

Legacies And Black History

By Leon Fraser

Black History Month celebration during the month of February brings to mind some poignant questions relating to the legacies of blacks and their institutions.

With all the wealth that is shared among persons of Afro-American ancestry in this country, where are their industries? Where are their hedge funds for investing in schools and communities that are dominated by children and families of people that look like them, that share their struggles and triumphs, and possibly have a similar desire to see an elevation of their ethnic group? Where are the major investment houses, financial empires, and

socio-economic denominators that can be used to justify the “worn shoe-heel” of our travels, travails and tribulations?

There was a time when our hard-earned cash was not welcome in certain financial institutions, yet we persisted and insisted on doing business with them simply because they had the safe guards in place if the banker took the money and ran, or in the event of fraud.

Black institutions were not given similar safeguards at that time, so black clients had to endure the poor service that meted out to them while being served in these service industries that benefitted from our hard-earned cash; and in most of the cases that cash was earned the hard way.



Leon Fraser

How many times have we sat and watched our money (bank savings or interest) donated to other schools and communities, simply because the managers of these institutions live and travel in these areas.

At the same time, they will deny loans to individuals, who have savings with the bank, wishing to improve their small business or do a startup in the neighborhood that the bank is placed in, and where the loan client resides.

Many of the schools that get these donations are usually off limits to children of Afro-ancestry. Yet we continue to endure even though we are aware of the bias that exists at the helm, and

the collusion with the benefactors and covert suppression of identities that are done through the smoke and mirrors of cultural offshoots.

The legacies of Afro-American wealth earners are so obscured that one has to keep burnishing these accomplishments to the point that they cannot be blended with the illusion that has been forced fed to us.

The references that are made, the analogies that are used, and the “educated individuals” that have always being used to dispute and or substantiate the “facts” given and disseminated in the stratum of the social fabric, are at an all-time high. Maybe the power players at the pinnacle of the pyramid see their dykes becoming

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CURET Troop 1443 Scouts, Klondike Competitors



CURET Scouts T1443's Klondike Tradition Grows Stronger Every Year! Front L-R: ASM Dimitry Williams, Scouts: Leandre H., Christian M. Standing L-R: Aaron W., Brandon M., Lorenzo T., Jarell D., Matt B.

By Jerry Hancock

Does 262 degrees seem extremely hot? It would be, if it were a temperature reading. However, for the seven CURET Troop 1443 Scouts, who once again competed in the 2019 Klondike Derby, it was hot in a different fashion.

The Wolf patrol's compass was set at a bearing heading of

262 degrees with a destination of 842 feet from the starting point. You could say that the patrol was ‘Hot on the Trail’ as they reached the Frontier campsite in record setting time. On the other extreme, was the early morning temperature of 19 degrees.

Now this sounds like the start of a cold day in February, not so for these seven scouts who, (as a

result of their training) are skilled in dressing properly for ‘Cold Weather.’ So, it's both ‘Yes’ and ‘No,’ when referring to degrees in this instance.

It could have been 5 degrees colder and twice as far in distance, and it would not have mattered for the members of the Wolf Patrol. The reason is, that these scouts were set on upholding the tra-

dition of excellence that has been building stronger each year since the troop's first Klondike Derby patrol entry back in 2013.

