

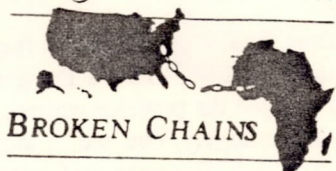
BROKEN CHAINS

VOL. 2, NO. 1

AUGUST 1993

BROKEN CHAINS CELEBRATES FIRST BIRTHDAY

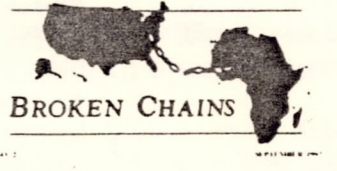
Colonial Williamsburg African-American Interpretation and Presentations



BROKEN CHAINS

VOL. 1, NO. 1
 GONE BUT NOT FORGOTTEN: BLACK HISTORY AT COLONIAL WILLIAMSBURG

Colonial Williamsburg African-American Interpretation and Presentations



BROKEN CHAINS

Supreme Court strikes down "separate but equal"



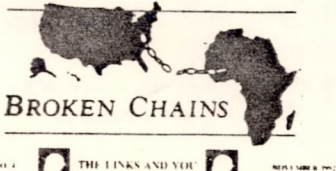
Colonial Williamsburg African-American Interpretation and Presentations



BROKEN CHAINS

UNCHAINED MELODY

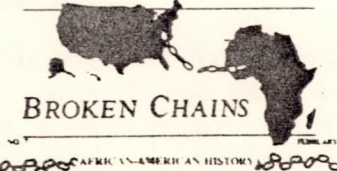
Colonial Williamsburg African-American Interpretation and Presentations



BROKEN CHAINS

THE LINKS AND YOU

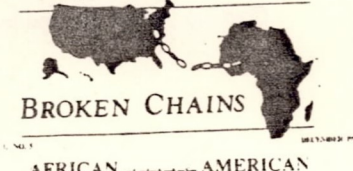
Colonial Williamsburg African-American Interpretation and Presentations



BROKEN CHAINS

AFRICAN-AMERICAN HISTORY

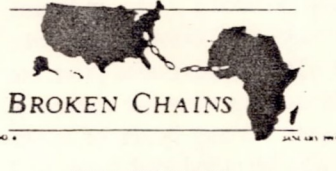
Colonial Williamsburg African-American Interpretation and Presentations



BROKEN CHAINS

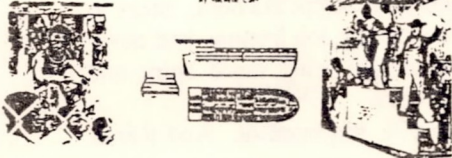
AFRICAN AMERICAN
 KWANZAA CHRISTMAS

Colonial Williamsburg African-American Interpretation and Presentations



BROKEN CHAINS

LINKS AND LINEAGES



Colonial Williamsburg African-American Interpretation and Presentations



BROKEN CHAINS

"LIFTING AS WE CLIMB"

Colonial Williamsburg African-American Interpretation and Presentations



BROKEN CHAINS

LET THE HEALING BEGIN

Colonial Williamsburg African-American Interpretation and Presentations

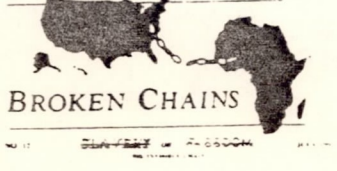


BROKEN CHAINS

AFRICAN-AMERICAN LANDMARKS

Land-mark "landmarks": 1. A fixed marker, as a concrete block indicating a boundary line. 2. A prominent and identifying feature of a landscape. 3. An event marking an important stage of development in a society, people, or history. 4. A building or site that has historical significance and one that is marked for preservation by a municipality or national government. Source: The American Heritage Dictionary.

Colonial Williamsburg African-American Interpretation and Presentations



BROKEN CHAINS

Colonial Williamsburg African-American Interpretation and Presentations



BROKEN CHAINS

GOING HOME TO AFRICA

Fossils Trace Man Back 600,000 Years In Gorge in Africa



FROM THE DIRECTOR'S CHAIR

Robert C. Watson

A HISTORICAL NOTE

I am very pleased to celebrate and be apart of the one year anniversary of *Broken Chains*. Our newsletter has become a must-read to all of our subscribers. *Broken Chains* has been well received by museum professionals, scholars, and individuals who are interested in learning about the African diaspora.

Michelle Carr, editor of *Broken Chains*, is to be highly commended for making this newsletter a success. And you, the reader, have contributed greatly to our success and your continued support will assure the longevity of this publication.

Please see below some of our readers comments about *Broken Chains*.

African-American Programs:

I had the opportunity to read your June 1993 issue of *Broken Chains* and I was very impressed with the information on African-American heritage and the museums that I could attend. I was glad to see the phone numbers listed for further information.

Please add my name to your mailing list and forward me the June 1993 issue and all future issues. The June issue that I read did not belong to me.

Thank you,
Ms. Vermont D. Moore
Newport News, VA

Can you imagine? I didn't even know this existed! Would you be interested in occasionally getting articles on African-American materials at AARFAC? Can we get on the mailing list?

Thanks,
Carolyn Weekley, Director
Abby Aldrich Rockefeller
Folk Art Center

Dear Michelle:

Rex Ellis, the director of the Office of Museum Programs here at the Smithsonian, lent us a copy of *Broken Chains*. We would love to receive it on a regular basis; would it be possible for you to add me to the mailing list?

I have also added your name to our mailing list and I'm enclosing the first two issues of the *Orator*, the newsletter of the National African American Museum Project. Please don't hesitate to call me if you have any questions.

Cordially,
Jane Lusaka, Writer/Editor
National African American
Museum Project
Smithsonian Institution

Michelle—

Please send me information on receiving *Broken Chains* on a regular basis.

Thank you,
Roberta A. Troy
Philadelphia, PA

Michelle:

This is a long overdue note of appreciation. Just finished reading the latest edition, which I thought was superb. I've also enjoyed the previous editions, but this one was so informative. You see, I too, know very little about Africa and this issue shed some light on the continent. Not to mention the fact that recipes were included for some good eating.

Your resource section is my pot of gold as it is a guide to more reading about the African-American experience. Keep up the good work and thank you for including me on your mailing list.

Ethel Hawkins, Secretary
Architectural Research

Dear Michelle,

. . . I read all the issues of *Broken Chains* as soon as they arrived, and decided I'd like, in return, to give you a copy of my 1970 book *I, Charlotte Forten, Black and Free*. The book is out-of-print, but I thought a copy would turn up when we moved in mid-May to Massachusetts. Many boxes of books later I can only say it was an unfounded hope, so I have nothing to send you except encouragement to keep writing. It's the hardest job I know, and never gets easier, but you clearly bring much spirit and imagination to the process.

. . . Keep plugging — it's worth it. And thanks for sharing your words with me.

Best,
Polly Longworth
Moody House
Williamsburg, VA

Suggestions, comments, questions, articles are welcomed.

Send to Franklin Street Annex, Room 106.

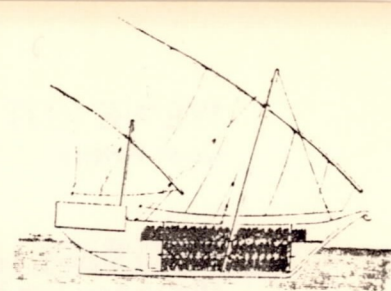
Editor Michelle Carr

Department Director Robert C. Watson



ECHOES FROM THE PAST . . .

Important Dates in Black History



- August 1, 1992** The first issue of *Broken Chains*, a monthly newsletter from Colonial Williamsburg Foundation's Department of African-American Interpretation and Presentations, is published.
- August 2, 1967** *In the Heat of the Night*, starring Sidney Poitier and Rod Steiger, premieres.
- August 6, 1965** The Voting Rights Act is signed by President Lyndon B. Johnson in the same room that Abraham Lincoln signed the Emancipation Proclamation. Rosa Parks, Martin Luther King, Jr., and a host of others witnessed the signing of the act, which suspends the use of literacy tests and calls for federal examiners to ensure fair elections in the South.
- August 9, 1936** Jesse Owens wins his fourth gold medal in the Summer Olympic Games in Berlin.
- August 18, 1977** Steven Biko, one of the most influential black student leaders in South Africa, is arrested in Port Elizabeth on charges of fomenting unrest among blacks in the city through his writings. Biko will reportedly die in police detention less than a month later, supposedly as a result of a hunger strike.
- August 20, 1619** The first group of twenty Africans is brought to Jamestown, Virginia.
- August 22, 1978** Jomo Kenyatta, president of Kenya, dies of heart failure in his sleep while vacationing in Moloasa, Kenya. He was the leading force in Kenya's independence struggles.
- August 22, 1989** Huey Newton dies in Oakland, California. The founder of the Black Panther Party is shot to death outside a crack cocaine house allegedly by a drug dealer whom Newton had robbed.
- August 27, 1963** W. E. B. Du Bois dies at age 92 in Accra, Ghana. He was one of America's foremost scholars, a militant civil rights activist, founding father of the NAACP, and a leading proponent of Pan-Africanism.
- August 28, 1955** Fourteen year old Chicago youngster Emmett Till is kidnapped in Money, Mississippi. Four days later he is found murdered. Two whites will be acquitted of the crime by an all-white jury. The incident will receive national publicity and highlight racism and brutality toward African-Americans.
- August 30, 1800** Coachman Gabriel Prosser's plans for a slave revolt in Richmond, Virginia, are betrayed by a pair of house slaves attempting to save their master. Prosser's plan, which involved over 1,000 slaves, would have resulted in the death of all slave-owning whites, but would have spared Quakers, Frenchmen, elderly women, and children.
- August 31, 1983** Brigadier General Hazel W. Jackson retires from the Army Nurse Corps. She was the first African-American woman to achieve the rank of brigadier general and the first African-American to be chief of the Army Nurse Corps.

AFRICAN PROVERB: (Congo) "Let him speak who has seen with his eyes."

