

BLACK HISTORY MONTH 1994

EMPOWERING AFRO-AMERICAN
ORGANIZATIONS: PRESENT & FUTURE

(HISTORY OF SELECTED AFRICAN-AMERICAN ORGANIZATIONS)

PREFACE

Lieutenant Commander Raymond C. Richards served as an adjunct researcher at the Defense Equal Opportunity Management Institute (DEOMI) from July 17, 1993, to September 30, 1993. He conducted the necessary research and prepared this report. The Institute thanks Lieutenant Commander Richards for his contributions to the research efforts of DEOMI.

October 1993

LOCAL REPRODUCTION IS AUTHORIZED AND ENCOURAGED

INTRODUCTION

Between 1517-1840, almost 15 million Africans were captured, jammed into ships like sardines in a can, and brought across the Atlantic Ocean to the New World as slaves. Roughly 13 million went to Latin American countries, and 2 million to the United States. The first 20 Blacks arrived on August 20, 1619, at Jamestown, Virginia, aboard a Dutch frigate as indentured servants. Before the Civil War, there were nearly 4 million slaves and 500,000 Free Blacks in America. The 1990 Census estimated nearly 31 million Blacks lived in the United States, 12.4 percent of the population.

Blacks, traumatized by captivity, separated from country and family, stripped of their culture and roots, were at times treated worse than their owners' livestock. They survived more than 250 years of slavery, and another century of struggling for their Civil Rights with the aid of organizations.

Fearing educated slaves would organize and revolt, most owners prevented Blacks from learning to read or write, and severely punished those caught attempting to acquire those

skills. Punishment for Black slaves caught violating the code included the severing of one or more fingers. Intimidation, fear, and torture kept most Blacks from attaining any education.

Slaves were divided into two categories, "house" and "field." House slaves were used as butlers, maids, cooks, and caretakers of the owners' children. Field slaves tended the livestock, plowed the soil, planted and harvested the crops. Owners treated some house slaves as family, sending them to the best schools available, and many went on to become very famous Black Americans. They, along with many educated Free Blacks, became the initial leaders of several Black organizations.

The end of the Civil War created significant challenges for African-American organizations. Slavery was abolished, but almost five million Blacks were free without an education, adequate shelter, employment, or government support of their Civil Rights.

August 1993 marks the 30th Anniversary of the monumental March on Washington and Reverend Dr. Martin Luther King's famous "I Have a Dream" speech. The Dream, though realized by many, is still out of reach for most Black Americans in the inner cities who are still hungry for food, education, shelter, and particularly employment.

Civil Rights, federal, state, local, religious, fraternal, national and private organizations, have empowered Black Americans from slavery to freedom. The following is a history of a selected group of organizations that have empowered Black Americans--present and future.

RELIGIOUS & FRATERNAL ORGANIZATIONS

One of the European justifications for enslaving the Black African was to convert them from heathens into Christians. This premise for slavery lasted almost 300 years. Most slaves in the South were introduced to religion on the plantations from ministers who were instructed by the owners what to preach. This allowed the owners to decide which scriptures of the Bible to present, giving them better control over their slaves. Free Blacks in the North, however, attended church and most chose the Methodist Episcopal churches. They normally sat in the balcony in segregated pews, occasionally preached the Gospel to fellow Blacks, and some became ministers and priests. Racial conflicts over segregation issues forced some Free Blacks to leave the

churches and initially establish separate societies which later developed into predominantly Black denominations.

In the late 1700's, Prince Hall Masonry, the Free African Society, the Friendship Benevolence Society for Social Relief, and other benevolent societies were established to aid Black Americans and many exist today. Religious and fraternal organizations helped satisfy the social needs of Black Americans, and created a basis for growth toward self-actualization, fulfillment, and political, economic, and educational equality.

National Baptist Convention, U.S.A., Inc.
Founded: 1880

Established in 1880, the National Baptist Convention, U.S.A., Inc. is the largest single Black organization in the world. Some historians agree that the first Black Baptist church established was in Silver Bluff, SC, in 1774. Although the Revolutionary War gave White Americans their freedom from Britain, laws enacted by the newly formed Southern states prevented Black freemen or slaves from open assembly. The laws forced existing Black churches to dissolve or go underground. However, conditions in the North fostered growth among all predominantly Black churches. The Abyssinian Baptist Church, organized in 1809, "is probably the largest black Baptist church in the world." (8:160) Northern churches became the voice that supported the movement to abolish slavery. "Despite the many methods used to circumvent the moral responsibility involved in the slave controversy, the split among church organizations inevitably came: the Methodists in 1844; the Baptists in 1845; and the Presbyterians in 1861, when the churches in the South shut their doors to blacks." (8:161)

Unlike other denominations, Baptist preachers weren't required to have an education to establish a local church. Anyone motivated to spreading the Gospel was encouraged to do so. Black Baptist churches remained localized because of Southern state laws enacted after the Denmark Vesey's and Nat Turner's slave uprisings. After the Civil War, "The great mass of undeveloped, unchristianized freedmen in the South presented opportunity for many kinds of humanitarian service...Baptists quickly became the most numerous group among blacks in the South." (20:497) The style and lack of formality drew freemen to the church. Statewide organizations grew rapidly, "The first state convention was organized in North Carolina in 1866, just one year after the close of the war. Alabama and Virginia

followed in 1867, and by 1870 all the southern states had state conventions." (20:497) Between 1880-1895, national conventions organized and split into three smaller bodies, the Foreign Mission Baptist Convention of the U.S.A., the American National Baptist Convention, and the American National Educational Baptist Convention. " All of these were united in 1895 at Atlanta, Georgia, into the National Baptist Convention of the U.S.A., which was incorporated in 1915." (20:498) Enlightening the world, particularly Africa, continued to be the primary mission. The convention realized tremendous profit from its distribution of published material. Controversy over management practices and ownership of the convention publishing branch caused the first of two splits in the organization. The National Baptist Convention of America, Inc., was founded, and today is the second largest Black organization in America. The second split occurred in the early 1960's over differences in the conventions' approach to the civil rights movement. The followers of Martin Luther King's direct action approach caused a power struggle to develop in the organization which resulted in the formation of the Progressive National Baptist Convention. "Although divided, Baptists are by far the largest single group of black Christians in the world. They have approximately 9,000,000 members, 38,000 churches, and 4,900,000 children in church schools. There are over 35,000 preachers in the Baptist ministry." (20:498)

Today, Baptists outnumber all other Black denominations combined, nearly one-fourth of the Black population in America. They have significant political lobbying power in federal, state, and local governments. Baptists were the backbone of the Civil Rights Movement of the 1960's. Martin Luther King, Jr., and other ministers supported by Black congregations couldn't be fired by the racist Southern bureaucracy, and were influential in organizing and sustaining the movement. Baptists endured terrorism, racist violence, bombings, and murder to secure their civil rights. The television coverage of the bloody Selma-to-Montgomery marches awakened the Nation and spurred Congress to pass the Civil Rights Act of 1964. Today very few decisions concerning Black Americans are made without the support of the National Baptist Conventions.

African Methodist Episcopal (AME) Church
Founded: 1786

Founders: Richard Allen, Absalom Jones, Daniel Coker

The AME church originated in 1786 at Philadelphia when a

small Black prayer group in St. George's Methodist Episcopal Church led by Richard Allen became dissatisfied at the discrimination and lack of control in the decision-making process. They seceded and formed the Free African Society. Similar incidents of discrimination occurred in 1787 in Baltimore when Black members from the Log Meeting House, Lovely Lane, and Strawberry Alley Societies, prevented from occupying the same pews or receiving the sacrament of Holy Communion with Whites in the same church buildings, seceded. From these societies emerged Richard Allen's Bethel Methodist Episcopal Church, and Daniel Coker's Baltimore African Church which became "the organizing nucleus for the new denomination in 1816." (8:32) Black Americans wanted "to think for themselves...to talk for themselves...to act for themselves; [and to] support from their own substance, however scanty, the ministration of the Word which they receive." (8:32) Attempts were made by the Methodist Episcopal Church to block the formulation of the AME, but a Pennsylvania Supreme Court ruling affirmed the right of Bethel AME church to control its own affairs. The AME church rapidly expanded throughout Pennsylvania, Maryland, New Jersey, and Delaware. However, laws against the assembly of Free Blacks prevented the growth of independent churches in the South until after the Civil War. "The march of Christianity among blacks--always suspect to many whites--was soon to meet strong opposition in 1822, following suppression of Denmark Vesey's plot to revolt. White fears of the consequences of allowing Blacks to organize for religious worship were stirred by the ingenuity of Vesey's planning and by the fact that Vesey himself was a member of the African Methodist Church. Numerous black churches in the South were forced to go underground, a step that was to further the "blackness" of black religions in the United States." (14:1302) Missionaries from the AME church proved invaluable in its growth after the Civil War. Thousands of Black Americans hungry for food and Christianity eagerly joined the church. However, the task was monumental; emancipation gave slaves their freedom to compete in a capitalistic society without satisfying the basic physiological, safety, or security needs of millions of Black Americans. The missionaries satisfied the social needs through education and ministering the discipline of the AME church. The church became the primary part of most African-Americans' lives, and later part of the cornerstone of the civil rights movement. Membership continued to grow rapidly and today exceeds one million in more than 4,500 churches nationwide.

