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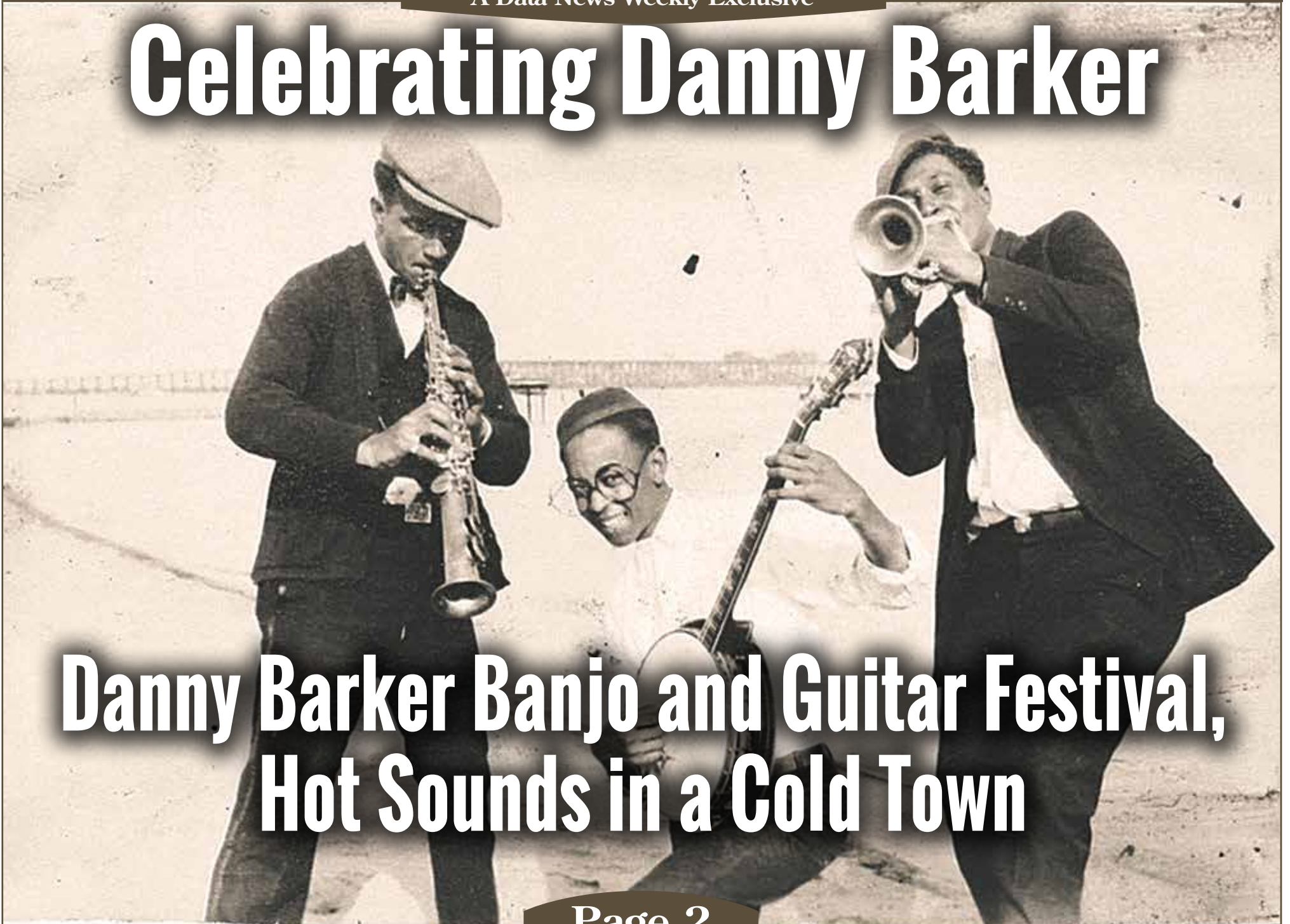
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A Data News Weekly Exclusive

Celebrating Danny Barker



Danny Barker Banjo and Guitar Festival, Hot Sounds in a Cold Town

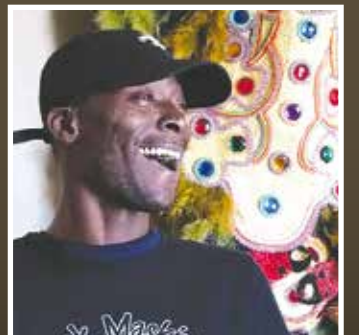
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Bossier



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4th Annual Danny Barker Banjo and Guitar Festival



Danny Barker (banjo) with Lee Collins (right) and Arthur Derbigny (left)

2018 Festival Featured 6 Days of Live Music, Panel Discussions, Interviews, Films and More Celebrating the Life, Legacy and Music of NEA Jazz Master Danny Barker

Data News Weekly Staff Edited Report

The Danny Barker Banjo and Guitar Festival 2018 completed a six-day run in New Orleans January 9, 2018 through January 14, 2018 – offering a mix of school clinics, workshops, panel discussions, interviews, films and live music performances at a variety of

venues, including the New Orleans Jazz Museum, the Ellis Marsalis Center for Music, Snug Harbor, Rhodes Family Services, Bullet’s Sports Bar, Prime Example, Kermit’s Treme’ Mother-in-Law Lounge, NOCCA, UNO and the George and Joyce Wein Center. The live music performances featured an all-star array of New Orleans artists – and international special guests – in-

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cluding legendary Haitian Guitarist and Educator Claude Carre' (www.claudecarre.com) and Senegalese Kora Master Morikeba Kouyate.

