

High School in Peoria Unified School District, received \$58 million in scholarship offers. He is attending Stanford.

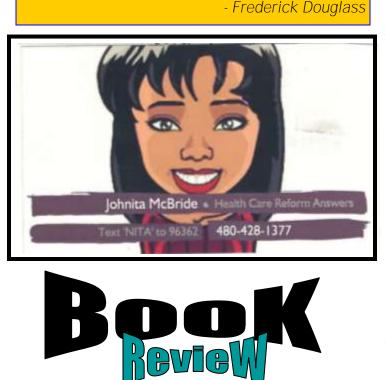
Massachusetts, and overheard one woman say to another, "Jack doesn't have a lot of ready cash right now. A grocery chain moved in down the street so his stock turnover has gone down. And he still has to buy fresh products." I was stunned. I had acquired lots of knowledge, and yet it never occurred to me that the guy who owns the corner grocery store doesn't actually own all the store's stock. Some of my African American ancestors were slaves in Virginia in the 19th Century. Some of my Jewish ancestors were expelled from Spain during the Inquisition in 1492. I grew up in Washington, DC, for the most part unaware of my Jewish ancestry. I returned to Judaism as an adult. Yet I never understood the statements about Jews I had heard from African Americans and others, that attributed an almost magical and envied capacity to make money to Jews. "Where do such perceptions come from?" I asked myself. "Jews certainly are not genetically predisposed to be rich while others are poor." When I overheard the casual statement made behind me at the Kiddush, I thought, "This is the magic information about Jews and prosperity that the others were talking about." For these women at Kiddush, the basic mechanism of how a store is run was so much a part of their background noise that it was not significant, but for me it was intellectual lightning. How is it I could go through 24 years of schooling, from kindergarten through a Ph.D., and never have to consider or know basic facts about trade, finance and business? But these two Jewish women understood this as a matter of course. So, when I read *Capitalism and the Jews* I was hoping for answers that would help me understand the financial strength of Jewish culture without attributing that success to Anti-Semitic myths and stereotypes. Muller's book does that; it presents a comprehensive history of European and Jewish interconnections in capitalism, and explains some of the reasons for anti-Semitism without being anti-Semitic. I prefer literature, delighting in John Milton, Jane Austen, Leo Tolstoy, Marcel Proust, Zora Neale Hurston and Richard Wright. It is rare indeed for a work of nonfiction to stir me into complex and transformative thought. Yet this ostensibly simple collection of four essays has re-plotted my internal political map of Europe and Jews during the last three

me of when I was at a synagogue in Brookline,

Brian Shelby, Central High School, was one of six Phoenix Union High School District Millennium Scholars. he plans to attend Northern Arizona University and major in tech theatre and minor in music. He is the first in his family to attend college.

On February 22, 2014, Pope Francis elevate Biship Chibly Langlois to the College of Cardinals, making him the first Haitian cardinal.

Power concedes nothing without demand. It never did and it never will.



Henderson, G. (2010). Race and the University: A Memoir. University of Oklahoma Press, Norman, OK. Background

George Henderson, PhD, Professor Emeritus, College of Arts and Science, University of Oklahoma, prefers George as his name for informal interactions. My understanding is that his preference is based on minimizing any human-tohuman barriers associated with his credentials and associated achievements.

George was born in Hurtsboro, AL on June 18, 1932. He describes his family a living in abject poverty. His father was a sharecropper, and three generations of his family lived in a two-bedroom wooden shack. His father completed the ninth grade, and his mother dropped out of school in the eighth grade. At age 6, his family moved to East Chicago, IN after his father had a physical altercation with his sharecropper overseer. George graduated from East Chicago, IN High School

in 1950. His 3.55 grade point average and abilities as a sprinter on the track team earned him a full scholarship at Michigan State Agricultural and Mechanical College, East Lansing, MI (presently, Michigan State University).

George describes his wife, Barbara, whom he married a few months after their meeting at Michigan State in 1951, as his lifelong collaborator. Neither his college enrollment nor his marital status exempted him from the military draft associated with the Korean Conflict. In 1953, George volunteered for the U.S. Air Force in lieu of being drafted by the U.S. Army.

After ending his tour of duty in the Air Force in 1955, George, Barbara, and their two children at that time moved to Detroit, MI. There, he attended Wayne State University where he earned three degrees in by 1961 while working at different professional jobs. He earned a Bachelor's and a Master's Degree in sociology, and subsequently earned a Doctor of Philosophy (PhD) in educational sociology. Only two professors within his majors were African American. (George gives credit to a third grade teacher who volunteered to teach him the structure and phonetics of words. This allowed him to read aloud in his classes without being ridiculed and feeling embarrassed.) Between 1961 and the position, which was offered and George accepted from the University of Oklahoma (OU) in 1967, he work in various jobs, which included: Detroit Urban League; an Assistant to the Superintendent, Detroit Public School; Assistant to the Director Intercultural Relations, Detroit Public Schools; Adjunct Instructor at

Wayne State University and University of Michigan; and an Adjunct Professor, Harper Hospital School of Nursing. In 1967, George interviewed for an accepted a full-time position at the University of Oklahoma (OU). The chairman of the Department of Sociology at Wayne State University--where he earned his PhD--attempted to persuade George to decline the offer at OU, by describing it as a "...small, redneck school, in a backward state." George and his wife have seven children and 10 grandchildren at the time of submitting this 2010 book for

publication. **Creation and Participation in Department of Human**

Relations In 1970, in collaboration with a cadre of like-minded professors, George created the Department of Human Relations, College of Arts and Sciences at OU. His curriculum for Human Relations was novel, and it appeared to be influenced by multiple variables associated with changes related to race and gender such as the changes during 1960s. It was important for some courses to address the status of under represented groups (including women) within the U.S. society. Starting in 1971, graduate students were accepted into the Department of Human Relations Program. Within the last decade, the Department of Human Relations has extended its undergraduate and graduate degree programs to OU-Tulsa. In addition, coursework and degree options are available through the OU College of Continuing Education.

