

POINT OF VIEW

TO BE EQUAL

The new south

By James T. McLawhorn, Jr.
President
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So said South Carolina Governor David Beasley recently in recommending that the Confederate battle flag no longer be flown above the state capitol. The proposal, which would transfer the Confederate banner to the Confederate Monument already on capitol grounds, must be voted on by the state legislature, and Gov. Beasley, a Republican, faces significant

"The issue is about a people that need to look deep into their heart, deep into their soul, and figure out how we're going to be a better people. To say that we can't resolve this is giving up, is saying to our children we're not capable of compromise, we're not capable of working together."

POSITIVELY BLACK

The power of thought

By Junious Ricardo Stanton

There is a Biblical proverb that goes, "as a man thinketh in his heart so is he." This saying points out the awesome power of thought. Energy follows thought. We as living, thinking beings are endowed with the power of "ideation." The ability to think, form mental pictures and images and command our bodies and manipulate our environment are divine gifts from the Creator that enable us to become co-creators and masters of our own fate. Our thoughts, ideas and mental images shape, color and define our world. Our inner and outer world are plastic to our thoughts, our will and volition.

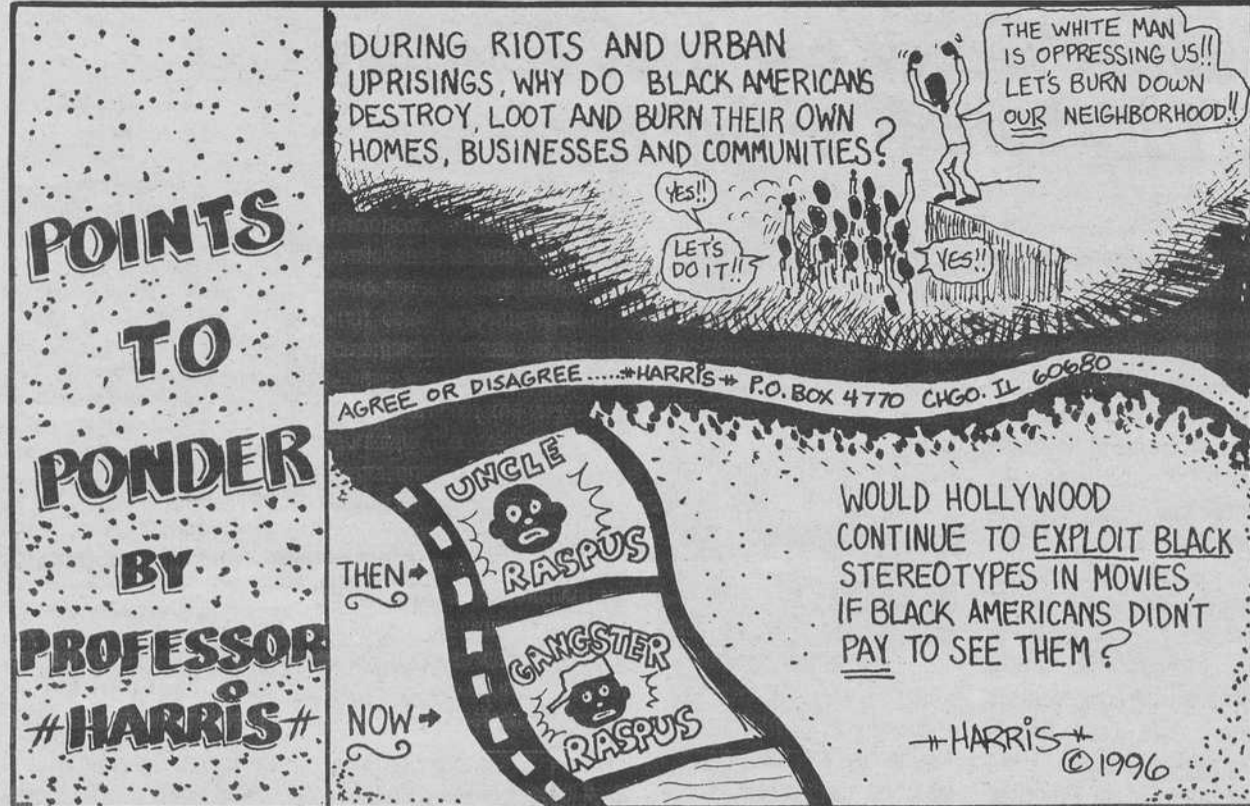
In ancient times the heart was viewed as the seat of the emotions and deeper recesses of the mind. We need to realize the importance of our thoughts and our cognitive processes. Emotions are powerful tools in building our world. However emotions do not come of themselves. All our feelings are triggered by thoughts, ideas, images or memories. Our emotions are reactions to these mental functions that always precede them. Thinking is the first cause. Emotions, physiological reactions within ourselves and our actions and outward behavior, are the results or consequences of our thinking.

