How The ‘White Problem’ Spawned ‘BLACK POWER’

Controversial movement started in the South from friction between black and white civil rights workers

BY ALVIN F. POUSSAINT, M.D.

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This article is based on an interview conducted in May before the 15th meeting of the American Psychiatric Association, in Detroit.

IN THE summer of 1965 in Hattiesburg, Miss., long before the birth of the “black power” slogan, I asked Betty, a 25-year-old, Afro-American civil rights worker, what she thought of white volunteers working in the movement. She thoughtfully turned her head to one side then snapped:

“I definitely don’t think they should be in the black community... Most of them need to be wiped out and the few serious ones ought to be allowed to stay and work in the white community. Their problem is that they can work in the black community but can’t work in the white community... If they think they can’t work with the white folks, then they should go home and get themselves together —read a book or something.

Betty had been involved in the Southern civil rights movement since age 14. She had suffered many beatings and injuries. Like many of the black youth in the South she had been “in it” from the beginning, fighting for “integration” and “freedom now.” She was part of that courageous vanguard of Southern black youth whom we saw in newspaper pictures or on TV getting their heads bloodied and their souls violated by the swinging clubs of the white racists. I saw numerous ugly scars on the faces of these black youth—the price paid for trying to “integrate” a lunch counter or register a few Negroes to vote.

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PUBLISHER'S STATEMENT

This issue, the third in our annual series of special issues, explores the challenging and bewilderingly complex world of the more than eleven million Negroes who are below the age of twenty-five.

One out of every two Negro Americans lives in the time perspective of this world which impinges on the lives of all Americans—young and old, black and white. Negro youth provided the original spark for the revolt of white college students who appropriated the tactics and vocabulary of the leaders of the sit-in movement. They also contributed the rhythm and the steps for the Boogaloo and the germinal impulses that led to the Beatles and the Supremes. Of even greater importance, in the context of summer passions, is the fact that the restiveness on Negro college campuses in Negro communities centers in the expanding horizons of Negro youth who form a disproportionately large percentage of the Negro population and a disproportionately large percentage of the unemployed.

It has always been hard to be young and black in America. But the dislocations of the American economy and the internal transformations of Negro youth have compounded the traditional problems, creating a massive crisis of identity and relation.

No American can be indifferent to the new faces and new moods of Negro youth who are in a critical stage in their transition from the old world to the new. As the articles in this issue indicate, Negro youths are groping for the responsibilities of adulthood. Whatever the difficulties, Negro youth owe it to themselves and to their elders. And the future of the American city, to a very great extent, depends on the responses older Americans—Negro and white—make to the emerging moods of this important group.

The issues and personalities examined on the following pages bring into sharp focus two different and yet complementary challenges. There is, first of all, the challenge to Negro youth who must prepare themselves to assume the responsibilities of adulthood. Whatever the difficulties, Negro youth owe it to themselves and to the future generation to prepare themselves now for the opportunities of tomorrow. But to make that challenge meaningful in terms youth will respect, older Americans—Negro and white—must assume the second challenge, the challenge of providing the educational and economic tools that will enable Negro youth to deepen and extend the contributions they have made to our life and culture.

This issue is presented, therefore, as an invitation to understanding and compassion. If you read the following pages in the light of the dominant challenges of the hour, I am sure you will agree with us that Negro youth are angry, anxious, aware—and very important.

Publisher
VIET NAM

Every youth must face the fact of involvement

PHOTOS BY ROBERT J. ELLISON

Viet Negro youth in the U. S., whether he be a shrimp runner on a cotton farm in Mississippi Delta or an undergraduate pursuing studies toward his bachelor's degree in the University of Mississippi's Delta slums, must register with the Selective Service System of the Federal government and hold himself ready for a call to his local draft board.

What happens after he is called to service may vary greatly—but it seldom docs. Despite the example set by heavyweight boxing champion Muhammad Ali, who was drafted and despite the preachings of the Reverend Martin Luther King, the example set by heavyweight boxing champion Muhammad Ali, who was drafted and despite the preachings of the Reverend Martin Luther King, the most Negro youths do what their fathers have done before them—they sign up, go into the forces, and, as Department of Defense records show, wherever they are sent.

Every youth must face the fact of involvement in one way or another with the war in Viet Nam.

According to the law of the land, every youth of 18, regardless of race, creed, or color, must register with the Selective Service System of the Federal government and hold himself ready for a call to his local draft board. Despite the example set by heavyweight boxing champion Mohammad Ali, who refused to step forward to take the oath after being drafted and despite the preachings of Serlved Cornish, and Dr. Martin Luther King against any involvement in the Viet Nam war, most Negro youth do what their fathers have done before them—they sign up, go into the forces, and, as Department of Defense records show, wherever they are sent.

That many have not followed the example of Cambodia Ali is understandable.