African Methodist Episcopal Zion (AMEZ) Church
Founded: 1796

Founders: James Varick, Peter Williams, Francis Jacobs, William Brown, June Scott, Samuel Pontier, Thomas Miller, William Hamilton, Abraham Thompson, and William Miller.

The church, founded at New York City in 1796 as the African Methodist Episcopal Church, added Zion to the corporate title in 1848 to avoid confusion with the AME Church. The Black members of the John Street Methodist Episcopal Church, discouraged by the lack of self-help programs, the ability to participate in church activities, the absence of Blacks in leadership roles, and segregation, were given "permission to hold meetings under their own auspices." (14:1312) They worshipped in a renovated old building previously used as a stable until the first church was built in 1800.

Between 1800-1819 the Methodist Church supplied preachers for the independent Black congregation. Resenting the White control over their affairs, "the Zionites asked Bishop Allen of the A.M.E. Church to ordain a minister for them." (24:98) Bishop Allen agreed, received, and trained William Lambert in Philadelphia. To the dismay of the AMEZ Church, upon his return to New York, Pastor Lambert established a new AME Church instead of serving them. Bishop Allen's motive for influencing Lambert to the AME Church was to "unite all black Methodists into one church, but he often alienated other blacks because of his aggressive and domineering behavior." (24:99) The Zionites, "fearing a loss of their independence" (24:100) refused and continued to reject all future attempts of unity by the AME Church.

In 1820, a White Methodist Episcopal Church minister ordained AMEZ leaders as ministers, assuring the church's independence. The AMEZ Church was "the first Methodist church to admit women to all functions save ordination. It was also the only black Methodist church that declared against slavery, the measure being incorporated in its first Copy of Discipline, 1820. This action proved a means of keeping it out of the South until 1862-1863." (14:1312) In 1863, as the Civil War was coming to a close, many religious groups including the AMEZ sent missionaries to the South to educate and minister their discipline to the Free Blacks. The missionaries realized early that just preaching the Gospel wasn't enough. More than 250 years of slavery created an environment filled with racism and attitudes of White supremacy. Ignoring the Congressional Acts abolishing slavery, some Southern Whites kept Blacks in the same position as when they were slaves.

Missionaries instilled family values, work ethic, and inspired Free Blacks to achieve a place in society through education. The AMEZ Church's mission from the beginning was liberation and produced some of the greatest freedom fighters in Black American history. Most notable were Frederick Douglass, Harriet Tubman, Sojourner Truth, Joseph C. Price, and James W. Hood.

Christian Methodist Episcopal (CME) Church
Founded: 1866

The CME Church was founded after the Civil War by Black members of the Methodist Episcopal, South Church. In 1844, the Methodist Episcopal Church split over the controversy of slavery into North and South. In 1866, missionaries of the AME and AMEZ churches traveled to the South to convert freedmen into their denominations. The Federal Government had declared ownership of all abandoned church property in the South to the first denomination to occupy and established a congregation. This precedence created an oral war in the South between the Methodist denominations over property ownership, not to mention which church absorbed the Black members of the Methodist Episcopal, South Church. Black members of the Methodist Episcopal, South Church didn't trust the AME or AMEZ churches and opted to create the Colored Methodist Episcopal Church. "The decision of the M.E. Church, South in 1870 to permit its black members to organize a new church disappointed all the northern Methodist churches. Enraged, they turned against the C.M.E. Church. Effecting an informal alliance, the M.E. Church, North, A.M.E., and A.M.E. Zion Churches stigmatized the new organization by calling it 'the rebel church,' or 'Democratic Church,' or 'the old slavery church,' all epithets intended to discredit it in the eyes of the freedmen." (24:103) Name-calling became common among Methodists. Each denomination slandered the other in attempts to win over the freedmen of the South. The CME Church survived the assault and thrives today as the third largest Black Methodist Episcopal Church. In 1956, the corporate title word Colored became Christian.

Prince Hall Masonry
Founded: 1775

Founder: Prince Hall

The first formal Black fraternal organization began on March 6, 1775, when Prince Hall, an emigrant and minister from Barbados, and 14 others, were accepted into a British Army

Masonic Lodge in Massachusetts. "The new Masons enjoyed the fellowship of already established white groups, but Hall believed that a separate lodge would provide the specific kind of camaraderie needed by Afro-American members." (8:395) Hall's request for a charter from the Massachusetts Grand Lodge to establish a Black lodge was denied. "He then applied directly to the British Grand Lodge, from which a warrant was issued for African Lodge No. 459 on September 29, 1784, naming Hall as the Worshipful Master." (8:395).

Freemasonry originated in England in 1717, when the Grand Lodge of England was established. All recognized Masonic Grand Lodges throughout the world are given dispensation from the Grand Lodge of England. It is important to note that the African Grand Lodge and the Massachusetts Grand Lodge received their charter from the Grand Lodge of England. "During the latter 1600's and early 1700's, the guildlike social institution of operative masonry (comprised of stonemasons) in the British Isles began to decline.... The decline prompted operative groups to enroll nonmasons as honorary members, who were called "Accepted Masons." (19:120) Between 1717-1738 the bylaws or "Old Charges of Operative Masonry" were revised into "The Old Charges of Free and Accepted Masons." (19:121) During this period operative masons evolved into "speculative" masons. "The term 'speculative' means that Freemasonry interprets the symbols and artifacts of operative masonry in an allegorical, religious manner." (19:121) The tools of operative masons: square, level, plumb, apron, and the all-seeing eye became symbols for speculative masons. Many expressions casually used today relate to masons, such as; level with me, give me a square deal, and pillar of the community.

"There is considerable evidence indicating the American Revolution was inspired by American Freemasons.... There also is ample evidence showing Freemasonry to have been influential in the formation of the American Constitution, even in the design of the Great Seal of the United States." (19:121) Masonic symbols can be seen throughout Washington, DC, on the Great Seal, currency, and in most federal buildings. Fourteen presidents including George Washington, and hundreds of Congressmen were Masons. Hall recognized the need for such an organization to effectively teach Black Americans the political process and the principles of economic and social survival.

Prince Hall Masonry, like many predominantly Black churches, struggled to remain in existence. Freemasonry in America has always existed as two distinct groups, one White, and the other

Black. The foundation of the fraternity is the "Blue Lodge," with the supreme body called the Grand Lodge. Other bodies, including the Royal Arch, Scottish Rite, Eastern Star, and the Shrine are appendages of the Blue Lodge. "In 1914, White Masons in five Southern states, Arkansas, Florida, Louisiana, and Texas, attempted to stop the practice of masonry by Prince Hall Masons and Prince Hall Shriners, as a legitimate fraternal body in the United States." (25:23) White Masonic officials filed a lawsuit against the Black fraternity, "charging that they had no legitimate right to display Masonic or Shrine emblems in private or public, or call themselves Prince Hall Masons, Shriners or anything else." (25:23) The Texas Court decided in favor of the White Masonic group effectively making Black Masonry illegal. Prince Hall Masons appealed the decision all the way to the United States Supreme Court. The testimony revealed that White Lodges willingly supported the growth of the Black fraternity and profited by providing Masonic emblems and materials to them for more than 100 years. The U.S. Supreme Court reversed the lower court's decision, legitimizing Prince Hall Freemasonry, and all its associated bodies.

Today, Prince Hall Masons and Shriners continue to be pillars of the society. They support communities through volunteer work, educational scholarships, and contributions to research hospitals. The United States of America was built on the ideals and principles of Masonry. Without advertisement, from the Boston Tea Party to the present, Black Masons have supported all that is good in American society. Some of the most famous Black Americans were Masons: Chief Justice Thurgood Marshall, General Daniel "Chappie" James (USAF, Ret.), Jesse Jackson, and Governor Lawrence Douglas Wilder.