Forward and Chapters

The forward for Race and the University was written by David W Levy, a historian who started teaching at OU in 1967, which was the same academic year George joined the OU faculty. All of the remaining chapters were written by George Henderson.

George includes overview notes related to multiple writers and advocate for social justice and economic changes. He contextualizes the written and associated activities of Saul Alinsky, a community organizer and political activist who authored the book, Rules for Radicals (1971). Some concepts and strategies from Alinsky continue to be used today by advocates for social justice and economic equity. A synopsis is provided about the written works of other

"rebels," including Franz Fanon--especially, his work, The Wretched of the Earth. This work focuses on the practice and outcomes of colonization. Notwithstanding, some U.S. radicals have adapted content areas to advocate for social and political changes. Selected activities associated with Malcolm X, Mohandas K Gandhi, and Martin Luther King, Jr. are identified and discussed.

George notes that many student advocates at OU were challenged to reconcile and use the principles advocate by both Malcolm X and the nonviolence of Martin Luther King, Jr. A willingness to engage in nonviolent approaches became the prevailing mode for social advocacy related to desired changes at OU and the city of Norman. George accepted the roles as a mentor and sponsor for the Afro-American Student Union--hereafter, ASU. ASU student rage erupted from time-to-time. It was not unusual for Black students to be [actively] humiliated by members of the Norman community. Therefore, the restraint associated with a nonviolence position became complicated.

George provided education and guidelines for ASU members. Floyd Hunter's principles and practices were used to explore how community power structures can be used to pressure reluctant administrators and faculty member at OU to become more accepting and accommodating of Black students. George's initial reluctance finally resolved into an acceptance that social changes at OU would be enhanced if he became more politically savvy, which he did. Multiple concept and practices influenced the status and advocacy for change on the OU campus and surrounding community. For example, Black pride and the acknowledgement of a [West] African genetic heritage; the organization of Black Student Unions on multiple campuses; and consciousness-raising from the late 1960s and early 1970s, which facilitated the 1967 creation of the ASU at the University of Oklahoma. Meetings of the ASU served as a forum for Black students to express their anger toward being treated inhumanly on both the OU campus and the surrounding community of Norman. This forum allowed students to engage in a form of "catharsis" associated overt racism and discriminatory behavior. In addition, this sharing also

helped those who did not share their experiences based on the realization that "...they were not alone!" In April 1969, George had decided to resign from his position at OU after two years. After deciding to resign, George became the one and only finalist for an endowed professorship, which was created in 1968 and supported by gifts from Sylvan N. Goldman (1898-1984) of Oklahoma City and the Chapman Foundation of Tulsa. ("Sid" Goldman was a multimillionaire who invented the shopping cart and secured a patent in 1940.) George

accepted the endowed professorship and remained at OU until his retirement. An expectation was that the Endowed Goldman

Professor would be accountable for creating a graduate level program to educate students to combat racism, discrimination, and bigotry thorough Oklahoma and within its public school. Thereafter, George selected his faculty members and created the Master of Arts (MA) Degree in Human Relations, which was launched in August 1970. The curriculum addressed the status and issues associated with race, gender, sexual orientation, national origin, disability, and age.

The Goldman Professorship and subsequent Human Relations Department at OU received addition support based on surveys that discovered widespread segregation and racial discrimination within OU. These surveys also discovered a similar status within other organization and businesses throughout the state of Oklahoma. During the 1971-1972 academic year, multiple conflicts emerged between Black and White Greek organizations affiliated with the OU campus. Also, aggressive behavior by Whites toward Blacks became commonplace. Thereafter, various demands were made of administrators by Black groups for changes associated with segregated campus housing and a Black student governance system. Campus morale dropped abruptly, which was caused by fist fights, arson, vandalism, and the pellet gun shooting of a Black female.

Black athletes at OU formalized their grievances associated demands for changes after they consulted with George. Thereafter, most of the specific demands they

centuries. I am grateful for this work. The Muller essays examine: the history of usury in the rise of modern capitalism; the Jewish response to capitalism;

Jews as radical anti-capitalists; and Jews as part of the nationalist movement

Chapter 1 The Long Shadow of Usury: Capitalism and the Jews in Modern European Thought In this chapter, Muller's elucidates the creativity problem historically and wrongly associated with usury. The conventional wisdom was that since usury makes money from money, it is not concerned with art, beauty, skill, and the actual physical nature of the objects exchanged in trade. I appreciate the way in which Muller debunks the concept that the taking of interest somehow restricts creativity. Muller writes, "The intrinsically negative connotations of usury disappear, and at least among the enlightened thinkers of Europe, they vanish entirely."

The chapter continues by showing how the negative concepts of usury cling and resurface through the writings of Voltaire, Marx and others. My one criticism of this chapter: What about the philosophical move from valuing the concrete to the appreciation of the abstract in human history? Money and the stock exchange are abstract when compared to an ear of corn or a pair of shoes. When and how did humans decide that something abstract . . . figuring out and understanding and thinking . . . are all work. Perhaps the problem about usury decreased as people in general and investors in particular began to value thought . . . and how numbers can be abstract thought.