The mission of the Danny Barker Banjo and Guitar Festival is to showcase and highlight the many contributions and accomplishments of NEA Jazz Master Danny Barker: musician, singer, songwriter, raconteur extraordinaire and author – who played guitar and banjo with many top jazz artists over the course of his 70 year plus career – and served as a mentor to numerous young New Orleans artists who have since come to prominence, including Wynton Marsalis, Herlin Riley, Leroy Jones, Gregg Stafford, Dr. Michael White and Lucien Barbarin.

Who was Danny Barker?

Born Daniel Moses Barker (January 13, 1909 – March 13, 1994), Barker was an American jazz musician, vocalist, and author from New Orleans. He was a rhythm guitarist for various bands of the day, including Cab Calloway, Lucky Millinder and Benny Carter throughout the 1930s.

One of Barker's earliest teachers in New Orleans was fellow banjoist Emanuel Sayles, with whom he recorded. Throughout his career, he played with Jelly Roll Morton, Baby Dodds, James P. Johnson, Sidney Bechet, Mezz Mezzrow, and Red Allen. He also toured and recorded with his wife, singer Blue Lu Barker. From the 1960s, Barker's work with the Fairview Baptist Church Brass Band was pivotal in ensuring the longevity of jazz in New Orleans, producing generations of new talent, including Wynton and Branford Marsalis who played in the band as youths.

Barker began his career as a musician in his youth with his streetband the Boozan Kings, and also toured Mississippi with Little Brother Montgomery. In 1930 he moved to New York City and switched to the guitar. On the day of his arrival in New York, his uncle Paul took him to the Rhythm Club, where he saw an inspiring performance by McKinney's Cotton Pickers. It was their first performance in New York as a band.

Barker played with several acts when he moved to New York, including Fess Williams, Billy Fowler and the White Brothers. He worked with Buddy Harris in 1933, Albert Nicholas in 1935, Lucky Millinder from 1937 to 1938, and Benny Carter in 1938. During his time in New York, he frequently played with West Indian musicians, who often mistook him for one of them due to his Creole style of playing.

From 1939 to 1946 he frequently recorded with Cab Calloway, and



The venerable Danny Barker. (Photo courtesy of the Danny Barker Banjo and Guitar Festival)



Danny Barker

started his own group featuring his wife Blue Lu Barker after leaving Calloway. On September 4, 1945 he recorded with Ohio's native jazz pianist, Sir Charles Thompson, and saxophonists Dexter Gordon and Charlie Parker. [1] In 1947 he was performing again with Lucky Millinder, and also with Bunk Johnson. He returned to working with Al Nicholas in 1948 and in 1949 rejoined efforts with his wife in a group.

During the 1950s he was primarily a freelance musician, but did work with his uncle Paul Barbarin from 1954 to 1955. In the mid-1950s he went to California to record again with Albert Nicholas. [6] He performed at the 1960 Newport Jazz Festival with Eubie Blake. In 1963 he was working with Cliff Jackson, and then in 1964 appeared at the World Fair leading his own group. Sometime in the early 1960s he formed a group he called Cinderella.

In 1965, Barker returned to New Orleans and took up a position as

assistant to the curator of the New Orleans Jazz Museum. In 1970 he founded and led a church-sponsored brass band for young people—the Fairview Baptist Church Marching Band—which became popular. Reverend Andrew Darby, Jr., the Pastor of Fairview Baptist Church commissioned 'Brother' Barker to form a Christian band, and Barker went throughout the neighborhood of the church enlisting young musicians. The Fairview band launched the careers of a number of professional musicians who went on to perform in brass band and mainstream jazz contexts, including Leroy Jones, Wynton Marsalis, Branford Marsalis, Kirk Joseph, Nicholas Payton, Shannon Powell, Lucien Barbarin, Dr. Michael White and others. As Joe Torregano—another Fairview band alumnus—described it, "That group saved jazz for a generation in New Orleans."

In later years the band became known as the Dirty Dozen Brass Band. During that time, he also led the French Market Jazz Band.

Barker played regularly at many New Orleans venues from the late 1960s through the early 1990s, in addition to touring. During the 1994 Mardi Gras season, Barker reigned as King of Krewe du Vieux. He also published an autobiography and many articles on New Orleans and jazz history.

