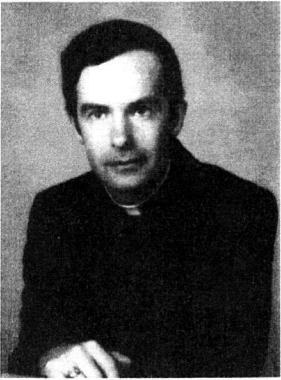


Chaplain's Corner, Hughes Camp Chaplain Richard W Rudd



The Pulitzer Center, established in 2006, is located in Washington, D.C. It claims to sponsor independent reporting on global issues and offers grants for journalism and other educational opportunities. Recently, it has been reported that the Center has begun injecting a

curriculum of American students claiming to promote what is in the best interests of Negroes while simultaneously victimizing them and vilifying Caucasians. Ignoring all other possible contingencies to prop up their thesis, slavery is credited with being the primary if not sole determinant for the racial inequities of Negroes. Echoing the story of the curse placed on Ham and his descendants (Gen. 9:25), progenitors of the Negro race, slavery is said to have left an indelible mark that causes Negroes to be born inherently damaged. Slavery in America ended a century and a half and at least four generations ago. Yet, according to this diatribe, Caucasians continue to benefit from slavery and control the destiny of the Negro in America.

Racism is defined as "...a belief that race is the primary determinant of human traits and capacities and that racial differences produce an inherent superiority of a particular race." This definition would seem to describe what the Pulitzer Center is credited with sponsoring. What is not explained is the implied connection between slavery and genetics. This is not only careless science, it is also careless history. Constantly calling up the ghost of slavery and portraying Negroes as hapless victims perpetuates discouragement, dependency, and abdication of responsibility. Would it not be more beneficial to relate how people have made achievements in spite of the odds? There were Negroes born slaves who rose to heights of success. Marie Therese Metoyer (Coincoin) is one of many examples. During the era of segregation, the Negro business district in Durham, N. C., was known as "Black Wall Street." These success stories have been emulated by many others into the 21st century.

If we learn from history, the cyclical repetition of past mistakes resulting in dependency can be

broken and replaced by hope and encouragement for current and future prospects. To indoctrinate 21st-century American Negroes to believe that slavery's chains are unbreakable parallels and perpetuates the demoralization and hopelessness of the ancient Israelites following their experience with slavery in Egypt. They were enslaved also in a foreign land and were liberated from their bonds. After gaining their freedom, the Israelites convinced themselves they were helpless victims in the wilderness and were willing to return to Egypt and slavery. They said, "... (W)ould it not be better for us to go back to Egypt?" (Num. 11:3) If American Negroes can be convinced they are helpless victims, they are expressing a willingness to return to the effects of slavery. If they can be convinced that they are entitled to settle for and depend on welfare and reparations instead of enjoying the benefits of their own labor, they repeat the sentiments of the Israelites who said, "Would that we had died by the hand of the Lord in the land of Egypt, when we sat by the fleshpots and ate bread to the full..." (Ex. 16:2) Acquiescing to the negative certainties of the past instead of anticipating the possibilities of the future, they lamented, "O that we had meat to eat! We remember the fish we ate in Egypt for nothing, the cucumbers, the melons, the leeks, the onions, and the garlic..." (Num. 11:4) If Negroes can be convinced of their inferiority, they will view the opportunities and challenges of the future with trepidation like the Israelites who, confronting the challenges before them, said, "We are not able to go up against the people; for they are stronger than we...and we seemed to ourselves like grasshoppers, and so we seemed to them." (Num. 13:31, 33) To realize success and a constructive sense of pride, in one form or another, we all have giants to slay.

If one accepts the racist view that the Negro race is inherently inferior, then they cannot be held responsible for themselves, are incapable of improving their circumstances, and become the ward of their superiors who must assume responsibility for them. The issue regarding inferiority is a cultural, not a genetic, matter. One cannot change what they biologically inherit from their ancestors, but they can change their culture. C.S. Lewis, a British theologian and author, wrote in *The Problem of Pain* about how God gives each one of us freedom of choice and the requisite responsibility for our choices. Poor choices and bad habits create one's own version of Hell on earth. In those instances, Lewis notes that those who make bad choices "...enjoy...the horrible freedom they have demanded and are therefore self-enslaved..." But, there is hope, for "...the doors of Hell are locked on the inside..." Qualities such as education, will power, moral character, healthy self-esteem, self-discipline, and the responsible use of freedom of choice can unlock the doors and enable one to transform themselves and a people to transform their culture, "For as (a man) thinks in his heart, so is he." (Prov. 23:7)

Deo Vindice

Father Richard Rudd

Hughes Camp Chaplain