Chapter 2: Jewish Response to Capitalism: Milton Friedman's Paradox Reconsidered In Chapter 2 Muller describes how Jews embraced both capitalism and communism. In Chapter 3, the author revisits the idea that Jews sometimes seem to reject the capitalism that was so beneficial to them. This chapter detailed the Jewish insistence upon philanthropy and social action, impulses at odds with some views of capitalism. Muller's narrative filled in many blanks of my education in the history of European economics. He also showed me images of Jews I know. Here is a passage. Another cultural trait affecting Jewish response to capitalism was the propensity to high familial investment in children. Long before the term "human capital" was coined, Jews were investing heavily in it. The care and attention lavished upon Jewish children by Jewish mothers was a cultural stereotype, which, like

many stereotypes, reflected an underlying reality. In the nineteenth century, that attention was in part responsible for the fact that as we have seen, in eastern Europe, Jewish mortality rates fell sooner and faster than elsewhere. But there are other, sinister meanings of "human capital." As a descendent of African American slaves the

very term "human capital" gives me a chill. In my nineteenth century African American family, my enslaved Great-Great-Grandmother Laetitia was taking money from her white owner so that her daughter, my Great Grandmother Rowena, could take the Underground Railroad to Boston and freedom. That too was an investment in the children. She was doing her best with what she had, and we need to keep telling all of our stories to keep honoring how we used capitalism worst excesses to get free and stay free.

Chapter 3: Radical Anti-capitalism, and Chapter 4 The Economics of Nationalism and the Fate of the Jews in Twentieth-Century Europe Muller's final chapters do not dwell on the horrors of the Holocaust, but the brief mention of it show the impact on European economic events and adds clarity to the founding of modern Israel. He writes, "They killed six out of every seven Jews." That is enough horror to hold in the back of your mind as you grapple with dates, times, places, movements. The detailed analysis of the betravals and misunderstandings that chased the Jews from Communist Hungary is particularly well done, and untangles some of the complex wrongs committed by the Soviet Union. Muller ends with a discussion of Zionism vs. assimilationism.

Reflections If, during my formal education, I had pondered what it takes to maintain a corner store, it probably would have occurred to me that the owner didn't actually own everything in the store, and had to pay for products that were then sold for a profit. But it had never crossed my mind to wonder about that on my own, and no one had asked me to think about it. I was catapulted to a new level of understanding just by overhearing a casual statement at a shul.

Similarly, this book has rearranged my way of thinking about the intersection between Jews and finance. It is a topic so rife with anti-Semitic responses that it feels dangerous to discuss it at all. Yet it is a topic that we need to understand without the myths and generalizations that keep us from making clear financial choices. I have a greater appreciation for, and commitment to, capitalism, as a result of this reading.

As for my problems with the text, I have already mentioned that I would like to know more about the philosophical movement from the physical to the abstract in human thought. I wonder if the rise of capitalism, and the Jewish intersection with that rise, are not a part of this widespread human intellectual event, the change from the concrete to the abstract.

After all, when the Second Temple burned in 70 CE, my Jewish ancestors had to re-create our religion. Judaism was primarily temple-based before then. Our elders made Judaism mobile, abstracting it from the concrete Second Temple. It was a desperate act to save a religion that had seemingly lost its core, but it survived, going from the concrete to the abstract.

This is the question I am left with. How do you account for the disproportionate success of Jews in trade, finance, and capitalism? Did all of this Jewish expertise in business result from Medieval restrictions – since Jews were not allowed to own farmland in Christian countries, they performed the service Christians could not, namely the taking of interest. Did facility in capitalism come from this? Or other factors?

Muller's grasp of history and his capacity to share it makes a compelling book. It is a sign of a good book that I end with greater questions than I had when I started. Just as the stereotype of the Jewish mother connects with something real (but different) on the ground, the myth of Jewish magic in finance consists of real non-mythic components. Jerry Z. Muller's Capitalism and the Jews gives an excellent historical

narrative for deconstructing that magic. Dr.Caroliva Herron earned her Ph.D. in comparative

literature and literary theory from University of Pennsylvania. She has taught at Harvard, Brandeis, Mount Holyoke and in the Congo.

Domestic Relations Criminal Law Major Civil Litigation ATTORNEY AND LEGAL COUNSELOR ROBERT L EVANS 3420 E. SHEA BLVD. SHITE 200 PHOENIX, AZ 85028 480 - 473 - 3369

CLARA LUPER A CIVIL RIGHTS ICON by Brenda L. Perry Mrs. Clara Mae Shepard Luper May 3, 1923 - June 8, 2011

Her Significance, Her Symbolism

By Brenda L. Perry



A force to contend with on the battlefield of humanity, Clara Luper left an indelible mark of courageous significance in the hearts and minds of those who battled with her, against her, and those yet to encounter her through historical reflection. Born Clara Mae Shepard on May 3, 1923, she was a civic leader, teacher, business woman, and a significant pioneering leader in the Civil Rights Movement of the 1950's and 60's. In her childhood, she attended all-black schools in Okfuskee County, Oklahoma. She graduated from Langston, University, Oklahoma's only historically black college, with a Bachelor of Arts in Mathematics and a minor in History. In 1950, she was one of a group of students who integrated the University of Oklahoma, earning her Masters degree in History Education, thus becoming the first black graduate of the History program in 1951. I believe it was her passion for facts and the insistence of sharing knowledge that led to a lifelong teaching career, some 40 years with the

presented to coaches and administrators resulted in changes related to housing and other essential services provided for Blacks. Although resolutions were reached with most sports programs, issues with the basketball coach and his policies lingered. Another systematic action-for-change occurred in 1968 when students were challenged by George to obtain evidence of segregation of off-campus housing. The outcome was that students completed a survey, which validated housing discrimination against Blacks and Black-White couples. Notwithstanding, this evidence did not stop these apartment owners from discriminating against Black

students.

