

THE NAACP AND YOU



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A CHANGED HEART

Changed hearts come only after there has been a confession of sin and ask the almighty God through Christ Jesus for forgiveness of sin through faith.

When I say change of heart I am not referring to that organ that is located in the chest cavity that pumps blood throughout the body of man. But instead I am making references to the innermost conscious or the soul of man.

In 1st John the 1st chapter and 9th verse the Bible says if we confess our sins, he is faithful and just to forgive us of our sins and to cleanse us from all unrighteousness.

Unrighteousness consists of doing things opposite to the will of God. We are admonished to do everything through love not hate, doubt, jealousy or fear.

We are commanded to love the Lord thy God with all of our heart, soul, mind and strength - and to love our neighbors as we love ourselves.

Changed hearts will cause us to love one another. It is impossible for love and hate to co-exist in the same place at the

same time. In other words love and hate will not tolerate one another — they are mutually exclusive of one another.

There are countless numbers of unchanged hearts that we see evidences of every day. Such as the kidnapping and killing of the twelve year old girl in Northern California.

The murder of four members of a family by an irate stepfather including twin babies, and then killing himself in New Orleans, Louisiana recently. One might ask why all of the hurt, harm and killings are taking place? The answer is that people choose to do things their way rather than Christ's way.

The Holy Spirit steers a changed heart from gossiping, stealing, lying, cheating, robbing and drive by shooting. Changed hearts will cause all of us not to speak profanely, but to speak truthfully about one another in love.

Why do we get so lifted up in pride when we only came into this world to live a short time of three score and ten years (70 years)?

The LAS VEGAS SENTINEL-VOICE

We brought nothing into this world and surely we are not going to take anything with us when we leave. Then why do we act so stupid in between birth and death?

Job 14:1-2 informs us man that is born of a woman is of few days and full of trouble. He

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cometh like a flower, and is cut down; he floweth also as a shadow and continueth not.

ALONG THE COLOR LINE

WHY DINKINS LOST

PART TWO OF A TWO PART SERIES
By Dr. Manning Marable

Black people never confused David Dinkins with Harold Washington. The crusading mayor of Chicago during the 1980's, Washington symbolized commitment to the empowerment of African-Americans and the poor. Dinkins as mayor was neither decisive nor confrontational. He favored backroom negotiations over street protests.

But African-American voters have never had the luxury of a short attention span. We collectively remember the murder of Yusuf Hawkins by a white mob in Bensonhurst, only a few years ago, a chilling reminder of racist vigilantism from the Deep South a generation ago. We remember the killing of Michael Griffiths, as he fled before an angry white mob in Howard Beach. And we know that in the recent mayoral election, that Howard Beach's Assembly District No. 23 voted overwhelmingly for Giuliani over Dinkins — 29,000 to 5,000 votes. Or that Brooklyn's Bensonhurst Assembly District favored Giuliani over Dinkins by a ten-to-one margin.

We remember the vicious slaying of Eleanor Bumpurs, the sixty-six year old grandmother, by the police during an argu-

ment over her eviction. And we also vividly remember the thousands of daily grievances, large and small, that virtually every black person experiences in this city — from empty taxi cabs speeding past our outstretched arms, to the banks which unfairly reject our loan applications.

This was the racial context in which David Dinkins broke the color barrier in the mayoral race four years ago. African-American realized that David Dinkins was not perfect. As an administrator, he was mediocre at best. He seemed often out-of-touch with the practical details of the city's massive bureaucracy. But the mayor pulled the plug on irresponsible racial rhetoric, for which Koch had become notorious.

He genuinely sought to reach out to Jews and other white voters. In the Crown Heights controversy, he committed errors of judgement. But on balance, Dinkins gave the city back it's self-respect.

However, in Dinkins' effort to appease white upscale voters and downtown corporate interests, he lost with his own core constituency by moving toward the center. He refused to launch an ambitious redistribution of the city's resources toward working class and poor neighborhoods.

Because he was criticized as being "soft" on crime, he supervised the hiring of 3800 new police during his tenure. But in order to posture as a "Law-and-order" Democrat, he was forced into disastrous policy choices, such as the freeze in the hiring of child caseworkers, or the cutting of the education budget by \$94 million. Municipal unions which had been his staunchest allies four years earlier became extremely alienated because of Dinkins' budget cuts.

Even more importantly, Dinkins never really launched a campaign of political education and mobilization within his core constituency — union members, African-Americans and most Latinos, and low income people — to explain the reasons for the city's economic and social crisis. He never inspired them to fight back, or articulated a viable alternative for a multicultural



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agenda of urban empowerment. One measure of this failure is the fact that there are one half million unregistered black voters in New York City — and that if only one-ninth of that group had been voters, that Dinkins would still be mayor.

The mayoral victories of Giuliani in New York and conservative businessman Richard Riordan in Los Angeles earlier this year symbolize a racial and class backlash against non-

(See Color Line, Page 25)

NOTES FROM THE SCHOOL OF AFRICAN PHILOSOPHY

You know I've been a Black man for a relatively short period of time now and one thing I've come to realize is that we Africans in America seem to hate the element of TIME more than we love the white man and you know how much we love him. Why is it that we can never be on time? Do we not realize that time is of the essence, it is a crucial component of our liberation struggle. For as much time as we waste, it is a wonder that we accomplish anything at all.

We're seldom on time for anything, so as a result, the scheduled event seldom starts on time which means it seldom ends on time. And because the event runs long something is usually sacrificed for the sake of time. Funny isn't it? But no one's laughing! Time has become our enemy and we don't even know it. Don't you realize that it takes time to plan and execute strategies and that it takes time to build a nation?

As we approach the 21st century these precious seconds, minutes, hours become just as important as the air we breathe and the water we drink. Whether we care to acknowledge it or not there is a concerned effort in the works to depopulate the African community throughout the diaspora. But if we continue to waste time the way people are apt to waste water then eventually the precious commodity will be used against us and we'll be forced to be time conscious.

We've been forced to deal with many things as African people; let's not add another weight to our overloaded shoulders. The irony, however, is that when it comes to the European we are very much aware of his time consciousness and as a result we adhere to his time constraints. You'll hardly ever catch us late to any event sponsored by Europeans; meetings, classes, shows, but when it comes to our own we assume we have all the time in the world and we do not.

I write this week's column somewhat angered by the fact that my time is constantly wasted by the inconsistency and inconsideration of others. I'm a busy man. I have not the time to sit and wait for others to get to the "party" but it is these very people who are crucial to the success of the "party." What am I to do? What are we to do? We must start things on time if we are to move on to bigger and better things.

Are we going to continue to allow time to keep slipping into the future while we sit on our asses and half-step or are we going to become time conscious and use this crucial element to secure our future, to plan and execute strategies necessary for liberation, to build a nation? You decide! Until next week... we'll see. I may be late!

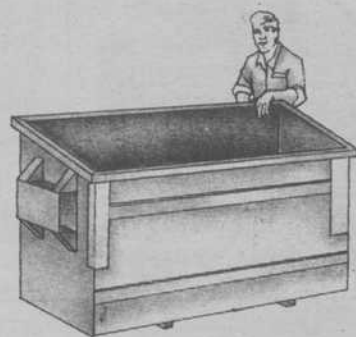
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