Barker wrote and had published two books on jazz from the Oxford University Press. The first was *Bourbon Street Black*, cowritten with Dr. Jack V. Buerkle, in 1973, which was followed by *A Life In Jazz* in 1986. He also enjoyed painting and was an amateur landscape artist.

Living during a period when segregation was still common practice in the United States, Barker faced many obstacles during his career. Barker suffered from diabetes throughout most of his adult life, and died of cancer in New Orleans on 13 March 1994 at age 85.

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President Trump Continues to Deride African Nations

Civil Rights Groups, U.S. Lawmakers Condemn Trump's "sh—hole countries" Remarks

By Freddie Allen
NNPA Newswire Contributor

Trump made the comments during a meeting with Republican and Democratic congressmen about immigration reform and President Obama's Deferred Action for Childhood Arrivals (DACA) program.

The New York Times reported: "When Mr. Trump heard that Haitians were among those who would benefit from the proposed deal, he asked whether they could be left out of the plan, asking, 'Why do we want people from Haiti here?'"

Congressional Black Caucus Chairman Cedric Richmond said that the Diversity Visa Program "greatly benefits immigrants from African countries and provides an opportunity for them to achieve the American Dream."

Civil rights groups and lawmakers on Capitol Hill condemned racially hostile comments that President Donald Trump made during a recent meeting about immigration reform with Democrats and Republicans at the White House.

The New York Times reported: "President Trump on Thursday balked at an immigration deal

that would include protections for people from Haiti and some nations in Africa, demanding to know at a White House meeting why he should accept immigrants from 'sh—hole countries' rather than from places like Norway, according to people with direct knowledge of the conversation."

The U.S. congressmen that attended the meeting, according to The New York Times, included: Senator Lindsey Graham (R-S.C.); Senator Richard J. Durbin (D-Ill.); Rep. Kevin McCarthy (R-Calif.); Senator David Perdue (R-Ga.); Senator Tom Cotton (R-Ark.); Representative Robert W. Goodlatte (R-Va.).

Trump's disparaging comments received quick condemnation in the civil rights community and across the political spectrum.

Dr. Benjamin F. Chavis, Jr., the president and CEO of the National Newspaper Publishers Association tweeted: "It is a glaring contradiction that as the US is preparing to celebrate the birthday of Dr. Martin Luther King Jr as a national holiday, President Trump utters racist statements against Africa and people of color."



President Donald Trump called Haiti and African nations "sh—hole countries," during a meeting about immigration reform with U.S. lawmakers. (Wikimedia Commons)

In a statement about the President's comments posted to her Twitter account, Rep. Mia Love (R-Utah), the only Republican serving in the U.S. House of Representatives of Haitian descent, said that

his "behavior is unacceptable from the leader of our nation."

Love continued: "My parents came from one of those countries but proudly took the oath of allegiance to the United States and took on the responsibilities of everything that being a citizen comes with. They never took a thing from our federal government. They worked hard, paid taxes, and rose from nothing to take care of and provide opportunities for their children. They taught their children to do the same. That's the American Dream."

Love added that Trump must apologize to "the American people and the nations he so wantonly maligned."

Rep. Cedric Richmond (D-La.), the chairman of the Congressional Black Caucus, said that President Trump's comments are yet another confirmation of his racially insensitive and ignorant views.

"It also reinforces the concerns that we hear every day, that the President's slogan Make America Great Again is really code for Make America White Again," said Richmond.

Richmond continued: "All of the reservations we have had about negotiating with him on immigration are well-founded. President Trump is clearly more concerned with ending the future flow of immigrants from Africa and the African diaspora than providing relief to Dream-

ers who came here through no fault of their own. Unfortunately, there is no reason to believe that we can negotiate in good faith with a person who holds such vile and reprehensible beliefs."

Marc Morial, the president and CEO of the National Urban League, said Trump's crude statement regarding immigration from Haiti and African nations is appalling for its lack of compassion, and stunning for its ignorance about the contributions of Haitian and African immigrants.

"Even more troubling was the fact that his slur was coupled with a desire for more immigration from overwhelmingly White countries like Norway," said Morial. "Congress must reject this divisive and racially-discriminatory approach to immigration policy."

Rev. Al Sharpton, the president and founder of National Action Network (NAN), said that Trump's deplorable statements while meeting with a bipartisan group of lawmakers at the White House regarding an immigration deal go beyond racial insensitivity.

"For the President to make these remarks just after he was quoted as saying all Haitians have AIDS and Nigerians live in huts, demonstrates a consistent pattern of racism and bigotry. It is further concerning that he is doing it in policy meetings that will impact laws in this country and abroad," said Sharpton. "Trump uses White nationalist rhetoric to continue to explicitly defile, disrespect, and destroy communities of color. His lack of presidential decorum is a disgrace to our country's highest office."