During the spring 1969 semester, Black students, in consultation with George decided to address the university president about their grievances with the campus climate and the "unrealistic" rules of the basketball coach. Thereafter, a Black Declaration of Independence was presented to the OU president. A twelve-page document included 14 demands. I have combined a few to note the following: 1) hiring Blacks for specific administrative positions; 2) an alteration in admission requirements for Black students; 3) a Black Studies Program; 4) a Black coach for basketball and/or other sports; 5) a dormitory for OU Black students; 6) changes in student governance that would integrate Blacks into the major decision or created a separate Black student governance system; 7) a five-year scholarship program for Black athletes; 8) all major sports to compete with Black school; 9) a faculty exchange program with Black colleges and universities; 10) a program and support for Black students to study abroad at universities in Black countries; and 11) review the records associated with academically suspended Black students based on the stress of academic racism. George describes the Declaration as audacious. It could have created a backlash; however, it created an opportunity to discuss and resolve the identified issues. The university's president response was designed to appeal to both the Black students and the remaining university community. Therefore, the Black students within the ASU were not satisfied!

Although the university president promised a follow-up meeting with ASU students, delays occurred. The president insisted that students' allegations of institutionalized racism be documented. He also "bristled" at the ASU's list of demands. The OU Administration used it public relations "muscle" to ridicule the students' demands. What followed were rancorous discussions and debates within classes and other forums. The student-based newspaper and other "voices" demanded that ASU students document their allegations of institutional racism. As predicted, a "campaign" of disinformation by the opposition became commonplace. Multiple student activists within the ASU are identified

and their contribution to the progressions toward a less hostile university and community "climate," and more respect for the Black students. The 1969-1970 academic year is described as the end of the beginning for redress of grievances identified by Black students. Progress toward change had been "glacial," at best. Therefore, George informed university officials that

he would resign at the end of the academic year. His status was described as "burned out" after two years of persistent efforts to improve Black-White relations at OU. George's decision to resign was discussed with the university president. Thereafter, a proposal was made for him to create and become Chairman of a Human Relations Program. His position would be underwritten by the Goldman Foundation. This proposal facilitated a renewed sense of purpose as George began to identify faculty for this new master's degree program. Multiple race-related changes and initiatives occurred

at OU during the 1969-1970 academic year. Black activism and Black-White racial tumult were common on during a pivotal 1969-1970 academic year at OU (and at other universities across the U.S.). OU executed policies that were designed to successfully recruit and hire more Black faculty and administrative professionals at OU. At the end of the academic year, tangible progress was achieved--Black students became more satisfied and less angry. Although progress related to race relations at OU had

occurred, George describes the 1971-1972 academic year as a watershed period. Backlash against Black students became commonplace, and race relations progress seemed to have dissolved. This was a transition year for the top administrator at OU. The Presidency changed from J Herbert Hollomon [1968-1970] to Paul F Sharp in 1971.

As vandalism and violence directed toward Black students accelerated, the President and designated administrators to intervene and thwart or stop the violence directed toward Black students. There were acts of arson, bullets fired into a fraternity house, vandalism, and other acts allegedly committed by White students. Black students became disaffected. They no longer trusted the university president and his staff to execute effective policies that would place Black-White race relations on a positive trajectory. Notwithstanding, George continued to tireless work toward the goal of improving race relations at OU and the City of Norman, OK. Within the final content chapter--Adversaries, Bystanders, and Allies, George shares his observations and provide examples of how individuals with each category can support or sabotage effective changes. For a changerelated movement, it is important to differentiate among these individual types. The Adversaries usually exhibit behavior that either minimized the movement's effectiveness or result in an outright sabotage of is mission.

Endnote and Observations George's memoir addresses a specific period (1967-1971) at a specific university (i.e., The University of Oklahoma). The hostilities, overt racism, and discrimination common the late 1960s are no longer evident within U.S. colleges, universities, and most workplaces.

Contemporary issues related to race and gender are not as clearly observable as the status of Black-White race relations were at the University of Oklahoma. Notwithstanding, the reader can identify strategies George applied in his work with the Afro-American Student Union (ASU) and university leaders to refine and execute strategies for workplaces within both the public sector and private companies. A "takeaway" which is likely to resonate with a reader

is a reminder that effective leadership for change requires a relevant knowledge base and the ability to communicate relevant data and information. This prerequisite seems applicable to leadership within most (if not all) institutions, from businesses and business-like settings to the foundation of any society--the family.

Reviewed by Raymond Perry Jr. Ray earned his Master's Degree in Human Relations in 1974 from OU, and his PhD in Applied Behavioral Studies in 1989 from Oklahoma State University.

