ▶ sudden trouble seeing, dizziness, loss of balance or coordination
- ▶ sudden severe headache with no known cause

Stroke is an emergency.  
 Call 9-1-1!

Start WITH  
 YOUR Heart

Strike Out  
 Stroke!

NC  
 NN