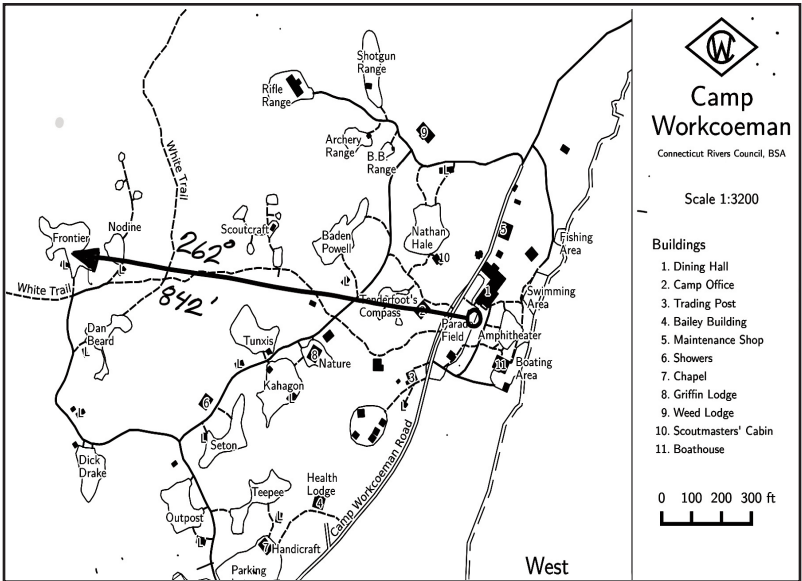
Today's CURET Troop 1443 scouts have heard the stories, passed down to them by the veteran scouts of that era, relating to the harsh weather conditions, and limited expertise, they faced and overcame, to succeed in ‘Cold Weather’

Survival. Hearing of the efforts from these legendary scouts is a great motivator for this year's patrol members.

Motivation can propel you to achieve, but this year's patrol was bolstered by the presence of several experienced Klondike competitors, all have two to three years of Klondike participation experience ‘under their belt.’ Matt B, Brandon M., Christian

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CURET Troop 1443



T1443 Klondike Map Coordinates and Distance to Campsite Frontier



Troop 1443 Scouts preparing hot meal at the Klondike campsite

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M., Leandre H., and Aaron W., all with excellent past Klondike performances were able to guide the two first time scouts Lorenzo T and Jarell D., on what to expect while out in the cold, winter woods of the Klondike! Evidence of their winter knowledge was demonstrated when it came time for lunch. Brandon had a plan in place, with a menu and a duty roster of how a hot meal was to be cooked in a timely manner so that the patrol could maintain their energy and body warmth.

His leadership skills were clearly on display as all members of the patrol took up their assigned task with purpose! As is often the case of the ‘best laid plans’ something can go awry. Indeed, the fuel for the stove was freezing up due to the wind and extremely low temperatures.

A test of will and perseverance kick in when adversity strikes. This is when training is relied upon the most, Matt and Christian responded by starting a fire, using the kindling material they had packed in their backpacks. Aaron remembered the cardinal rule of survival: ‘You must know where your matches are to be able to start a fire!’; Leandre insured that the ‘Leave No Trace’ principle: ‘In the Woods’ you must ‘Minimize the Impact of Fire,’ was in compliance; Lorenzo and Jarell could see that they had made the right choice to attend the Klondike. They were in good hands and they too chipped in with the day’s task.

One measure of success is how well do you get along with your peers. Veteran or first timers the Wolf Patrol cooperated with each other.

This was a vital component to their success as a patrol. Cooperation in scouting is referred to as having ‘Scout’ Spirit.” This key



Veteran Scout Matt B. Inspects the Klondike Warming Fire Ring

factor was in place right from the ‘get go,’ each member carried a portion of the patrol’s equipment and food in their personal backpacks, ‘one for all and all for one.’

The CURET Scouts of Troop 1443’s tradition of participating in the Klondike Derby is alive and growing stronger with each year. A tradition grows when it is passed on from one ‘generation’ to another. This year’s scouts, veterans in their own right, have gained from past scouts who dared to ‘step outside’ of their own comfort level and challenge themselves in nature’s winter woods!

In years to come, I would love to sit at a campfire, and hear the stories to be told by these first year Klondik’ers, of how they

faced morning winds and 19 degree temperatures, while on a compass heading of 262 degrees, having to hike 842 feet to the Frontier campsite, carrying their Wolf patrol supplies and enduring the trials of frozen stove fuel, and seeing their fellow veteran scouts kick into action using a match and kindling to start a fire, keeping them warm and nourished.

The glow of their future campfire, no doubt will bring back the warm glow of that cold February Winter day, while participating in

the Klondike of 2019. Now that’s a ‘hot’ degree I’d cherish for some time!