CIVIL RIGHTS ORGANIZATIONS

Slavery existed in the world long before the first European slaveship arrived in the Americas. Throughout the history of humanity, wars between tribes and nations resulted in the enslavement of those defeated. Over time empires fell, Moses led the Jews out of Egypt, and normally slaves could buy their freedom and become citizens with all rights and privileges. However, the Americans established a new set of rules, and drafted laws that tried to enslave the Black race for life. One law allowed White indentured servants to go free while enslaving the Blacks. Another law made all newborn Blacks slaves for life.

Blacks began fighting for freedom and their civil rights

more than a century before the Declaration of Independence. The first major slave revolt took place in Gloucester, Virginia, in 1663. Free Blacks and Northern Whites established slave abolition societies, and lobbied Congress to pass anti-slavery laws. In 1807, Congress passed a law prohibiting the importation of slaves. Northern states abolished slavery and, along with churches, abolition societies, and businesses, pressured the South to do the same. In 1860, the debate over slavery tore America apart North against South after South Carolina seceded from the Union and the Civil War began.

In 1863, two hundred years after the first slave revolt, President Lincoln signed the Emancipation Proclamation. After the Civil War, the Congress passed: the Thirteenth Amendment, which abolished slavery; the Civil Rights Act of 1866, which bestowed citizenship; the Fourteenth Amendment, which provided federal protection of the civil rights of Blacks; the Fifteenth Amendment, guaranteeing all male citizens the right to vote; and the Civil Rights Bill of 1875, which provided for equal treatment in public conveyances and places of public amusement. However, these new guarantees of citizenship, protection of civil rights and the right to vote only existed while federal troops occupied the South.

In 1877, the Industrial Age hit America and President Hayes withdrew the federal troops, leaving Blacks unprotected against the White supremacist Ku Klux Klan. Southern states passed laws that effectively placed Blacks back into bondage. "Jim Crow" laws were passed, segregating Blacks on railroad cars and public conveyances. In 1883, the Supreme Court declared the Civil Rights Act of 1875 unconstitutional. Terrorism, lynchings, literacy tests, and poll taxes prevented Blacks from registering to vote. Employment, housing, and educational discrimination forced Blacks into poverty and despair. Fear of the Ku Klux Klan, and hope for employment, drove thousands of Blacks to seek refuge in the industrialized Northern states.

In 1896, the Supreme Court upheld the (*Plessy vs Ferguson*) "separate but equal" doctrine. It ruled that laws segregating people by race did not violate the Constitution. This decision effectively made all the recently-passed Amendments and Civil Rights Acts impotent. The exodus of terrorized Blacks from the South created new problems in the Northern inner cities. The fear of losing jobs and housing caused many Northern Whites to stop supporting the migrating Black American. Segregation laws, discrimination, and racism increased Black poverty in the inner

cities of America. Racial tensions flared igniting riots, terrorism, violence, lynchings and murder throughout the country.

In the early 1900's, concerned influential citizens, White and Black, disgusted by the terrible race relations situation in America established the first of many Civil Rights organizations. Their goal was to eliminate racism and establish economic, political, and social equality for Black Americans. In 1963, three hundred years after the first slave revolt in Virginia, television coverage of a series of peaceful Civil Rights marches, led by Martin Luther King Jr., enlightened the world to the police brutality and injustice inflicted on innocent Black Americans by White supremacist leaders in Alabama. Later that year the march on Washington, DC, by Dr. King, with 250,000 Black American demonstrators for jobs and freedom resulted in the passage of the 1964 Civil Rights Act prohibiting discrimination in public accommodations and employment.

The following is a selected list of organizations that supported the civil rights movement: Hundreds of Black organizations, large and small, fought the struggle for Civil Rights. Noteworthy were the National Council of Negro Women, Inc.; the National Associations of Colored Women's Clubs, Inc.; the American Federation of Teachers, AFL-CIO; the National Urban Coalition; and the People United to Save Humanity.

The National Association for the Advancement of Colored People (NAACP)
Founded: 1909

Founders: William English Walling, Mary White Ovington, Dr. Henry Moskowitz, Bishop Alexander Walters, Rev. William Henry Brooks, Oswald Garrison Villard, W.E.B. DuBois.

Bishop Stephen Gill Spottswood's words best describes the NAACP:

I bring you greetings from the oldest, largest, most effective, most consulted, most militant, most feared and to us the most loved of all the civil rights organizations in the world. (14:260)

In 1905, W. E. B. DuBois and 29 others dissatisfied with Booker T. Washington's "policy of accommodation" (14:270) established the Niagara Movement. Washington supported the "separate but equal" doctrine by persuading Blacks to accommodate

Whites and seek service jobs and manual labor training to gain economic prosperity and social equality. Washington stated "it is important and right,...that all privileges of the law be ours, but it is vastly more important that we be prepared for the exercise of those privileges." (14:270) However, the Niagara Movement called upon Blacks to demand their civil rights immediately. "In the words of DuBois: 'We want full manhood suffrage and we want it now...We want the Constitution of the country enforced...We want our children educated...We are men! We will be treated as men. And we shall win!'" (14:270) The organization voiced the opinion of many Blacks demanding voting rights, economic and educational opportunity and full acceptance as equals in the unions, military, and churches. However, the Niagara Movement's growth stagnated after failing to persuade the majority of Blacks, especially the followers of Booker T. Washington, to unite as a single lobbying voice for Black civil rights.

In 1909, Walling, Ovington, Moskowitz, and other prominent citizens White and Black disgusted with the race relations situation in America, held a number of conferences and established the National Negro Committee. Later that year, the organization absorbed the Niagara Movement, incorporated, and changed its name to the National Association for the Advancement of Colored People, the NAACP. The NAACP's Crisis magazine, edited by W. E. B. DuBois, "became its chief organ of propaganda and a major vehicle for dissemination of educational and social programs." (14:260) The nationwide circulation of Crisis increased rapidly and thousands of Blacks joined the organization.

In 1915, the death of Booker T. Washington opened the avenue for reconciliation between Black civil rights factions. The Armenia Conference pulled the factions together to resolve policy differences and emphasized the need for a composite platform to secure all levels of education and political freedom for Black Americans. The NAACP emerged from the conference as the country's predominant Black civil rights organization. Significantly, James Weldon Johnson, a former follower of Washington, became the NAACP's national organizer as field secretary of the organization.

NAACP district and local branches grew rapidly nationwide. Annual national conferences are held to develop a platform to follow for the coming year. "The earliest conferences worked to end disfranchisement based upon race and sex.... The early

boards of directors held that before any real reform could be accomplished, women and blacks would have to become voters." (8:613) In 1918, the organization reached the public through newspapers, rallies, and mass meetings on significant anniversaries as the birthdays of President Lincoln and abolitionist William Lloyd Garrison. Crisis was utilized to advertise the work of the NAACP and expose the evils of racism to the public. "To foster pride in Afro-American accomplishments....Joel E. Spingarn endowed a gold medal to be awarded annually by the NAACP for "the highest and noblest achievement of an American Negro."

The district and local branches of the organization were strictly controlled by the national body. Membership was biracial and branch officers were required to follow the political direction of the national body. The use of violence or force was not permitted, but all means available within the law to accomplish NAACP policy goals was encouraged. In just one decade, the NAACP had over 90,000 members with the majority coming from the Southern states. In 1920, the leadership and control of conference affairs shifted from White to Black when James Weldon Johnson became the first Black secretary.

The NAACP's greatest contributions have been made through the courts. The NAACP Legal Defense and Education Fund, Inc., now a separate organization, was the driving force behind the success of the organization for over 60 years. The Constitutional Amendments and Civil Rights Acts were ignored and circumvented by individual Southern state legislation that legally blocked every avenue of opportunity to Blacks. The NAACP painstakingly litigated many historic cases from the lowest court to the U.S. Supreme Court. The first major objective of the organization was to end the disfranchisement based upon race and sex. The goal was to secure the voting rights of Blacks and women. In 1915, the NAACP's participated in the Guinn vs United States case, securing a U.S. Supreme Court ruling making the "'grandfather clause,' an old Reconstruction device for disfranchising blacks,...unconstitutional." (8:614) From the 1915 Guinn vs United States case to the Voting Rights Act of 1965, the Legal Defense Fund filed, briefed and won significant U.S. Supreme Court cases. In 1916, the NAACP lobbied against Jim Crow streetcar bills and anti-intermarriage bills in the District of Columbia and forced the military services to allow Blacks to become commissioned officers. In 1917, a riot instigated by White supremacist racial prejudice involving the Black 24th Infantry battalion resulted in the death of 19 people.