Sharpton continued: "We must challenge the Senate and Congress to repudiate President Trump's comments and every Senator that was in that meeting should publicly denounce him. They should also explain why they didn't say anything in the meeting—and if they fail to answer they should be targeted by the civil rights community as accomplices."

Sharpton said that Trump's comments were the ultimate disrespect to hundreds of communities who believe in the American Dream—the same dream of equality and justice that Dr. King had.

"We will not let Trump or his Administration forget these words when we vote this year or in 2020," Sharpton said.



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Big Chief Jermaine “Jigga” Bossier, 7th Ward Creole Hunters Tribe

By: Glenn Jones
Data News Weekly
Contributor

TRIBAL TIMELINE:

2009 – Present - Big Chief
Jermaine “Jigga” Bossier

Big Chief Jermaine “Jigga” Bossier was bitten by the masking bug at the age of 6. As he says, “it was the prettiest thing I’d ever seen”. It wasn’t until the age of fourteen that he was able to join in the culture. Chiefs’ father and grandfather were musicians. His grandfather Raymond Lewis’ song, “Imma Put Some Hurt on You”, was covered by the Neville Brothers and he appeared on American Bandstand. His father was in a band in late 70’s early 80’s called Soul Dimension. Chief himself played baritone in the band and sang in the choir. His mother was the one that exposed him to the culture. His sister second lined for Tambourine and Fan with Big Duck Jerome Smith. Chief says, “when I was kid everybody wanted to be an Indian”. Spy Boy Fred Johnson of the Yellow Pocahontas is credited by Chief as a major influence in his early years of training along with the Great Tootie Montana, Big Chief of the Yellow Pocahontas.

Chief left the Yellow Pocahontas in the late 1990’s with Big Chief Emmanuel to help establish “Trouble Nation Tribe. Big Chief Emmanuel passed before he could bring the tribe out and mask as Chief. The following year Trouble Nation Tribe was led by Big Chief Marquis, who took on the role as Chief. Big Chief Jigga says “sometimes Indian practice was just me and Marquis, ask anybody we got it out the mud!”. He started Creole Hunters Gang in 2009 and will be making his ten-year masking anniversary this Carnival 2019.

When I spoke with Big Chief Jigga several things became very



Big Chief Jermaine “Jigga” Bossier, 7th Ward Creole Hunters Tribe

apparent. He is a straight shooter. Meaning, he is to the point. He does not mix his words. He has a deep respect for the old traditions of this culture, which makes him a staunch culture bearer with no time for play. His aura is of 65 years old war-tested general. In many urban Black cultures, he would be referenced as “OG” in his approach to his tribe and cultivating the musical representation of downtowns, 7th ward and 9th ward sound.

Chief teams up with Big Chief Romeo of the 9th Ward Hunters to form this downtown alliance called the 79ers Gang. In my opinion, the sound is hot! Already becoming a staple in New Orleans’ live music

scene, they are about to embark on a 35-city tour with the band. It also appears that this old soul is being blessed by the ancestors of this culture to bring their sound to the four corners of the earth. I asked chief.

Q) How important is it to teach this culture?

A) The traditions in this culture are handed down through word of mouth. If you don’t teach, then you’re going to lose because it is not written down. We’re doing this interview now but on the slick, it’s still a secret. It’s important to teach. If my mom wouldn’t have brought me out there and

if I wasn’t in the neighborhood where I was living, I’d probably be doing something totally different. Look up the definition of tradition, this is handed down culture from generation to generation and it’s not changing. If we plan on doing that then we have to teach the young people and the other Chiefs. There’s a lot of people who live in this City and this culture is still elusive to them. So, you have to teach, without teaching its dead.

Q) What is the spirit of your tribe?

A) I would say the spirit of my gang is very warrior-like. We are serious, we aren’t meeting nobody with a smile on our face. We really take this thing seriously. Some people say they mask Indian and it’s a hobby for them, man it’s a way of life. I’m a Chief 365 days a year. My gang calls me for anything. As long as I have a roof over my head, they have a roof over their head, It’s like that. We are family. We are going to ride for each other and everything. Our spirit is very warrior-like.

Q) What do you want the world to know about 7th Ward Creole Hunters?

A) I want people to know that we come from the Yellow Pocahontas, Tootie Montana and Darryl Montana from out the 7th Ward front of town. We got old time ways and old-time tradition and we’re out there having fun. When you come see the 7th Ward Creole Hunters I really want people to feel like, “man I just seen New Orleans, that’s the 7th Ward right there. Look at our suits and how much time we put into these suits. Look at the financial sacrifice we make and just appreciate what we are doing.

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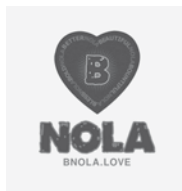
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2018 Fashions to Come



Delaney George
Columnist

The New Year brings with it, lots of hope and excitement in the fashion world with many new and upcoming trends and designers on the rise. 2018 will be a year of new styles, wild fashion statements, and runway shows galore. Here are some things to look out for in 2018 to help all fashionistas stay ahead of the ball in the new year.

