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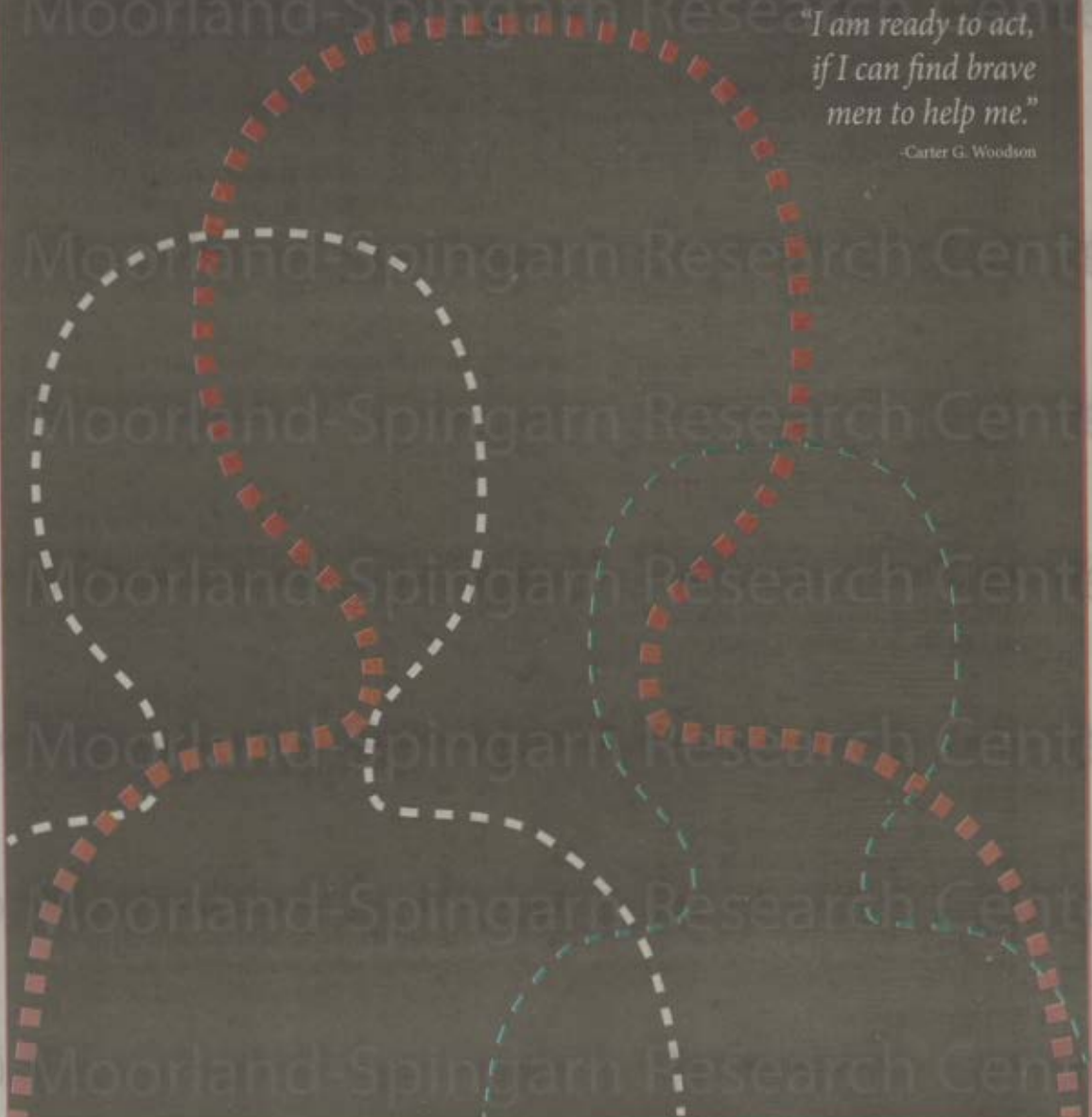
THE HILLTOP

BLACK
HISTORY
ALWAYS

MAGAZINE

*"I am ready to act,
if I can find brave
men to help me."*

-Carter G. Woodson



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From the Editor's Desk

Dear Readers,

Welcome to March! Don't be alarmed that the Black History Magazine did not run on one of the twenty-eight days of February.

Stretch your mind to believe that *The Hilltop* didn't forget this special time to reflect on our history. Like we sometimes do, we are trying something new. Instead of sitting around the office saying how complacent we have all become in not only celebrating, but creating black history, we give you this magazine in hopes to spark us all to remember the sacrifices others made.

When deciding on the layout of this magazine me and my fellow managing editor Shani-O initially wanted to just put on the cover the simple yet powerful phrase: "did YOU Celebrate?"