The NAACP fought the verdict...that condemned 20 to death (4 were summarily executed without right of appeal), 41 to life imprisonment, and 4 to long prison terms. Through four presidential administrations, the NAACP worked ceaselessly.... Ten lives were eventually saved, and the last prisoner was released in 1938. (8:617)

The organization led the fight against mob violence and lynchings in America. Thousands of Blacks were killed by uncontrollable mobs while local authorities watched or participated.

May of 1916 brought the "Waco Horror," the burning alive of a mentally retarded teenager convicted of murdering a white woman. He was seized in the courtroom, taken by the mob to the public square, and there tortured and burned before a crowd of 15,000 persons. (8:618)

Although the organization tried, Southern Senators prevented, by use of the filibuster, the passage of every anti-lynching bill presented. However, the NAACP's efforts before the U.S. Supreme Court in the Moore vs Dempsey case secured a ruling that "guaranteed legal protection to all Americans who might be tried and convicted in courts influenced by mobs." (8:620) The relentless pressure through demonstrations and publicity awakened the public to the atrocities, and the lynchings eventually began to decrease to a few per year. However, more than 8,000 reported lynchings occurred before public outcry halted the practice.

In 1940, the combined efforts of the NAACP, the National Urban League (NUL), and the Brotherhood of Sleeping Car Porters and Maids (BSCP) pressured President Roosevelt into issuing Executive Order No. 8802, which outlawed discrimination in government contracts, and the Fair Employment Practices Commission (FEPC) was established to investigate discrimination violations. After winning a victory for the civilian sector, the NAACP directed its efforts to improving equal opportunity in the military. The organization influenced the administration to force the military to accept and provide officer training for Blacks. The Army relented, and established officer training programs at Black colleges and an Army Air Corps flight training school at Tuskegee, Alabama. The NAACP continued to utilize every avenue available to fight segregation and discrimination in the military, government employment, and education.

The breakthrough in ending segregation in the military came in 1948, just before the presidential election, when the NAACP and other civil rights groups pressured President Truman into signing Executive Order 9981, which required equal treatment and opportunity in the military services. The military was ordered to start the complete integration of minorities in all branches and occupations of the armed forces. Later that year, the introduction of civil rights issues to the national Democratic convention caused Southern Democrats to withdraw in protest.

Utilizing *Plessy vs Ferguson*, the NAACP tried to force Southern states to provide Black Americans with equal facilities and salaries to those provided to Whites. The relentless battle in the lower courts resulted in the historic U.S. Supreme Court case *Brown vs Board of Education*. The court declared that "separate educational facilities are inherently unequal." (8:627) The decision eventually led to the complete integration in public education facilities. However, integration did not happen without a struggle. Southern states delayed, circumvented, and ignored the Supreme Court decision.

In the early 1960's, the NAACP was joined by other civil rights groups: the Congress of Racial Equality (CORE), the Southern Christian Leadership Conference (SCLC), and the Student Nonviolent Coordinating Committee (SNCC). The organizations joined together to peacefully protest and eliminate discrimination, disfranchisement, and segregation in the South. Television coverage of the police brutality during the peaceful Selma-to-Montgomery march awakened the nation. Public outcry forced President Johnson to finally send federal troops back into the South to guarantee Black Civil Rights. "The NAACP slogan, 'Free by '63,' was taken up...and became the rallying cry of the huge but peaceful 'March on Washington for Jobs and Freedom.'" (8:628) The civil rights struggle and marches resulted in the passage of the Civil Rights Act of 1964, prohibiting discrimination in public accommodations and employment, and the Voting Rights Act of 1965, providing for registration of Black voters by federal examiners.

In 1972, the NAACP investigated racial disturbances in the military. Riots on Navy ships and at Army, Air Force, and Marine facilities drew national attention to racial discrimination practices in the military. The disturbances exposed the evil (racism) that had to be understood before reform could take place. The military took immediate action: "Perhaps the most

obvious symbol of a renewed emphasis on dealing with on-post racial tensions came May 11, 1972, at Patrick Air Force Base, Florida, where Secretary of Defense Melvin Laird dedicated the Defense Race Relations Institute." (20:913)

The NAACP's successes did not happen without a price. Southern states utilized every legal and illegal action to counter the efforts of the organization. The Ku Klux Klan and White supremacists terrorized members of the organization. The NAACP utilized the courts to overturn laws which would have forced the organization to provide membership lists to the states. Maintaining a covert operation in the South was essential to the functioning and growth of the organization. The ultimate price was paid by many Black Americans.

(1) Harry T. Moore...killed in his home in Mims, Fla...result of bombing; Moore had spoken out against Florida's treatment of Afro-Americans in a criminal case...(2) Z. Alexander Looby...a counsel for more than 100 student sit-in demonstrations, whose home was bombed...(3) Medgar W. Evers, NAACP field secretary... ambushed and killed at his home...(4) Aaron Henry, president of the NAACP in Mississippi, whose home in Clarksdale was bombed...(5) Fred D. Alexander, head of the NAACP in North Carolina, whose home in Charlotte was bombed on November 22, 1965. (8:627)

Today the NAACP continues the struggle against discrimination and racism. Efforts are centered primarily in the inner cities. Housing, education, self-help, equal employment opportunities, and political power are the issues of the 90's. Former Executive Director Benjamin L. Hooks stated, "Our new thrust must be in the areas of self-help, of economic development, of quality education, of self-discipline by ridding our communities of crime, drugs, ignorance...." (14:261) The struggle for equality lingers. White supremacist groups continue to threaten Blacks and recently bombed two NAACP headquarters buildings. In 1915, W. E. B. DuBois "firmly believed that once evils were exposed and understood, reform would follow." (8:615)

Since 1909, the NAACP has exposed many of the evils of racism and discrimination to the public, and reform has followed.

National Urban League (NUL)

Founded: 1911

Founders: Ruth Standish Baldwin, Dr. George Edmond Haynes

After President Hayes withdrew the federal troops from the South in 1877, and the U.S. Supreme Court upheld "separate but equal" segregation laws in 1896, life in the industrialized North seemed very appealing to the Ku Klux Klan-terrorized Black American in the South. Blacks migrated to the capitalistic northern cities in search of employment and a better way of life.

Unschooling and unguided, they faced the competition of the northern labor markets, including the craft unions, with virtually no preparation, and without the protection of any governmental guidelines for their prospective employers.
(14:261)

In 1911, three organizations, established to study and create avenues in the labor market to find jobs for employable qualified Blacks, merged and became the National League on Urban Conditions Among Negroes. The corporate title was later changed to the National Urban League (NUL). The NUL concentrated on the inner city "social and economic needs" of migrating Blacks by providing assistance in housing, training, recreation, and job assistance. The organization grew rapidly in cities throughout the country. "A major goal of the League... was to broaden economic opportunities for blacks by using the techniques of persuasion and conciliation to open up doors that had been closed before." (14:262) The organization's objectives are to improve equal employment opportunities for Blacks and other minorities to obtain jobs on the basis of training and productivity, and also to improve their chances for promotion to higher paying jobs. In the 1960's, the NUL realized its greatest growth and impact upon major decision makers under the direction of Whitney M. Young. Young's style and likability influenced major corporation leaders to make monetary contributions to the organization and more importantly increase the number of Blacks they employed. Young was also instrumental in the NUL's ability to acquire corporate and financial support for the civil rights movement of the 60's.

The organization is interracial, and staffed by professional middle class people dedicated to increasing the economic and political power of disadvantaged minorities.

The League now describes itself as "an interracial, non-profit community service organization that uses the tools

and methods of social work, economics, law and other disciplines, to secure equal opportunity in all sectors of our society for black Americans and other minorities. (14:263)

The NUL's efforts have always been dedicated directly to the people that need the most help. The inner cities with poverty and associated societal problems of teen-age pregnancy, unemployment, education drop-outs, and crime have been targeted for improvement by the organization for over 30 years. The NUL is concentrating on improving the inner city minority communities through education and academic achievement. The goal is to mobilize the community to support healthier families, and reduce crime through education. They provide training programs to fill existing job demand. Placement of trained individuals in jobs is the key to their success. However, the Reagan and Bush administrations drastically cut domestic spending between 1981-1993, severely damaging the job training, housing, education, and criminal justice programs for minorities. In the 1993 annual report of the State of Black America, NUL President John Jacob said:

Even among hardened cynics there is a feeling that -- for the first time in years -- the nation has a leader who not only believes in diversity but also is willing to champion it.... America cannot compete in the 21st century unless it harnesses the vast, untapped potential of its black population.... Black America cannot compete...unless it formulates its own vision of the future and mobilizes itself to secure that vision...wants schools to craft new curricula...so black high school graduates, imbued with "strict, high ethical standards," know calculus, a foreign language and can write a 25-page essay. (17:4A)

The National Urban League continues to support Black and other minorities through social, economic, educational, and criminal justice programs to secure equal opportunity in all sectors of society.