Same Brand, Different Plan:

Brands that are found in a Walmart, or local convenience stores are catching on to the big-name brand trend. Brands are re-inventing lines with cooler, younger, hip creative directors. Once the young perspective is on board, the designs become more appealing to a younger crowd and the price for a simple sweatshirt becomes the price of a Coach purse. Champion and Sketchers are examples of the younger re-branding approach. Keep an eye out for the brands that are now common. One day they might re-brand and you might have a vintage fashion artifact in your closet.

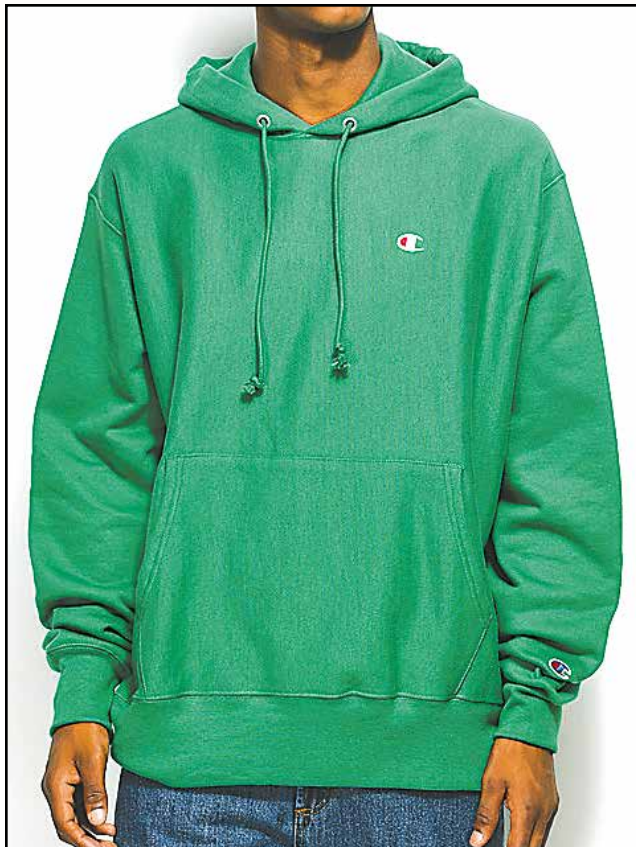
Less is More:

Clothing is becoming simpler as the days go on. In 2018 brands will be taking a more simplistic approach versus what they've done in previous years. Clothing will have less colors and patterns and will have more of a neutral feel up until spring. Brands that have already displayed this in earlier fashion lines would be Versace, Yeezy, and Polo.

For more information on brands, and upcoming fashion alerts for 2018 email Delinke@yaho.com directly.



Above and Bottom Right: Sketchers has recently released a more stylish, younger styled shoe priced over \$50.00. The shoe contains many patterns from snake-like to floral with a black, gold, and white focus in color.



Left and Above: Champion brand hoodie. This hoodie was once sold in stores like Walmart for around \$14.00 and now sells for \$50.00 or more in boutiques and other high end stores.



Photos - Delaney George LanesLense

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2018 NAACP Image Awards Picks 'Black-ish', 'Girls Trip', Ava DuVernay Among Honorees

Data News Staff Report

The 49th NAACP Image Awards handed out awards tonight at the Pasadena's Civic Auditorium. ABC's *Black-ish* swept the comedy category in television while *Power* snagged Outstanding Drama. Breakout comedy *Girls Trip* won for Outstanding Motion Picture and Ava DuVernay took the top prize of Entertainer of the Year.

Power star Omari Hardwick won for Outstanding Actor in a Drama Series on the movie end Daniel Kaluuya won for Outstanding Actor in a Motion Picture for his role in Jordan Peele "woke" thriller *Get Out*. "I don't think you're allowed to beat Denzel Washington in acting competition!" Kaluuya said during his acceptance speech. Both Hardwick and Kaluuya were first-time NAACP Image Awards winners.

Danny Glover was honored with the



prestigious NAACP President's Award while other winners of the evening included Taraji P. Henson for *Empire* as well as Octavia Spencer for *Gifted*. The full list of tonight's winners can be read below.

Entertainer of the Year: Ava DuVernay
Outstanding Motion Picture: *Girls Trip*
Outstanding Actor in a Motion

Picture: Daniel Kaluuya, *Get Out*
Outstanding Drama Series: *Power*
NAACP President's Award: Danny Glover
NAACP Chairman's Awards:
William Lucy
Outstanding Comedy Series: *Black-ish*
Music Makes a Difference
Honor: Charlie Wilson
Outstanding Actor in a Drama

Series: Omari Hardwick, *Power*
Outstanding Actress in a Comedy
Series: Tracee Ellis Ross, *Black-ish*
Outstanding Actress in a Drama
Series: Taraji P. Henson, *Empire*
Outstanding Actor Comedy Series:
Anthony Anderson, *Black-ish*
Outstanding Actress Motion Picture:
Octavia Spencer, *Gifted*

Non-televised winners from last night included more honors for Jordan Peele and his movie, *Get Out* and Tiffany Haddish for *Girls Trip*.