If you know someone Adult or Youth, male or female, who wants to be part of the CURET Scout T1443’s Tradition to learn a variety of life skills such as: Surviving the Klondike, First Aid, knot tying, camping, hiking, leadership, citizenship, character development, personal fitness, financing, social work, mentoring, calendar planning by participating in the opportunities of Scouting in

Hartford, don’t hesitate! Contact Scoutmaster Dean Rhoden cell & text (860) 462-5656 email: dl.rhodeng-gaa@yahoo.com, or ASM Jerry Hancock email: hanjth@aol.com, cell & text (860) 306-3642.

You can also make a financial contribution to enable more Hartford youth to join Scouting. Please make check payable to: Troop 1443 and mail to: Troop 1443, C/O CURET 1443, Albany Ave., Hartford, CT 06132. Jerry Hancock is an assistant scoutmaster with Troop 1443, Hartford, CT.

Legacies

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skewed by the emergence of the truth that had been crushed to the earth.

Many of us have succumbed to the old Stockholm syndrome and the reflection is obvious in the manner of how most of the “talented tenth” athletes especially, chose a partner. There is nothing wrong with one choosing a partner from a different ethnicity; however, it seems so staged and tragic when the partner is usually of the dominant culture.

It always seems that these individuals do not feel as if they are actualized unless they have clearly shown a willingness to re-route their hard-earned finances back to the coffers of the dominant culture, through their wives and mother of their children.

The number of black millionaires seeking to remain with or to get started with a woman of similar ethnicity seems almost non-existent based on the number of such marriages. Love knows no color, but I am yet to see an individual of Afro-American ancestry that is broke and down on his or

her luck, being chosen by a member of the Euro-American ethnicity for a long-term relationship.

Now as the political season marinates and folks are tossing their hats and scarves in the quagmire of presidential elections, persons of Afro-American ancestry must remember that both parties were created with racial prejudice, and although they might be able to keep their sores covered better than others, it doesn’t reduce their hold on the reins of the systems of control of the American-style method of governing in a “democracy,” because they are fingers of the same hand.

Remember, the Republican Party opted to put Afro-American delegates on their party ticket, not for morality and social reasons, but more so for political expediency. This had served them well for a time until they took the allegiance of the black electorate for granted and the people voted differently, en bloc.

Now the same indifference that drove the black voters away from the elephant will certainly push them away from the don-

key. Where will they go? Which one of the two parties is better suited? For as long as people alive can remember there have been promises made and none delivered.

Now, if there were a political party that had the genesis and legacy of the Africans living in America, then the switch from the donkey or the elephant would not be a clear signal of a dismal future.

The large groups of women that are inspired by events and are registered Democrats have their work laid out for them because the narrative of the Caucasian male, that has falsified historical references and context, will be making undaunted efforts to undermine their progress.

The effort at subterfuge will be masqueraded in many forms so that it is contoured, as close to the existing as possible; however, there will be a time or a phase when a switchback or a double back of information will expose the details of facts or the lack thereof.

Of course, these two parties of politics are legacies of Euro-Americans that we as a people have

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Blacks In The Diaspora Share Lost Ancestors

By Stan Walker

Despite its small size (a mere 4,411 square miles) and limiting environment, Jamaica’s most important resource is its people--particularly black Jamaicans--bold, strong, assertive, hardworking, kind, and patriotic. Yet, despite the almost universal recognition of this, in the paradise called home, the black Jamaican people had to contend themselves with the persistent reality of the denial of deferred dreams and opportunities.

Jamaica’s history is one of a movement of people, dating back to slavery. It is estimated today that there are more people of Jamaican heritage residing overseas than the approximately 2.7 million persons that live on the island. However, after all is said and done, Jamaicans are a migratory people—a people of movement.

Scattered all over the world, Jamaicans are a people who have attained monumental achievements in music, sports, academics, science, culture, politics, and entrepreneurial endeavors. They carry with them that “extraordinariness,” along with lessons from their country’s folk hero “Anancy,” that if they want to be successful they have to be resourceful, flexible, and smart, in order to outthink and outperform all others.