Congress of Racial Equality (CORE)
Founded: 1942

Founders: James Farmer, George Houser, Bayard Rustin

The Congress of Racial Equality (CORE) emerged out of the 1930's pacifist movement. CORE was founded in 1942 by members of

the Fellowship of Reconciliation (FOR) which followed the Indian nationalist leader Mohandas Karamchand Gandhi, or Gandhian principles of nonviolent direct action. The organization, originally biracial, formed in Chicago, Illinois, to peacefully oppose through "passive-resistance," discrimination, racism and segregation. CORE's protest of discrimination at a Chicago restaurant resulted in the "sit-in" technique that was to prove so successful during the civil rights movement of the 1960's." (14:266) The organization spread slowly, utilizing direct action to oppose discrimination in movie theaters, department stores, and voter registration polls. CORE received media attention for the sit-in at a Woolworth lunch counter in Greensboro, North Carolina, in 1960 by four Black college students who were refused service.

CORE catapulted to national attention in 1961 when it spearheaded the Freedom Ride, an integrated bus trip from Washington, D.C., through the Deep South to test the South's response to the 1960 Supreme Court decision prohibiting segregation in bus- and train-terminal accommodations.

The riders were brutally beaten in Alabama by White racist protestors. However, the violence inspired the Student Nonviolent Coordinating Committee (SNCC) and the Southern Christian Leadership Conference (SCLC), to join in the Freedom Rides. Thousands of riders participated, many of whom were beaten, arrested, and jailed. Their pain and suffering resulted in the Interstate Commerce Commission decision prohibiting segregated facilities in all interstate travel locations. The organization, valiantly and in the face of White racist reprisal, established a voter registration campaign throughout the South. "The murder of CORE workers Michael Schwerner and James Chaney and SNCC volunteer Andrew Goodman in Neshoba County, Mississippi, in 1964 elicited a national outcry for protection of civil rights workers." (26:205) The organization's efforts in the communities of Mississippi inspired Blacks to create the Mississippi Freedom Democratic Party (MFDP) which made history at the 1964 Democratic National Convention for demanding seats on the floor with White fellow state Democrats.

In 1966, under new leadership, CORE adapted the theme of the "Black Power" movement, altered the constitution to eliminate White participation, and concentrated on eliminating poverty and racism in the inner city ghettos. CORE is credited with significant contributions to desegregation and the passage of civil rights laws. Many Black public officials of the '70's,

especially in the South, were elected due the voter registration efforts and sacrifices of CORE.

Southern Christian Leadership Conference (SCLC)
Founded: 1957

Founder: Martin Luther King Jr.

In the '50's, daily life in the Southern states for Black Americans was full of discrimination, segregation, terrorism, and fear of White reprisals. The laws in many Southern states prevented the NAACP from openly operating, and CORE workers were terrorized for attempting to register Black voters. Whites controlled the local government and economy of the Southern states and Blacks attempting to speak out against discrimination usually lost their jobs or worse. Terror, fear, and economic conditions kept many Blacks from organizing to demand their civil rights. However, Black ministers hired and supported by Black congregations could not be fired for speaking out and organizing their communities to struggle for their civil rights. In the face of fear, terror, and bombings, the Black Church carried the movement.

In 1957, Reverends Martin Luther King, Jr., Joseph Lowery, Fred Shuttlesworth, Ralph D. Abernathy, Andrew Young, Wyatt T. Walker, and Jesse Jackson, along with activists from the North, A. Philip Randolph, Ella Baker, and Bayard Rustin, founded the Southern Christian Leadership Conference (SCLC). The SCLC was inspired by the success of local protest movements, consisting primarily of bus boycotts to establish a new federated organization that focused on the "growing black militancy of the South." (26:224)

Like CORE, the organization followed the Gandhian philosophy of mass nonviolent resistance to gain the support and sympathy of the public. The victory from the year-long Montgomery, Alabama, bus boycott inspired Blacks to "feel a moral obligation to reinforce traditional legal action in the courts with nonviolent direct action to desegregate public transportation, public places, and public schools." (14:264) The SCLC's moral approach to the civil rights campaign won the support of the Black church. The Black churches' support overwhelmingly decided the final outcome of the struggle. Even in the face of terrorism and racial violence, the Black church encouraged its members to support the SCLC. The televised police brutality inflicted upon the nonviolent interracial participants of the Selma and

Birmingham marches aroused the conscience of America to the racial injustice in the South and accelerated the passage of the civil rights laws of the 1960's.

The achievements of other civil rights organizations cannot be gainsaid. The National Association for the Advancement of Colored People (NAACP),...won the critical legal victories...overturning of the "separate but equal" doctrine.... The Congress of Racial Equality (CORE), originated the 1961 "Freedom Rides"... resulted in the ending of segregation in interstate transportation. The Student Nonviolent Coordinating Committee (SNCC),... spearheaded the voter registration drives in the rural Black Belt.... But the most significant gains of the civil rights movement were embodied in the 1964 Civil Rights Act and the 1965 Voting Rights Act, and these owed their existence, in large part, to SCLC's protests in Birmingham and Selma. (6:2)

After the passage of the Civil Rights Act and Voting Rights Act, the SCLC concentrated on eliminating discrimination and segregation in the northern poverty-stricken inner cities by strengthening the Black family, encouraging voter registration, and demonstrating for the enforcement of existing housing laws. Today the SCLC continues the fight against racism and discrimination worldwide. The SCLC carried the movement internationally by supporting the Blacks in South Africa against apartheid. Boycotts of companies dealing with South Africa forced many to discontinue importing their products. For example, SCLC launched a successful campaign to boycott the Winn-Dixie food chain, which caused it to stop carrying imported South African fish and fruit.

MILITARY ORGANIZATIONS

Today, the Department of Defense is the largest and most successful equal opportunity employer in the nation. The military services have led the nation in equal employment, advancement, and benefits for all employees regardless of race or gender. Some regard the first Black Chairman of the Joint Chiefs of Staff, General Colin Powell, as a prime candidate for President of the United States in 1996. However, the struggle for equal opportunity in the military began during the Revolutionary War in 1775. Although Blacks participated in every war fought by Americans prior to the Revolutionary War they were

excluded from the newly-formed Continental Army. The British seized the opportunity to bolster their forces by guaranteeing freedom to Black slaves that enlisted in the British Army. It is estimated that thousands of runaway slaves joined the British Forces from Virginia alone. This forced the Continental Congress to reverse its decision and allowed approximately 7,000 Blacks to enlist in the Army and Navy. Ironically, most Blacks served in integrated units, as segregation had not yet become an official policy.

An informal tradition was established in the Army at the end of the Revolutionary War that lasted for more than century. Blacks were forced out of the Army between conflicts. History was repeated during the Civil War when both sides recruited Blacks into military service. After the "Emancipation Proclamation," the North established a separate segregated Army called the "United States Colored Troops" and by the end of the conflict nearly 200,000 Blacks were recruited. After the war, Congress authorized four Black regiments as part of the regular Army in recognition of Black contributions made during the war. Significantly, for the first time Blacks had been part of the regular forces. The 9th and 10th Cavalry, 24th and 25th Infantry Regiments, were established and stationed west of the Mississippi to patrol the frontier from Mexico to Canada. They remained stationed West of the Mississippi until the Spanish American War because Whites prevented the Army from moving Blacks near their communities in the East. Little was written about the contributions of the Black Regiments during the Indian Wars in the West or the Spanish American War in Cuba and in the Philippines. The Black Regiments protected the settlers and railroad workers across the western frontier from the Indians and rustlers. Significantly, all four Black Regiments fought gallantly with Colonel Teddy Roosevelt in the charge up San Juan Hill, with no recognition upon their return from the country or in the history books. However, 100 Black officers were commissioned and assigned to the Black units proving that Blacks could lead as well as follow.