From host Anthony Anderson taking jabs at Omarosa in his opening dialogue to Danny Glover getting the NAACP President's Award for his philanthropic work to ESPN's Jemele Hill riffing on her Twitter spat with Trump, the ceremony was filled with political talk and social awareness.



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Trumpism and the End of White America



By Edwin Buggage
Editor, Data News Weekly

The Dawning of a Multi-Racial America

It was on the eve of the MLK Holiday; one that's comes to symbolize the healing of the racial wounds of America and a nation moving forward to becoming where one can be judged not by the color of their skin, but by the content of their character.

These words have been turned

on their heads, as a nation grapples with its identity and who will it be in the 21st Century. The U.S. population is becoming older and less White, and there is a backlash to this trend towards a multiracial America. In 2020 it is estimated that the majority of young people will be non-White. In addition, according to the U.S. Census Bureau by 2044 the U.S. will no longer be a majority White nation.

Trumpism Threatens America's Future

In response to this trend there is a tide of nativism, racism and xenophobia happening in many corners of the country. And while these fringe elements are nothing new its rhetoric has found its way into the mainstream via a re-branded Donald Trump, who has gone from

real estate developer and TV Reality show host becoming the voice of White anxiety and angst in his ascendance to becoming the President of the United States.

It is unfortunately this fear propagated by Trump, who recently, when speaking on solving the problem with DACA and other issues centered on immigration reform told a bipartisan group of senators, "Why are we having all these people from s - - th - e countries come here?" referring to Haiti, El Salvador and the entire continent of Africa. These statements caused a furor, and many are asking him to apologize for his crass, callous and racially divisive statements.

I would say notwithstanding what's become his reckless rhetoric that this day will not come from a man whose shown that he does

not have the capacity to be contrite, compassionate or caring. Furthermore, I would contend what is equally as dangerous for our society is how this president continues to play fast and loose with facts. Trump's elementary vocabulary, schoolyard rhetoric and penchant for hyperbole threatens the future of this nation and its standing both at home and across the globe. And when Trumpism goes beyond tweets and is enacted as public policy has dire consequences for many people.

The Immigration Debate Fact vs. Fiction

Donald Trump rode in on a wave of hate, speaking of the southern border and those who entering the country as rapist, and murderous criminals. In a recent study done

by the Libertarian Cato Institute refutes Trump's claims, and while the conclusions apply more broadly to the entire immigrant population; it shows immigrants are not coming in the country committing crime in high numbers. It notes that, "Illegal immigrants are 44 percent less likely to be incarcerated than natives. Legal immigrants are 69 percent less likely to be incarcerated than natives. Legal and illegal immigrants are underrepresented in the incarcerated population while natives are overrepresented."

Additionally, Trump and his minions continue to spread false information. While he speaks of fake news, he lives in a world of alternative facts, something that is sowing the seeds of discord in

Commentary, Continued on page 10.

MLK Jr.'s 2018 Legacy

Say 'No' to Evil, But 'Yes' to Unity and Freedom



Benjamin F. Chavis, Jr.
NNPA Columnist

Let no vulgar utterance of "shit-hole," racist rhetoric or arrogant actions by evil in powerful high places As the world community observes and celebrates the 89th birthday of the Reverend Dr. Martin Luther King, Jr., it is important for Black America to assess how far we have come 50 years since the tragic brutal assassination of Dr. King in Memphis, Tennessee of April 4, 1968.

As a young worker for the Southern Christian Leadership Conference (SCLC), under the visionary leadership of Martin Luther King Jr. from 1963-1968 in North Carolina, I still have many vivid memories. I remember Dr. King's admonition to

"Stay focused on building an inclusive beloved community, and to not let evil in high places divert us from the pathway that will ensure freedom, justice and equality for all."

Today, as we acknowledge and pay tribute to Dr. King's freedom-fighting legacy, there are 47 million African Americans in the United States and more than a billion people of African descent in Africa, Canada, Mexico, the Caribbean, Central America, South America, Europe, Asia and in other places throughout the African diaspora. We are all called to remain vigilant and vocal in our unified demands for freedom, economic empowerment and equality.

divert our attention and focus from what we should be doing to continue our long struggle for liberation from centuries of abject oppression, slavery, poverty and racism. Dr. King, in his final years, had to consistently remind us that our struggle was local, national and international. One of King's most famous quotes was, "Injustice anywhere is a threat to justice everywhere."

As we reflect and renew our commitments to the dream and activism of Dr. King, we dare not become complacent or satisfied with the status quo of economic inequality and racial disparity in the U.S. and throughout the world. We dare not become comfortable with the growing unnatural climate disasters caused by environmental injustices and global warming.