Despite Ali's money and prestige, he is facing five years in jail and a $10,000 fine. "Man," said one Negro都市 when asked why he accepted service despite discrimination against Negroes in the U. S., "I'd rather take my chances in the Army than spend all that time in jail." The high cost of litigation accompanying any attempt to beat the draft also militates against a Negro youth's legally escaping service—even when he may have legitimate grounds for exemption.

Despite the fact that more than 70 per cent of Viet-Nam youth called for their draft boards are rejected either because of illiteracy or physical defects, Negroes are seeing military service in Viet Nam at a greatly disproportionate rate. Negroes make up only 12 per cent of the U. S. population they are providing 21 per cent of the fighting forces.

The reasons for this are numerous, including the fact that predominantly Negro populations in much younger than the white (Negro males median age is 20.4 years and the white males 29.2). Negroes also provide only a little more than four per cent of the Hightech college students and enrollment among Negro youth is as critical that many enlist to escape the boredom and drudgery of shore duty. Many enlist rather than return to submerged homes in crowded slums. It boils down to the fact that for many Negro youth, military service with its regimentation and all its danger, is a better life with more promise than they can find outside.

Dr. Ulysses C. Kendall was a Viet Nam life is pictured on these pages, is, in many ways, typical of the Negro GIs fighting loyally for their country in the rice paddies, jungles and swamps of South Viet Nam.

As artillery RTO (radio-telephone operator), he volunteered to work with a Tinh infantry company where with FO (forward observer) Lt. Charles Sarsidi, 21, of Tren-

bond of the Viet Nam GI after leaving the job. Captain take two men out on missions, equip them with food and equipment, give them directions, walk them to their starting point, and take them back to the helicopter. Joins Ken and his bud, dies meet when they are pinned down and take the bond of the Viet Nam GI after leaving the job. Captain take two men out on missions, equip them with food and equipment, give them directions, walk them to their starting point, and take them back to the helicopter. Joins Ken and hisbud, dies meet when they are pinned down and take the

The practice of this is to be made in the post war years.

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Pie Filling Used Here
Ice cream cups they quickly made dessert.

This Dessert
An Easy Dish

WITH 2 red and 2 green.
Withs as a bonus a cup of apple pie filling on the side, you can make a good dessert in short order.

**BREAD & BUTTER APPLE PIE**

4 slices white bread, crust removed
6 oz. butter, melted
2 tablespoons sugar
1 lb. 2 cups (3 cups) apple pie filling
3 tablespoons apricot preserves
1 teaspoon grated lemon peel
Dash ground cinnamon

Place the slices of bread in 8 well-buttered small baking dishes (1-cup glass or individual baking pans). Brush with melted butter and sprinkle with sugar.

**Letting Proves Versatile Item**

Western bakings letties may be shaped very fine, with a flaky and light, fairly mixed with real sweetness or diary sour cream. Add chopped nuts and chopped chiles. Toss with black pepper and add a touch of ginger to flavor the dish.

**This Dessert**

1 cup each: nuts and chiles are a match for the small fruit.

Cranberry pie filling, preserves,erves well, add dates, and nutmeg to make filling. Bake at 350 degrees 30 minutes, or until firm in cup and brown. Serve with a spoon of ice cream, plates & napkins.

**Time to Make Holiday Gifts**

Christmas may seem a long time away, but late summer is the time to make some of these gifts. Both puddings and candied fruit are plentiful, and need only be added with these fruits in the recipe below. You can use turmeric for orange or cinnamon for cinnamon. Place ingredients together, rinse soft with water, and dry in oven. Cinnamon is seen for any other cakes, pies, and spices.

**CRANBERRY WINEMEAT RELISH**

(Walnuts, dried 1 cup)
1 cup cranberries, sugar to taste
1 cup cranberry juice
1 cup sugar
1 cup syrup

Pipe cranberry into buttered wine
to for a few minutes, or until
deeply and then cool. Place in a brown bottle. Serve with:

- **Diced Pears**
- **Chopped Cinnamon**
- **Chopped Cinnamon**
- **Cinnamon Ice Cream**
- **Cinnamon Ice Cream**
- **Chopped Cinnamon**

In a large saucepan add diced fruit, pears, preserves or cranberry.

**Name any orange drink.**

See! Orange-Crush is the first thing that pops into your mind.

**Orange-Crush**

Juicy sweet and mouth-watering good. That's watermelon from Safeway

**LARGE SIZE HERMISTON**

Watermelons

Juicy sweet and mouth-watering good. That's watermelon from Safeway

**JUMBO CANTALOupe**

Sweet, golden, thick-meat melons

**The Italian Squash**

That's good so many ways

**WILLOWS BLANKET**

By Banner, 75¢/lb. 10 oz. each, 6 oz. each, double load size & boxed value

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- **Noon**
  - Joe Pye
- **12:30**
  - Mark Lee
- **2:00**
  - Mark Allen
- **3:00**
  - Pete Wheeler
- **4:00**
  - Joe Pye
- **4:30**
  - Just Plain Jack
- **6:30**
  - Jim Rosenbaum
- **8:30**
  - Barry Farber

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**FANCY SHERBET**

- 3/4 lb. per quart

**FROZEN PEAS**

- 2 for 25¢

**ORANGE JUICE**

- 6 oz. can

**AURORA**

**Bacon**

- 10 lbs.