While random thoughts are important, the most important thoughts we have are about ourselves. Our thoughts are responsible for our self-image, self-evaluation and self-worth. These thoughts produce emotional and physical responses within us. If our thoughts are positive, i.e. affirming, nurturing and encouraging, our emotions and behavior will be healthy and positive. If they are negative, self-deprecating or denigrating, negative conversation and behavior will follow. It is vitally important, crucial even, that our thoughts and self-talk (the internal dialogue that goes on in our minds) about ourselves is healthy, positive and encouraging.

Focus more time on your inner world, the processes that go on in your mind. Become aware of your thoughts and pay attention to the quality of the mental images that flash across the screen of your mind. Ask yourself "are these ideas positive or negative, supportive or condemning?" If they are critical, condemning and unflattering realize you have the power to alter them. Use your powers of imagination and will to form new images of yourself succeeding at tasks and being confident in all situations. This will go a long way in increasing your confidence. Be constant and consistent in your visualization. Do it over and over again, day in and day out. Remember, more than likely you were deprecating yourself day in and day out, so to change you must be just as adamant about changing your self-image!

Also, alter your self-talk. Stop putting yourself down! Encourage yourself, become a cheer leader for your own success. Determine to express your talents and abilities by initiating new behavior patterns. Repeat over and over with conviction "I love and respect myself unconditionally," "I am competent, worthy and deserving of success and prosperity" and "I am lovable and a channel for good." Say it to yourself silently with conviction. No one will hear you but you. As you become more confident say it out loud with certainty.

Repeat these affirmations several times during the day. Say them over and over at night as you drift off to sleep. Remember high self-esteem, self-acceptance, confidence and mental discipline are the cornerstones of success. To change your condition you must first change your consciousness. Your thoughts are the building blocks to a better you.



opposition within his own party.

Nonetheless, his declaration that the flag should come down was both forthright and necessary because it has clearly drawn the lines between the Old South, where the attitudes and actions of the era of racial oppression, exacted an enormous toll on blacks and whites, and the New South, which has the chance to make the slogans equal rights and equal opportunity for all really mean something.

The state legislature ordered the hoisting of the Confederate battle flag, so-called because it is a replica of the flag Confederate troops carried into battle during the Civil War, over the capitol in 1962—as an act of defiance of the Civil Rights Movement. The Confederate banner flies just beneath the Stars and Stripes and the state flag of South Carolina.

Some, such as the Sons of Confederate Veterans, have argued that this flag represents only positive things and is an expression of white Southerners' pride in their heritage. Two years ago Governor Beasley, then a candidate for office, supported that position.

But that view has become increasingly difficult to assert, not only because of the past, but because of a series of racially-motivated acts which have roiled South Carolina during the last year. They include the opening of the nation's only Ku Klux Klan museum and gift shop in Laurens, S.C.; thirteen burnings of churches with predominantly black congregations, a third of the national total; and the wounding of three black teenagers outside a nightclub after they were fired upon by two Klan sympathizers fresh from a pro-Confederate flag rally.

African American South Carolinians have always viewed the Confederate flag as a symbol of slavery and a doctrine of white

supremacy. For the past twenty-two years State Senator Kay Patterson, a member of the South Carolina Legislative Black Caucus, has been outspoken in pressing for the removal of the flag from state property altogether. Now, in support of Mr. Beasley's willingness to compromise, he has endorsed the Governor's proposal.