WE'VE GOT VISITORS

Guest Writers

WHERE ARE WE NOW . . .

Adriane Shivers, Secretary
African-American Programs

Joseph B. Shivers, III
Hampton Roads Boys and Girls Club

Edited by Robert C. Watson

Why are Black women still the head of a lot of households? Whatever happened to the African family unit? Are these things that have been instilled in us? Is this learned behavior or inherent characteristics? Have these things been taught to us somewhere along the line? Does slavery still effect us?

Slavery was a traumatic experience from which some of us have never recovered. The psychological effects of slavery have been devastating for Americans, especially African-Americans. We were chained, shackled and brought to this country against our wills. Many of us still have chains on our brains. This psychological bondage is more devastating than the physical, because it controls a person's thought process. Are we more enslaved today than our ancestors on the plantations were?

During slavery a Black woman's body and children belonged to the master, he held their lives and deaths in his hands. In many instances motherhood was stolen and in most cases a woman had no choice who would father her children. There are many households headed by females having children with multiple fathers. Why is this? Oftentimes, a female slave was valued by her ability to breed; being forced to do so on many occasions. The children from these forced unions were either sold or became a part of the plantation, being put to work at a very early age. A lot of children were born out of wedlock because slave weddings were not recognized by the church and the legal system. There was either no father, a temporary father, or a humiliated father. Why is this still happening? "The child who does not have a childhood while he is a child can be more easily made into a child when he is an adult."

The women were the most stable and consistent elements of the family unit and they were allowed the most flexibility with the children. She had to make up for the things that were missing; compensate. Sons were prepared to survive by ensuring they were physically strong and good breeders which was a practice encouraged by slave masters as a means to improve their agricultural capital. Manhood was defined by the ability to impregnate a woman and the degree of a man's

Free Your Mind,
Return to the Source:
African Origins



physical strength. Sexual masculinity is still encouraged in Black males through a process which differs from the female. Is the female rapidly becoming a part of that same process which gives her the "green light" to do as the male does? During slavery the Black man's role as the father was unstable and unpredictable through no fault of his own. Has slavery eliminated the role of men who had once been kings and warriors? The Black woman was sometimes used against the Black man; she oftentimes discouraged his many aggressions. Many male slaves used ego defense mechanisms and they have passed them on from generation to generation. These mechanisms are learned, become habitual and were used to survive. Becoming unattached from one's children and family became a way of life for some male slaves. If a young boy sees his father unattached, is he likely to grow up to do the same?

Family is the foundation of healthy, constructive, community and personal life. Slavery had a serious effect on the African-American family. Slave owners made every effort to destroy marriage, fatherhood and motherhood, but in some cases they failed. Being told that you are ugly, have big lips, bad hair, are stupid and anything else negative about yourself, has to have a decaying effect on one's self-esteem. Are we suffering from the self-fulfilling prophecy? Are we suffering from an illness that has gone unnoticed, unrecognized, undetected, but most importantly untreated for many generations? Are we suffering from menticide? Examine the evidence and you be the judge.

As we head into the 21st century, the question that comes to mind is, "What about the children"? Will they inherit the same "slave" legacy? In what direction will they be guided? At this point in time it should be clear that the direction we have taken is not conducive to productive guidance of future generations. The direction must be changed and we must sever the mental shackles of slavery. Let's journey to a more positive and productive future. (Proverb: To go back to tradition is to take the first step forward.) A luta continua.

IF WALLS COULD TALK

On-Site Report By Michelle Carr

Honeychile, can you believe it? *Broken Chains* is celebrating its first birthday! Boy does time fly?! It seems like it was just yesterday.

Do you remember the many places we "overheard" juicy rumors? We heard people talking in the beauty parlor, church, emergency room, the library, department store dressing room, laundromat, at a reggae concert, the movie theater, and even on a party line. Shoot, we OWNED the grapevine.

Well, enough of that, did you hear the latest? Now, just between me and you, I heard **GORDON BULLOCK** celebrated a birthday. Hap-pee Birth-day dear Gord-don, Hap-pee Birth-day to you!

Speaking of partying, Emily James, coordinator of the African-American Juvenile

Performers Program, through a big bash for graduating seniors, **DARREN BANKS, JAMILLAH GRIFFIN, QUANDA GRIFFIN, and HOPE SMITH.** There was plenty of pizza, presents, and partying. Congratulations to our young adults. Remember: The sky is the limit.

Farewell to our summer intern, **DEIRDRE LEWIS**, as she returns to Florida A&M. We miss you, don't forget your summer experience with us, and most importantly, don't forget to send tee shirts.

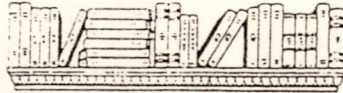
Well, that's enough scoop for the moment. We've got to move on and see what else *Broken Chains* has brought back from the past. Isn't this exciting?!

Oh yeah, Happy Birthday *Broken Chains*! May you have many years of success.

THE BOOKSHELF

The Five Negro Presidents

By J. A. Rogers



Can you guess what Thomas Jefferson, Andrew Jackson, and Abraham Lincoln have in common? They are among the five Negro Presidents.

In 1963, when Attorney General Kennedy and Senator Javits said there might be a Negro President in the next thirty or forty years, *FACT*, most outspoken of the big magazines, replied there was already one and in its January-February, 1964 issue had an article "America's First Negro President." It named Warren G. Harding as the one and had affidavits from elderly whites who knew the Harding family.

But before Harding, three other Presidents had been loudly proclaimed by white people as being of Negro ancestry . . . Thomas Jefferson, Andrew Jackson, and Abraham Lincoln.

The portraits of none of the above-mentioned show the slightest degree of Negro strain. But that is certainly not proof. Even before the Revolution many of the Negro ancestry had become so white that whites who had been kidnapped and sold as Negroes could not prove they were really white, the more so that some of them were darker than the bleached Negroes.

This book is filled with interesting tidbits and hidden facts not found in your ordinary history text. You will be amazed of your findings. Can you guess the fifth President? Now, that's something to make you say . . . humm.

THE
FIVE NEGRO PRESIDENTS
U. S. A.



SELECTED BIBLIOGRAPHY

- Ballagh, James C. *White Servitude in the Colony of Virginia.*
- Brawley, Benjamin G. *The Negro Genius.*
- Filler, Louis. *The Crusade Against Slavery.*
- Lester, John C. *The Ku Klux Klan.*
- McWilliams, Carey. *Brothers Under the Skin.*
- Mays, Benjamin. *Born to Rebel.*
- Quarles, Benjamin. *The Negro in the Civil War.*
- Sanchez, Sonia. *Homegirls and Handrenades.*
- Steward, Austin. *Twenty-Two Years a Slave.*
- Woodson, Carter G. *The Negro in Our History.*
- Wright, Donald. *African-Americans in the Colonial Era: From African Origins Through the American Revolution.*

AFRICAN PROVERB: (Kenya) "Do not say the first thing that comes to your mind."



DO YOU REMEMBER . . .

LEARNING ABOUT OURSELVES

Rex Ellis, Director
Office of Museum Programs
Smithsonian Institution



I had a job few would envy, especially if they were black. I spent my days discussing and implementing new ways to teach visitors at Colonial Williamsburg how blacks lived in eighteenth-century Virginia. Not because I liked it, or wanted to open up old wounds, or bring back a shameful time in our history, but because it is a part of America's history that every visitor should try to understand. Too often, the voices of those who were subjugated are doomed only to whisper what it was possibly like, doomed to whisper about their emasculation, pain, defiance, intelligence, faith and hope. Slaves went through more in one day than we will go through in a lifetime, and I think that's important. We didn't just stand by and watch others build America, we literally built it.

I have come to realize that there are few who see or understand this importance. Why do I say that? I have friends, neighbors, aunts, uncles and cousins who avoid talking to me about slavery or about what I did at Williamsburg. And I can count on my hands the number of black people I went to school with, people who were my neighbors, who came to see the program we developed. In my hometown more was made of my educational background than what I did for a living. Once I had a longtime member of the local community tell me she was pleased with what I was doing, but she had no intention of coming to see that slave quarter at Carter's Grove because she "knew all about slavery." When the word slavery is mentioned, most people, black or white, are automatically turned off. It has that kind of effect on people.

While I was at Colonial Williamsburg, two things happened that I thought might shed some light on this.

Several years ago Colonial Williamsburg completed and is presently interpreting the only reconstructed slave quarter I know of in America at Carter's Grove, a local plantation site owned by the foundation. For the first time, we can see where and how the majority of black people lived in Colonial Virginia. Shortly before the quarter opened in 1989, Patty Brown, a reporter from the New York times, came to Colonial Williamsburg to talk to the planning team who were responsible for the programs at the quarter; the architectural historians responsible for the design of the buildings; and the carpenters who constructed the three slave buildings and corn crib. Shortly before the piece was to run, I received an urgent phone call from Patty Brown. Her article had created a lively discussion in New York, and those

responsible for where the article went in the paper, and how much of it appeared where, were in disagreement with Patty. She was calling so that I could explain to her again why Colonial Williamsburg decided to reconstruct a slave quarter in the first place. After I gave her the rational and emotional justification, she seemed satisfied, assured me she was in my corner and went off to continue her fight to print the article in the section she was promised. Monday, September 12, the article ran in the national edition of the *New York Times*. That same day I received a phone call from Patty's editor apologizing because all the article did not appear and because the tone of the article had changed from a discussion of slavery and its difficulty to one focusing on the architectural research that has been done about Colonial Black History.

A few weeks later, a prominent architectural and material culture historian visited the slave quarter, and he and I, along with other historians from Colonial Williamsburg, entered into a lively discussion about slaves and slavery in a rural setting. We began by discussing what slaves had as material possessions. Gourds, hand-me-down pottery, some ceramics, small pots were the answers. What did they eat? Corn, some greens, rancid meat and more corn. Where did they sleep? On raised pallets. What did they walk on? Dirt floors. Sometimes they used urine, spit and manure in combination to make a floor surface. What did they eat from? Gourds that they grew in the gardens. What did they wear? Two sets of clothes that the master provided.

