

opinions

Blacks on Black

Probably one of the most discussed topics in the Black community, has been the issue of finding a widely accepted solution that will help the condition of our people here in the Americas. Because we are not a monolithic people, many proposed solutions have arisen from such discussions. Reverend Jesse Jackson, of the Rainbow Coalition has called for reparations for Africans. The Honourable Minister Louis Farrakhan Muhammad, leader of the Nation of Islam (NOI), proposes a dual solution of separation, and if that failed then self-determination. Other leaders such as the late Reverend Dr. Martin Luther King Jr. believed in petitioning the government to help rectify problems through the passage of laws, along with the enforcement of those laws. All three men, have suggested well planned solutions, however, like a fork in the road, we must choose only one path.

Let us deal first with the path of reparations. Reparations, according to Webster's Dictionary, is "the act of making amends or giving compensation for damage." Partly right! Let's look at the word reparation more closely. 'Repart' comes from the word Repairable, which comes from the root repair, which means to restore some-

thing to its original condition or its best condition. However, there is an even deeper meaning to it than that. 'Re' of repair means to go back and make anew, 'pair' means to join or go off in couples. Therefore, to give or allow reparations means to anew a couple within ourselves. More modernly speaking, reparations would allow us to receive a "Knowledge of ourselves"; to rejoin, or couple our body with our religion, our culture, our language, our name, and our God, that the White man has stripped us of. Realistically, most Blacks don't believe that the government can (meaning the figure is so high it's incalculable) or will repay us for the injustices done to us as a people.

On the other hand, protesting this notion is Minister Louis Farrakhan, who points to the situation of the Jews, Germans, and the Japanese. Minister Farrakhan asks the world that if the Japanese, who were imprisoned in concentration camps in the United States from 1941-46 can receive millions of dollars in reparations, and the Jews who were burned in ovens by the Germans can receive reparations from the Germans along with a "homeland" from the Allies, why can't the Blacks receive anything from the U.S.A.? Minister

Farrakhan says that even Germany and Japan, both of whom were the Axis powers in World War II, had their economies invested into so much by the U.S. that both of those nations are now ranked two and three in the world in terms of economic power.

Maybe there are countless of answers to Minister Farrakhan's question, however I believe that only a few are worth mentioning. One, maybe it's because most Whites don't respect Blacks because a lot of Blacks don't respect themselves. Two, maybe government just can't afford to pay the billions of dollars that it would cost. Three, maybe it's just a fear that Whites have, that if Blacks receive power via reparations, then the Blacks will do to Whites what the Whites' forefathers have done to Blacks' forefathers and foremothers. I don't know what the answer to Farrakhan's question is, **YOU CHOOSE!!**

In 1968, the Kerner Commission concluded that "if the population of Blacks in the inner cities exceeded 20 million over the next 20 years there would be no likelihood of mainstreaming Blacks into American society. There are two Americas, one Black the other White, both separate and unequal." Since the Kerner Commission Report, the population of Blacks in the cities of America has climbed above the 26 million mark, thus if the Kerner Report is right, there is absolutely no possibility of Blacks uniting with whites. In other words, integration would be next to impossible. Seeing this become a reality, some organi-

zations such as the Nation of Islam (NOI), have called for the formation of an independent Black state within the United States of America.

According to Webster's Dictionary, separation means to "disunite or to keep apart." Funny as it may seem, White society says that they don't want to "disunite or keep apart" from Blacks, they want to come together with us and be "sisters and brothers".

Here's where the contradiction lies. Whites continue to keep Blacks apart from them both economically, socially, and spiritually, yet they say they don't want this; definitely a confused people. They've forced us to live in de-centralized areas that aren't arable for farming such as Preston, and Cherrybrook; they've kept the low-income Blacks in marginalized housing such as Uniacke Square and Mulgrave Park; and they've not allowed us in their schools, with the Transition Year Program (TYP) and the Indigenous Program for Blacks and Micmacs (IBM), which are at Dalhousie University, being the exception. And even these programs are crumbs off the table in comparison to what has to be done.

But now, when Black men such as Minister Farrakhan, Kwame' Toure', and Reverend Al Sharpton say that they want to see the formation of a separate Black nation, White society deems it necessary

to call them racists, segregationists, and haters. They are none of the above. It's a real shame that the victims are always blamed for the crime by the people who are actually the REAL CRIMINALS!!! They are only racists in the same term that a person whom plays the violin is a violinist or a person who creates art is an artist. They do hate, but not because of someone's skin colour, but because of the injustices in which some people continue to commit towards Black people. They're not segregationist because segregation like apartheid involves separation along with the impowerment over a specific people, ie., U.S. South up until the early 70's. Separation however, doesn't involve the hated master-slave relationship that is still present in the U.S. and Canada.

Although we as a people can make a strong argument for separation, I believe White dominated society will do what ever it has to, in order to see this from becoming a reality. (End of part one, part two will be in the Oct. 22nd Gazette.)

STAY STRONG MY BROTHERS AND SISTERS

"And yeah, I will take a bullet for ya!"

Jasen Gannon

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