



MONDAY, FEB. 1, 1999

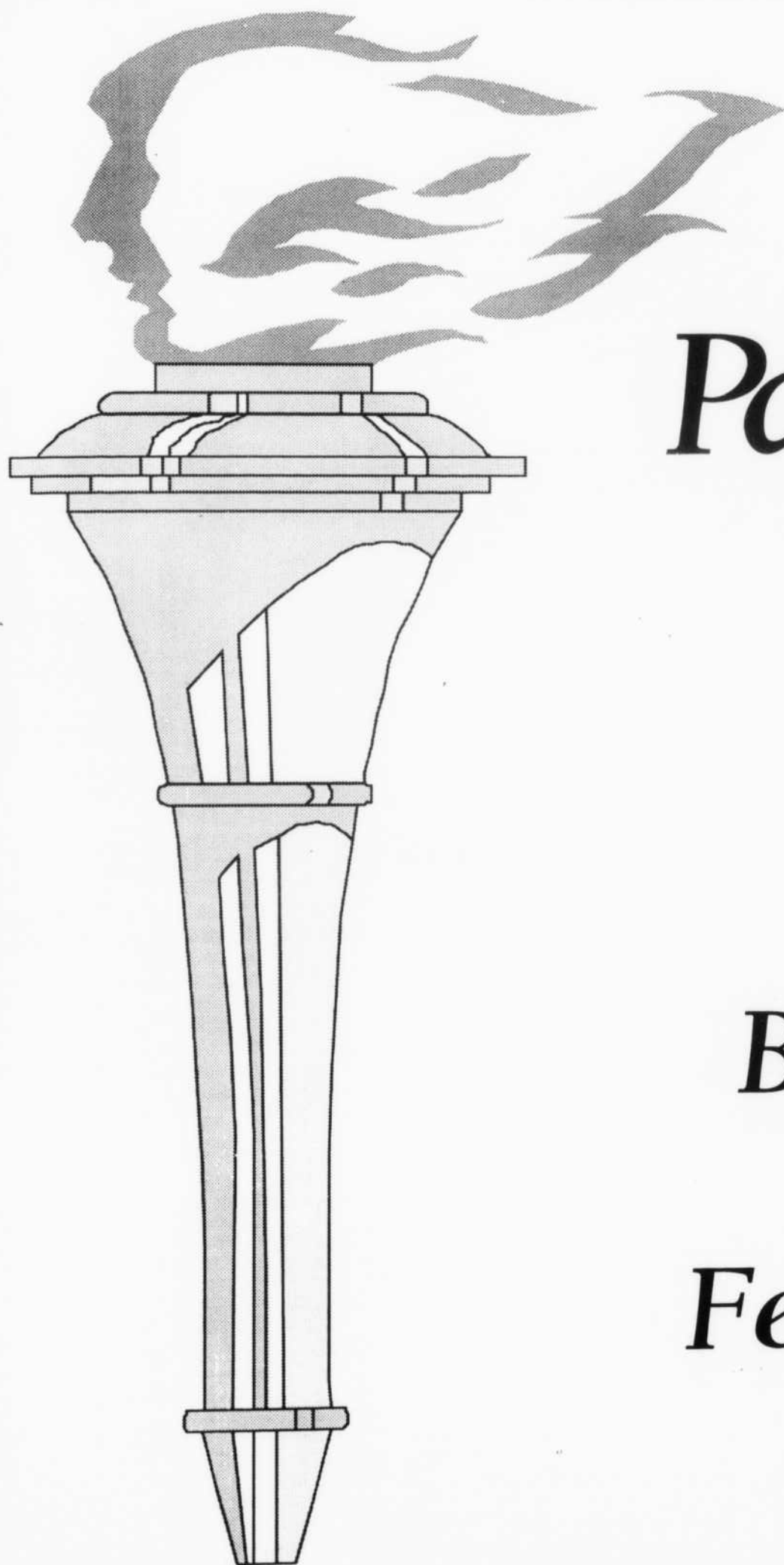
SIDELINES



Volume 74, No. 35

MIDDLE TENNESSEE STATE UNIVERSITY

Murfreesboro, TN



Passing the Torch

*Black History
Month,
February 1999*

From the Desk of the News Editor

Show Black History Month the pride it deserves

Black History Month, or African-American History Month (whatever you prefer to call it), was here before my time, so celebrating it has always been the norm for me. However, I did go through a stage where I did not want to celebrate it. It was not out of unappreciation or disrespect to the many great black Americans who helped shape this country; it was because I thought history should not be separated. I felt like some blacks didn't bother to learn their history until February rolled around and in some cases, I found that to be true. I also felt that some white history teachers figured that since we had Black History Month, they didn't need to emphasize it during the rest of the year.

Then, I realized how little black history was actually in history text books. So that stage was short-lived (I think it lasted less than a month). I concluded that if text books won't tell the story then we should. No one can tell the history better than the people who lived through it. So I took on the challenge to educate and inspire, not just black people but all people.

In high school, I was involved in many activities to promote the awareness of the contributions by blacks in America. At 17, my friend Jose "Joey" Leal and I wrote "From the Front to the Front," a production tracing black music from the 1700s in Africa to 1997 America. The production was a huge local success in my hometown of Madisonville, Ky., and we were able to educate and entertain at the same time. I hope to accomplish the same thing with this tabloid.

I've spoken to several people, both white and black, about Black History Month. Most of the blacks that I have spoken to are in total support, although some of them have mixed feelings about it, like I did at one time. Most whites that I have spoken to are in total support, though a few thought that history should not be separated.