Soon my ability to concentrate on the conversation began to be disturbed. I looked around the room and noticed that everyone who was talking was white, that the discussion was academic, detached, cold. I started to fidget. As I thought about things to say, I felt that if I didn't speak I would explode. I began by telling them that I was uncomfortable because the conversation seemed to be centered on facts, artifacts, and things and not on how those things could be used to help visitors understand the people who used the things. My voice cracked and my tone was too serious for their comfort. Immediately one of the historians took my comments to mean that I was accusing him, as well as the others, of something wrong. They began arguing that the type of discussion they were having had to take place before they could install artifacts and begin to talk about the issues I was concerned with. I stated that I could not maintain my objectivity and excused myself from the meeting.

Slaves went through more in one day than we go through in a lifetime, and I think that's important. We didn't just stand by and watch others build America, we literally built it.

I felt as if I would blow up. I wanted to hit something. I wanted to call them all racists. I realized that a difference separated them from me. That difference was not just race but also a matter of priority. For them, discussing slavery and convincing Colonial Williamsburg of the importance of interpreting slavery was no more than a lively debate; no more than one kind of historian exercising his research over another kind of historian. For me, they were talking about me when they admitted that the master built his corn crib better than he built the slave's house; they were talking about me when they mentioned that most beds were made of straw with old rags for a pillow. But when they said these things and didn't bat an eye when they said them, I realized how far apart they and I were.

Blacks have been "free" in America 125 years; we were slaves 246 years. We have been slaves in this country longer than we have been free. Yet there are those who wish to relegate the slave experience to an academic exercise, or a bad memory that is better off left alone. It is neither, it is history; one that must be told if we are to understand who we as Americans are today. Interpreting minority history is difficult. It will always be so. Interpreting the negative aspects of any culture is fraught with challenges and difficulties. It will always be so. Interpreting the truth as responsibly as we know how should not be relegated to interpretive innovation, or programming that may or may not make it palatable to those who might be offended.

WE'VE GOT A VISITOR

Guest Writer

Martha Katz-Hyman, Assistant Curator
Department of Collections



Although African-Americans, both slave and free, were an integral part of life in eighteenth-century British North America, very few objects actually owned by these people have survived intact into the twentieth century. Much of what we know comes from letters, diaries, and account books, and these written accounts are almost entirely from the Anglo-American point of view.

However, Colonial Williamsburg does have, in its decorative arts, folk art, and archaeological collections, objects which, in one way or another, are

Ellis Island is a small and insignificant comparison to the thousands of slave ships that came to these shores, as well as what happened to each group once they arrived. We are an important part of American history — not because I say so, but because the historical record says so. We must acknowledge that fact. Other museums, schools, churches and other institutions of learning must begin to acknowledge this (and not just during Black History Month) as many have begun to do. We should be proud of those who have paved the way and suffered so that we can enjoy a better life today.

Finally, those who are teachers, educators, historians, museums docents and interested others must realize that Allan Kulikoff and Henry Gates may have some to the story. Mechal Sobel and Asa Hillard might have another piece. William Kelso and John Hope Franklin another, James Deetz another. John Flach, Teresa Singleton, Leland Ferguson, Fath Ruffins, Dell Upton and Rhys Isaac another, but none of them can add the passion, humanity and dignity to the system in a book. I do not believe that history is intrinsically important. I believe it is important because of what it tells us about ourselves. If you want to succeed, you must tell the whole story. If you don't, get a civil service job, open a boutique, go fishing, but don't delude yourself into thinking you can do a credible job teaching history, or any other subject for that matter, if you have no desire to tell the whole truth — the good, the bad, and the ugly.

(Source: *Richmond Style Weekly*)



associated with eighteenth-century African-Americans. Some of these objects, such as the ceramic fragments, metal wares, and buttons excavated at Carter's Grove, were used as prototypes in furnishing the Slave Quarter and the African-American sites in the Historic Area. Other objects, such as the small medallion manufactured by the English ceramic manufacturer, Josiah Wedgwood, in support of the English anti-slavery movement, or the cooper badge made by Charleston silversmith John Joseph Lefar and used by a hired-out slave, tell stories about other aspects of African-American lives in this period.

On Wednesday afternoon, August 25th, at 4 P.M., as part of the "Summer Coolers" series in the Hennage Auditorium at the DeWitt Wallace Gallery, I will show some of these objects and discuss their importance to the study of eighteenth-century African-American life in Williamsburg. I hope to see you!

DO YOU REMEMBER . . .

Jack A. Kirkland, Associate Professor
Washington University, St. Louis, Missouri



THE AFRICAN-AMERICAN FAMILY ENDURETH: A TREE IN THE MIDST OF A RACIAL STORM

Turned asunder by lack of equal work opportunities — ravaged by the use of illicit drugs — decimated by street gangs and ride by shootings — devastated by social injustice and the casual factor of it all — institutionalized racism, the African American family, along with the African American church, united since the days of slavery, are now more separated from one another than at any other time. What was once our only haven, refuge, and solace, is now in peril. What we were, are, or might become, are buttressed on these two foundations.

These early signs of malady illuminated anticipated events which would later cause this malaise to become rampant in our lives. There was the hint of a "lost generation," as African American youth strayed further away from their moorings of what was once familiar values. But now evidence abounds, our greatest fears are realized as causalities are amassed and are measured more than a decade deep. And, like a plague, every African American home has been so infected, and those who believe they have been spared for reasons of trans-cultural association can know that such trouble will soon come knocking on their doors.

The African American culture has been under assault for four centuries in this country. And yet, for so long, our self esteem and racial pride has allowed us to hurdle barriers, and, when not possible, to take, if not accept, the disdain of our oppressors. We were defined unlearned, uncouth, and unwashed but we could not be humiliated, because we knew differently of our heritage, and prized our grudgingly won gains as triumphs against all odds. We enfolded our strengths into extended families, even play momma's, cousins, aunts, uncles, ad infinitum, and surrounded ourselves within the enclave of community.

The African American family is a "cultural womb," it is a place where one is protected, where one can retreat from pain. It is where one can celebrate success and where one can mourn set backs. It is a source from which one can venture sanctioned as adequate in spite of attitudes to the contrary. It is the fountain of strength whereby one can take in long, deep, cool drinks of self confidence. In the African American family one can experience hurt, joy, fear, and anger as-a-people, almost, seemingly, within the context of a single nervous system, a unified, collective psyche. This protective "cultural shield" was shared, sustained and maintained

by all. Those unwilling to life-up their part of their obligation were summarily ostracized. They had no place to go for an optional status of acceptance, as that which was culturally valued was awarded by, and dutifully recorded only in the African American community. To sell out the culture was to be literally designated a renegade, useless and of no account.

Culture is not held together exclusively by family or religion. The cement, glue, adhesive of culture and family, the basic building blocks of a people, requires fiscal sufficiency. Without adequate sustenance, culture stretches, strains and splits at the seams. Cultural aberrations begin to appear. After awhile, without sufficient family substance and discipline, the aberrations escalate and become mythologically defined as components of the culture, and later characterized as the culture as-a-whole. And, all that racial oppression could not do with its explosive elements outside of the culture, we have begun to do by setting off implosions of cultural denigration, discontinuity inside. While the family would once protect us from outside humiliation, we have begun a siege from within and turned upon ourselves fighting the same time worn internal battle of divisiveness. During the "Black Revolution" of the 60's, we came close to driving a wooden stake in the hearts of the "House and Field Nigger" caricatures. We buried them only to find their ghosts rematerializing and haunting us, having reappeared in the current conflict of urban, suburban, and rural Negro form. We are losing our sense of oneness as a massive unit of individuals to seeing ourselves as units of individuals having higher esteem and greater value than other units.

This demarkation is just as sinister and equally, culturally destructive. The African American community, once as protective over its own as the ozone layer over Mother Earth, once removed, damaging ultra violet rays of institutional racism are no longer screened out by strong African American families. The holes in the culture exposes those with the least amount of "cultural melanin," and self esteem, to be the most vulnerable to racial discord and self contempt. Correspondingly, many African American families are growing today in this malignancy. They suffer from the lack of Blackness of both their bone marrow, being, and mentality, thinking. These are experiential deficits which can be healed by an immersion into the true aspects of

culture. Many of us need the opportunity to identify with, and be mentored by those who wear well and model proudly their Black competency in social exchange with all groups, at all levels of work and professionalism.

The awaited African American revolution will truly occur when African American families recognize that neither geography, nor economic conditions, nor pigment shades, nor textures of hair, nor any artificial description of Blackness separates their destinies, or the perception of others held of them. Any fraction or faction of an African American human being, considered by any stretch of the given stereotype, defines the standard of the group as-a-whole.

The salvation of the African American family is to reunite with its spirit and soul to bring together the urban, suburban and rural African American family and to bury these ghosts of differences. We must show love of one another by displaying it openly in our nuclear units, by celebrating it in family reunions, and by applauding and supporting African American businesses and entrepreneurships. We must have respect for self, family, neighbors and the race-as-a-whole. We must get back to the state of mind

whereby we can feel good about each other and safe among our own. The African American family must be broad enough to accept all who are defined or delegated into our ranks. We cannot be exclusive or elitist, nor expect all to be at the same desirable place on the continuum of ethnic awareness and responsible leadership. We must accept the obligation, delight, to be true brothers and sisters to one another, beyond symbolism and blood ties.

What is now a time of extreme stress and distress in the African American community and family is a "full alert" opportunity for commitment and recommitment, and for engagement and re-engagement. We have seen darker days and have overcome greater adversity in the past by closing ranks and taking charge of our own cultural agenda. What looms before us is mammoth but not overwhelming, we know what must be done. This is another test of stamina and survival. We shall answer it affirmatively, it too shall pass, and God willing, we shall prevail. The task is not lightly undertaken.

Today, being an African American is a very unique experience, and each one of us, even yet, are "cultural missionaries;" emissaries, and ambassadors of our people.



DO YOU REMEMBER . . .