For some of these reasons Jamaicans are said by many to be best in whatever they are involved in, whether it is positive or negative. Backed by the media, large numbers of non-Jamaicans tend to focus on the latter, in which only a minority are involved, without recognizing that the majority of Jamaicans are not only trendsetters, but are honest and law-abiding people, who have proven to be good and powerful leaders wherever in the world they reside.

Despite their outstanding accomplishments and contributions, many of their counterparts in the Caribbean, like Barbados, the Bahamas, Trinidad and Tobago, and the Eastern Caribbean, and even right here in the U.S., for some unknown reasons have shown a very strong dislike for them. The sad part about it is that when they are asked to define why they do not like Jamaicans, in most cases they cannot come up with any realistic reasons.

“If they were to take a close look at the positive contributions that we have made over the years throughout the world, they would have shown us more respect,” an elderly Jamaican said, “They are somewhat jealous of us because of the fearless and aggressive ways that we go about our lives and the success we have attained,” he added.

During the early years of the 20th Century (1910-1920), a large migration of Jamaicans settled in Harlem, Manhattan, New York, which at the time was the center of action in the black community. Harlem was life, and good times could be had there. By the mid-1920s, about one quarter of the residents in Black Harlem was from the Caribbean, mostly Jamaicans, highly literate and highly skilled. It was said that outside of Kingston, Jamaica, Harlem was the largest West Indian city in the world.

It was during those same years that American Poet and Playwright Langston Hughes reminded the residents in his little-known poem, “Brothers,” that Black Americans and West Indians were related, coming from the same African continent, though now living in different countries. “We are brothers – you and I,” Hughes concluded with unquestionable confidence.

If the West Indian and American black brothers were to take a close look at Jamaican history, many of them would find out that regardless of whatever country they may be living in now, they are not only related to some of the Jamaicans that they show so much dislike for because of their African connections but also biologically.

After the British took over Jamaica from the Spaniards in 1655, sugar plantations became the basis of economic and social organization.

Because the population of slaves was not large enough to work the plantations, it led to large-scale importation of African slaves to the island by the planters and the arrival of large numbers of British colonists.

Under the British, Jamaica was first colonized by the movement of thousands of African slaves from Barbados where they had been taken some 40 years earlier. Suriname also provided 1,000 slaves, and according to records, about 16,000 were moved from the Eastern Caribbean to Jamaica between the years 1655 to 1701. The Eastern Caribbean planters disliked the Gold Coast Africans because they were rebellious. The Jamaican planters seem to prefer Gold Coast Africans despite their rebellious ways because they were hard workers.

This was obvious for the West Indian slave. He was brought 4,000 miles, naked and stripped of

every possession that might remind him of his homeland. Once landed, he was in all likelihood sold away from his family or friends who had made the journey with him. If it was at all practicable, he was separated from others of his own tribe – to lessen the task of communication, plot and revolt. Sold, he was forced to learn a new language quickly and then put to work on a routine that left him little time for anything else but eating, sleeping, and cultivation of his own food plot.

Added to that, many of the West Indian slaves were also moved to the US and Canada later. It was one of the ways that the masters used to break up slave families to stop them from being able to communicate with each other or to plot against them.

In any case, stable family relationships between slaves were not encouraged, the owners believ-

ing, wrongly, that it lowered the birth rate. Such was the basic condition of the slave. He was caught in a prison in which there was hardly any need for chains: the 4,000 miles of water between him and Africa were sufficient.

If West Indian and American Blacks were to do a search of their history to find out their roots, they may be surprised to realize that many of their lost ancestors (relatives) were among the thousands who were kidnapped in Africa and brought to the Americas as slaves. Yes, “We are brothers—you and I.”

[Information was gathered from the books: *Our Heritage*, from Public Affairs in Jamaica, which was put out by UWI, *Ancestral Whisperings*, *African Retentions in Jamaican Art* by Kay Y. Anderson, and *Jamaicans, Children of God in the Promised Land*, by Basil K. Bryan].