In 1989, Dr. Henderson was the featured speaker at the BLACK BOARD OF DIRECTORS PROJECT ANNUAL BLACK TIE DINNER. FOR MORE INFORMATION ON DR. HENDERSON, PLEASE VISIT :

http://videos.oeta.tv/video/2365268209 Oklahoma Educational Television Authority (OETA) A Conversation with George Henderson (57 min, 50 sec)

http://www.ou.edu/cas/hr/About_the_HR_Department/ Henderson.html George Henderson (OU Profile)

http://www.ou.edu/cas/hr/About_the_HR_Department/ Henderson%20vitae.pdf Curriculum Vitae--George Henderson, PhD



For those of us who lived through the 60's, Stokely Carmichael was a household name having risen from obscurity to become one of the leaders of the Civil Rights movement. Peniel Joseph, in his book Stokely-A Life, takes us on a historical journey with Stokely through the 60's reliving the civil rights era. We see Stokely as a student and graduate of Howard University, a Mississippi community organizer, freedom rider, civil rights organizer, president of the Student Nonviolent Coordinating Committee (SNCC), an architect and early supporter and leader of the Black Panther Party, a revolutionary, a committed Pan-Africanist and a powerful force that helped change the opinion to oppose the Vietnam war. Stokely's rise to power exploded at the age of 24 when he coined the term "BLACK POWER" which changed the Civil Rights movement and elevated him to the status of one of the most influential and powerful Civil

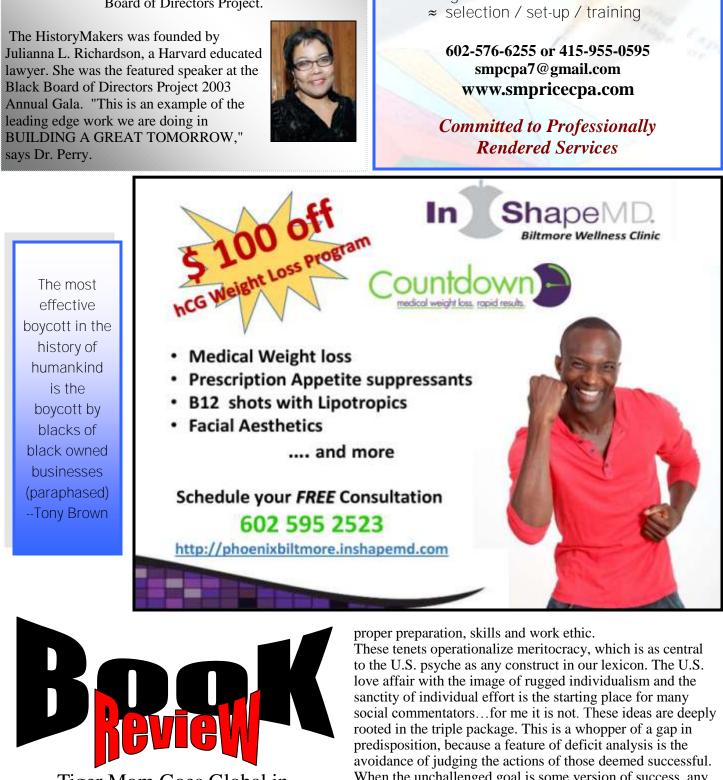
Rights leaders in America and eventually to one of the most vilified figures in the United States. By the age of 27, he left the United States for Africa. Described at times as a complex, complicated and angry man, he was also described as intelligent, politically astute, charismatic, a gifted orator, with a showman's sense of timing and the ability to sway a crowd. He was jailed 40 times. He was a Trinidad native born in 1941 where he spent his first 10 years before moving to the Bronx. Stokely changed his name to Kwame Ture in the late 1970's. At one point in his life he married and divorced Miriam Makeba. He died in Conakry, Guinea November 15, 1998.

This book is a good read and brought back memories for me. Our paths crossed several times as students at Howard and during the time I worked at the United States House of Representatives for a Congressman who opposed Stokely's actions. In addition, in Atlantic 1964 where he along with SNCC activists including Fannie Lou Hamer challenged the seating of the Mississippi

John B. O'Donnell, The O'Donnell Media Group The HistoryMakers in Chicago has done 2,600 first person videotaped interviews with African Americans in 39 states,

Those interviewed were Dr. Donald R. Campbell, Dr. Hon. Coy Payne, Dr. Hollie Crowe Underwood, and Dr. Marvin E. Perry, President of the Black

The HistoryMakers was founded by Julianna L. Richardson, a Harvard educated lawyer. She was the featured speaker at the



Luper is perhaps best-known for her leadership role with the Oklahoma City NAACP Youth Council. More specifically, for her part in escorting a group of youngsters between the ages of 6 to 17 years old, including her son Calvin Luper and daughter Marilyn Luper to Katz Drug Store in downtown Oklahoma City, on August 19, 1958. Their aim was to end segregation of lunch-counters by sitting-in until they were served by the all white staff. The experimental efforts produced the first sitin demonstration of its kind attempting to end segregation in the United States, during that period. In her 1979 memoir about the Civil Rights Movement in Oklahoma, Behold the Walls, Mrs. Luper, wrote this message to her Sit-Inners, as she called them: As we sit-in, we must remember the important dates in Black history. DATES! DATES! Important dates in Black History from the dark skies of the receding nights, a strong group of people survived. People who plucked the brightest stars and with brave hands, courageous spirits and patriotic hearts wrote their stories on the heroic pages of history, adding a new

Oklahoma City Public School System.