We dare not fall asleep amidst the welcomed resurgence of youth and student activism who know so well the contradictions of the evils of police brutality, mass incarceration, healthcare inadequacies, unemployment and too-low wages, and failing educational systems in a nation that has an abundant concentration of wealth at the very top levels of society.

This year also marks the 191st year of the Black Press in America since this first publication of "Freedom's Journal" in New York City on March 16, 1827. Every hour, day, week, month and year the Black Press continues to publish and distribute the truth and advocate for freedom and justice in the U.S.,

Africa, the Caribbean and throughout the world. Martin Luther King, Jr. wrote editorials and op-eds for the Black Press at a time when the so-called mainstream media would cast negative coverage about the progress of the Civil Rights Movement.

This year, 2018, should be the payback year with the largest Black voter turnout in American history. All of those repressive elected politicians that have supported voter suppression need to be removed from office by the overwhelming power of massive voter mobilization and turnout in every state legislative and congressional voting district across the nation. Our time has come again. Let's unify and win more victories at the voting booths. Let's strengthen Black-owned businesses, and our families and communities. Subscribe to and support the Black Press.

We owe it to the memory and living legacy of Dr. King to strengthen and refortify all our national civil rights organizations. We should all be networking together with stronger operational unity. The National

Association for the Advancement of Colored People (NAACP) has elected the new leadership of Derrick Johnson, and we all should be card-carrying members of the NAACP. The African National Congress (ANC) in South Africa has elected the new leadership of Cyril Ramaphosa, and we all should be supportive of the ANC to ensure that Nelson Mandela's and Oliver Tambo's legacies are carried forward to new heights in South Africa.

In fact, throughout the African diaspora, we should be unifying and working together with a renewed energy, determination and vitality. Sisters and brothers standing together with mutual respect and commitment is the order of today. Keep your heads up. Put your fists back up in the air. It is movement-building time again. Long live the spirit and memory of Martin Luther King, Jr.!

Dr. Benjamin F. Chavis Jr. is the President and CEO of the National Newspaper Publishers Association (NNPA) and can be reached at dr.bchavis@nnpa.org. You can follow Dr. Chavis on Twitter @drbenchavis.

Cardiac Arrest vs. Heart Attack vs. Heart Failure

What's the Difference?

By Dr. Claude Yancy
Data News Weekly Guest Contributor

Many people tend to confuse and interchange the terms "heart attack" and "cardiac arrest," but it is very important to note that these are two completely different medical conditions.

Understanding these differences can help save lives.

What is Cardiac Arrest?

A cardiac arrest is a sudden collapse in an individual who is non-responsive, and who has abnormal breathing. Abnormal breathing is either agonal respiration, or gasping, or not breathing at all. In sudden cardiac arrest, the heart stops completely. In this situation, it is important to call 9-1-1, and to administer CPR if necessary. Unless treated, a person suffering from cardiac arrest can die within minutes.

What is a Heart Attack?

A heart attack occurs when the arteries supplying the heart become blocked. The first branches of the aorta sit on top of the heart like a crown. They're called coronary arteries. If you block these branches, the heart doesn't get enough blood. The result is a myocardial infarction, which is the technical term for a heart attack.



What is Heart Failure?

Also called congestive heart failure, heart failure is a condition where the heart can no longer pump enough blood to the rest of the body. Heart failure is almost always a chronic, long-term condition, although it can sometimes develop suddenly. The condition may affect the right side, the left side, or both sides of the heart:

Right-sided heart failure means the right ventricle of the heart loses its pumping function.

Left-sided heart failure means the heart's ability to pump blood forward from the left side of the heart is

decreased. The left side of the heart normally receives blood

rich in oxygen from the lungs and pumps it to the remainder of the body.

Heart failure is often classified as either systolic (your heart cannot pump or eject blood very well)

or diastolic (your heart doesn't fill up with blood). Both of these problems mean the heart is no longer able to pump enough blood out to the rest of your body, especially when you exercise or are active.

In Case of a Heart Emergency

Despite the differences between a heart attack and cardiac arrest, both of these conditions share one extremely important detail: in the case of either, it is crucial that you seek medical attention immediately. Otherwise, further damage to the heart muscle can occur and an irregular heart rhythm may develop.

If you think someone is suffering from a heart emergency, call 911 immediately. The person may need emergency care such as cardiopulmonary resuscitation (CPR) or electrical shock (defibrillation) until emergency medical personnel arrive. At the hospital, doctors can perform tests to determine the specific heart condition in question and decide on the best treatment.