What these people fail to understand is that the history of blacks is obviously very different from the history of whites in America. Can you imagine being kidnapped, shackled, taken to another country never to see your family or homeland again and sold to strangers like property to be worked to death, beaten, disrespected, and owned for the rest of your life? These people were forced to adopt American culture and forbidden to practice anything to do with their native country. Their names were changed and their families ripped apart. They were forced to adopt everything that was American, except for one of the most important aspects besides freedom, which was education. They were forbidden to learn to read. I think there was a huge contradiction in America. America was built on freedom. Since history teachers emphasize so much on how America was founded (I mean stolen from the Native Americans), we all know that people came to America to escape the rule of their native country. If these people knew how it felt to be under control of someone else, then why did they do the same thing to blacks? Actually, blacks had it a lot worse. Blacks couldn't just jump up and move back to Africa.

If slaves were educated, I think slavery wouldn't have lasted as long as it did. Even after slavery, blacks would endure years of lynchings, job and housing discrimination, segregation, police brutality, and declination of the right to vote. All this can be summed up in one word - racism. Some people think racism doesn't exist anymore, but unfortunately it does. I'm only 19 years old and I have endured my share of it, everything from being followed in stores, to being called a nigger by group of white guys while walking alone at night, to being stereotyped by people all over the country for being a young black male.

Blacks have come a long way since the days of those long boat rides, but we still have a long way to go. In fact, this whole world has a long way to go. Blacks were able to get this far because of hard work, determination, and tolerance. Our accomplishments are more than worthy to be commended. So, I celebrate Black History Month with great pride. I see Black History Month like a birthday. For instance, we celebrate life all year round but on our birthday, we emphasize on life. We need to celebrate the accomplishments of blacks all year long, but we can emphasize on it in February. Personally, I'm going to emphasize on it all year long because it's just so important to me.

Celebrating black history is not dividing history; it's just focusing on one aspect of it just as we focus on Tennessee History, Kentucky History, U.S. History, European History, World History, fraternity and sorority history, family history, university history, town history, etc.

I am not at all saying that whites in history didn't make great contributions to American society, because there are several whites in history that I think were admirable. But as a black man, the struggle of blacks hits closer to home with me, especially when I reflect on the massive deal of oppression blacks had to overcome. I must carry the torch that my ancestors have passed down to me because the struggle isn't over. I will carry the torch by being the best black man I can, by being the best human being I can. I will utilize the resources that my forefathers have fought so hard to get. I will educate myself, my children and anyone else on the struggle, not just the struggle of national leaders like Dr. Martin Luther King and Malcolm X, but also the untold stories of common folk who fought just as hard as our national leaders.

I pray that God will bless us with a deeper knowledge of our history and that one day everyone will realize that we should respect and celebrate our cultural diversity and learn to appreciate it. We need to end discrimination based on race, religion, gender and physical traits because black, white, Hispanic, Asian, whatever, we are all one people. One love, God Bless.

Sincerely,

Shawn Whittell

USA Network's Berry performs at Tucker

Staff Reports

Bertice Berry, Ph.D, host of the USA Network's "USA Live," will perform at MTSU's Tucker Theatre on Feb. 1 at 7:30 p.m.

Her performance will kick off the university's African-American History Month Celebration.

This year's theme is "African-American Leadership: Living the Legacy."

While doing her undergraduate work at Jacksonville University in Florida, Berry was a part-time social worker and interned at the Shelter for Battered Women and Rape Victims.

She graduated magna cum laude and was awarded the President's Cup in 1982. She later became a researcher for the Victims Assistance Agency in Florida.

While working towards her master's degree at Kent State University, Berry became interested in comedy and discovered her talent for it. She received her master's degree and began working

toward her doctorate.

She lectured, taught and wrote chapters for her doctoral dissertation, while traveling the comedy club circuit.

After receiving her Ph.D in sociology in 1988, Berry began traveling full time.

By 1992, Berry was recognized as "Lecturer of the Year" by the National Association of Campus Activities.

Berry had her own nationally syndicated talk show called the "The Bertice Berry Show," of which she

See BERRY, page 7



Bertice Berry

Faculty, students to tour historic sights

Staff Reports

As a part of the African-American History Month celebration, faculty and students will travel to Birmingham, Al. to visit the Birmingham Civil Rights Institute and the Sixteenth Street Baptist Church on Feb. 9.

The Birmingham Civil Rights Institute was dedicated on Nov. 15, 1992 and since then has worked toward honoring the many great civil rights activists.

Not only does the institute serve as a museum, but it also has programs and services designed to provide information and promote research of human rights issues all over the world.

A tour of the Sixteenth Street Baptist Church, which was bombed on Sunday,

Sept. 15, 1963, killing four young girls: Addie Mae Collins, Denise McNair, Cynthia Wesley and Carole Robertson, will also be included.

The Kelly Ingram Park, a site of many confrontations and demonstrations, the Fourth Avenue Business District and the Carter Center are also nearby.

The trip is sponsored by the Student Government Association Activity Fee fund and is open to MTSU faculty, staff and students.

Seats are limited and reservations are on a first-come, first-serve basis.

Participants must pay a \$10 refundable reservation fee. To reserve a seat, stop by the SGA office in the KUC 208.

The bus will leave at 7 p.m. and is scheduled to return at 9 p.m.■

Remember lesser known fighters for Civil Rights

Keith Ryan Cartwright
Staff Reporter

Certainly, you must have heard the names Dr. Martin Luther King Jr., Malcolm X and Rosa Parks. But what about people like Izzy Rosenberg and Lionel Washington Johnson?

Their story can be characterized by hard work and dedication. It is both heart-warming and exciting. At times, it is even unbelievably frustrating.

I made a vow to them both that I would do everything I could to tell their story every opportunity I had. My feeling was that certain moments of the Civil Rights movement are forever captured in American history. Yet, there are stories such as theirs which epitomize how much work the average person went through in striving for equality.

It began a few years prior to World War II when a young Rosenberg, who had grown up in New Hampshire, graduated from high school. His father, a firm believer in education, wanted him to attend college, although he was having a tough time finding an institution that would accept him.