So, I'm asking you now, did you? If not, you still have eight months left in '06 and the rest of your days to not only remember, but make your own history!

I'm in Dr. Carr's Africana Studies class right now so I know he, and the abundance of conscious folks walking on the Yard, expect this campus to pick up the mantle of activism that we sometimes let drag. They also expect this paper to deliver things like this magazine to stimulate thought and keep us abreast of reality.

So we wrote the student activism story, remembered Carter G. Woodson, touched on colorism and tried to keep you interested. But actions do speak louder than words. And hopefully the lack of students running for the most coveted political positions on campus, HUSA president and vice president, does not reflect a larger feeling of apathy towards change and political involvement.

We can't afford apathy or forgetfulness. Because in history, slavery was last week, blacks being sprayed by hoses and attacked by dogs for trying to vote was yesterday and if we are really honest with ourselves, most of us would not be overly shocked to wake up tomorrow to find out another unarmed young black male was gunned down by the police.

Remember!

Charresh K. Jackson
Managing Editor

Rebels Searching for a Cause Howard's Student Activism: What then, what now?



After challenging Howard University students in *The Washington Post*, Courtland Milloy was quoted saying to Howard students, "I have found a narrow spectrum of political activity upon research ... You need some help working through the politics of whatever your grievances are."

Despite the negative opinions about Howard's questionable involvement in facilitating social and political change, many would argue that the rich history of student activism is alive and well at The Mecca.

A recent example is the November 2005 protest that inspired Milloy's column. Over 200 students joined on the Yard to object first lady Laura Bush's visit to the University. The distressed students standing side-by-side on the 150-plus year old campus were reminiscent of students past who also banded together to spur change. Students across campus were moved by the show of solidarity. Ameerah Harris, a sophomore International Business major felt that the protest was "a really great time for current Howard students. It showed everyone that our history of activism is not dead."

Just months prior to the November protest Howard students hosted a Filibuster-a-Thon on April 15, 2005 that sought to protect the checks and balances of the United States government, specifically the process of

filibustering which is the practice of delaying or preventing legislative action. The assembly drew the likes of Jeff Johnson (of BET's *Jeff Johnson Chronicles*) and the Chairman of the Howard University Political Science Department. Howard students organized and executed the event which earned much media attention.

Rewind two-plus years to March 2003 and find Howard University students rocking the world with their bold challenge to *Gratz v. Bollinger*, a Supreme Court case challenging the use of race in the University of Michigan's admissions policies. Titled "Black Tuesday," the event brought 6,000 HBCU students, 2,000 of whom were Howard students, to campus, according to *The Hilltop*.

In addition to rallies and protests, Howard University is also the former stomping grounds of many prominent political activists.

The father of the black militant tagline "Black Power," Stokely Carmichael began his career as a student activist. After entering the University in 1960, Carmichael became active in the Freedom Riders of the Congress of Racial Equality, reports www.interchange.org. From the end of his freshman year to his graduation in 1964, Carmichael took the dangerous bus riders through the segregated highways of the South. The trips, which sought to challenge the Jim Crow laws that pervaded much of the United States during

the period, were often met with violence and resulted in the students' arrest.

During the same time period, other young Howard alumnae also sought freedom from segregation. Howard University School of Law students, graduates and professors all played significant roles in destroying the Supreme Court ruling *Plessy v. Ferguson*. Thurgood Marshall, an HUSL graduate was one of the lead attorneys in the *Brown v. Board of Education* Supreme Court case that successfully argued the case to end segregation in schools across the country, according to www.howard50.org.

Howard's history is full of activists and people who advocated social change and inspired current students to be better citizens. Amanda Nembhard, a junior broadcast journalism major believes that, "I know that there are alumni such as David Dinkins (former mayor of New York City), Shirley Franklin (current mayor of Atlanta), and so on that are trying to positively influence others through their Howard education... all of them have inspired me because they have stepped up to the plate."

In addition to fighting national injustices, Howard students have been very vocal about wrongs done right here on campus. February 1969 found Howard students seizing the administration building. Frustrated at the lack of African-American studies courses

on campus, students took matters into their own hands. These angry students joined in a movement involving students at Universities across the country like Pennsylvania State University and Rice University in protesting at administration buildings.

"It's the examples of activism within the school that really inspire me. The students that stood up to their administrators and demanded more African-American studies classes and programs were angry and came together to make things happen" said sophomore management major Melissa Johnson.

The extraordinary shows of bravery during the '60s are at the heart of Howard's reputation as an activist's paradise, but some feel that the history of activism is all that is left.