The military remained segregated throughout World Wars I and II, and Blacks were primarily restricted to support units with the exception of a few select units. In the 1940's, pressure exerted by the Black community forced the President to instruct the Army to establish a Black aviation training facility. The Tuskegee Airmen's performance opened the doors of opportunity for all future Air Force personnel. In 1948, Black pressure again forced President Truman to sign Executive Order 9981 which led to

the integration of the military. Conflicts in Korea, Vietnam, Lebanon, Grenada, Panama, and Kuwait were gallantly fought by integrated military services.

Since 1775, Blacks have been called upon to defend their country and to preserve the Constitutional freedoms for all its citizens. However, Blacks spent most of that time fighting two enemies: one foreign and one White. Life in the military was especially hard on the Black family. Blacks were traditionally paid less, forced to live in segregated areas away from the military installations, and Black officers were refused entrance into the clubs. During World War II, Southern communities prevented Black soldiers from entering their towns for entertainment and the USO had to travel to the bases to entertain the Black troops.

The USO, American Legion, National Naval Officers Association, Tuskegee Airmen, 9th and 10th Cavalry, National Association For Black Veterans, American Veterans Committee, Black Veterans, 369th Veterans' Association, Army Emergency Relief, and Navy Relief Society are organizations that support Black veterans and encourage Black youth to seek a career in the military.

National 9th and 10th (Horse) Cavalry Association (Buffalo Soldiers)

At the end of the Civil War, the Army had almost 200,000 Black soldiers, consisting of almost 180 regiments of volunteer and conscripted infantry, artillery, and cavalry. Blacks accounted for almost 10 percent of the Union army. Despite fighting in more than 400 engagements, earning enviable reputations for ability, courage, and devotion to duty, at the end of the war only two cavalry regiments (9th & 10th) and two infantry regiments (24th & 25th) remained in the Regular Army. For the first time in American history, Blacks were allowed to remain after a conflict as part of the Regular Army forces. However, most Blacks were forced to serve their country west of the Mississippi protecting civilians, territory, railroad workers, and miners by subduing hostile Indians, horse thieves, and cattle rustlers. History books and Hollywood movies failed to depict the reality of the Wild West where 25 percent of the Army fighting the Indians between 1866-1918 was Black. The Indians respectfully named Blacks serving in the West "Buffalo Soldiers" because the texture of their hair was similar to the fur of the buffalo.

The first action between black troopers and Indians came 40 miles east of Fort Hays, Kansas in September 1867 when 40 troopers on duty protecting workers of the Kansas Pacific Railroad engaged 300 Cheyenne; the last action of black troopers and Indians was likewise the last Indian fight between the U.S. Army and the Indian on this continent and took place on January 9, 1918 between Troop E of the 10th Cavalry and a well-armed band of Yaqui Indians 25 miles west of Nogales, Mexico, in Bear Valley, Arizona. (13:568)

Black soldiers contributed considerably to the success of General Phillip Sheridan's engagements with the Cheyennes, Apaches, and Arapahoes. Twelve Blacks were awarded the Medal of Honor for meritorious bravery in combat action against the Indians on the Western frontier. Although this period was depicted in movies and books as continuous battles with the Indians, in reality most of the time was spent making roads, escorting settlers and railroad workers, and routine garrison duty.

In AFRO-USA, author Frederic Remington is quoted as best describing the 10th Cavalry as:

a rough-and-ready detail of "old soldiers who know what it is all about, this soldiering." The all-black 10th..."never had a soft detail since it was organized," and was composed exclusively of "good horses and hardy men, divested of military fuss." ...The soldiers "in the colored regiments" were all veterans with several years of frontier life behind them, men who could never be replaced, men whose like would "never come again." (13:570)

Most Americans did not realize Blacks were still in the military, let alone fighting on the Western frontier until the outbreak of the Spanish-American War. The Black regiments were recalled from the outposts of Montana and the Dakotas and transported to Cuba and the Philippines.

Had it not been for the 9th Cavalry -- led by Negro West Point graduate Major Charles Young -- and the 10th Cavalry, Colonel Theodore Roosevelt's famous regiment, the Rough Riders, would not have survived the Battle of San Juan Hill. Black soldiers came to their rescue. They were without food and without officers, for most of their officers had been killed early in the battle. (10:35)

Eight Blacks were awarded the Medal of Honor for heroism in combat at El Caney and San Juan Hill.

The 9th and 10th Cavalry Association keeps the memory and history of the Buffalo Soldier alive. On July 25, 1992, the BUFFALO SOLDIER Monument was dedicated at Fort Leavenworth, Kansas, as a memorial to the soldiers who served in the 9th and 10th Cavalry regiments.

The Tuskegee Airmen
Founded: 1972

The basis for the Tuskegee Airmen started with pressure being placed by some Black organizations on President Roosevelt just prior to elections in 1940. At his request, on September 27, 1940, three War Department officials met with representatives from the Black community. During this meeting, a demand was made for centers where Blacks could be trained for all branches of the military aviation corps, from pilots to navigators, bombardiers, gunners, and mechanics. Prior to this, Blacks were relegated only to field artillery units of their own. Congress had passed Public Law 18 on April 3, 1939, authorizing a military air school for Blacks, but the Army Air Corps was still refusing to accept Black aviation members. Yancey Williams from Howard University finally filed suit against the War Department for admission into an air training center. It was then, in 1941, that the War Department announced that it was establishing a Black air unit in cooperation with the Tuskegee Institute. The men would then start the first squadron of Black fighter pilots, known as the 99th Pursuit Squadron. Other Black schools were set up for aviation support positions.

Many of the initial group of 13 Black cadets felt the location of the center was not in their best interests, as they were not to be trained at the White airbase in Montgomery, but rather at separate facilities in Tuskegee. Alabama was still strongly resisting civil rights for Blacks as they had been since pre-Civil War times. The cadets also felt that the program was set up with so many built-in obstacles that it was designed for their failure. The 13 Blacks felt that it was an experiment, but that they were going to graduate from the course no matter what.

By 1943 the 99th Fighter Squadron was fully manned and ready for deployment. However, no one in the war theatre wanted them,

as Blacks were unproven, with questions remaining as to their effectiveness and courage as the commanding officers saw it. Finally on June 2, 1943, the 99th started flying combat indoctrination in Morocco. Unfortunately the unit commander tried to segregate the squadron in any way possible, and recommended after only three days that it be returned stateside. General George Marshall reversed the decision after Lieutenant Colonel Benjamin Davis presented the 99th's defense. The Black fighter squadron returned to duty with the 79th Fighter Group, where it scored its first kills. As a result of their discipline, they earned the distinction of not losing any aircraft out of the 200 bomber missions they escorted. "The Tuskegee Airmen had 66 pilots killed in combat; 32 were shot down and became prisoners of war. Tuskegee Airmen destroyed or damaged 409 German aircraft and more than 950 ground transportation units, and sunk a destroyer." (15) Altogether, the Tuskegee Airmen flew more than 1,500 missions over North Africa and Italy. Even with such an impressive record, it was not unusual for the Tuskegee pilots to fly over 140 missions without relief, while the standard action for all other pilots was rotation back to the United States after only 25 missions.

Tuskegee Airmen, Incorporated (TAI) was founded in 1972 by veterans of the Black aviation group that had been trained at the Tuskegee Institute. Their membership of more than 2,000 provides a watchful eye on minority concerns in aviation and aerospace. They provide scholarships to help students entering the military aviation field, and have strong affiliations with the four service academies, ROTC units at Black colleges across the United States, and the Boy Scouts of America.

The Rocks, Inc.
Founded: 1974

Everyone can relate to a situation in the past where a person or a group influenced the outcome of their future. In the case of some Black Army Officers struggling through the demands of the Command and General Staff College at Fort Leavenworth, Kansas, it was General Roscoe C. Cartwright. At the time, General Cartwright was a student and member of the group that jokingly called itself the "Blue Geese." Blue Geese was a term for the method utilized at the college to pass special assignments to student officers. The Black officers first started getting together informally, just to survive their time at Leavenworth. After their school ended, many found themselves based in or around Washington, DC. This enabled them to continue

their loosely-formed organization. Military orders shuffled them in and out of the Washington area, but they kept the group going. A meeting was planned for December 1, 1974, with the express purpose of naming this group and making it a formal association. The mentor of the group, General Roscoe (Rock) Cartwright, was planning to attend the meeting after a visit to a daughter in Youngstown, Ohio. His friends waiting back in DC were stunned to hear that his plane had crashed enroute to Dulles airport, and that there were no survivors. The Cartwright family requested that instead of flowers, a scholarship fund be set up in the name of General and Mrs. Cartwright. The group went on to name themselves "The ROCKS" after the nickname they had affectionately called the General. They established the Roscoe C. Cartwright Scholarship Fund for academic excellence and leadership.