The problem was that Rosenberg was Jewish. At the time, Jews especially in New England, were persecuted because of their religion in much the same way blacks were because of their race.

Eventually, a priest from St. Anthem's College was willing to give Rosenberg an opportunity. Young Rosenberg's father agreed to let his son attend the Catholic school on one condition: the priest had to promise not to convert his son.

Four years later, Rosenberg graduated and, one more time, he was set to face the ultra-conservative society of New England. Only this time, he was now a college-educated Jew.

Again, no one wanted him and again it took the priest from St. Anthem's College to help Rosenberg out.

The job definitely wasn't something to get excited about. It was, however, a job.

With WWII now in full swing, the military was about to mobilize a group of 500 blacks from the South. However, they were uneducated and on their way to Manchester, NH, they were to be taught how to read and write.

Unfortunately, no one wanted the job of educating them. So the daunting task of teaching these 500 men how to read and write fell on the shoulders of a single man who no one wanted to hire.

After going through the files of all 500 men, Rosenberg discovered that only one of them had any schooling—Johnson.

So, upon their arrival, Rosenberg made Johnson his teaching assistant

See ROSENBERG, page 7

Studio Theatre holds African-American drama by Fugard

Staff Reports

South African playwright Athol Fugard's "Master Harold...and the Boys" will be presented by the MTSU Theatre Department from Wednesday, Feb. 10 to Saturday, Feb. 13, beginning at 8 p.m. each night.

There will also be a show on Sunday, Feb. 14 at 2 p.m.

The play is directed by Deborah Anderson and is being presented as part of MTSU's African-American History Month celebration.

This year's theme is "African-American Leadership: Living the Legacy."

Fugard has dedicated 40 years of his

life to fighting apartheid by keeping an all-black troupe together in a extremely hostile environment.

Many of his plays premiered at the Yale Repertory Theatre because they were banned in his homeland.

"Master Harold...and the Boys" tells the story of an incident that involved Fugard and has haunted him for years, so it is his most personal work. In 1882, Fugard wrote this play to make peace with his experience.

The play will be held in the Studio Theatre at the Boutwell Dramatic Arts Building. General Admission is \$5 per person and free for MTSU students with ID.

For reservations, call the MTSU Ticket Office at (615) 898-2103.■

Children's author to read from Kwanzaa book during luncheon

Staff Reports

Artist and author Synthia Saint James will visit MTSU for the School Children's Luncheon. During the luncheon, Saint James will read from her book "The Gifts of Kwanzaa," which explains the holiday and what it really means.

She began her professional career as an artist in 1969, when she sold her first commissioned paintings in New York. Today her work can be seen on

over 50 book covers.

In the past nine years, she has completed over 20 commissions for the House of Seagram, Brigitte Mattheuzzi's School of Modern Dance, the Los Angeles Women's Foundation, Essence Magazine's 25 Anniversary, UNICEF, Attorney Johnnie Cochran, Jr. and the United States Postal Service, who commissioned her for the creation of the first Kwanzaa stamp, first issued on Oct. 27, 1997.

See SAINT JAMES, page 7

Kwanzaa reflects on history, culture

Shawn Whitsell
Staff Reporter

From Dec. 26 through Jan. 1, many African American families and communities are celebrating a holiday called Kwanzaa.

Kwanzaa, which mean "first fruits" in Swahili - a language spoken widely in African - was created by Dr. Maulana "Ron" Karenga in 1966 to reflect on African culture, values and unity.

For each day of this seven-day celebration, there is a principle. Each day someone will greet another person by saying "Habari gani," (hah-BAH-ree GAH-nee), which means "What's news?" and the other person will respond by saying the principle for the day.

The seven principles are umoja (oo-MOH-jah), which means unity; kujichagulia (koo-jee-chah-goo-LEE-ah), which means self-determination; ujima (oo-JEE-mah), which means collective work and responsibility; ujamaa (oo-jah-MAH-ah), which means cooperative

economics; nia (NEE-ah), which means purpose; kuumba (koo-OOM-bah), which means creativity; and imani (ee-Mah-nee), which means faith.

When the celebration begins, a straw mat called the Mkeka and a seven-candle holder called the Kinari are placed on the Kwanzaa table.

The Kinari holds three red candles, three green candles, and a black candle that is placed in the middle.

The black candle is a symbol of the African American people, the red is symbolic of the struggle and the green is a symbol of the hopes and dreams.

A variety of fruits called the Mazao and ears of corn, representing the number of children in the family called the Vibunzi, and the Kikombe Cha Umoja, the communal unity cup, are placed on the table as well.

Each day before the evening meal, friends and family gather to recite and talk about the principle for the day.

A candle will be lit before the discussion begins. The black candle is lit on the first day and the red and green

candles are alternately lit throughout the course of the week. They also focus on remembering the ones who have died.

Water or juice is then poured from the Kikombe Cha Umoja into a bowl by an appointed person. The person drinks from the cup, raises it high and says "Harambee," meaning "Let's all pull together."

Everyone begins to repeat "Harambee" seven times and they all drink from the cup. They then begin to call out the names of the great African-American heroes and leaders and reflect on their great contributions.

A meal follows the ceremony and perhaps dancing, singing and listening to African music.

Kwanzaa is a time of fellowship and rejoicing among friends and family. It is a time to reflect on the achievements of African-Americans in the past and to focus on the goals of the future.

Kwanzaa is not only a time to reflect on history but to set goals for the future and to restore more hope in African-American community.■

SIDELINES

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I Have A Dream -

Delivered on the steps of the Lincoln

Five score years ago, a great American, in whose symbolic shadow we stand signed the Emancipation Proclamation. This momentous decree came as a great beacon light of hope to millions of Negro slaves who had been seared in the flames of withering injustice. It came as joyous daybreak to end the long night of captivity.