"We are not as politically active as we used to be, but neither is the entire nation," said sophomore accounting major Latrice Jones.

Nembhard believes that, "Howard students are not completely upholding the tradition of student activism. A partial reason to that is because many of us don't understand the political history of the University and what Howard's role had been in a number of pressing issues. Our generation has become somewhat lackadaisical and materialistic. We don't understand how to fight for rights because we aren't taught how to do so."

- Whitney E. Teal,
Contributing Writer



Maya Gilliam - Senior Photo Editor (top); File Photo (bottom)
Recent mass activism on campus include students fighting for Affirmative Action (top) in Black Tuesday and protesting Bush's visit to campus (bottom).

The Hilltop, To Your Door.



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The Hilltop
The Student Voice of Howard University Since 1929

Humble Beginnings

From Negro History Week to Black History Month



www.thehistorymakers.com

Carter G. Woodson is known as the father of Black History.

The Legend

Black History Month became the successor of Negro History Week, which was started in 1926. Its founder and visionary was Dr. Carter Godwin Woodson (1875 - 1950). He was born in New Canton, Buckingham County, Virginia to former slaves Anne Eliza and James Woodson.

Due to his humble beginning on a farm with a large and poor family, Woodson worked in a coal mine to help his family until he saw an opportune time to pursue his desire -- education.

Carter developed in foundational school subjects with the aid of his uncles. By the time he was seventeen, he and his brother Robert Henry moved to Huntington, West Virginia in hopes of attending Douglass High School. Once there, another setback forced Carter to work as a miner in Fayette County Coals Fields while only attending school for a few months a year. Nevertheless, in 1895 a determined Carter en-

tered Douglass High School and received his Diploma in less than two years.

Afterwards, from 1897 to 1900, Woodson taught in Fayette County. In 1900 he returned to his alma mater in Huntington and became principal of Douglass High School. Soon after, he received his Bachelor of Literature degree from Berea College in Kentucky.

From 1903 to 1907, he not only served as the school supervisor in the Philippines, but traveled to Europe, Asia and studied at the Sorbonne University in Paris. In 1908, he returned back to the States and received his M.A. from the University of Chicago. In 1912 he followed in the footsteps of W.E.B. Dubois and received his Ph.D. in history from Harvard University.

The author, editor, publisher and historian left the African-American community a legacy in his works. His books include but are not limited to, "The Education of the Negro Prior to 1861," (1915), "A Century of Negro Migration (1918)" and *The Mis-Education of the Negro* (1933). In 1922, he completed the first of what would be 10 editions of his "The Negro in Our History." (The last edition was published in 1962)

Woodson also produced the Negro Journal (in publication for 30 years) and Association for the Study of Negro Life and History. Later renamed the Association for the Study of African American Life and History, it is through this organization that the Negro History Week was championed.

The Week

Woodson selected the second week in February of 1926 for Negro History because it eamarked the birthdays of two people who impacted African-Americans, Fredrick Douglass (February, 14, 1818; his exact birthday is unknown however this is the day he selected) and Abraham Lincoln (February 12, 1809).

The purpose of Negro History Week was to highlight the illustrious accomplishments of our cultural forefathers. His stance was

that black youth needed to know their history in order to become intellectually capable members of society. (Later, Dr. Na'im Akbar would expound upon this concept emphasizing that knowledge of triumphs of one's predecessor is essential to emotional and physiological wellness) Sharing his belief was black YMCAs, schools, colleges and churches nationwide who received Negro History Kits. These kits were designed to aid its audience in discovering the plethora of contributions black Americans have made to the global community.

Later on in 1976, as the nation reached its bicentennial, the week was expanded into an entire month.

Although there are disputes as to why Black History Month is in existence, for many it is a distinct time to teach children, adolescents and adults about how blacks have shaped history. Through passion for education of one man and the helping hands of thousands of others, millions, who might have ever been ex-

posed, have come to know history of African Americans, that is not only black but universal.

Compiled by
Beatrice Brown,
Contributing Writer



Other Monumental Events for African Americans in February . . .

- * February 23, 1868 - W.E.B. DuBois born.
- * February 3, 1870 - The 15th Amendment was passed, granting blacks the right to vote.
- * February 25, 1870 - The first Black U.S. senator, Hiram R. Revels (1822-1901), took the oath of office.
- * February 12, 1909 - The NAACP was founded by a group of concerned Black and White citizens in New York City.
- * February 1, 1960 - In what would become a milestone in the civil rights movement, a group of Black college students from Greensboro, North Carolina, staged a sit-in at a segregated Woolworth's lunch counter.

Howard Speaks

Is Black History Month Effective?