Larry D. Watson, Ph.D.
Benedict College
Department of History
Columbia, South Carolina

BLACK VOTE—BLACK POWER



The immediate impact of the Fifteenth Amendment to the United States Constitution was the enfranchisement of 700,000 African American male voters. This electorate was the deciding difference in the elections of 1868 and 1872. Additionally, these African American voters helped to put in office on the local and state levels public officials who would introduce such reforms as state supported schools and colleges, public safety and sanitation departments and other governmental services, as well as democratize our political institutions.

Between 1877 and the turn of the century, African American voters were systematically disenfranchised through the use of literacy testing,

understanding clauses, poll taxes, grandfather clauses, and intimidation. The African American electorate was reduced by eighty percent. This remained a political reality until after World War II. The net effect of disenfranchisement was the total disregard of African Americans by elected officials.

After a massive post World War II struggle, African Americans are once again a significant electoral factor. The thousands of African American elected officials are a testimony to the importance of political participation. There is no doubt that the election of 1992, just as the elections of 1868 and 1872, will be determined largely by the ballots of millions of African Americans.



DO YOU REMEMBER . . .

Emma Lou Powers, Research Associate
Colonial Williamsburg Foundation

SLAVES' CHRISTMAS



How eighteenth-century Virginians, both African-American and Euro-American, celebrated Christmas is rather difficult to find out. Diarists and letter writers—nearly always white and male—tell us little enough about their own festivities and almost nothing at all about how slaves spent the day and the season. Until the perfect and inclusive documentation comes to hand (hasten that day, please!) understanding slaves' Christmas requires reading between the lines of the "standard sources" and making some assumptions and inferences.

Bear with me through a small handful of examples. I'm sure you remember Fithian's quotation about plans for Christmas parties in Westmoreland County: "Nothing is now to be heard of in conversation, but the Balls, the Fox-hunts, the fine entertainments, and the good fellowship, which are to be exhibited at the approaching Christmas." Not a word about slaves, but think about preparations for all those social gatherings. The implication is that all who worked in the houses had extra heavy chores (cooking, serving, cleaning, splitting firewood, hauling water, and so on) because of holiday entertaining.

George Washington's laconic diary entry "Went to Pohick Church and returned to dinner" on three Christmas Days sounds quiet and simple enough, but chances are Mt. Vernon was filled with guests for dinner (perhaps some stayed several days and nights), extra quantities of seasonal dishes weighed down the dining table, and the Washingtons' slaves had additional work rather than a break from toil at Christmas.

Plantation records show that field hands got a few days off work at Christmas time. Depending on the master, three to five days' holiday might be given. Town businesses also closed for a day or two around Christmas. This, then, is a rare example of field hands and skilled workers getting better treatment than house servants. In one small way, the extra work and guests could benefit house servants: masters and visitors, especially at Christmas, gave tips. (Perhaps waiters and cooks and others agreed to work over the holiday itself in exchange for free time either before or afterwards.) With their temporary release from labor, African Americans could rest up, visit, and give attention to poultry or whatever other money-making projects they followed.

If, as often happened, a white family went to visit friends and family at Christmas time, a few slaves also went along. Being away from home cut both ways: if the owners stayed at a house where the nursery maid or coachman had relatives or acquaintances, holiday travel was probably agreeable; but if the host's slaves and servants were strangers, visiting could put the traveling slaves in isolation--or even a hostile environment.

Some masters chose Christmas as the time to distribute winter rations and clothing. Certainly these were necessities, not gifts, but having warm clothes and a reasonably plentiful supply of food over the holidays might leave slaves with a momentary sense of well-being—a calculated move, I feel sure, on the master's part. Giving out holiday rum to their slaves was another way masters could **appear** to be generous but were actually serving their own purposes. If slaves had enough to drink, the owners believed, they would gladly stay home and not even think of running away.

New Year's Day was the customary date for hiring out slaves for the coming twelve months. That day must have cast a long shadow over any Christmas celebration, for it could mean a whole year's separation of mother from child, husband from wife.

Sadly, we have no information about how slaves reacted to the religious aspect of the holiday. Those Williamsburg slaves who attended the Bray School learned the catechism of the Anglican Church and understood that the holiday represented the Nativity of the Savior. No doubt, a good number of African Americans were solid believers in Christianity. Attending church on Christmas Day and receiving the sacrament were both spiritual and social pleasures for black as well as white Christians.

This is no definitive statement of the significance of Christmas to African Americans in colonial Virginia, of course. I don't think anyone can write that yet. But here I've tried to suggest how ambiguous a season it was for the enslaved: relief from labor or, for others, extra work but perhaps numerous and generous tips; traveling that might bring pleasure or pain depending on the destination; decent clothing and food (although masters might intend alcohol to control rather than entertain); and for those converts to Christianity, a spiritual promise of freedom and equality for all eventually.

DO YOU REMEMBER . . . GOING HOME . . . TO AFRICA



Michelle Carr

Did you know that Africa is not a country? It's a continent. There are 52 countries in Africa. Africa has more gold, jewels, plutonium, platinum, chrome, and copper than any other continent. Africa's Nile River is the longest river in the world. The Sahara Desert is the largest desert in the world. It is bigger than the entire United States.

Did you know that Africa is more than three times the size of the United States? Did you know that more than 600 million (600,000,000) people live in Africa, over 100 million in Nigeria alone? Human life began in Africa, and people lived there over 4 million years (4,000,000) before we lived anywhere else. The first civilization and the first city were built in Africa. Did you know that the pyramids of Egypt are the only "Wonders of the World" that still exist?

Did you know that Mount Kilimanjaro in Tanzania is so tall that even though it lies on the equator, its top is covered with snow all year round?

The southern part of Africa is so far south that the climate is not tropical but temperate. It snows in South Africa in the summer, yes, the summer, because South Africa is in the Southern Temperate Zone, and so its seasons are the reverse of ours here in the Northern Temperate Zone.

Did you know that South Africa and Southern Africa is one of the many countries in the southern portion of the continent of Africa. Zimbabwe, Zambia, Angola, Mozambique and Namibia are others. South Africa lies at the southern tip of the Africa continent.

Did you know that Nigeria with 115 million Black citizens has the largest Black population in the world? Brazil with 40,000,000 Blacks has the second largest. The United States with 35,000,000 has the third! *Did you know that?*

(Source: Dr. Arthur Lewin and African Unlimited)



BLACK AND FORGETFUL

Larry Earl
African-American Interpreter
Colonial Williamsburg Foundation

We no longer remember the igniting rage of the Los Angeles Revolt. Nor do we remember that Steven Biko was beaten to death in a South African prison, and that the Mau Mau was able to liberate Kenya by embracing the protection of the Nyandura (Mt. Kenya). Atlanta's soil was saturated with the blood of our children, but I guess all of that doesn't matter anymore, because like Ntozake Shange wrote, "We Black and poor, so it don't matter anyway." Well I suggest that we have evolved. We are no longer just "Black and poor," we are Black and Forgetful.

Our tears do not drain into our streets anymore. We no longer hear the explosions, gun shots, and screams of Osage Avenue, but still I can't sleep at night. I can remember the destruction of an entire city block in the Cobbs Creek community of Philadelphia on August 8, 1985. It doesn't matter, that Eddie Africa is imprisoned unjustly in a federal penitentiary. I would like to call up Eddie right now and tell him, "Hey man, hold tight, cuz we com'n to get ya," but I can not because we're Black and Forgetful, we don't want to remember.

Today MOVE merely means, get out of my way, and nobody knows who John Africa is. Nobody cares that Romona Africa has finally been released from prison, and I guess, it is all because we're Black and Forgetful and it doesn't matter anyway.

I thought, that John Coltrane composed, "A Love Supreme" for us. I thought that Rosa Parks sat

so Martin Luther King, Jr. could march, to allow Jesse Jackson to run, for us. I had forgotten that we were Black and poor because my mama taught me that all we needed to be, was Black and proud. I thought that revolution and religion were synonymous, that a rifle was just as effective as a prayer, and that sometimes, you needed both to prevail.

My bedtime stories were not the *Three Little Pigs* or *Little Red Riding Hood*. My stories were *Ego Tripping* by Nikki Giovanni, *A Daughter's Geography* by Ntozake Shange, and *Che' Guevara* by Rojo Ricardo. I knew I had a brother Brazil, a sister called Cote D'Ivoire, and a cousin Cuba, and although we did not speak the same language, we all knew that we were Black and proud.

Strong Black men like Arthur Ashe subdued the entire world with silence and rage. He made sure they wrote about us in their history books, not once, but three times, in Australia, New York, and England. When he felt *that* was not enough, he wrote an entire sports encyclopedia about us. He was even imprisoned for trying to send my aunt Soweto and uncle Port Au Prince a message. Yet, he still found time to teach everybody's child how to play tennis and showed them how possible it was to achieve their dreams.

We committed Arthur's shell to the ground and shouted his soul back home on Wednesday, February 10, 1993, but if we continue to be Black and Forgetful, we will never be able to continue what he and so many others devoted their lives to achieving for humanity . . . equality. Yes, we must not be Black and Forgetful, but Black and Proud.



CALENDAR HIGHLIGHTS

SPECIAL TOURS



Sunset Tour of Carter's Grove

Tuesday, Wednesday, and Thursday
6:30 to 8:30 P.M.

Carter's Grove Sunset Tours — Tour the Carter's Grove Slave Quarter, Archaeology Museum, and Mansion at sunset beginning July 7th. Tours will be given on Tuesday, Wednesday, and Thursday through August 26th. Tours begin at the Carter's Grove Reception Center at 6:30 P.M. and conclude there at 8:30 P.M.

Tours are given rain or shine. Tickets can only be purchased at the Colonial Williamsburg Visitor Center and are on sale the beginning of each week. For more information contact Ruth Rabalais at (804) 220-7452.

The Other Half — Half of the population in Williamsburg during the eighteenth century was black. This ninety-minute walking tour gives an in-depth look at the black experience from the arrival of the first blacks in Virginia in 1619 through the abolition of the slave trade by the English in 1807. Check *Visitor's Companion* for a current listing of times.