unknown dimension to American History... She continued, "The history of Black Americans encompassed every event in American History often unnoticed and unwritten, yet today, Black History stands erect clothed with full panoply of documented facts." Clara Luper, marched with Dr. Martin Luther King, Jr. in Washington, D.C and Selma, Alabama. In 1957, the year prior to the Oklahoma City Sit-in Movement, she wrote, directed, and produced a play in Dr. King's honor, "Brother President: The Story of Dr. Martin Luther King, Jr." By request, Mrs. Luper and her students performed the play at the National NAACP Convention in New York City. Mrs. Luper's symbolism is continually present

through the hundreds of awards and recognitions, including her Honorary Doctorate Degree from Oklahoma City University where a full Scholarship in her name is awarded annually to students. During her lifetime, Mrs. Luper was inducted into the Oklahoma Hall of Fame, the Oklahoma Women's Hall of Fame, and the African American Hall of Fame. The creation of the Clara Luper Corridor in 2005, a multimillion dollar two mile streetscape, connected the Oklahoma State Capitol Complex with the historic African American area of Northeast Oklahoma City. Mrs. Luper's fight against racial injustice at a crucial time in Oklahoma and throughout the nation still

inspires me. On June 8, 2011, Clara Mae Shepard Luper, passed away. Her life and legacy influenced many people throughout the world and hundreds attended her funeral at the Cox Convention Center in Oklahoma City. Letters of condolence from President Barack Obama and former President Bill Clinton were presented during the service. The Hon. John Conyers, Jr. of Michigan in the House of Representatives delivered a speech about her lifelong work. Publication, Congressional Record, June 15, 2011, "In Honor of the Life of Clara Mae Shepard Luper." To read the full texts of the speech go to this link: http:// origin.www.gpo.gov/fdsys/pkg/CREC-2011-06-15/html/ CREC-2011-06-15-pt1-PgE1095-3.htm Note: Originally published in Phillis: The Journal for Research on African American Women, vol. 2, issue 1, pp. 112-114, 2013. Publication by the Delta Research

and Educational Foundation. Revisions made for BBOD Project newsletter. Brenda L. Perry is a Freelance Writer. She resides in Oklahoma City, Oklahoma.



For the past 30 years, Phoenix's Renaldo Fowler has been pushing hard for the rights of children with special needs. He is an advocate at the Arizona Center for Disability Law (ACDL), based in Phoenix. The non-profit group protects the rights of those men, women and children with disabilities, provides information and investigates abuse and neglect.

"I do this work because it's important. It needs to be done-Children with special needs deserve a good education and a good life, like everyone else," he says. Although Fowler has been focusing on special education in recent years, he has also worked with clients in

the areas of boarding home investigations, the "Help America Vote Act" and many other areas including housing, employment, health and mental care, as they relate to people with disabilities. In addition to developing strategies and plans for

clients, Fowler has conducted research investigations, negotiations, and mediations to resolve conflicts and disputes for people with special needs, throughout the state. "Last year, the center received thousands of calls for help about issues affecting those with disabilities. There's a great deal of work that needs to be done. There are many challenges facing under served and/ or unserved communities throughout our state," Fowler says.

He continues, "Arizona children with disabilities continue to need help. Last year, more than 143,000 students statewide received special services with Individual Education Plans (IEPS). These are designed for students who need accommodations."

The native Arizonan was born and raised in Casa Grande. He sees a strong parallel between the work he does as an advocate for children and those with disabilities, to the work that Dr. Martin Luther King, Jr. did for people worldwide.

"Anytime a 6 year old black child is kicked out of school for being too loud, there's a serious problem. That child gets labeled and his life is changed forever. What about digging a little deeper before condemning and discriminating against the student and setting him up for system wide failure," he questions? Fowler goes on to say it's important to have appropriate services for children.

"Too many punitive programs are in place and, pills are not always the best answer," he says. He admits, there has been some progress in dealing with children's issues over the years. But big challenges still remain.

"I deal with cases from one end of the state to the other. It takes parents, teachers, law makers, churches, citizens and the "village" to tackle many of the issues young people are facing.

'Schools are also challenged to address both the developmental and emotional needs of the students they encounter," he adds. Fowler is the second to the youngest of 8 boys. His

father is currently and has always been a pastor. He also worked at an oil processing plant. His mom worked for the state. While raising the boys, both parents stressed education and being a good citizen. A long-time friend of Fowler's, Tyrone Walker says,

"he has always cared about improving the quality of life for those not strong enough to do it by themselves." Walker is a writer-producer for feature films. "Renaldo and I have been associates and friends for more than 30 years, going back to our days as college students at Arizona State University. Even then, he would see a need and instantly start thinking of ways to fix the challenges. He has this strong dedication to make positive changes in the lives of those who need help. It's very motivational to be around him. He definitely has a winning

nature. It's about resolution with him-not self glorification," he says. Fowler received his bachelor of science degree in sociology from Arizona State University. When he's not working, Fowler enjoys hiking and visiting national parks. His professional goal is to help as many young people as possible get the education, job training and support they need to have rich and fulfilling lives. He says he will tackle their disabilities, one at a time. For the third straight year, Fowler's group ACDL and the Arizona Bridge to Independent Living have cosponsored a three day symposium on issues and solutions for those facing disabilities. Professionals from around the

country have come to share and solve challenges. Fowler believes this kind of networking is key. "Working with partnerships, community and private organizations and by using creative thinking, this is one way to make progress in years to come," he says.