Though students may not celebrate black history in the same manner as previous generations, many have strong opinions on the race's celebration of the month. This is what a few had to say:

Dear Hilltop,

I am writing to address the murmurs that often surface at this time of year concerning the continued relevance of Black History Month to America.

I hear them on the lips of my friends and acquaintances throughout the African American community who have grown discouraged due to the ignorance of our celebrity trials and the banality often found in those who designate themselves as our leaders.

My concern is that these unfortunate circumstances have caused the African-American community and Americans in general, to lose sight of the original purpose of Black History Month.

Long before this revolutionary endeavor became simultaneously a month-long President's Day sale and one of the few times one could find positive African Americans on television who didn't play basketball, Carter G. Woodson founded Black History Month in the hopes of educating people regarding the history of African American people and popularizing the study and preservation of said history.

Eighty years later, in a time where a great number of people consider Kobe Bryant's ability to make 81 points in a game significant black history, I believe that goal has not been met. So, can the entirety of modern black history be reduced to O.J. and Al Sharpton, as some have suggested?

I think not. Let's consider Dr. Meredith Gourdin for instance, Ph.D. in engineering from Cornell, established a research laboratory, held over forty patents among other things. Then there's Lloyd Augustus Hall who revolutionized the food packing process and held over a dozen patents. And those are just the inventors.

We still have the new leadership of the NAACP as well as Barack Obama's rising career in the Democratic Party to consider in politics, the contributions the nation's HBCUs are making in the fields of medicine, communication business and politics, and the ever-present question of when America will be a truly equal society.

So no, Black History Month has not become useless. We have become distracted. Instead of learning the positive lessons the men and women of modern Black History have had to teach, we have decided to focus on celebrities and misguided leaders.

I will close by asking that people refrain from dismantling Black History Month on the basis of a minority of negative cases and instead focus on the more meaningful lessons we have yet to learn and share.

Cosmos Peter Lane I

"Our ancestors fought for the right for us to be free and equal. Who would be able to forget that? We wouldn't be here if it wasn't for our people who took a stand."

- Tanielle Iwan,
Freshman psychology major

"I think it's shameful. The youth don't truly understand the significance of Black History Month. But we can only blame ourselves for letting such an important month go by without doing anything."

- Lawrence Primus,
Junior sports management major

"Black History Month is effective to the extent that it gives us the opportunity to introduce the history of people of African descent to a broader audience. But unless we use that month as the beginning of a year and do a long study of that history, we do a disservice to the memory of Carter G. Woodson and to those who have gone before us."

- Dr. Edna Green Medford,
Professor in the Department of History

"As you get older, Black History Month becomes less effective. Every year, the compassion for Black History Month lessens."

- Jassie Harris,
Junior public relations major

"Locally, I don't think we do enough, but nationally it's effective. Black History Month is more commercialized. McDonald's and other food chains promote their product through black history."

- Dr. John Davis, Professor in the
Political Science Department

"It's effective to the majority of the black community, but not to others who don't understand the purpose of Black History Month. Back at home, their idea of Black History Month is setting up a table compiled with different ethnic hair products."

- Bide Domphe,
Junior theater management major

"Black History Month is effective. There are festivals, museums, informational, and plenty of extra-curricular activities to take part in during this month. You have to do it on your own."

- Justin Lamb,
Freshman mechanical engineering major

"No, it's not effective, not enough people get involved. People take this month so lightly. There are many of events and activities that happen during this month that people don't attend."

- Jason Smith,
Freshman English major

"I think by celebrating Black History month for such a short period of time, that as if we are settling. So many people complain about celebrating black history for one month out of the year, but no one really seems to do anything. Martin Luther King didn't settle."

- Rodney Carl,
Freshman majoring in political science



story

ound Us



These pictures are Black History at its finest - whether we're shivering on a cold night before a protest, playing in the snow, playing soccer (actually, make that football) on the Yard, stepping at Homecoming, going to the dentist or designing a building ... it's all living history.



"Whites Only" Exploring the Success of Integration



Georgia Avenue, once known as the Seventh Street turnpike, was a bustling area lined with communities for immigrants from Greece, Italy, Germany and Eastern Europe, according to Cultural Tourism DC. The complexion of the communities changed with integration, but today Georgia Avenue is predominantly black with African-American, Caribbean, African and Latino residents.

The Civil Rights Act of 1964 brought the beginning of integration as it is known today. Since the mid 1960s, integration has changed the status of black success, economics and education. For Black History Month, a few experts assessed these changes and the impact of integration over the last four decades.