But one hundred years later, we must face the tragic fact that the Negro is still not free. One hundred years later, the life of the Negro is still sadly crippled by the manacles of segregation and the chains of discrimination. One hundred years later, the Negro is still languishing in the corners of American society and finds himself an exile in his own land. So we have come here today to dramatize an appalling condition.

In a sense we have come to our nation's capital to cash a check. When the architects of our republic wrote the magnificent words of the Constitution and the declaration of Independence, they were signing a promissory note to which every American was to fall heir. This not was a promise that all men would be able guaranteed the inalienable rights of life, liberty, and the pursuit of happiness.

It is obvious today that America has defaulted on this promissory note insofar as her citizens of color are concerned. Instead of honoring this sacred obligation, America has given the Negro people a bad check which has come back marked "insufficient funds." But we refuse to believe that the bank of justice is bankrupt. We refuse to believe that there are insufficient funds in the great vaults of opportunity of this nation. So we have come to cash this check — a check that will give us upon demand the riches of freedom and the security of justice. We have also come to this hallowed spot to remind America of the fierce urgency of now. This is not time to engage in the luxury of cooling off or to take the tranquilizing drug of gradualism. Now is the time to rise from the dark and desolate valley of segregation to the sunlit path of racial justice. Now is the time to open the doors of opportunity to all of God's children. Now is the time to lift our nation from the quicksands of racial injustice to the solid rock of brotherhood.

It would be fatal for the nation to overlook the urgency of the moment and to underestimate the determination of the Negro. The sweltering summer of the Negro's legitimate discontent will not pass until there is an invigorating autumn of freedom and equality. Nineteen sixty-three is not an end, but a beginning. Those who hope that the Negro needed to blow off steam and will now be content will have a rude awakening if the nation returns to business as usual. There will be neither rest nor tranquillity in America until the Negro is granted his citizenship rights. The whirlwinds of revolt will continue to shake the foundations of our nation until the bright day of justice emerges.

But there is something that I must say to my people who stand on the warm threshold which leads into the palace of justice. In the process of gaining our rightful place we must not be guilty of wrongful deeds. Let us not seek to satisfy our thirst for freedom by drinking from the cup of bitterness and hatred.

We must forever conduct our struggle on the high plane of dignity and discipline. We must not allow our creative protest to degenerate into physical violence. Again and again we must rise to the majestic heights of meeting physical force with soul force. The marvelous new militancy which has engulfed the Negro community must not lead us to distrust of all white people, for many of our white brothers, as evidenced by their presence here today, have come to realize that their destiny is tied up with our destiny and their freedom is inextricably bound to our freedom. We cannot walk alone.

And as we walk, we must make the pledge that we shall march ahead. We cannot turn back. There are those who are asking the devotees of civil rights, "When will you be satisfied?" We can never be satisfied as long as our bodies, heavy with the fatigue of travel, cannot gain lodging in the motels of the highways and the hotels of the cities. We cannot be satisfied as long as the Negro's basic mobility is from a smaller ghetto to a larger one. We can never be satisfied as long as a Negro in Mississippi cannot vote and a Negro in New York believes he has nothing for which to vote. No, no we are not satisfied, and we will not be satisfied until justice rolls down like waters and righteousness like a mighty stream.



August 28, 1963

Coln Memorial in Washington, D.C.



I am not unmindful that some of you have come here out of great trials and tribulations. Some of you have come fresh from narrow cells. Some of you have come from areas where your quest for freedom left you battered by the storms of persecution and staggered by the winds of police brutality. You have been the veterans of creative suffering. Continue to work with the faith that unearned suffering is redemptive.

Go back to Mississippi, go back to Alabama, go back to Georgia, go back to Louisiana, go back to the slums and the ghettos of our northern cities, knowing that somehow this situation can and will be changed. Let us not wallow in the valley of despair.

I say to you today, my friends, that in spite of the difficulties and frustrations of the moment, I still have a dream. It is a dream deeply rooted in the American dream.

I have a dream that one day this nation will rise up and live out the true meaning of its creed: "We hold these truths to be self-evident: that all men are created equal."

I have a dream that one day on the red hills of Georgia the sons of former slaves and the sons of former slaveowners will be able to sit down together at a table of brotherhood.

I have a dream that one day even the state of Mississippi, a desert state sweltering with the heat of injustice and oppression, will be transformed into an oasis of freedom and justice.

I have a dream that my four children will one day live in a nation where they will not be judged by the color of their skin but by the content of their character.

I have a dream today.

I have a dream that one day the state of Alabama, whose governor's lips are presently dripping with the words of interposition and nullification, will be transformed into a situation where little black boys and black girls will be able to join hands with little white boys and white girls and walk together as sisters and brothers.

I have a dream today.

I have a dream that one day every valley shall be exalted, every hill and mountain shall be made low, the rough places will be made plain, and the crooked places will be made straight, and the glory of the Lord shall be revealed, and all flesh shall see it together.

This is our hope. This is the faith with which I return to the South. With this faith we will be able to hew out of the mountain of despair a stone of hope.

With this faith we will be able to transform the jangling discords of our nation into a beautiful symphony of brotherhood. With this faith we will be able to work together, pray together, to struggle together, to go to jail together, to stand up for freedom together, knowing that we will be free one day.

This will be the day when all God's children will be able to sing with a new meaning, "My country, 'tis of thee, sweet land of liberty, of thee I sing.

Land where my fathers died, land of the pilgrim's pride, from every mountainside, let freedom ring."

And if America is to be a great nation this must become true. So let freedom ring from the prodigious hilltops of New Hampshire. Let freedom ring from the mighty mountains of New York. Let freedom ring from the heightening Alleghenies of Pennsylvania!

Let freedom ring from the snowcapped Rockies of Colorado!

Let freedom ring from the curvaceous peaks of California!

But not only that; let freedom ring from Stone Mountain of Georgia!