Tiger Mom Goes Global in The Triple Package

Melvin Hall, PhD

Professor of Educational Psychology Northern Arizona University Amy Chua, infamously known as "tiger mom" has returned with another book. In her controversial but well -known text, *Battle Hymn of the Tiger Mother*, the Yale Law Professor mom of two daughters, shared her experiences and insights on child rearing. That book, was an invitation to contrast views on childrearing with her approach (and successful outcomes) inspired by traditional Chinese values and insights. In this follow up book, she teams with husband Jed Rubenfeld, also a Yale Law Professor, to extend the scope of analysis to include the success prospects and preparation of the entire U.S. population -- organized by group features like ethnicity, race, or other salient characteristic. The Triple Package presents a three-part formula that explains, say the authors, key reasons some groups in the U.S. are more successful than others are. Very early in The Triple Package the authors indicate that groups with an internally noted sense of superiority, coupled with an externally focused sense of insecurity, and the ability to delay gratification or exercise impulse control have what it takes successfully pursue the American Dream. Groups with this combination, according to the authors have what it takes to amass power, fortune, and influence. Written with a mass audience in mind, and delivered in nontechnical language, the book suggests that extensive data support and define how and why some groups are uncommonly successful. To their credit, the authors do not force a single definition of success, nor do they give higher marks for one combination of success characteristics over others. What they do however, is provide a backward focusing analysis of why we see the relative hierarchy of success between various identity groups in U.S. society. Imagine for example, as you drive down the interstate and observe a line of traffic in your rearview mirror. The premise of the triple package is to provide a broad-brush description of what produced the relative order of those vehicles. The reader must recognize that this analysis cannot predict what the order of vehicles will be ten miles later, or even identify the causal factors that resulted in vehicle ten being ahead of vehicle twenty; it can only entertain us with description of the relative positions between vehicles and the moves each made as the current order was established. Unfortunately, the book does not acknowledge this shortcoming loudly enough. Instead, it presents big and bold observations, peppered with illustrations and lists strewn about to support the points articulated. The organization of the book first describes success in the U.S. and who achieves it at significant rates. With the triple threat defined, the authors then provide a chapter-long explanation of each of the three elements with illustrations linked to "exemplary" groups that possess the triple package in some form. In this manner, we are introduced to highlights of the successes compiled by Iranians, Mormons, Cubans, Jews, Chinese, Indians, Lebanese, Nigerians, Caribbeans, and others as they arrive on U.S. soil (and through the first few generations of offspring). Ultimately, the book also addresses the entire U.S. population as a whole through the lens of the same three elements, presuming their validity as a gauge of national capabilities is comparable to that of the other internal groups profiled. When asked to review the book, it was clear that several themes would require unraveling to provide a cogent assessment of the book's main message. As a professional who specializes in culturally and contextually responsive evaluation of programs and services, I begin each project with introspection to consider where I stand relative to a topic. This is important self-reflection to help me better anticipate and --to the extent possible -- control/reveal my biases. In this instance, this self-reflection quickly revealed a whopper of a predisposition, which is at odds with the implied foundation of the triple package. There is what I describe as a fascinating, albeit morbid, preoccupation in the U.S., regarding the factors that lead to attaining the American Dream. I say morbid, because three principles that connote morbidity in select populations, organize this fascination with what contributes to success. In addition, the net effect of these propositions is to deflect attention away from the massive size of the gap in success or any structural barriers, to focus instead on how the successful group excelled where others have not. In various forms, the discrepancy in performance outcomes between groups in our society is explained with tacit assumptions that we may individually have some degree of agency and autonomy, but overall group characteristics trump these factors the basic levers of success in the U.S. regardless of criterion, relate to merit rather than factors outside our control, and despite dominant values and practices in the U.S., that have historically led to the systematic plundering of indigenous peoples and their lands and temporally subjugated a continuous stream of groups arriving on our shores, contemporary laws and practices

When the unchallenged goal is some version of success, any group we might examine will de facto engage in the practices that can lead to success as defined. This is the Horatio Alger syndrome which allowed otherwise civilized people to behave uncivilly to those whose land was needed in order to pursue manifest destiny. What I find in this book, like many others, is a failure to examine the ground rules of the analysis or recognize that different definitions will produce different assessments of success.

As a book that provides a conceptual look at how various groups collectively function in the U.S., the Triple Package will be of interest to those unfamiliar with the recent changing demographics of who does what in the U.S. It might well stimulate discussion in a book club or as a set of themes to explore when reviewing the view of pundits in the media. However, the triple package is not good research, good social science, or good inspiration. It does little more than promote a mysterious aura of "doing the right things to succeed" suggestive of entitlement for those who have done well, because they combine the difficult triple package elements. This tacitly excuses any excesses or boorish behavior along the way to "earning" the gold ring. This leaves me with the sharpest criticism I have for this new entry in the "Just do what I suggest and you will be healthy, happy, and wise" series of self-help books available to coach you through life. The criticism comes from a slightly closer read of the narrative and choices made in this book.

When writers or orators produce their narratives, they engage in a willful partnership with the audience for their work. They cannot predict conclusively what message the audience with surmise from the text

WELLNESS-PROSPERITY www.Enos4Prosperity.com enos4homes@hotmail.com 1-800-824-1450 (24/7) because it is partially the result of what the audience brings to

ENOS KING-LEWIS II, AGENT

Guide, Producer

A to Z Businessman

FUN TRIPS

that task. At the same time, the writer must take responsibility for the messages they embed in their work, subtle habits and tendencies that also become part of the message delivered in their work. Amy Chua and Jed Rudenfeld, have the responsibility as writers to be self-censoring of unintended messages easily discerned from their work. This is why I charge the authors with cultural hegemony, the unfortunate practice of describing and judging the practices of other groups by standards and presentation artifacts of their own culture. Throughout the two chapters in the book that describe superiority and insecurity elements of the triple package a range of comments and illustrations may be found about the various groups they have chosen to highlight. However, in the chapter on impulse control two important things are different. First, the chapter is almost exclusively devoted to Chinese Mormon culture exemplars of impulse control, and second the opening of the chapter makes an erroneous link between impulse control and tenacity, citing impulse control as the basis for not quitting when the impulse is present. In the first issue, cultural hegemony results from describing what you urge others to do, only in terms that come from your own culture. These both carries the message that certain cultures know how to do it while others simply try, and it suggests that to learn how to do impulse control emulation of Chinese culture is particularly efficient as a strategy. However subtle, cultural hegemony has been the frequent tool control and victimization in the U.S. because when the definition of good behavior is only stated in terms of another culture...what does that mean for those not of that culture. It is in this cultural hegemonic comparisons that internalized stigma builds. Then, if contemplating giving up due to overwhelming odds connotes a lack of impulse control, the blame accrues only to the victim not the abuser or abusive system. Read The Triple Package for a lucid and well phrased