This non-profit group presently provides scholarship assistance for ROTC cadets in addition to the Cartwright scholarship. They also provide professional interaction, mentoring, and socialization among active duty, reservists, and retired officers of the U.S. Armed Forces. Their philosophy is one of concern, dedication, and professionalism. If interested in becoming a member, contact: The ROCKS, Membership Committee, P.O. Box 23641, Alexandria, Va, 22304-9364.

National Naval Officers Association (NNOA)
Founded: 1971

Prior to 1866, the United States Navy was the only military service to keep Blacks on duty continuously between major conflicts. The Army traditionally recruited Blacks during wars and forced them out in peace. Blacks were normally recruited as laborers, supply and logistics personnel, or, in the Navy's case, messmen. Until World War II, the Navy forced Blacks into service-oriented occupations and prior to oil-burning boilers, Blacks shoveled most of the coal. On December 7, 1941, during the raid on Pearl Harbor, a Black messman named Dorie Miller took over an anti-aircraft gun from a fallen shipmate, shot down Japanese aircraft and was awarded the Navy Cross. Miller's heroics helped convince the White-dominated military that Blacks had the capability to perform in duties other than cooks and compartment cleaners. In the 1940's, A. Philip Randolph's Brotherhood of Sleeping Car Porters and Maids (BSCP) and other Black organizations pressured President Roosevelt to force the armed services to open up all military occupations to Blacks. Some predominately Black colleges were set up to train Blacks as officers. However, the Navy commissioned only 13 Black officers

during World War II.

In 1971, the National Naval Officers Association was established to enhance the professional and career development of minority officers in the U.S. Navy, the U.S. Marine Corps, and the U.S. Coast Guard. Membership is open to active, reserve, and retired officers, and students in universities and military sea service programs. Today more than 1,000 Black men and women are members in four national regions in the United States. The organization promotes recruitment, retention, and advancement, and assists the retirement of minorities in naval service. The NNOA is active in providing speakers for youth, community, and educational groups. They conduct specialized education, and maintain counseling, referral, and youth services. The NNOA also provides grants to non-ROTC minorities interested in naval service.

CIVILIAN COMMUNITY ORGANIZATIONS

Since 1619, when the first Black indentured servants were brought to the United States, and in spite of the horrible conditions of slavery that affected the family unit in physical, social, emotional, and psychological ways, the family still survived. In Africa, the family was the cornerstone of the village and all the members of the village were part of the family. The young and old were treated with reverence, and each person took care of each other. The orphaned was adopted, the sick treated, the hungry fed, and the unwed parent and child accepted. However, enslavement destroyed the African culture and tore the family apart. During the period of slavery, the Black family was, with few exceptions, not allowed to exist. Blacks were not recognized as people and were prevented from forming families, learning a common language, or developing any kind of support system. Slave owners feared educated and unified Blacks would become dangerous. However, some slave owners allowed families, educated Blacks, and later set them free. Religion was introduced to Black slaves, and Free Blacks established societies to help the poor and destitute. The Northern Quakers of Pennsylvania were the first group to free their slaves and to speak out against slavery. Abolition societies were established throughout the North, and Black churches were organized. The end of the Civil War also meant the end of slavery, but not the end of racism, discrimination, and White supremacy.

The passage of the Thirteenth, Fourteenth, Fifteenth Amendments, the Civil Rights Acts of 1866, 1875, 1957, 1964, and

1968, and the Voting Rights Act of 1965 abolished slavery, bestowed citizenship, provided federal protection of civil rights, guaranteed the right to vote, prohibited discrimination in business and public accommodations and provided for open housing. However, for the most part, the laws were ignored by the Southern states until the 1960's when the federal government finally utilized the troops and the courts to enforce them.

Blacks survived the past years in America through the help of community organizations. Organizations were established by concerned people to help Black families and communities grow and prosper in a highly competitive racist and bigoted society. W.E.B. DuBois believed that once the evils of society were exposed and understood, reform would eventually follow. Many of those evils have been exposed, understood, and reformed, but racism, discrimination, bigotry, and separatism still thrive and tear America apart. The Association for the Study of African-American Life & History, National Black Child Development Institute, National Conference on Black Student Retention in Higher Education, Opportunities Industrialization Centers of America, United Negro College Fund, United Black Fund of America, and the National Movement to Boycott Crime, are some of the hundreds of organizations attempting to educate and reform society by empowering Black Americans to take control of their lives and support their communities.

The National Movement to Boycott Crime (NMBC)
Founded: 1980

Founder: Julian I. Garfield

Many Americans feel that the crime problem being experienced today is best handled by the swift and certain punishment of offenders. The National Movement to Boycott Crime (NMBC) has been founded on the ideal that a crime abatement program must be used. The criminal must be reached before a crime is committed. To this end, they approach leaders in the community, church, media, social services, business communities, law enforcement agencies, schools, and government on the local, state, and federal levels to foster crime abatement in their programs. The NMBC seeks to initiate programs that provide an alternative to the would-be criminal, in a program format that would reach out through the particular background of a Black American.

Julian Garfield gained much experience with the New York City Transit Authority and the Manhattan and Bronx Surface

Transit Operating Authority in organizing and directing public information and community relations programs. He has received numerous prestigious honors and awards. The NMBC is a New York-based organization based on the rationale that instead of raising taxes for more prisons and more armed forces, the answer could be found in a pro-active response, which would both save money and be more socially impressing.

NMBC believes that crime must be attacked by the community that produces the criminal. Their goal is to use local organizations already in place to reduce and diminish crime with education and peer counseling, rather than have to treat the aftermath of a crime by punishment with imprisonment, arrest or even death.

National Center for Neighborhood Enterprise (NCNE)
Founded: 1981

Founder: Robert L. Woodson

The National Center for Neighborhood Enterprise (NCNE) was founded by Robert L. Woodson to assist poor Blacks to gain control of their lives and futures. Clint Bolick described the organization as "by far the most successful pro-free enterprise grass-roots organization dedicated to solving Black and urban problems" (3:165) Woodson's intention was to present "empowering" alternatives to the government's welfare programs to poverty stricken minority communities.

This government-knows-best policy herded low-income families into high-rise buildings that bred crime and frustration, discouraged the work ethic, fostered dependency on public assistance and stifled the initiative of small entrepreneurs with programmed-to-fail bureaucratic restrictions. (3:165)

Woodson believes the Black community knows best how to solve its own problems. "Power, first of all, comes from controlling yourself. If you cannot control yourself, you cannot control your society." (3:164) The NCNE believes the government social "rescue" programs have led to discouragement and dependency on the public assistance programs, while at the same time penalizing any individual initiative a person might have developed.

NCNE has proven that the Black community can, through self-governing, bring its lifestyle up considerably. A community that has pride in itself, its efforts, and its accomplishments will be

much more successful than one that is handed everything by an outsider. Kenilworth, a housing project in Washington, DC, has been transformed by the ideals of the NCNE. The project was plagued by drugs, violence, teen pregnancy, vandalism, and a nearly 80 percent welfare dependency rate. In just seven years, nearly 700 children went to college, and teen pregnancy was almost eliminated. The residents tossed out the drug pushers and took control of the area surrounding the project. Providing support in legal counseling, fund-raising assistance, public relations, and analysis of their economic standing, the NCNE has been credited with making the difference in the Kenilworth project becoming self-governing, administering the operations of the housing project themselves, and in an outward ripple effect, changing their community to the image of their own desires and values. Woodson places emphasis on the Black "racial fraternity" as a motivating force for community development.

The degree to which people feel self-sufficient is often determined by how the neighborhood defines itself and how others define it. Neighborhoods with strong ethnic, racial, or class identities often have a great ability to deal with their problems. Such neighborhoods have a unique sense of pride, which affects the way they resolve difficulties.
(3:168)

This self-help strategy is paramount in the positive effects that the Black social circle (churches, clubs, schools, neighborhoods and family) has made to their economic growth and independence from federal programs.