Let freedom ring from Lookout Mountain of Tennessee!

Let freedom ring from every hill and every molehill of Mississippi. From every mountainside, let freedom ring.

When we let freedom ring, when we let it ring from every village and every hamlet, from every state and every city, we will be able to speed up that day when all God's children, black men and white men, Jews and Gentiles, Protestants and Catholics, will be able to join hands and sing in the words of the old Negro spiritual, "Free at last! free at last! Thank God almighty, we are free at last!" ■

Events planned for Black History Month

Monday, Feb. 1

Comedian Bertice Berry will appear at Tucker Theatre at 7:30 p.m. Admission is free.

Wednesday, Feb. 2

CommUNITY Luncheon, "Honoring Our Unsung Heroes" will be held from 11:30 to 1:30 in the Tennessee Room of the JUB. Admission is \$12. Call (615) 898-2854 to register. Local citizens will be honored for their contributions to the community.

The Village Drum and Dance Ensemble from Nashville will appear at Tucker Theatre at 7:30 p.m. Admission is free.

Thursdays, Feb. 4, 11, 18, 25

The Open Spaces Contemporary Music Ensemble will present "Sounding the Millennium: The Music of African American Composers Concert Series." Time and place for each concert will be advertised.

Monday, Feb. 8

The Graduate Student Seminar will be held at the Hazelwood Dining Room of the JUB at 6 p.m. It will include an interdisciplinary panel who will discuss graduate school and survival skills. Participants will be A. Dexter Samuel (TSU), Carlos Thomas (Vanderbilt and TSU), Ralph Metcalfe (MTSU), Adonijah Bakari (MTSU) and Ray Phillips (MTSU).

Tuesday, Feb. 9

Birmingham Civil Rights Institute Field Trip for students, faculty and staff will leave at 7 a.m. and return at 9 p.m. Participants are required to pay a \$10 reservation fee. Limited seating. Call the SGA

office to register at 898-2464.

Wednesday, Feb. 10-14 & 16-20

Community Health Fair will be held in the KUC 322, 323 and 324 from 1 to 4 p.m. Admission is free. For more info, call Dr. Cheryl Ellis at 898-2893 or Ralph Metcalfe at 898-2987.

Wednesday, Feb. 10 to Saturday, Feb. 13, 8 p.m. curtain; Sunday, Feb. 14, 2 p.m. curtain

Studio Theatre; "Master Harold.....and the Boys," by Athol Fugard, directed by Deborah Anderson. General admission is \$5 and free for MTSU students (with ID). For reservations, call 898-2103.

Thursday, Feb. 11

The Hermitage, lecture by Larry McKee; "Intrepreting African-American Life in the mid-19th Century," Peck Hall at 6 p.m. Free admission.

Sunday, Feb. 14

MTSU Fine Arts and MT Anthropology Society will present "I Is a Long-Memored Woman," a video based on the history of slavery through the eyes of Carribean women, at 4 p.m. in the KUC Theatre.

Monday, Feb. 15

"Passing the Baton: Living the Legacy, Let's Talk About It," given by Teresa Mastin (Journalism) at Mass Comm 112 at 6 p.m. Free admission.

Concert featuring the music of Pulitzer Prize-winning composers at Wright Music Hall at 8 p.m. Free admission.

Thursday, Feb. 18

"Paradigms and Pedagogy Issues in African-American Education" lecture. For more

info, contact Adonijah Bakari at 898-2536.

Monday, Feb. 22

Jennings Jones Chair in Free Enterprise Luncheon will be held in the Tennessee Room of the JUB at 12 p.m. The speaker will be Francis Guest, executive vice president of The Danner Company. Invitation only.

A slide/lecture presentation by Stephen Marc will be held at Mass Comm 101 at 7:30. Free admission.

Wednesday, Feb. 24

School Children's Luncheon will be held from 11 a.m. to 1 p.m. in the Tennessee Room of the JUB. Guest speaker will be Synthia Saint James, artist and author, who will read from her book, "The Gifts of Kwanzaa." Invitation only.

Thursday, Feb. 25

The John Pleas Faculty Award Reception will be held at the Alumni Center from 3 to 5 p.m. The honoree will be Dr. Laura C. Jarmon, professor of English. Free admission.

Kevin Mahogany, jazz vocalist, will appear at Tucker Theatre at 8 p.m. Free admission.

Sunday, Feb. 28

MTSU Fine Arts and MT Anthropology Society will the poetic and political film "Warrior Makers" at 4 p.m. in the KUC Theatre. The documentary is based on female genital mutilation and stories of sufferers and survivors.

The concert by Dina Foy at Wright Music Hall has been postponed.

Scales cracks racial barriers at MTSU in 70s'

Shawn Whitsell
Staff Reporter

Mary Scales, a mathematics professor, broke the color line here at MTSU when she became the first African-American professor to teach full-time in the early 1970s.

While filling the position of Supervisor of Instruction for the Rutherford County School System, Scales was offered a job to teach full time at MTSU.

"I was stunned," she said, "I was thrilled!"

Scales said another African-American professor was already here but he was only part-time. She also said there were African-American students on campus but "only a handful."

Scales said it was quite a challenge just to walk on the campus as an African-American professor. She said dealing with the faculty was the hardest part. She recalls glances from some professors who sometimes wouldn't respond when she spoke to them. The rude behavior of some of the other faculty members frustrated her but she appeared nonchalant until she got home.

Scales went on to say that although times were tough, she remained positive because she wanted to help students and serve as a role model for other professors.

"I would come home and kick the furniture but I wouldn't let them know," she said jokingly. "I felt a little alone but some faculty members came to my rescue and reached out to me."

"Administration was very cooperative. They gave everything I needed," Scale said appreciatively.

When speaking of her classes, Scales said things were normal. She said the students didn't treat her any differently from any other professor.