SITES AND BUILDINGS that interpret or exhibit the black experience.

Brush-Everard Site — Tours of this property and original house feature the lives of Thomas Everard, immigrant and public official, and his family. Learn more about the African-Americans who lived and worked on the property. Mondays, Tuesdays, Wednesdays, Thursdays, and Saturdays 10, 11 A.M., 1, 2, 3, and 4 P.M.

Carter's Grove Slave Quarter — Interpreters will welcome you to the slave quarter, rebuilt on its original location, and direct you through buildings and outdoor spaces that reveal much about the lives of the Africans and African-Virginians whose labors supported the eighteenth-century plantation. Open Tuesdays through Sundays, 9 A.M. to 5 P.M.

SPECIAL PROGRAMS

Black Music Program — A forty-five-minute program that explains how African and European musical concepts merged to create African-American music. Rhythms, storytelling, vocal music, and dance will be performed Fridays, beginning June 18th through September 5th, at 6 P.M. off of Palace Green at the Play Booth Theater.

Shields Dinner Program — Dinner and entertainment featuring members of African-American Interpretation and Presentations. August 19 at 7 P.M. in the garden behind Shields' Tavern.

Runaway — This thirty-minute video depicts the black community and the relationships between whites and blacks in eighteenth century Virginia. Offered Monday at 4 P.M. on August 23rd at the Hennage Auditorium.

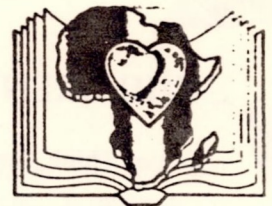
Nightwalking — When the work is done, slaves go to visit friends and loved ones. This African-American program begins June 29th through September 5th, on alternate Tuesdays, at 7 P.M. and 8:30 P.M. at the Governor's Palace, West Advance.

Affairs of the Heart — A gentry couples' marriage has serious ramifications on their slaves. What will happen? Program offered on August 17, 1993, at the Wythe House. Program begins at 7 P.M.

Jumpin' the Broom — Come witness a celebration as enslaved African-Americans in the colonial south perform a marriage ceremony. Program will be offered every other Saturday at 7 P.M. and 8:30 P.M., on the following dates August 21; September 4, 1993, at Carter's Grove Slave Quarters.

Subjected to Servitude — A young Thomas Jefferson and his former teacher George Wythe are opponents in a precedent-setting case involving whether or not a mulatto man must serve as an indentured servant. Jefferson's man servant Jupiter and Wythe's cook Lydia Broadnax also express the ironies of the case. Program offered on Wednesdays in August at the Wythe House. Program begins at 10 A.M.





"INFORMATION IS POWER"

EACH ONE, TEACH ONE

THE THINK TANK

1. Q: This Colonial Williamsburg Foundation site was opened for interpretation in 1989. It has raised the level and significance of African-American history to new heights. No other history museum in the United States has attempted to reconstruct this structure on its original site using eighteenth-century methods of construction. Name this site.
2. Q: Which one of the thirteen original New England colonies was the first to legalize slavery?
3. Q: What is the name of the archaeological site in Kenya, East Africa, where, to date, the oldest humanlike fossils have been found?
 - A. Nairobi
 - B. Kikuyu
 - C. Mau Mau
 - D. Olduvai Gorge
4. Q: Who was the outstanding historian who founded the Association for the Study of Negro Life and History in 1915, which was later named the Association for the Study of Afro-American Life and Hisotry. He is responsible for founding Black History Month. One of the most famous works is the *Miseducation of the Negro*.
5. Q: Who was the legendary African-American cowboy who was given the title "Deadwood Dick" for his bronco-busting, calf-roping and riding techniques displayed at Deadwood, South Dakota, in 1876?
 - A. Nat Love
 - B. Bill Pickett
 - C. James Beckworth
 - D. Sam Jones
6. Q: Name the first black jockey—the first jockey—to win the Kentucky Derby in the first race in 1875.
7. Q: This African-American patriot was with General George Washington on the famous voyage across the Delaware River. Who was he?
8. Q: This amendment made African-Americans citizens.

COUNTRIES OF AFRICA

(Unscramble)



- | | |
|-------------|------------|
| 1. AOGNAL | 2. EELNSGA |
| 3. PTYGE | 4. ANGHA |
| 5. MOCRANOE | 6. AKYNE |
| 7. GARINIE | 8. AIZER |



AFRICAN PROVERB: (Kenya) "He who does not know one thing knows another."



CHILDREN'S CORNER

Junior Think Tank

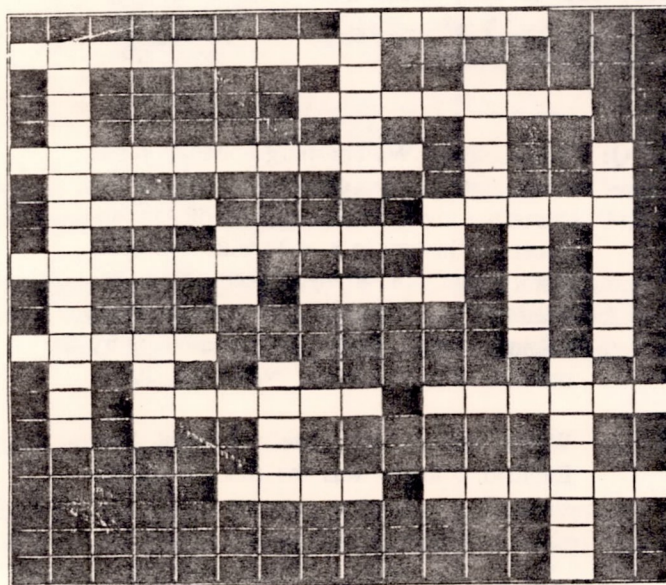
MUSIC OF THE AFRICAN DIASPORA



Musical Terms and Selected Words (Puzzle/Fill-In)

Define:

A Cappella	Horn
Balafon	Jam Session
Banza	Jazz
Bell	Mbira
Bentwa	Note
Blues	Rap
Call and Response	Reggae
Drum	Rhythm
Ensemble	Sekere
Gospel	Soul
Harmony	Timbre
Heritage	Unison



Music is defined as the art of combining vocal or instrumental sounds resulting in a structurally complete and emotionally expressive unit. In Africa, every community is keenly interested in music—in melody, rhythm, harmony, and timbre—intrinsic parts of any piece of musical expression. African musicians use music to represent every aspect of life—working, weddings, funerals, festivals, religion, games, birth, love, initiation, and royal ceremonies. Someone has accurately noted that one of the bases of music in Africa is a conversation between the musical instruments and the men who made them, analogous to a conversation with nature.

In some societies certain instruments can only be played by a few chosen persons. Among the Baganda, for example, most women could not touch the drum (in South Africa and Zaire, however, they were allowed). Among the Hausa of Nigeria, musicians have been like a caste, and the profession hereditary, particularly among the Muslims.

Usually, however, music has been a community domain reflecting its concerns. The Ashanti song of insult, for example, is sung to bedwetting children. It may also be sung to children at a special corrective ceremony. Similarly, didactic songs (which teach a lesson or a moral) from circumcision ritual are sung by boys in Tanzania and the Wolof of Senegambia. Other songs appropriate for children included those embodied in stories and games, some of which require dancing. All reflect aspects of daily life. Among the Akan of Ghana, the puberty rite that prepares and presents the girls into adulthood is

celebrated by women, who sing and beat the drum. Their songs refer to the duties and expectations of motherhood. There are proverbial songs, patriotic and historic songs, designed to foster unity and solidarity. The Italians were so afraid of such songs in Ethiopia that they banned them among the Amhara. The women in Adangme (Ghana) also supervise the *dipo* puberty institution (an initiation of girls that may last several weeks) at which much singing and dancing take place. After graduation, girls go around performing *dipo* puberty music and dance for several days.

Some societies in Eastern, Central, and Southern Africa sing special songs for healing the sick or for correcting certain disorders. In the past an African was often expected to accompany certain tasks such as rain and sowing rites with music. The drum occupied an important place in people's daily life. Some societies allow competition among different singing groups. The group that attracts a larger crowd is declared the winner.

It seems clear from studies that African societies play and use music much more than any other societies. They use music for pleasure, to symbolize certain occasions, and quite often to convey a message. (*Various sources by Michelle Carr*)

AFRICAN PROVERB: (Kenya) "It is the duty of children to wait on elders, and not the elders on children."



DO YOU REMEMBER . . .

MY LAST WILL AND TESTAMENT

By Mary McLeod Bethune

Realizing death was near, Mary McLeod Bethune wrote this testament exclusively for Ebony. A woman of heroic stature, Mrs. Bethune felt strongly about many things and she wanted to put them down on paper before her death.

Sometimes I ask myself if I have any legacy to leave. Truly, my worldly possessions are few. Yet my experiences have been rich. From them, I have distilled principles and policies in which I believe firmly, for they represent the meaning of my life's work. They are the product of much sweat and sorrow. Perhaps in them there is something of value. So, as my life draws to a close, I will pass them on to Negroes everywhere in the hope that an old woman's philosophy may give them inspiration. Here, then, is my legacy.

I leave you love. Love builds. It is positive and helpful. It is more beneficial than hate. Injuries quickly forgotten quickly pass away. Personally and racially, our enemies must be forgiven.

I leave you hope. The Negro's growth will be great in the years to come. Yesterday, our ancestors endured the degradation of slavery, yet they retained their dignity. Today, we direct our economic and political strength toward winning a more abundant and secure life. Tomorrow, a new Negro, unhindered by race taboos and shackles, will benefit from more than 330 years of ceaseless striving and struggle. Theirs will be a better world.

TAR BABY

By Christy Coleman

She was a beautiful girl,
but she didn't know it.
She gazed covetously at the
women in the fashion magazines
searching for any semblance
of herself that might be called,
pretty,
beautiful,
cute or even
acceptable.
There were none.