Opportunities Industrialization Centers of America, Inc. (OIC)
Founded: 1964

Founder: Dr. Leon H. Sullivan

The Opportunities Industrialization Centers of America, Inc., was founded in 1964 in Philadelphia, PA. The first center operated out of an abandoned jailhouse to train the poor, unemployed, disadvantaged, and underskilled Americans of all races. The basic goal of the OIC is economic achievement through self help from resources within the community. The organization's philosophy is to develop the "whole person" to become self-sufficient and productive citizens. The organization's program was the first of its kind in America. The Civil Rights Act of 1964 prohibiting discrimination in public conveyances and employment had just been passed and opportunities

for trained Blacks became available. Even though the industrialization period in America was more than a century old, very few Blacks were given the opportunity or training for jobs other than basic laborer positions.

We launched into the job of creating the program with the enthusiasm of pioneers, and like other pioneers, we found the way rough. Our kind of program had never tried before. There had been no need to train black men for jobs they could not have. (21:88)

The law stipulated equal employment opportunity for all, but personnel officers discriminated with a smile and gave the excuse "We would hire him, but he is not prepared." (21:88) However, they failed to give a reason why unprepared White men were hired and trained to do the same job while drawing a paycheck. The founders of OIC were determined to prepare Blacks and other disadvantaged people to compete in society and fill skilled employment opportunities.

There was no public money available for such a program at that time. The Office of Economic Opportunity had not even come into existence, and the Department of Labor had no inclination to support our kind of project. (21:89)

The traditional training organizations wanted the OIC to fail, but they were determined to succeed. In many instances the OIC was the only avenue for employment for the minority drop-out who lost faith with the traditional education system. OIC succeeded in Philadelphia with the support of local churches, the Chamber of Commerce, the General Electric Company, the Bell Telephone Company, the Philco Corporation, Westinghouse, I.B.M., and many other local businesses. OIC trained personnel to fill jobs that really existed. The success of the first center was noticed by federal government agencies, and they unanimously supported the development of future centers throughout the nation. Visitors flocked to Philadelphia to see why OIC's program was working and other occupational programs were failing.

The answer was simple. The magic was in the people. The people knew OIC belonged to them. They saw it as their program, they believed in what it was doing, and it made each of them feel like somebody. And they were right. In OIC a person is somebody. In OIC the student feels that the teacher is there because of him. He is the most important individual. (21)

Today OIC centers continue to train all races nationwide and worldwide. The Opportunities Industrialization Centers International (OICI) is providing training in predominately Black countries throughout the world. The OIC operated with seven objectives "to help men to help themselves." Number seven stressed the development of "man's relationships and responsibilities to his fellow man, along with the ability to act in a constructive manner in the community, and the world." (21:186) The organization's concept of developing the "whole man" has contributed considerably to the welfare of the individual, community, state, and country.

Association for the Study of African-American Life and History (ASALH)

Founded: 1915

Founders: Carter G. Woodson, George Cleveland Hall, W. B. Hargrove, J. E. Stamps, Alexander L. Jackson

In *The Black 100*, Carter G. Woodson said "For me, education means to inspire people to live more abundantly, to learn to begin life as they find it and make it better." (18:101) There were very few published accounts of Black History written in the early 1900's by Blacks or Whites. The material that was published usually gave a White distorted perspective to the actual history. Carter G. Woodson and W. E. B. DuBois were noted as the first Black American writers to publish an accurate account of Black History. Woodson's credible scholarly study and writing successfully refuted myths and racist views about Black Americans. The Association for the Study of African-American Life and History was founded in Chicago, IL, in 1915 for the following purposes:

(1) to promote historical research and writing; (2) to publish books on Afro-American life and history; (3) to promote the study of Afro-American history through schools, colleges, churches, homes, fraternal groups, and clubs; (4) to collect and encourage the collection of historical manuscripts and materials relating to black people. (8:441)

The Association was incorporated in 1915 in the District of Columbia and is composed of both common and professional people concerned with compiling a continuous account of past, present, and future Black History. The ASALH has published the *Negro History Bulletin* since 1937, which appeals primarily to a public

education audience. The Association is noted for its published record of Black American history. The ASALH is also responsible for organizing the observance of Black History Month each February.

However, Carter G. Woodson's Journal of Negro History is still regarded as the most significant achievement of the association. "Accepting the work of both black and white scholars, the Journal revised the prevailing views of American history in regard to slavery and Reconstruction." (8:441) The Association's works described the cruelties and atrocities inflicted during the period of slavery and refuted previous writers accounts that depicted slavery "as a benign and beneficial institution." Woodson believed that Blacks needed "economic independence" to secure and protect their interests and freedom.

In the first place, we need to attain economic independence. You may talk about rights and all that sort of thing. The people who own this country will rule this country. They always have done so and they always will...liberty is to come to the Negro, not as a bequest, but as a conquest...I mean that the Negro must contribute something to the good of his race, something to the good of his country, and something to the honor and glory of God. (18:102)

The Association's purpose is educating America to the culture and history of Black Americans. Through education, the enlightened will see and understand the evils of our society and bring about reform.

America must empower Black American organizations, present and future, to pull the country back together in order to survive in the 21st century's economic-driven world.

BIBLIOGRAPHY

1. Banks, William L., *The Black Church in the U.S.: Its Origin, Growth, Contributions, and Outlook*. Chicago: Moody Press, 1972.
2. Brooks, Roy L., *Rethinking the American Race Problem*. Berkeley, CA: University of California Press, Ltd., 1990.
3. Conti, Joseph G., and Brad Stetson, *Challenging the Civil Rights Establishment: Profiles of a New Black Vanguard*. Westport, CT: Praeger Publishers, 1993.
4. Dalfiume, Richard M., *Desegregation of the U.S. Armed Forces*. Columbia, MO: University of Missouri Press, 1969.
5. Erstein, Hap, "The Eagles Who Touched the Sky." *Insight* (March 4, 1991), pp 53-55.
6. Fairclough, Adam. *To Redeem the Soul of America: The Southern Christian Leadership Conference and Martin Luther King, Jr.* Athens, GA: University of Georgia Press, 1987.
7. Knapp, George E. "Buffalo Soldiers." *Military Review* (July 1992), pp. 65-71.
8. Low, W. Augustus, and Virgil A. Clift (eds). *Encyclopedia of Black America*. New York: McGraw-Hill Book Company, 1981.
9. Lowery, Charles D., and John Marszalek (eds). *Encyclopedia of African-American Civil Rights*. New York: Greenwood Press, 1992.
10. Miller, Donald L., *An Album of Black Americans in the Armed Forces*. New York: Franklin Watts, Inc., 1969.
11. National Association for the Advancement of Colored People. *Highlights of NAACP History 1909-1983*. Brooklyn: National Association for the Advancement of Colored People, 1984.
12. "The National Movement to Boycott Crime: Building More Citizens, Not Prisoners." *National Black Monitor* (September 1984), pp. 4-5.
13. Ploski, Harry A., and Ernest Kaiser (eds). *Afro USA: a reference work on the black experience*. New York: Bellwether Publishing Company Inc., 1971.
14. -----, and James Williams (eds). *Negro Almanac: A Reference Work on the African-American*, 5th ed. Detroit: Gale

Research Inc., 1989.

15. Riley, Eddie C., "The Tuskegee Airmen." *Sergeants* (December 1992), pp. 10-21.

16. "The Rocks, Inc.: Historical Perspective." *The Rocket*, Vol 16, Number 2 (May 1993), p. 1.

17. Saker, Anne. "Report: Blacks hold fresh hope in 1993." *Florida Today*. January 27, 1993, p. 4A.

18. Salley, Columbus, *The Black 100*. New York: Carol Publishing Company, 1993.

19. Schmidt, Alvin J., *Fraternal Organizations*. Westport, CT: Greenwood Press, 1980.

20. Stillman, Richard J., and Mabal M. Smythe (ed). *The Black American Reference Book*. Englewood Cliffs: Prentice-Hall Inc., 1976.

21. Sullivan, Leon H. *Build Brother Build*. Philadelphia: Macrae Smith, 1969.

22. Troutman, Richard L. *The Heavens Are Weeping*. Grand Rapids, MI: Judith Markham Books, 1987.

23. "Urban League gives wish list to Clinton." *The Orlando Sentinel*. January 27, 1993, p. A-4.

24. Walker, Clarence E. *A Rock in a Weary Land*. Baton Rouge: Louisiana State University Press, 1982.

25. Williams, Fred L. "Ancient Egyptian Arabic Order Nobles Mystic Shrine: Supreme Court Sustains Legality of Prince Hall Masons/Shriners." *The Pyramid*, Vol 51 Issue #194 (Fourth Quarter 1992), p. 23.

26. Wilson, Charles Reagan, and William Ferris (eds). *Encyclopedia of Southern Culture*. Chapel Hill, NC: The University of North Carolina Press, 1989.