"Some students said, 'I never had a black teacher before,'" she said.

When describing herself as a teacher, Scales said she always had control of her classes and that she was tough. Scales showed her students how much she cared by always being there when they needed her, even allowing them to come to her home.

Scales left MTSU and returned years later. She later ran for city council, where she served for four years. She also served on the school board for six years.

Throughout her life, Scales and her husband have fought hard for civil rights. She said her actions were motivated by Dr. Martin Luther King, Jr. Although she and her husband had to overcome several obstacles due to their activism, they have successfully paved the way for the young African-Americans of today. She said African-Americans have come a long way and they still have a long way to go. ■

'Dixie: What does it mean?': A view from the past

Sylvester Patrick Brooks

Published in "Sidelines" on Oct. 21, 1968

Why is it you wave your Confederate flags? Why is it you sing your song, "Dixie"? Why do you pay homage to General Nathan Bedford Forrest? All these things are remnants of a very old South, and have no meaningful place in the new South that so many people are working so hard for. You cannot seek a newer world while clinging so passionately to be the relics of days long given to the past. One cannot move forward if his mind constantly moves backward.

We, the youth of the South must break the trend that has been established. We must realize that the Civil War was lost in 1865; and we must let it end in our minds. It is time for students of this campus to come to realize that those who broke the Union, broke

it for a cause that was ungodly, unsound and morally wrong. What is wrong is wrong, and no longer must we uphold such things.

It is the Stars and Stripes that we should be proud of, and not the bars and stars. Who among us would stand and say he would rather have the flag of the Confederacy instead of the flag of the United States of America? If there is such a person among us, then he does not deserve to be an American.

Why, on this campus, can we not wave the American flag as the symbol of our strength, our pride and our determination? For it is representative of the real world in which we all live. Have you ever thought what it means to be a Black student, to hear the dehumanizing song "Dixie," have you ever cared enough to even think about it? In many ways it is like being outside even the fringes of society, and moving ever rapidly to that indifferent land of complete

alienation, that if filled with the uncovered graves of the rejected, the hated and the despised.

Does it bother you that the Rebel flag represents utter and unmerciful contempt of the basic human dignity of Black people? Are you proud of your school's mascot? General Nathan Bedford Forrest; the man who founded the Ku Klux Klan; the man who killed and captured black soldiers fighting for the Union; and the man who marched into Fort Pillow in West Tennessee and murdered 250 Black men, women and children? Any person who has faith in mankind cannot be proud of such insane atrocities. And as long as these remnants of slavery and Black inferiority are allowed to persist on this campus as the banners of Wallacies and the childlike, I will never choose to be a full part of this school.

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Poetry by Langston Hughes

I, Too

I, too, sing America
I am the darker brother.
They send me to eat in the
kitchen
When company comes,
But I laugh
And eat well,
And grow strong.
Tomorrow,
I'll be at the table
When company comes.
Nobody'll dare
Say to me,
"Eat in the kitchen,"
Then.
Besides,
They'll see how beautiful I
am
And be ashamed -
I, too, am America

Cross

My old man's a white old
man
And my old mother's
black.
If ever I cursed my white
old man
I take my curses back.
If ever I cursed my black
old mother
And wished she were in
hell,
I'm sorry for that evil wish
And now I wish her well
My old man died in a fine
big house.
My ma died in a shack.
I wonder were I'm going to
die,
Being neither white nor
black?

Sylvester Patrick Brooks, author of "Dixie: What does it mean?" was active in the Black Student Union. He was just one of a handful of African-American students who attended MTSU in the late 60s and early 70s.



ST. JAMES

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She has completed eight children's picture books. Her ninth book "Girls Together" is written by Sherley Ann Williams and will hit book shelves in the spring.

She is currently working on projects for the Ontario, California International Airport and the 100 Black Men of Orange County. She is also working on her tenth children's book.

She has received various

awards such as the "Parents Choice Silver Honor of 1996," the "YWCA Silver Achievement Award in the Creative Arts," the "Treasure of Los Angeles Award," the "Coretta Scott King Honor" and the "Women of Vision Award."

The luncheon will be held from 11 a.m. to 1 p.m. in the Tennessee room of the James Union Building. Participants must be invited. For more information on Saint James, visit www.synthiasaintjames.com.

BERRY

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was also executive producer. She appeared on Lifetime's "Girls Night Out" in "The World According to Us," an all-women sketch.

Her book entitled "Bertice: The World According to Me" will be included in the anthology 33 Things Every Girl Should Know. She is also an accomplished singer.

She is known as a gifted speaker and comedian with a serious message. ■

DIXIE

Continued from page 6

But Black students have just as much right to feel a part of this campus as anyone else. And if, "Dixie," the Confederate flag, and General Forrest are hindrances toward that end, then they should be banned and abolished. Black Americans are not fighting and dying in Vietnam to be subjected to the symbols of bigotry and human degradation at home. Confederate symbols must no longer insult our pride and dignity as free men, as Americans and as Black Americans. For if you take from a man his dignity and pride, you take his manhood and freedom, and the essence of life itself.

I, as a Black person, am tired of the American Dream being cheated by the traditionalists, the conservatives, the pseudo-patriots, and by those indifferent to the cares and frustrations of their fellows. If we cannot come to some kind of understanding concerning something as minor as a flag, a song and mascot, then how

poorly we'll stand before the major issues of tomorrow. To create a newer world on understanding, we must make that effort today.

We must re-evaluate our traditions to determine just how applicable they are in our modern and mass society. The day that Middle Tennessee State University first segregated, a tradition was broken. It was discarded because it was wrong. Other traditions are equally wrong and equally out-dated. It is time we, as citizens and students, started living in the concrete reality of the present, instead of the marshmallow wonderland of the past.