"Segregation never left! The mindset for segregation is stronger than it used to be," said Russell Adams, Ph.D., professor emeritus of Afro-American Studies at Howard University. "Ten million white families moved in order to decrease the impact of blacks on their society by segregation."

Citing communities along Georgia Avenue as examples, Adams pointed out the lack of diversity, adding that there are few if any white bus drivers on the 70 bus routes along Georgia Avenue or white-owned businesses.

Douglas Massey and Nancy Denton also discuss residential segregation in their book, "American Apartheid." Their title refers to a system they describe as being a major cause of black poverty and the lack of development within the black community.

Once integration was implemented, blacks gained the right to a wider variety of jobs, housing and schools for their children. But integration did not give the black community sufficient resources to become as successful as the white population.

When the Supreme Court decided in *Brown vs. Board of Education* to desegregate schools in 1954, it allowed Blacks to go to public schools, but nothing was set in place to keep blacks from having to face discrimination and isolation from white society.

Harvard University released research on the changing patterns of segregation through its Civil Rights Project by Gary Orfield and Chungmei Lee.

Although integration was resisted, black and white parents viewed an integrated education system as positive, according to the studies. In a poll taken in 2003, 57 percent of parents said they believed racially integrated schools are better for kids, and only seven percent believed the opposite.

In another survey by the Civil Rights Project, 70 percent believed that students acquiring a diverse educational experience on college and university campuses would help to bring society together.

However, another Civil Rights Project study also found high levels of resegregation. In "Brown at 50: King's Dream or Plessy's Nightmare?" Orfield and Lee found that today some schools are just as segregated as they were when King died in 1968. According to research from Trends in Public School Segregation in the South, 1987-2000 by John T. Yun and John T.



<http://www.rosefoto.com/gallery>

Dunham (back center) continues to instruct and speak to classes. The Dunham Technique is still used around

Reardon, the schools in DeKalb County, outside of Atlanta are among the worst examples. In 1995, their schools were found unitary. In addition, their research found that from 1993-2000 their schools had low white student exposure declining from 16 percent to 7 percent. These findings meant that the average black student in the DeKalb County School System attends a school that is 92 percent non-white.

"Integration is a double-edged sword," explained Debby Lindsey, Ph.D., associate professor and economist in the School of Business at Howard University. Lindsey spoke about the opportunities she has been afforded in her career, because of past integration laws. "I was the first African-American female to receive a Ph.D. as an economist," she said. Lindsey has also held positions in the federal government and for a defense consulting firm, A.N.S.W.E.R.

But she also discussed the downside of integration. "A lot of things have been lost," Lindsey explained. "Once the black middle class began to be dispersed throughout different areas, there were no longer those role models within the black community." When blacks were segregated from whites,

they were forced to find a means to develop for themselves. Black doctors and lawyers all lived within the same community, which also had a variety of businesses owned by black entrepreneurs. These role models are no longer around on a consistent basis to remind African Americans that they can become successful in any facet of life, Lindsey noted.

"In certain types of employment, we have seen blacks present where they were not years ago," Adams explained. "However, we see blacks in local government or public education, but not as many in the business world and even fewer hold senior executive positions."

Some of the most powerful Black executives in America, according to Fortune and Black Enterprise are Merrill Lynch President Stanley O'Neal, Ken I. Chenault at American Express, and Richard D. Parsons at AOL Time Warner.

Blacks still hold most of the "blue-collar" jobs and go to schools in urban areas with insufficient resources, Adams said. As a result, this keeps the black community from progressing, as it should. In fact, one of the major black corporations Black Entertainment Television (BET) is no longer black

The Paper Bag Test

Author Marita Golden Tackles the Color Complex



The issue of color among people in the African diaspora is something most blacks have had some contact with; whether it was during a game of dirty dozens at recess, listening to relatives recall the curious selection policies of their fraternity or sorority during their HBCU heyday or having to listen to elders comment about the color of a boyfriend or girlfriend. Before the days of slavery and in the days afterward, colorism remained a daily complex of the black race.

Author Marita Golden, president and co-founder of the Hurston/Wright Foundation, probes this issue by exploring its myths and truths, as well as including her own experiences with colorism in the workplace, literature and Hollywood, in her book *Don't Play in the Sun*. She recently sat down to talk to Hilltop contributing writer Abdul Ali.

AA: Prior to reading your book, I had never heard of the term "Colorism", can you define it?

MG: I define colorism as the belief in the superiority of light skin over darker skin and an adherence to the belief that, as a result of skin color, lighter skinned people are superior to darker skinned people in everything from

appearance to intelligence.

AA: Why do you think Colorism is still a reality in our culture?