So,
she draped her budding body
in less revealing clothes.
Covered over her full, mellon-
like breasts,
and she hid her big, strong legs.
She was a beautiful girl,
but she didn't know it.

The boys whispered when she
walked by.
Her hips swaying with the
precision of a pendulum.
They knew what they saw was
pleasing,
but they turned from her,
and whistled at the white girls
driving by who yelled names
that denied them their manhood.

The women marvelled at how
she'd grown.
Remembering that they too, once
possessed
the glow of youth. They smiled
at her
beauty, but dared not speak,
don't want
her to think she's cute.

I leave you the challenge of developing confidence in one another. As long as Negroes are hemmed into racial blocs by prejudice and pressure, it will be necessary for them to band together for economic betterment.

I leave you a thirst for education. Knowledge is the prime need of the hour.

I leave you a respect for the uses of power. We live in a world which respects power above all things. Power, intelligently directed, can lead to more freedom. Unwisely directed, it can be a dreadful, destructive force.

I leave you faith. Faith is the first factor in a life devoted to service. Without faith, nothing is possible. With it, nothing is impossible.

I leave you racial dignity. I want Negroes to maintain their human dignity at all costs. We, as Negroes, must recognize that we are the custodians as well as the heirs of a great civilization.

I leave you a desire to live harmoniously with your fellow men. The problem of color is world-wide. I appeal to American Negroes to recognize their common problems and unite to solve them.

I leave you finally a responsibility to our young people. The world around us really belongs to youth for youth will take over its future management. Our children must never lose their zeal for building a better world.

If I have a legacy to leave my people, it is my philosophy of living and serving.
(Source: *Ebony*, November 1985)

The men prided in her beauty,
because they knew that she was
an example
of their greatest offering
to a world gone wild. But
instead they
made obscene suggestions to her.

No one told her how beautiful
she truly was.
Instead, she watched the TV,
and looked through the
magazines
searching for any semblance of
herself.
She was a beautiful black girl,
but she never knew it.



DO YOU REMEMBER . . .

MY BROTHERS HAVE THE BLUES


Michelle Carr

Why are some African-American men so blue? Does history play an important factor to some African-American males' low self-esteem? Can the new generation of African-American males make a difference? Does family and society dictate the success of African-American men? This article will attempt to examine the causes of the absence of some African-American male role models in the family. I will focus and explore why, in my opinion, some African-American males lack self-esteem and confidence, as well as offer suggestions to correct the cries of the African-American male in America.

Although historically, our society has fostered an environment where it is difficult for some African-American males to assume responsibilities successfully. This does not excuse them from overcoming the odds. I feel my African-American brothers should break the chain and create a new link of positive, proud, and responsible African-American fathers, sons, brothers, and husbands.

During slavery, the role of the African-American male as provider, husband, and father was often taken away by his master. Children were frequently separated from parents. The slaveowner could take liberties with a slave's wife at his leisure. The slave marriage was not considered legal, therefore, he had very little control over his family. White Americans stripped the African-American male of his manhood. Once kings, warriors, and family heads, the African man was brought to America and used as breeders. Three hundred years ago, manhood was defined by his ability to impregnate and his physical strength, once he was brought to America. Joseph White states in his book, *The Psychology of Blacks: An Afro-American Perspective*, the African-American male in essence had been psychologically castrated and rendered ineffective by forces beyond his control.

Positive male role models begin in the home. In some families, the African-American man was often missing therefore, the male child did not have an appropriate father figure to pattern himself. The father often had difficulties in obtaining and keeping employment to provide for his family. This inability was a blow to the African-American man's self-esteem. The thought of failure remained on the minds of the African-American men, as well as, pressure of not being able to provide for his family. In the American society, some African-American males would likely compensate for his failures by obtaining roles as con artists or drug dealers, which are in conflict with the norms of society. This negative image is not apropos for the African-American child. These roles reinforce the majority of stereotypes of some African-American males as irresponsible, lazy, lack initiative, and lethargic. Joseph White mentions, the effect of an



absent male role model, along with the negative image of masculinity that is being projected, prevents the male child from acquiring the confidence he needs to resolve the issues associated with his identity and psychosexual development as he grows to early adulthood. The outcome is another generation of African-American males who will be unable to build the internal security and social role skills necessary to become heads of households, interact productively in relationship with women, and serve as sound role models for their own children.

While fathers had to take jobs outside of communities or they simply abandoned the family, the African-American female was often the head of household. She received this responsibility because society does not allow some African-American men to assume the legal, economic, and social positions necessary to become a dominant force within the family and community life. The mother was often left to rear the children, maintain the house, and support the family financially. Studies conducted by Jawanza Kunjufu, author of *Countering the Conspiracy to Destroy Black Boys*, show that for every 1 percent increase in unemployment there is a 4.3 percent increase in wife abuse, and a 2 percent increase in female-headed households.

As an African-American female child, exposure is constantly made of women in charge with decision-making roles within the family without input from males. Not only her own mother, but usually relatives—aunts, grandmothers, cousins, and friends have been in these positions and this exposure had implanted an attitude of the African-American male. The African-American female usually did not feel confident in her counterpart's ability to follow-through on his commitment from experience, so she would not share the power of the household. As I researched this subject, I begin to realize the powerful role the African-American female plays as the backbone of the family, but this does not give her reason to criticize the African-American man. She would often make comments that men are no good and only interested in women sexually to the male child, and sometimes tell the child he will be "just like his father." These comments of his father would make a lasting impression on him, as well as his self-esteem.

I feel the African-American woman in this position could break this vicious cycle and raise their sons to be good, responsible, and positive men. The absence of the father/son relationship contributes to the young male's non-awareness of what role he should assume. This is the African-American woman's time to step in and help our African-American brothers. As Kunjufu says, "you can not have an irresponsible man, if he was not allowed to be irresponsible as a boy."

Why do African-American mothers raise their daughters and love their sons? This is the beginning of the link in the chain of the African-American male's survival in society. In Kunjufu's research, he found:

1. Fathers did not encourage domestic responsibility in the son.
2. Mothers lack knowledge of masculinity.
3. Mothers substitute son to replace the loss or absence of a husband.
4. Overcompensating for their daughters.
5. Protecting African-American boys from a racist society, i.e. lynching.

Learning responsibility starts in the home. Our little boys will be someone's future husband and father. The African-American woman has the best opportunity to correct the problem of some irresponsible African-American men with low self-esteem by teaching their sons as they do their daughters. It starts in the home by making them responsible about their hygiene, clothes, room, household chores, siblings, money, studies, schedule, race, health, sexual activity, and God.

Some African-American males are not given a chance to succeed in society. They have been doubted and rejected before they are given the opportunity to apply themselves. "Some African-American men, like White men, define manhood in the same ways: breadwinner, provider, procreator, protector, but unlike White males, they do not have the same means to fulfill these standards of masculinity," states Ed Wiley, III, in his article "Cool Posing" Misinterpreted Expressions Often Lead to Educational Deprivation," (*Black Issues in Higher Education*, 22 November 1990). Shelby Steele writes in his book, *The Content of Our Character*,

"Black skin has more dehumanizing stereotypes associated with it than any other skin color in America, if not the world. When a Black presents himself in an integrated situation, he knows that his skin alone may bring these stereotypes to life in the minds of those he meets and that he, as an individual, may be diminished by his race before he has a chance to reveal a single aspect of his personality."

Many times, some African-American men are passed over because of the White man. This is detrimental to the ego of the African-American male. Some African-American men think of joblessness as a way of life. They do not know better as the condition is handed down through generations as a form of racist curse.

For some African-American men who are effected by lack of employment, it deprives their self-esteem. Many become severely depressed and turn to suicide. In William Strickland's mind-blowing facts

in his report, "Black Men in Crisis," he states sixty young African-American men compared with every ten young White men will most likely die violent, often self-inflicted deaths. Homicide and suicide killed more of our 15-24 year olds than any other means. Some African-American men are beginning to accept and believe the negative images society has placed on them which is causing self-destruction. Some evidence has shown some working age African-American men are alcoholics, drug abusers, are in prison, unemployed, infected with AIDS, or slated to die at the hands of other African-American men." We are becoming extinct before we can alter the cycle. Many African-American men turn to selling drugs as the principle family income. Of course this makes the African-American male feel responsible as the breadwinner, but this life usually lands him in jail and he is taken away from his family. The book has been read before it is written.

Some young African-American males enhance their self-esteem through dress, language, mannerisms, and in some instances, the treatment of African-American women, and the total idea of being "cool." However, being "cool" is two-sided, the positive reaction is it reinforces self-esteem and pride. The negative results are the disastrous effects of obsessive, over-emphasized macho images.

The lack of self-esteem and irresponsibility of some of the African-American males is not their fight alone, it is the African-American community's problem also. What can we do to recapture our history? What new strategies can we use to help the African-American race? How can we overcome the struggle ahead? William Strickland suggests in his article, "The Future of Black Men":

Reclaim Malcolm X and use his example of overcoming the limitations of oppression through study and self-discipline;

Communicate;

Become a race of thinkers like those who have gone before us;

Be clear about what we can and should do for ourselves and the role of the government;

Support programs that work from arts and entertainment, to the church to education;

Learn from other's experiences; and

Participate in the political process of this country.

The crisis of the African-American male requires understanding of females. They have many strikes against them before they are given a chance in society. African-American men were not asked to be brought to North America from Africa, yet they suffer the consequences and struggles to survive in White America. However, it is not too late to change the mold. The community needs to work together to overcome these barriers. It is up to the present day family and society to overcome the stigma already placed on the African-American male. Most important, it is up to you — the African-American male.

DO YOU REMEMBER . . .

THE ORIGINS OF THE TERM AFRICAN-AMERICAN

Deirdre Lewis
African-American Summer Intern
Florida A & M University



In defining a group of people's distinctive race, nationality, or ethnic background, the name is important. There are three primary ways to name a group of people, according to their language, the French; their religion, the Muslims; or their country of origination, the Scottish. However, one group has had difficulty in identifying itself as a group of people, the African-American. This is an attempt to understand the various names African-Americans were called before arriving at the present appellation, African-American.