Fanticism is a mode of escape, and it has no meaningful place in our world of realism and idealism. A new South is yearning to be born, a South free from the chains of discrimination and racial insult. I ask you to give it a chance; let it be born in your own hearts and minds. And let it reflect in your thinking and in your attitudes.

Just three weeks ago the

University of Miami banned the Confederate flag and the playing of "Dixie." Dr. Stanford, president, instructed the band to omit "Dixie" from its selections. He said, "the nobler aspects of his own Southern heritage persuaded him that Confederacy, which have become so distasteful to them, symbols which are associated in their minds with slavery, discrimination and a degradation of human personality." The University of Miami has about 160 Black students out of a total enrollment of 16,700. Middle Tennessee State University has more than 200 Black students out of a total enrollment of less than 7,000. We must do something at MTSU.

So those of us who are Black call upon the hearts and minds of the entire campus community. We call upon you to begin to think, and to care. A new day is awaiting if you'd only let the sun rise. I am tired of living in the shadow of America's worst yesterday. For to a Black man, the future is almost everything. ■

ROSENBERG

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for the summer, and the two men went about instructing as best they could.

Then, three months later, the 500 men became soldiers and went off to the South Pacific.

For more than 50 years, neither Rosenberg nor Johnson had any idea as to what the other was doing, where the other was living or even whether the other was alive.

In reality, the two men, separated by thousands of miles but united by one common goal, were like the majority of those who were taking part in the movement. They were the backbone who stood up not to be recognized alone, but for the recognition of an entire body of people.

Rosenberg went on to earn his degree in psychology and, after arriving at Los Angeles Pierce Community College, formed several organizations.

Among them was RELATE, which paired black athletes with professors

who served as mentors. Another of his ideas was UNITE, an organization which brought together students from a multitude of religions.

Meanwhile, Johnson returned from the South Pacific and, surprisingly, chose New Hampshire as his home.

The tall, slender Alabama native went into business for himself with a successful dry cleaning service. He also began to dabble in politics and eventually became the first-ever African-American elected to the New Hampshire state legislature.

The feat becomes even more impressive considering that of 401 members in the House of Representatives, Johnson was initially the only African-American elected. He has now been joined by a second member. It just goes to show how two people united with a common goal can make a difference.

Eventually their paths crossed again. Turns out New Hampshire didn't recognize Martin Luther King Day. They did, however, acknowledge Civil

Rights Day.

Johnson was working diligently to evoke change and his efforts gained national attention. At one point The Los Angeles Times even wrote a feature on the lone African-American legislator from New Hampshire who had been working in King's honor.

Rosenberg happened to read that story in the Times and decided to try and contact Johnson to see if in fact he was the same Johnson who had come to New Hampshire five decades earlier from the South.

After a quick call to the Times and the phone number in hand, Rosenberg made the call. Sure enough, it was the same Johnson. The two were ecstatic about their finding one another. They talked for hours about what their future had brought them.

Then Johnson asked his old friend for the favor of a lifetime.

Bills can only be presented to the legislature three times, and if they fail to pass after the third try they can no longer be brought up. The bill to

recognize King had already failed twice.

Johnson had hoped his long-lost friend would come to New Hampshire and speak prior to the third vote.

As expected, Rosenberg jumped at the opportunity. Retired from Pierce College, Rosenberg had the time and cherished to the chance to help.

Unfortunately, Rosenberg never made it to Manchester, New Hampshire. In the weeks leading up to the trip, his wife's health took a turn for the worse. She had been sick for some time but now the outlook appeared even more grim.

Even more unfortunate is the fact that this story, which I will continue to tell for the rest of my life, has yet to develop a happy ending.

For one, Rosenberg's wife passed away. Second, the bill to recognize Martin Luther King Day failed for third and final time!

So while many may believe the fight for equality was fought and ended in the '60s, they are wrong. Even today we live in a society that is far from equal. ■

African-American history revisited

1900 - The National Negro Business League is organized (Boston, MA) by educator Booker T. Washington.

1901 - J. Raymond Johnson, Bob Cole and James Weldon Johnson became the first black songwriters to be signed to a contract with a Broadway music company, Joseph W. Stern and Company.

1902 - Joe Gans became the first native - born black American to win a world crown.

1903 - The first black - owned music publishing company was established by J. Berni Barbour and N. Clark Smith.

1904 - The Daytona Normal and Industrial School (renamed Bethune - Cookman College) was founded by Mary McLeod Bethune.

1905 - A streetcar boycott was launched in protest against Jim Crow laws by the black community in Nashville, TN.

1906 - John Hope became the first black president of Morehouse College in Atlanta.

1907 - Wendall P. Dabney established a newspaper in Cincinnati, OH, called The Union.

1908 - Alton A. Adams became the first black to fill the position of bandmaster of the U.S. Navy.

1909 - The North Pole was discovered by Matthew Henson, accompanied by Commander Robert Peary.

1910 - Ralph Metcalfe is born Atlanta, GA. He will win bronze, silver, and gold metals in

1911 - William E. Kindel became the first black American soccer player.

1912 - Tennessee State University is founded in Nashville.

1913 - Daniel Hale Williams became the first black member of the American College of Surgeons.

1914 - Garret A. Morgan wins the First Grand Prize for his invention, the smoke inhalator, at the Second International Exposition of Sanitation and Safety

1915 - National Negro Health week is founded by Booker T. Washington.

1916 - Edward A. Johnson became the first black to be elected to the New York state assembly.

1917 - The U.S. Army established the first all - black officer training school.

1918 - Frederick "Fritz" Pollard became the first black All - American running back.

1919 - The National Association of Negro Musicians is founded.

1920 - David N. Croswait invented and patented an automatic water feeder.

1921 - Jesse Binga founded Binga State Bank in Chicago, IL.

1922 - Samuel L. Gravely, the first African - American admiral in the U.S. Navy, was born.

1923 - Frederick "Fritz" Pollard became the first black professional coach.