MG: In my research I discovered that the wounds of colorism are very deep and persist to the present. The roots of it in America are in the system of slavery which divided Black people in so many ways and especially along the color line. It was important for me to include not only the history of colorism but the voices of people who live with the effects of this form of prejudice and discrimination that we inflict on ourselves, with the help of the larger society.

AA: Why do you suppose Colorism is such a difficult topic for black folks to discuss?

MG: Well, that's because it is a hard topic. It induces a great deal of shame. It's far easier to talk about what white people have done, than what we do to one another.

AA: Why did you choose to write this book? What do you think the overall goal of your writing this book was? What are some of the responses you've gotten from writing this work?

MG: When I wrote the book, for me healing from my own colorist wound was almost immedi-

ate. I found it cathartic to bring this issue out of the closet and to have so many healing conversations about it with people who had never dared to talk about it before.

In writing the book I wanted to bravely tackle a tough issue and the response has been very passionate. I still get emails from people who have been moved by the book and have found it a source for them to find a way to confront colorism in their lives.

I do feel that there is much more acceptance of colorism in the Black community than even I was aware of. Many people simply do not want to acknowledge its persistence or even talk about it because of the shame and guilt it imposes. But I am hopeful that there is a small and important minority of folks in the Black community ready to change things.

Many Howard Students have had their own experiences with colorism:

"As a young tyke in my elementary days, I can remember the colorism I experienced for being darker than the en-vogue light-skinned boys. The girls were seemingly naturally attracted to their hazel eyes and curly hair. However, as I grew older, chocolate skin suddenly became more desirable, at least in the circles I ran with. This coupled with the fact that I had come to some enlightening realizations about the basis of colorism helped me to explore a new sense of pride in my beautiful black skin!"

-Michael Wilson, sophomore English major

"As a little girl from Texas, I grew up around many different cultures, religions, and shades of black. Because I have familial roots in the Louisiana Creole culture of Cane River and the Native American and Black culture of Opelousas, I have a strong sense of pride in my cultural heritage, ethnic diversity and familial bonds."

-Alison Mathews, senior sociology and classics major

For centuries, slave owners, whites and light skinned minorities ostracized blacks for having dark skin. Thus, a polarity between light and dark-skinned blacks has created negative, and often discriminatory, interactions within the African American culture.

Lighter skinned blacks received advantages over darker skinned blacks in employment, marriage, education, and treatment from whites. Some light skinned blacks even attempted to "pass" as white in order to gain more privileges in society.

Colorism has a serious history in America including the paper bag test, the grandfather clause in the south, membership to certain fraternities, sororities and even historically black colleges or even the issue of passing, which Alex Haley depicted in his movie, "Queen."

Students interested in a roundtable discussion about colorism with author Marita Golden, can email mdpoet21@yahoo.com.



MARITA GOLDEN

Author of *Queen of the South*

www.maritagolden.com

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Matriarch of Black Dance

The Katherine Dunham Effect

Renowned African American dance companies such as the Alvin Ailey American Dance Theater, Philadelphia and Dance Theatre of Harlem stand on the shoulders of dance pioneers like Katherine Mary Dunham. She is recognized as a major force in American dance and influenced the style of ballet choreographer George Balanchine. Dunham, called the "matriarch of black dance," is best known for her pioneering work in dance, choreography and anthropology.

Dunham had one of the most successful dance careers in both American and European theater where she received leading parts in musicals and operas. It is noted in The Katherine Dunham Collection at the Library of Congress that she opened the Katherine Dunham School of Cultural Arts Inc. in New York City in 1945. She also established a touring company, the Katherine Dunham Experimental Group, which gained recognition around the world performing more than 100 of her original pieces.

"I have taken a master dance class with Katherine Dunham present and I continue to take Dunham technique classes," said Lindsay Renea Benton, a

Howard University dance major. "Mrs. Dunham has provided a way for African-American dancers, like myself, to perform. By incorporating movement that is indigenous to us as a people, like traditional African and western modern dance, Dunham enables the black body to move kinesthetically."

Dunham was born June 22, 1909 in Glen Elyn, Ill., near Chicago to an African-American father, Albert Millard Dunham, and French-Canadian mother, Fanny June Guillaume Taylor. After her mother's death in 1914, Dunham and her brother, Albert Jr., stayed with various relatives around the Chicago area, where she was exposed to singer Bessie Smith and dancers like Cole and Johnson. That was the beginning of her love for entertainment and dance.

Madame Ludmila Speranza was Dunham's dance instructor and her mentorship brought Dunham to her first principle role in Ruth Page's "La Guaiabesse" (The Devil Woman) in 1934. Though Dunham was interested in dance, it wasn't until she was a student at the University of Chicago in 1929 that she seriously pursued a dance career.