And more white South Carolinians have stated that it is time for the Confederate banner to come down as well. Two of them, both descendants of men who fought for the Confederacy, recently wrote letters to *The State* newspaper of Columbia, South Carolina's largest daily. Riley A. Bradham, Jr., whose great-grandfather served with

General Robert E. Lee in the Army of Virginia, said, "The Confederate battle flag flying atop the State House does not represent any government, as do the United States flag and the South Carolina flag. It should come down. It only contributes to dissension and misunderstanding." (See South, Page 12)

Self-determination and black nationalism

By Dr. Conrad W. Worrill
Special to Sentinel-Voice

Throughout the history of the Black movement in America there has always been a stream of Black leadership that has advocated a strategy of self-determination as the foundation for organizing and achieving freedom, justice, liberation, independence and power.

This stream of the Black movement in America is called Black Nationalism. It is a tradition that emerged in the early 19th century among those African leaders who understood the need for African people in America to develop a national entity.

These 19th century Black Nationalist leaders such as Denmark Vesey, Nat Turner, David Walker, Henry Highland Garnet, James T. Holly, Martin Delany, Pap Singleton, Edwin McCabe, and Henry McNeal Turner understood that African people in America were a "nation within a nation" and should organize to collectively struggle for the liberation of African people in this country and throughout the world.

Marcus Garvey, Elijah Muhammad and Malcolm X best represented the continuation of the Black Nationalist tradition in the 20th century.

Self-determination simply means that African people in America should determine our own destiny without the interference of others. And Black

Nationalism seeks to bring about the complete independence of African people in this country with the aim of making us consciously involved in controlling our own communities.

Martin Delany exclaimed in his profound book, *The Condition, Elevation Emigration and Destiny of the Colored People of the United States*, written in 1852, that "We are a nation within a nation, - as the Poles in Russia, the Hungarians in Austria, the Welsh, Irish, and Scottish in the British dominions."

Speaking in the same vein, the great AME Bishop Henry McNeal Turner said in 1883 that "What we need is an outlet, a theater of manhood and [womanhood] actively established somewhere for our men and women, a place that the world will respect and whose glory and influence will tell upon the destinies of the race from

pole to pole; our children's children can rest securely under its aegis, whether in Africa, Europe, Asia, America or upon the high seas."

In a more contemporary context, Harold Cruse explained in his controversial book, *The Crisis of the Negro Intellectual* (1967), that "There is, however, a broad strain of Negro social opinion in America that is strictly cogent and cuts through class lines. This social outlook cannot be and never has been encompassed by the program of an organization such as the NAACP, whose implied definition of racial integration offers no answers to the questions that agitate the collective minds of those Negroes who reject such a philosophy."

Further, Cruse states "In other words, there is a definite strain of thought within the Negro (See Nationalism, Page 12)

NEVADA'S ONLY AFRICAN-AMERICAN COMMUNITY NEWSPAPER

LAS VEGAS Sentinel Voice

NEVADA'S ONLY AFRICAN-AMERICAN COMMUNITY NEWSPAPER

Nevada's only African-American community newspaper.
Published every Thursday by Griot Communications Group, Inc.
900 East Charleston Boulevard • Las Vegas, Nevada 89104
Telephone (702) 380-8100 • Fax (702) 380-8102

<p>Contributing Writers: Jackie Brantley Lee Brown Carl Chamberlain Ron Gibson Loretta Arrington Hall Barbara Robinson Diana Saffold Fred T. Snyder</p> <p>Photographers: Stacy Banks John Broussard Jonathan Olsen</p>	<p>Ramon Savoy, Publisher-Editor Lynnette Sawyer, General Manager Willis Brown, Production Manager Don Snook, Graphics Ed & Betty Brown, Founders</p> <p>Subscriptions payable in advance Six months \$15.00 • Twelve months \$25.00 The rates apply to Continental United States only</p> <p>Member: National Newspaper Publishers Association West Coast Black Publishers Association</p>
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