**BATHROOM TOWELS**

- 1 lb. per case

**BUSY BAKER VALUES!**

- 2 for 25¢

**Salads**

- 2 lbs.

**Orange Juice**

- 6 oz. can

**Large AA Eggs**

- 2 dozen

**TYPING PAPER**

- 1 lb.

**WILLOWS BLANKET**

- $3.99

**SAFEWAY**

**LARGE SWEET MELON**

Watermelons

Juicy sweet and mouth-watering good. That’s watermelon from Safeway

**JUMBO CANTALOPE**

Sweet, golden, thick-meat melons

**THE ITALIAN SQUASH**

That’s good so many ways

**WILLOWS BLANKET**

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- Wide ruled and College Ruled. Both 200 sheets.

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**SAFEWAY**

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- Wide ruled and College Ruled. Both 200 sheets.

**SAFEWAY**

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- Wide ruled and College Ruled. Both 200 sheets.
White Problem

When I write about this time, I should think of two things, one of which is the civil rights movement, and the other is the war on drugs. For both of these movements had their roots in the civil rights movement. As a result, the Civil Rights Movement was characterized by a great sense of hope and optimism. But as the Movement continued, it began to lose its sense of purpose and direction. It was no longer able to bring about the change that it had promised.

In the early days, the Movement was led by a small group of dedicated leaders. They were determined to bring about change, and they were willing to sacrifice themselves for the cause. But as the Movement grew, it became harder and harder for the leaders to keep the faith. They were constantly fighting against the forces of oppression, and they were never able to achieve the results that they had hoped for.

Despite this, the Movement remained strong. It continued to grow, and it continued to attract people from all walks of life. But as the Movement continued, it began to lose its sense of identity. It was no longer able to define itself in terms of its goals and values. It was no longer able to define itself in terms of its leaders.

The Movement was in danger of losing its way. It was in danger of losing its sense of purpose. It was in danger of losing its sense of identity. It was in danger of losing its sense of hope. But it was not too late. It was not too late to save the Movement. It was not too late to bring about the change that the Movement had promised. It was not too late to save the Movement.
In The ‘Now’ Generation Negro Youth

youngsters shun ranks of white rebels without cause Problem-ridden black

BY DONALD R. HOPKINS

The present generation of America's youth has been variously described as the "now" generation or the "instant" generation. Comic books, films, magazine articles and documentaries have chronicled its rise to the forefront of American consciousness. Unlike the "silent" generation whose relative quiescence instilled a shuddering concern for the failure of its social conscience and its dedicated present of a comfortable niche in status-quo American society, the present generation, under 20, has engendered the anxious awareness of those whose heart is yet liberal and puritiens among the elders. Most observers of the youthful scene are frankly bewildered by the kaleidoscopic array of mind-shaking activities which, they suspect, concern only too well the deep-seated problems of a society which has been unable or unwilling to construct a whole line of the society, and there exists still the need for those of white youths. Young people have not yet been sterilized or instilled to constitute a pathetic form of alienation from this society, are alleviated for reasons essentially different from those of white youths.

Before pursuing this thesis further, however, we should look quickly to the statistics and uncover the inextricable phenomena which put our problem in perspective.

According to the 1960 young people under 25 account for 77.4 per cent of arrests for rape, murder, drug abuse and other major crimes, and 28.5 per cent of all traffic fatalities. Young people on college campuses spearheaded the movement for civil rights in the South and in the process dramatically contributed to the white American consciousness. In all too frequent arguments concerning race, later, they were not content to question, with all the jargon and fomentation of which youth is capable, the mentality of a war against a tiny brown坐在 the Far East; they even staged demonstrations in front of the enemy. The personal behavior of the young man on checkout

Students are not just consumers as they are divvied up and the cathartic effect of obscene words, the psychic-liberating effect of drugs, the culturally liberating effect of Mexican and other exotic cultures.

Major areas of youth S. C. at the University of California, San Francisco, Chicago, and New York have been likened by a new breed of humanist characterized by boys who dress like girls and girls who dress like boys. Not only do the young people have the letter word and threaten to divide the gains made by the hippiers, but the society is following the trend of their protest. They have come to a common goal that all societies will be involved in national defense, and the hippies are now largely publicized.

The students are now a very real danger to society, and the efficacy of their role of the student in modern society, the fact that they are now a generation Negro.

The problem of the American Negro is a real problem in perspective.

The American Negro is a generation of Negroes, who were not born in the country, and who are not a generation of Negroes, who were not born in the United States. The Negro problem is not the problem of the American Negro, but the...