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embraced and are willing to accept the incremental changes that we have been afforded, while we observe larger modifications in favor of others, especially the recipients of such legacy.

The legacy of Afro-Americans on this soil, between two oceans, rich with the blood of their ancestors, doesn’t have any political history that is sound, unless it is tied to one or the other of the existing political parties.

There was an individual, at the turn of the 1900s that saw the need for such a legacy for political and economic strength and diversity, but was hounded, framed, and deported under questionable procedures and circumstances, making way for the shallow façade of an organization that exist today, that has neither political or economic strength.

The UNIA promoted

and encouraged self-reliance and independence, start your own, build your own and own your own, but the powers that be saw the strength of such prophetic words and made sure it was stilled.

This happened with the help of “well thinking” individuals that are also of similar ethnicity. After several centuries of doing for others it is time we do for “US” as an ethnic group.

The time for the persons of Afro-American ancestry must now seek to create a party that is infused with their values and imbued with the spirits of their ancestors and a fruitful legacy for the next decades to come.

At this time, in the time allotted to us by the powers that be, for memories of Black History, we must make concerted efforts to highlight the occurrences that point our children in the direction of our legacies and the path travelled.

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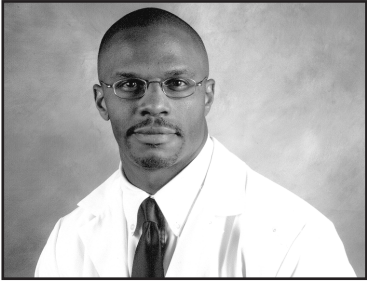
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Caribbean Tidbits

Dinthill Principal Advocates for Agri Program in all Schools

St. Catherine, Jamaica- ACTING principal of Dinthill Technical High School in Linstead, St Catherine, Monica White says all schools across Jamaica should have in place a sustainable agriculture program. She said the agriculture program at her school not only provides skills training for

students but also supplies produce to local markets and a hotel. “We have lettuce, tomatoes, and sweet peppers that we grow in our greenhouse and sell. We are doing well with agriculture. It's really our epicenter,” White told JIS News during a tour of the school's farm.

The tour was part of

activities of the seventh Regional Session of the Youth Environmental Advocacy Program (YEAP), which was held at the school on February 20. YEAP, launched in July 2016, aims to engage students in environmental advocacy as well as to help them identify innovative solutions to various challenges.

Floyd Green now responsible for Industry and Commerce

KINGSTON, Jamaica — Newly appointed Minister of State in the Ministry of Industry, Commerce, Agriculture and Fisheries (MICAF), Floyd Green is charged with responsibility for Industry and Commerce. Portfolio Minister, Audley Shaw, made the announcement as the ministers met with directors of the ministry and its agencies in a planning meeting.

According to a release from the ministry, Green was officially welcomed and introduced to the team by Shaw. Green highlighted his intention to fast-track the pace of implementation of policies and initiatives under the Commerce and Industry portfolio.

He has committed to focusing on the speed of project execution within the ministry, by coordinating and directing project resources to satisfy the objectives of the project plans. As a part of an exclusive work agenda, Green said he plans on supporting young business owners, prioritizing Micro, Small & Medium Enterprises (MSMEs) and exploring financial services, business strategies and

related networks available to them. He added that he will be forwarding critical legislations, as well as monitoring the improvement of Jamaica's ranking in the ease of doing business.

Haiti Carnival scrapped after unrest: official

Port-au-Prince, Haiti (AFP) - Haiti's minister of culture and communication announced Wednesday that national Carnival celebrations will be canceled in the wake of violent protests that paralyzed the country for more than 10 days. "Organizing a national Carnival requires preparation time," Jean-Michel Lapin told reporters.

"Technically, it is too late for the government to discuss organizing a national Carnival in the city of Gonaives," as originally planned, he added, speaking alongside members of the organizing committee. Early February, people took to the streets across the country to demand the ouster of President Jovenel Moise and improved living conditions in the deeply impoverished Caribbean island-nation.

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