African-Americans did not choose their first names, rather they were given to us by our oppressors in an attempt to define who we were. The first name they gave us was the term *negro* with a lower case letter. We were called *negro* which comes from the Spanish word *negroid*, meaning black. Soon *negro* evolved to become *Negro* with a capital "N" as if the capital letter made the word sound better. *Negro* or *negro* is an inappropriate name for a group of people. It does not fit any of the characteristics of naming a people.

Next, we settled for the term *colored*, implying the people of a darker complexion. What color was *colored*? It is a known fact that people of African descent come in various hues of what we call black. So, the term *colored* is an inappropriate title for a race of people. *Colored* represents nothing.

Following *colored*, it seemed as if we were taking a stand at naming ourselves for the first time. We adopted the term *Black*; a word many of us are content with calling ourselves. Granted *Black* is more specific than the term *colored* because it indicates what color we are. Following the aforementioned, we cover the entire spectrum of shades of black. However, in keeping with the same characteristics for naming a race as before, *Black* is also incorrect.

There is not a religion, country, or language called *Black* (although we do have our own dialect of the English language).

The next title, *Afro-American* is the worst. I would rather be called *Black* than to be called an *Afro-American*. An afro is a hairstyle popularized in the 1970s. How can a race of people be defined by a trendy hairstyle? Furthermore, there is no such place as Afroland, or a language called Afroish. In all aspects, *Afro-American* is wrong as a name for us to call our own.

Logically speaking, *African-American* is the only term that properly identifies us as a people. Africa is a continent from which our ancestors originally came. While many people argue that their ancestors came from the West Indies, which is possible; however, even those people originally came from Africa. We can trace many aspects of our American way of life to Africa that we should pay homage to our African ancestors. Even the way we think can be linked to Africa, the African world view, which is different from the Western orientation.

Just recently, I learned of a new term from one of the interpreters in the Department of African-American Interpretation and Presentations, *Born Again African*. A *Born Again African* is a person who is more conscious and aware of his or her African heritage and culture. Also he or she is not ashamed to express his cultural pride. While I do not know all of the specifics of this term, I am anxious to learn more about it.

As long as an individual is comfortable with himself or herself, in whatever term he or she uses as a title, is what is important. If you ask me, when I am asked what I prefer to be called, I usually respond, "Deirdre, will be sufficient!"



DO YOU REMEMBER . . . FINDING YOUR ROOTS

Michelle Carr

Searching for the roots of your family tree begins with a peeked interest and the availability of primary resources. Prior to *Black Genesis* and *Roots*, there was little attempt to spur the interest of thousands of African Americans in researching history through ancestry. In addition, many thought, like I, that the primary resources available for white family research were not available for researching black family ancestry. Nothing could be further from the truth.

Very little has been published which deals with black genealogical research. However, there are a few examples of individual black family ancestries in print. The basic principle for genealogical research is to start with the present and work backward one generation at a time. The following are suggested steps for the beginner:

1. Read a general reference book. One of the best beginning books for black genealogy is *Searching For Your Ancestors: The How and Why of Genealogy* by Gilbert S. Doane. This book provides fundamental knowledge in basic genealogical techniques and is very easy and interesting to read.
2. Conduct interviews with older members of your family. The purpose is to gather as much family data as possible, including dates and places of births, deaths, and marriages. Document your sources of information. Oral history gathered in interviews is a very important aspect of black family research. Three pamphlets published by the Department of Health, Education and Welfare are excellent references at thirty-five cent each:
DHEW-HRA 75-1142, WHERE TO WRITE FOR BIRTH AND DEATH RECORDS;
DHEW-HRA 74-1144, WHERE TO WRITE FOR MARRIAGE RECORDS;
DHEW-HRA 75-1145, WHERE TO WRITE FOR DIVORCE RECORDS.

They can be obtained from the Superintendent of Documents, Government Printing Office, Washington, D.C. 20402.
3. Find your ancestors in the Federal Census Schedules. The 1880 census has a Soundex indexing system for all those families who had children under ten years of age. Each person in the household is listed by name, sex, age, place of birth, and place of parents' birth. The 1900 census has a Soundex for all persons. A local

library can help you obtain information from the Soundex at the National Archives in Washington, D.C., or in the Federal Records Center in your area.

There are census records available from 1790 to 1900, however only those blacks who had obtained their freedom previous to 1865 will be listed in the 1850 and 1860 censuses, and only heads of households of free black families are listed in 1790, 1800, 1820, 1830, 1840 censuses.

4. Check county records (i.e., wills, deeds, court proceedings, etc.) military records, church records, and miscellaneous records for family information. This is where *Black Genesis* can be helpful.

Chapter 5 covers military records available for blacks.

Chapter 6 briefly outlines the migrating patterns of blacks—patterns which differed from those of white Americans.

Chapter 7 is a discussion of records involving slavery and how they can be used to document and trace black family ancestry.

The **last part** of *Black Genesis* consists of a survey of some states which had large black populations before 1900 and can be considered "nucleus" states for the development of the black family in the United States.

As quoted in *Black Genesis*, "it is very difficult for someone not knowledgeable in genealogy to understand what "family trees" have to do with "history." But, genealogy and history have much to offer each other in understanding the life and times of our past. These sciences can be used to understand ourselves and our relationships to each other. Genealogy is primarily a quest for identity, not in terms of names or status, but as a basis for finding oneself through understanding the psychological, social, political, and economic forces which influenced one's parents, grandparents, great-grandparents, and family life in general. To understand what was happening in and to your family during those dates, at those places, and through those wars is to breathe life into history."

For more information and suggested readings contact Liz Ackert, Colonial Williamsburg Foundation Library, (804) 220-7419.

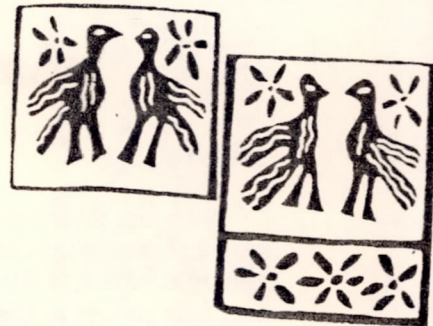
Good luck and happy rooting!

(Source: *Black Genesis* by James Rose and Alice Eichholz)



DO YOU REMEMBER . . .

SUGGESTED RECIPES



APPETIZER

FRIED OKRA (WEST AFRICA)

(Makes about 30)

- 1 pound fresh okra, stems and tips trimmed
- 2 large eggs
- 1 cup all-purpose flour
- 2/3 cup water
- 1/2 teaspoon salt
- 1/4 teaspoon cayenne pepper
- Vegetable oil for frying

1. Wash the okra well, then pat completely dry with paper towels.
2. In a medium bowl, whisk the eggs well. Add the flour, water, salt, and cayenne, and whisk until smooth.
3. In a large skillet, heat enough oil to reach 1/2 inch up the sides until it is hot but not smoking (an electric skillet set at 375° works well). In batches, toss the okra in the batter to coat completely. Fry until golden brown on all sides, turning occasionally, about 4 minutes. Transfer the fried okra to drain briefly on paper towels, then serve hot.

MAIN DISH

CHICKEN AND GROUNDNUT STEW (AFRICA AND CARIBBEAN)

Serves 6 to 8

- 2 tablespoons olive oil
- 9 chicken thighs (about 3 pounds)
- 2 medium onions, chopped
- 2 garlic cloves, minced
- 1 teaspoon curry powder
- 1/2 teaspoon dried thyme
- 2 bay leaves
- 1/2 teaspoon salt
- 1/4 teaspoon cayenne pepper, or to taste
- 3 cups chicken broth, homemade or canned
- 2 (8-ounce) cans tomato sauce
- 3/4 cup unsalted sugarless peanut butter
(available at natural foods markets)

1. Heat the oil in a 5-quart Dutch oven. In batches, add the chicken and cook over medium-high heat, turning often, until browned on all sides, about 6 minutes per batch. Transfer the chicken to a plate and set aside.
2. Add the onions to the Dutch oven and cook, stirring, until lightly browned, about 5 minutes. Then add the garlic, curry powder, thyme, bay leaves, salt, and cayenne. Stir for 1 minute, and then stir in the chicken broth and tomato sauce.
3. Return the chicken thighs to the Dutch oven and bring to a simmer. Reduce the heat to medium-low, cover tightly, and simmer until the chicken shows no sign of pink at the bone when prodded with the tip of a sharp knife, about 45 minutes.
4. In a small bowl, blend the peanut butter with about 1 cup of the cooking liquid. Stir this mixture back into the sauce, and cook until heated through, about 2 minutes. Serve immediately.

BREADS

SWEET POTATO BISCUITS (UNITED STATES)

Makes 1 dozen

- 1 medium (9-ounce) sweet potato, "Louisiana yam," unpeeled
- 6 tablespoons (3/4 stick) unsalted butter, melted
- 1/2 cup milk
- 2 tablespoons granulated sugar
- 1 large egg, beaten
- 1 1/4 cups cake flour
- 1 1/4 cups all-purpose flour
- 1 tablespoon plus 1 teaspoon baking powder
- 1 teaspoon salt

1. In a medium saucepan, cook the whole sweet potato in boiling (unsalted) water until tender when pierced with the tip of a sharp knife, about 20 minutes. Let the sweet potato cool, then pare it and mash until smooth. You should have about 1 cup mashed sweet potato. Let the cooking water cool to warm (105° or less).
2. Position a rack in the center of the oven, and preheat to 425°.
3. In a medium saucepan, stir the mashed sweet potato with the melted butter until smooth. Transfer the mixture to a medium bowl. Stir in the milk, sugar, and egg. Sift the cake and all-purpose flour, baking powder, and salt into a medium bowl, and then stir into the liquids to combine. Knead briefly in the bowl to form a soft dough.
4. On a floured work surface, roll out the dough to 3/4-inch thickness. Using a 2 1/2-inch round cookie cutter, cut out biscuits. Gather up the scraps, reroll, and repeat the procedure until 12 biscuits are cut out. Transfer the biscuits to an ungreased baking sheet.
5. Bake the biscuits until golden brown, 15 to 20 minutes. Serve hot, warm, or at room temperature.