World renowned African American dance pioneer, Katherine Mary Dunham, is recognized for her influence in today's modern black dance.

www.thehistorymakers.com/danceheritage.org

Dunham became one of the first African Americans to attend the University of Chicago, where she earned bachelor's, master's and doctoral degrees.

After attending a lecture on cultural anthropology, she was introduced to dance as a cultural symbol. Dunham then studied the roots of dance through anthropology and received the Rosenwald Foundation Fellowship, which took her to the Caribbean nations of Haiti and Jamaica. There, she taught many sacred dances that she used later to form choreography and her own dance technique. She later claimed Haiti as her second home, adopting its Vodun religion and staging a 47-day hunger strike at age 82 to call attention to America's relations with Haiti.

Dunham's contributions to the art of dance and the world have earned her several awards including the Kennedy Center Honors, Grand Cross of Haiti, NAACP Lifetime Achievement Award and the Urban League's Lifetime Achievement Award.

Dunham continues to teach her technique by way of professionally trained instructors of



Dunham technique and serves as a mentor to the next generation of dancers. Last year she observed and advised dancers during the Masters of African-American Choreography Concert series at the John F. Kennedy Center for Performing Arts.

This and more information about Katherine Mary Dunham can be found in The Katherine Dunham Collection at the Library of Congress and the book Katherine Dunham: Dancing a Life by Joyce Aschenbrenner.

- Melissa L. Tyler
Contributing Writer



<http://www.rosefoto.com/gallery>

Dunham (back center) continues to instruct and speak to classes. The Dunham Technique is still used around the world.

From Suits to Sweats

Civil Rights Protest Dress Code Devolves

People don't care anymore, it's simple," began Wanakhavi Wakai, a third year graduate film student. Wakai's immediate response is not too far off from how many feel about the vast difference between how African Americans dressed to protest in the 1960's, and how casually clad today's freedom fighters are.

Though students may not dress the same as previous civil rights protestors, many understand why those before them did.

"They wanted to present themselves as being professional and serious about what they were doing," said Tiffany Sykes, a sophomore nursing major. "Back in the day, they were fighting many battles. One [being] that they were human, so they were continuously having to prove themselves, so their dress clothes added to it."

Fallon Nelms, a senior fashion merchandising major, agreed. "Back then, blacks weren't seen as equal, so they

had to prove that they were equal, just as distinguished and intelligent, part of doing that was done through how they dressed."

Some attribute the change in wardrobe to a change in generations.

"The culture was different then," said Dr. Lucy Josey, a professor in the fashion department. "People actually dressed then because that's how the dominant culture was. Today people don't dress anymore. I'm still trying to figure out why. But no one in this culture gets dressed anymore. People follow the dominant culture. People look to the media and subconsciously follow what they see."

Wakai attempted to explain it further, "it's a funny situation," he said. "Blacks, for so long, were trying so hard to be 'equal' and the more 'things' we got, the less we had to try to get what we wanted. Finally when it seemed like everything was equal there was nothing left to do, thus we did not have to try to do anything."



Sykes believed the same, "I feel that the hunger and passion that those people had back in the day lacks in our generation today, because unlike them we do not have to fight as much and as hard as they did. Where a lot

of things are handed to us, in contrast nothing was ever given to them."

Jessica Donner, a sophomore advertising major, blames this generation's materialistic priorities. "I think we are just lazy now, and we're not focused anymore. Back then they actually cared about the issues in society. Our generation is too selfish. The only way to change is by wanting it. We will spend \$175 on Citizens [of Humanity jeans] but won't donate \$20 to a Katrina fund. We want personal growth, personal success, personal wealth, but we don't want to help each other."

Although it may seem that today's society is to lackadaisical in its clothing choices, protesting young people may view their lack of professional dress as a signal of progress.

"Today we see ourselves as equal," Nelms said. "We don't have to dress to show that because that's what we believe, what we've internalized. Now we focus more on the cause we're fighting for than the clothes we're wearing."

- Yasmine Parrish,
Hilltop Staff Writer



Photo by Steve Lillian - Senior Photo Editor

'I Walked Five Miles in the Snow...' The Generation Gap in Black Culture

Generation after generation, there is the constant murmur of elders comparing what the younger people have to what they didn't have and complaining about how "young people" don't appreciate their rights and privileges. Many young people acknowledge they do not express appreciation of their rights and privileges in the same way as their forefathers.

The man responsible for Black History Month, Dr. Carter G. Woodson, saw the importance of exposing true African-American history. In previous times, black people were depicted by white historians who often illustrated black people in a negative light and as uneducated, savages.