1924 - Mary Montgomery Booze was the first black woman to be elected to the Republican National Committee.

1925 - Xavier University is found in New Orleans.

1926 - The National Congress of Colored Parents and Teachers was founded by Selena Sloan.

1927 - Minnie Buckingham - Harper was appointed to fill her husband's position in the West Virginia legislature, after his death. She was the first black woman to serve in the U.S. legislative body.

1928 - Louis Wright became the first black police surgeon in New York City.

1929 - Francis E. Rivers was the first black admitted to the New York Bar Association.

1930 - Nella Larsen became the first black to win a creative writing award from the Guggenheim

Foundation.

1931 - "God Sends Sunday" by Arna Bontemps is published.

1932 - The Journal of Negro Education begins publication.

1933 - The NAACP began to attack discrimination and segregation in education through legal suits.

1934 - Louis Wright became the second black member of the American College of Surgeons.

1935 - The National Council of Negro Woman is formed in New York City.

1936 - To eliminate pay differences between black and white teachers and to equalize educational facilities, the NAACP files the Gibbs v. Board of Education suit.

1937 - William H. Hastie was appointed the first black federal judge in the United States.

1938 - "Sister" Rosetta Tharpe was the first gospel singer to record with a major record label.

1939 - Jane Bolin, the first African - American woman judge, was appointed to Domestic Relations Court.

1940 - "Son of Ingagi," the first black horror film, was released.

1941 - NY bus companies agree to hire black drivers.

1942 - Bernadrd W. Robinson became a Naval Reserve ensign. He was the first African - American to earn a U.S. Navy commission.

1943 - W.E.B. Du Bois was the first black admitted to the National Institute of Arts and Letters.

1944 - Thirteen blacks become the first commissioned as naval officers.

1945 - Todd Duncan was the first African - American to sing a leading role with an American opera company.

1946 - The first group of black officers integrated into the Regular United States Army.

1947 - Texas Southern University is founded, Houston, TX.

1948 - The first black American is elected to the Board of Directors of the American Nurses Association

1949 - In Atlanta, the first black - owned radio station, WERD - AM, began operation.

1950 - Juanita Hall became the first black American to win a Tony award.

1951 - Althea Gibson was the first black American to play in the Wimbledon tennis tournament.

1952 - Baltimore's Ford's Theatre dropped its segregation policy.

1953 - The National Conference of Artists is organized by black artists and teachers at Florida A&M University.

1954 - Malcolm X is named minister of the Muslim New York Temple No. 7.

1955 - Rosa Parks refused to give up her bus seat to a white man and was arrested. This incident sparked the Montgomery bus boycott.

1956 - Segregation on Tallahassee buses are outlawed after a six - month boycott.

1957 - Malcolm X founds "Muhammad Speaks," a Muslim newspaper.

1958 - Ernest Green of the Little Rock Nine graduated from Little Rock High school. Of the 601 seniors, he was the only African - American.

1959 - Motown Records was founded by Berry Gordy.

1960 - San Antonio, TX became the first major southern city to integrate lunch counters.

1961 - Quincy Jones joined Mercury Records, becoming the first black to fill the position of vice president at a white record company.

1962 - Mel Goode became the first black television news commentator.

1963 - The field secretary of the NAACP, Medger Evers, is killed outside of his Jackson, MS home.

1964 - Dr. Martin Luther King, Jr. received the Nobel Peace Prize.

1965 - Thurgood Marshall was appointed Solicitor General of the US.

1966 - Funny man Bill Cosby was the first black to win an Emmy for best actor in a dramatic series.

1967 - Helen Jackson Claytor was elected the first black national president of YWCA.

1968 - Sandra Williams was crowned the first Miss Black America.

1969 - James Earl Jones' portrayal of Jack Johnson won him a Tony award.

1970 - Actor Frederick O'Neal was the first black elected president of the Actors Equity.

1971 - The National Black Nurses' Association is founded.

1972 - The National Council of Churches elected its first black president, Rev. W. Sterling Cary.

1973 - The National Black Feminist Organization was founded.

1974 - Gloria Jean Byard became the first black to play field hockey on the U.S. National Team.

1975 - Moses Malone became the first player to go directly from high school to professional basketball.

1976 - Kenneth Gibson was elected first black president of the U.S. Conference of Mayors.

1977 - "Roots", a television mini - series based on a book by Alex Haley aired on ABC.

1978 - Lou Rawls launched the "Lou Rawls Parade of Stars," a telethon, held annually to support the United Negro College Fund.

1979 - Frank E. Peterson became the first black general in the U.S. Marine Corps.

1980 - Angela Davis ran for vice president.

1981 - The National Black Woman's Project was founded by Byllye Avery.

1982 - Kathleen Collins was the first black woman to direct a feature - length film, called Losing Ground.

1983 - Vanessa Williams was the first African - American to be crowned Miss America.

1984 - W. Wilson Goode became the first black mayor of Philadelphia, Pa.

1985 - Reuben V. Anderson became the first black to be appointed judge on the Mississippi Supreme Court.

1986 - Oprah Winfrey became the first black woman to host a nationally syndicated talk show.

1987 - Kurt Schmoke became the first mayor of Baltimore, MD.

1988 - The Black Women Mayor's Caucus was organized at the National Conference of Black Mayors.

1989 - "The Arsenio Hall Show" premiered, making Hall the first black to host a regularly scheduled late night talk show.

1990 - L. Douglas Wilder was inaugurated as governor of Virginia, the first black to be elected governor in the history of the U.S.

1991 - Rev. Emmanuel Cleaver was elected mayor of Kansas, the first black to hold this position.

1992 - Dominique Dawes became the first black woman on a U.S. Olympic team.

Sources: "The Timetables of African - American History" by Sharon Harley, 1995 and "I, Too, Sing America" by Paula L. Woods and Felix H. Liddell, 1992