collection of observations about patterns in domestic life, statistics presented without the charts and diagrams, just the narrative and commentary. However, do not read this book as an example of social science research, public policy suggestions, or general insights into social welfare. Moreover, be careful to avoid internalizing a narrative that reverse engineers all too familiar social statistics, to illustrate how characteristics of the unsuccessful are the reason they are not successful. The book fails to examine insights into problems accessing the American Dream that are much more promising than the ones chosen for attention, and what the book does address, it treats with a shallow compilation of anecdotes and lists. Amy Chua and Jed Rubenfeld use their literary talents to weave a provocative but largely unsupported thesis, into another bestselling book; leaving the rest of us with no better insights or tools to improve the chances for those pursuing the American Dream with limited success. Instead, a nice tale is woven with smart sounding stories and comparisons, that will leave some of us wondering why we wasted our time reading this stuff...and we will be the lucky ones. Others will come away feeling that

their frustrated quest for success will never change, because they cannot claim even one of the triple threat traits as their own. Dr. Hall earned his Ph.D. in measurement and evaluation from University of Illinois at Urbana-Champaign.



create a route to success navagatable by those with the

to give members and others opportunities to share information, ideas and insights into critical issues to accelerate efforts in BUILDING A GREAT TOMORROW--TODAY. The Panelists were Melvin Hall, Victoria Jones, Kimulet Winzer, Tamika Curry Smith, Alexander Jamison and Ben Harrison. The forum was moderated by Steven W. Zachary, Esq., Zachary Law Group.

On April 23, 2014, BBOD Project sponsored a forum on, How to Build Public Opinion Around Critical Issues for Governmental Enactments. The presenter was David Schwartz, Principal, Goodman Schwartz Public Affairs. The event was co-sponsored by Steven W. Zachary, Managing Attorney, Zachary Law Group. Those in attendance included Brad Logan, Regina Edwards, Lillian Woods, Ben Gray, John Boggs, Emily Rajakovich, Arlene Anderson, Laura Parson, Dominique K. Brown, Brenda Thomson and Erica Alexander.



Kimulet Winzer, JD Ben Harrison, Ph.D. Alexander Jamison, MBA

BY Andrew Atiemo, MD. I recently was asked by a patient if it was okay to take a supplement called garcinia cambogia to assist with weight loss. Garcinia cambogia is a small, pumpkin shaped fruit also known as tamarind. It has been long used in traditional South Asian dishes, but now is receiving attention for its ability to assist with weight

Dr. Victoria Jones

Steven W. Zachary

Melvin Hall, Ph.D.

Tamika Curry Smith

loss. The active ingredient is felt to be hydroxycitric acid (HCA) and HCA is thought to work by blocking a key enzyme (citrate lyase) the body needs to make fat. HCA also may work to suppress appetite by increasing serotonin levels. Although studies in rats have suggested weight loss associated with garcinia cambogia, benefits in

human studies have been less convincing. Of these studies, randomized controlled trials are considered the gold standard for clinical trials in humans. A clinical trial published in the Journal of the American Medical Association (JAMA) suggested that when compared to placebo, the difference in weight loss is not statistically significant. Other human studies have been performed with varying results. The overall magnitude of the effect

with regard to weight loss appears to be small. There is also a potential for interaction with other treatments such as statins and diabetic medications.

Weight loss is such a tough issue for so many. There is a tendency to want to try supplements which can help in this difficult area. Overall, it appears that the most beneficial treatments always involve modifications of diet and increasing exercise. There really is no "quick fix" here. With regards to diet, perhaps the most important strategy is to track caloric intake. By counting calories, it is possible to exert more control over the diet. Apps such as "My Fitness Pal" can assist with this and programs such as Weight Watchers can be helpful. There are also surgical options to assist with weight loss, however to maintain weight loss there again must

be careful attention to diet and exercise. Overall, I would recommend a cautious approach to supplements for weight loss. Often the clinical benefits small or unproven and there is always a potential for side effects. Long term weight loss can only be sustained with careful attention to diet and exercise. This is clearly the best proven and most cost-effective

How wonderful it is that nobody needs to wait a single moment before starting to improve the world. —Anne Frank

approach to weight loss.

PROJECT POINTS is published by the Black Board of Directors Project, a 30 year old advanced leadership organization. Copyright 2014.

We appreciate your help and support in recruiting new members!

If you know someone you think could benefit and contribute to society by being a member of BBOD Project, please call us or email your recommendations. We strongly encourage the referral and participation of non-black professionals, entrepreneurs,

artists, etc. It takes you - being engaged and standing for the cause we share - Creating a Great Tomorrow - Today! Please email name and contact information to bbodproject@ampersands.net, call 602-234-1255,

fax to 602-234-1856 or mail to BBOD Project; PO Box 45107; Phoenix, AZ 85064.