BEVERAGE

WEST AFRICAN GINGER BEER
(WEST AFRICA AND CARIBBEAN)
Makes about 2 1/2 quarts, 10 servings

2 quarts water
1/2 pound fresh ginger, thinly sliced
1/2 cup fresh lemon juice
1 cup honey
Ice cubes

1. In a medium saucepan, combine 2 cups of the water with the ginger, and simmer over medium heat for 20 minutes. Stir in the lemon juice and honey, and let cool completely.
2. Strain the ginger mixture into a large pitcher, and add the remaining 1 1/2 quarts water. Add the ice cubes, and let stand until well chilled before serving.

DESSERT

EGGNOG WITH VANILLA ICE CREAM FLOAT
(UNITED STATES)

Makes about 2 quarts, 12 servings

6 large eggs, separated, at room temperature
1 1/4 cups granulated sugar
1 1/2 quarts half-and-half
1 cup golden rum
1 cup brandy
1/4 cup bourbon
2 pints high-quality vanilla ice cream

1. In a large bowl, whisk the egg yolks and sugar together until thick and pale yellow, about 1 minute. Whisk in the half-and-half, rum, brandy, and bourbon.
2. In a medium grease-free bowl, using an electric mixer set a low speed, beat the egg whites until foamy. Increase the speed to high, and beat just until the whites form soft peaks. Fold the beaten whites into the egg yolk mixture. Cover, and refrigerate until well chilled, at least 2 hours.
3. Pour the eggnog into a large punch bowl. Cut down the sides of one of the ice cream containers with a sharp knife, and then peel away the container to remove the ice cream in one piece. Float the ice cream in the eggnog. When necessary, unmold the remaining ice cream and add it to the punch bowl.

OLD-FASHIONED RICE PUDDING
(GUYANA)

1/2 cup long-grain rice
2 cups milk
4 large eggs, separated, at room temperature
3/4 cup granulated sugar
1/2 teaspoon vanilla extra
1/4 teaspoon salt

4. In a heavy medium saucepan, whisk the egg yolks and 1/2 cup of the sugar well. Gradually whisk in the scalded rice and milk mixture. Return the pan to low heat and stirring constantly with a wooden spoon, until an instant-reading thermometer reads 170° (the mixture will lightly coat the spoon). Stir in the vanilla and the salt. Transfer the rice pudding to the prepared baking dish.
5. In a medium grease-free bowl, using a hand-held electric mixer set at low speed, beat the egg whites until foamy. Increase the speed to high, and continue beating just until the whites form soft peaks. Gradually beat in the remaining 1/4 cup sugar just until the whites form stiff peaks. Swirl the meringue on top of the pudding, making sure that the meringue touches all four sides of the dish.
6. Bake until the meringue is lightly browned, 4 to 6 minutes.

1. Position a rack in the top third of the oven, and preheat to 400°. Lightly butter a 7- by 11-inch baking dish.
2. In a medium saucepan of boiling salted water, cook the rice until just tender, about 10 minutes. Drain well, rinse under cold water then drain again.
3. Combine the rice and milk in a small saucepan over medium heat, and cook just until tiny bubbles appear around the edges of the milk. Remove the pan from the heat.

SALADS

AMBROSIA (UNITED STATES)

Serves 6 to 8

1 (20-ounce) can pineapple chunks in light syrup.
1 (17-ounce) can mixed fruit cocktail in light syrup.
1 (11-ounce) can mandarin oranges
1 (10-ounce) jar maraschino cherries
3 cups miniature marshmallows
1 cup sour cream
1/3 cup sweetened coconut flakes

1. Drain the pineapple, fruit cocktail, mandarin oranges, and cherries in a large sieve set over a large bowl; save the combined syrups. Let the fruit stand in the sieve for 30 minutes; then transfer it to another large bowl. Pour the syrup into a small bowl, cover, and refrigerate.
2. Add the marshmallows and sour cream to the fruit, and toss to combine. Cover, and refrigerate until chilled, at least 1 hour or overnight. When ready to serve, add enough reserved syrup to reach the desired consistency.

BEHIND THE SCENES

IN THE NEWS



MARKETING WANTS YOU

SAY CHEEESE! Members of the Colonial Williamsburg Foundation's Marketing department are looking for African-American Colonial Williamsburg employees and family members to be photographed for upcoming brochures, magazines, and other promotional materials. Are you interested in this paid position? Contact Carol Brinkly, Coordinator, at (804) 220-7598 for further information. Don't forget to say cheeeese!

UNITED WAY CAMPAIGN

"Help Real People Right Here At Home" is theme for this year's United Way campaign. The Colonial Williamsburg Foundation contributes fifty cents for every dollar the employee contributes.

Your donation can help a friend, neighbor, visitor, family member, and you, when you least expect it. Give a little of yourself. Give to the United Way. Give to real people right here at home. See your Colonial Williamsburg Departmental Captain for more details.

SOLUTIONS TO PUZZLES

EACH ONE, TEACH ONE

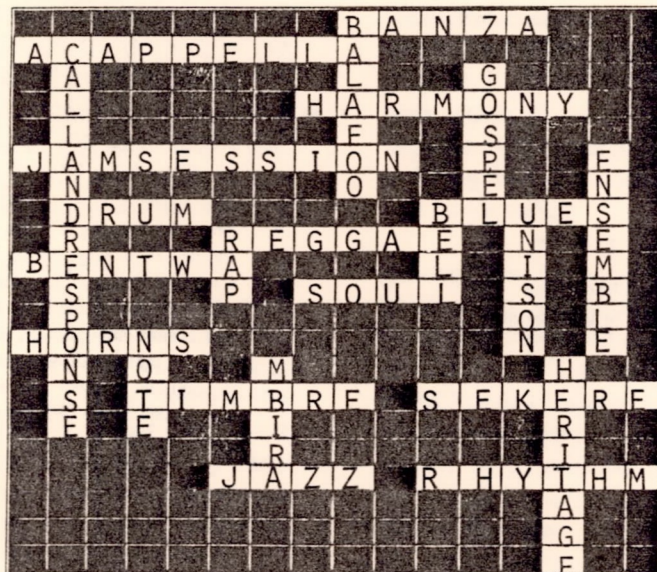
1. Carter Grove Slave Quarter
2. Massachusetts, 1641
3. D) Olduvai Gorge
4. Carter G. Woodson
5. A) Nat Love
6. Oliver Lewis
7. Oliver Cromwell
8. The Fourteenth Amendment

COUNTRIES OF AFRICA

1. Angola
2. Senegal
3. Egypt
4. Ghana
5. Cameroon
6. Kenya
7. Nigeria
8. Zaire

CHILDREN'S CORNER

MUSIC OF THE AFRICAN DIASPORA





B-R-O-K-E-N--C-H-A-I-N-S- - - - - -

Mandinka, Fulani, Ibo, Yoruba, Jolof, Hausa,
 Who am I? From a land far, far, away, they brought
 You here in chains; father, son, daughter, mother.
 Who am I? You were kings, queens, warriors,
 Rulers, you came in the holds of ships.
 Who am I? Across the Atlantic you travelled.
 They called it the Middle Passage. Tight pack.
 Who am I? Poked, and prodded, stripped naked, you
 Were sold to the highest bidder. Like cattle.
 Who am I? Toby, they called you, a good Christian
 Name. But your name is Kunta. Kunta Kinte.
 Who am I? They raped our sisters, whipped our
 Brothers. Families were torn apart, chains broken.

Who am I? I don't know, I may come from a line of
 Kings. The chains were broken long, long ago.
 Who am I? You tell me. Am I Mandinka or Fulani?
 Why don't I know where I come from? Broken chains.
 Who am I? My father's, father's, father's, father's,
 Father's, father's son. They broke the chain.
 Who am I? I could be the ruler of Ghana, Nigeria,
 Sierra Leone. Fighting apartheid in South Africa.
 Who am I? An African, born in America, stripped of
 My language, heritage and culture. Broken chains.
 Who am I? An African searching for my roots. Am I
 Yoruba or Ibo? Dahomey or Benin? Broken chains.

Who am I? Proud, strong, a will to survive. An
 African through and through. Who broke the chains?
 Who am I? I am Abubakari's son, Mansa Musa's
 Father. A descendant of Tenkamenin. Broken chains.
 Who am I? Nefertiti's brother, Cleopatra's son.
 The image of the Father of creation. -C-h-a-i-n-s.
 Who am I? The first man, Adam; the last man, Noah.
 Alpha and Omega. Who broke the -c-h-a-i-n-s-?
 Who am I? The beginning and the end. Who broke the
 C-h-a-i-n-s-? Can they be fixed? Broken chains.
 Who am I? I am the product of broken c-h-a-i-n-s.

ON MYNE OWN TYME

The Department of African-American Interpretation and Presentations offers the following programs at various times. All programs are meant to provide unique glimpses into the lives of eighteenth-century African Americans.

PEOPLE OF THE PAST (Portrayal of people of the eighteenth century.)

Meet . . .

Chicken Hattie, Kingsmill Plantation Slave,
Wednesdays, beginning June 30th through
September 5th from 1:30 P.M. to 3 P.M. on
Market Square, weather permitting.

Matthew Ashby, A Carter, attends to business about
town, Fridays, July 2nd through September
5th from 10 A.M. to 11 A.M. in front of
Prentis Store, weather permitting.

Gowan Pamphlet, A Preacher, Tuesdays, beginning
May 4th through September 5th from 1 P.M.
to 2 P.M. behind the Greenhow Lumber
House Ticket Office, weather permitting.



For further information about programs and cost, please telephone 1-800-HISTORY.

AFRICAN PROVERB: (Congo) "No matter how long the night, the day is sure to come."

*The
Colonial Williamsburg
Foundation*

African-American Interpretation and Presentations
P. O. Box 1776
Williamsburg, Virginia 23187-1776