In 1926, after serving as a dean at Howard University and also at West Virginia State College, Woodson founded Negro History Week, which later evolved into Black History Month. Eighty years later, some older blacks see many of the sacrifices they made not being appreciated by the youth.

"I just don't understand, young people just don't know how to appreciate nothing," said sixty-seven-year-old William Montgomery. He added that every generation gets lazier and fails to express gratitude for the privileges awarded to them through the hard work and labor of their predecessors.

Some Howard students agree with Mont-

gomery.

"Our generation doesn't show appreciation because they don't understand the struggle, nor can they relate to what happened so they take it for granted," said Valencia Thurman, a student at Howard University. "They really just don't care the same way."

In most instances, people better appreciate the things that they had to work to achieve. Many researchers of black history find that today's generation of African-American youth sometimes are disconnected from civil rights movement because as freedoms earned have always been available to them.

George Redis, a junior business major said, "The time is up for marching. We need to quit talking about it, and be about it."

Redis also said he believes that the younger generation of African-Americans and generations to come can honor black history by actively taking part in the liberties and freedoms that were fervently fought for.

With Black History Month almost over, Montgomery hopes that young people will one day wake up to appreciate his and other's sacrifices and celebrate that legacy year round.

- Alesha Johnson, Contributing Writer



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Did You Know? Not Your Ordinary Black Facts

What piece of currency did an African American create the artwork for?

The image of Franklin D. Roosevelt on the U.S. dime was created in 1944 by sculptor Selma Burke, whose career as an artist spanned more than 50 years.

Who was the first African American to host a network television show?

The Hazel Scott Show, featuring the Trinidad-born singer and pianist, aired for three months in 1950 and was followed by the two-month airing of The Billy Daniels Show in 1952. In November 1956, Nat King Cole starred on NBC as the host of his own weekly television program The Nat King Cole Show. Despite his enormous popularity, the show was unable to find a regular sponsor and was cancelled after one year.

Who was Paul Cuffe?

Considered by many to be the father of Black Nationalism in the United States, Paul Cuffe (1759-1817) was a merchant, sea captain and philanthropist. Cuffe was a self-made man. He owned ten ships and had a

dream of returning all African Americans to Africa to protect them from the discrimination that he felt was inevitable in the United States. Though Cuffe's dream was not fully realized, he traveled to Sierra Leone in 1815 and helped nine families resettle there.

What was the first black newspaper?

The first African-American newspaper, Freedom's Journal, was founded by John Russwurm and Samuel Cornish and was first published in New York City on March 6, 1827. The paper, which continued only until 1829, set out to oppose the negative portrayals of African Americans in the larger New York papers.

Who was the first black woman to win three gold medals?

Sprinter Wilma Rudolph (1940-1994) was the first African-American woman to win three Olympic Gold Medals. As a child, Rudolph wore braces on her legs until she was nine years old (due to scarlet fever, double pneumonia and polio). She won a Bronze Medal in the 1956 Olympic Games and three

Gold Medals in the 1960 Games (in the 100- and 200-meter dashes and the 4 X 100-meter relay). In 1961, she created the Wilma Rudolph Foundation to help young athletes develop their talents.

What was the first movie to star an African American actor?

Comedian Bert Williams starred in the 1914 film, Darktown Jubilee, released by an independent black film company. The film was not well accepted at its screening in Brooklyn, and the producers eventually took it out of circulation.

Compiled by Shara D. Taylor,
Contributing Writer

Source: African-American Almanac Day-At-A-Time Calendar 2006 by DateWorks

REASONS TO CELEBRATE BLACK HISTORY **EVERY** MONTH

MARCH

It's Women's History Month!
Reflect on Harriet, Sojourner, Rosa,
Shirley, Angela and the many other
women who shaped our history.

MAY

Congratulations, Graduates!
Now make your own history.

JULY

Family Reunion time has arrived.
Remember your ancestors.

SEPTEMBER

Like the leaves, fall into a good
book by a black author.

NOVEMBER

Give THANKS for the right to vote
by heading to the polls.

JANUARY

Don't hit snooze. Celebrate Dr. King's
birthday and the many others who
sacrificed for Civil Rights.

APRIL

You can avoid April showers by grab-
bing a cover from the umbrella stand
created by inventor W.C. Carter.

JUNE

More important than this month's
playoffs, is the increasing numbers
of black NBA owners in the game.

AUGUST

School is back in session! Use the
semester to learn your history.

OCTOBER

Make sure you don't miss the
Homecoming at Howard!

DECEMBER

Enjoy the heat that inventor
David Crosthwait made possible with
heat regulating devices.

FEBRUARY

DUI, it's Black History Month!