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YOU DON'T
UNDERSTAND
AT ALL**

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Dillard University Celebrates the 10th Annual Billy Ray Hobley Scholarship Gala and Recognizes Sports Hall of Fame Honorees



Billy Ray Hobley

Data News Staff Edited Report

A Harlem Globetrotter, a NBA Champion and the gala's namesake are among the inductees of the inaugural class of the Dillard University Sports Hall of Fame "Best of the Best." The ceremony will take place during the 10th Annual Billy Ray Hobley Scholarship Gala on Friday, Jan. 19, 2018, at 7 p.m., in the Georges Auditorium on campus. The Gala is a part of the activities for the Blue Devil Classic, on Saturday, Jan. 20, 2018, when Dillard basketball teams faces off against their crosstown rival, Xavier University.

The Gala is one of Dillard University's signature events and the proceeds provide financial assistance to deserving student-athletes

who may not otherwise be able to attend Dillard.

"From the Gala to the game, this week is about honoring excellence," said Dr. Kiki Baker-Barnes, Dillard University's athletic director. "We are reminded that Dillard has produced some of this city's and our country's strongest leaders on and off the court." Barnes added that it was important to celebrate accomplishments of their alumni and the opportunity to have so many people visiting campus for 10th year of the Billy Ray Hobley Scholarship Gala and makes that milestone even more special.

The University established the Sports Hall of Fame as a way to honor former school administrators, coaches and athletes who epitomize the athletics department's mission of being excellent in competition, career and civic engagement. In addition, the Sports Hall of Fame will promote the rich legacy of Dillard alumni student-athletes.

Some of the honorees include Ariel "Mighty" Mitchell, the second basketball player from Dillard and one of only 11 women to become a Harlem Globetrotter; Melanie Davis, the first woman to officiate a NCAA Division 1; New Orleans native and international basketball player Alfredo J. Ott Davis, and George Johnson, who played 13 NBA seasons and won a championship in 1975 with the Golden State Warriors, all embody the spirit behind the University's Hall of Fame.

Each year, the Dillard Athletics Department in conjunction with the ASK Billy Ray Hobley Foundation recognizes people who demonstrate a commitment to community service as well as represent the ideals of former Dillard Great and Harlem Globetrotter, Billy Ray Hobley.

Xavier University of Louisiana Still First in African American Medical Graduates



Xavier University of Louisiana gets the highest grade from students for career preparation among Southern schools and is ranked as the top school in the number of African American graduates who go on to complete medical school. (photo credit WSJ.com)

Data News Staff Edited Report

Xavier University of Louisiana (XULA) is still first among the nation's colleges and universities in the number of African American graduates who go on to complete medical school,

according to data compiled by

the Association of American Medical Colleges (AAMC).

The special report, "Top Undergraduate Institutions Supplying Black or African American Medical School Graduates," covers the period from 2011-2017, during which time Xavier had 180 of its graduates earn their medical degrees while

the second-place school had 150. The report, as obtained by Xavier directly from the AAMC, includes the number of Black or African-American graduates who completed medical school for each of the top 16 undergraduate institutions listed.

"We are delighted to note this reaffirmation of Xavier's prominent role in the education of young African American doctors," said Xavier President Dr. Reynold Verret. "It is the ongoing purpose for which Xavier was founded, to find and cultivate talent, especially from African-American communities, and send it forth to serve and build the nation, whether through medicine, law, whatever the need."

Xavier's elite status first came to light five years ago when *Diverse Issues in Higher Education* magazine obtained the AAMC report for the year 2011. Xavier had 60 African-American graduates earn medical degrees that year. Since that time, Xavier University of Louisiana has continued its rigorous academic training of future doctors as proven by maintaining its place as the leading institution producing African American doctors.

Commentary, Continued from page 8.

this country. Case in point, with his most recent comments referring to African nations with such disdain, it does not stand up to the facts. The Migration Policy Institute, a think tank in Washington D.C. conducted research on Sub-Saharan African immigrants in the U.S. and found that of the 1.4 million who are 25 and older, 41% have a bachelor's degree, compared with 30% of all immigrants and 32% of the U.S.-born population. They even had a higher percentage of college graduates than the 19,000 U.S. immigrants from Norway, a country Trump reportedly told lawmakers is a good source of immigrants where 38% have college educations. The New American Economy Study also found that 1 in 3 of these undergraduate degrees were focused on science, technology, engineering and math — "training heavily in demand by today's employers." The report also found that African immigrants were significantly more likely to

have graduate degrees. A total of 16% had a master's degree, medical degree, law degree or a doctorate, compared with 11% of the U.S.-born population.

Also, sadly this resentment lends itself to the misconception of immigrants living mostly in poverty. This as in many things in the world of Trump and much of the conservative media's talking points does not bear itself out factually. According to a study done by the Economic Policy Institute, immigrants work in many sectors of the economy from white collar to blue collar and from semi-skilled to highly skilled professions. With the poverty rate being 20% for immigrants compared to 16% for native born citizens.

Information and the Salvation of a Nation

Today as we are in this war of misinformation, it seems as former President Barack Obama recently stated in an interview with David Letterman, that people are not coming to the table with the same set of facts when framing their argu-

ments. While that may be true it is not new, I would contend that it is respect for different points of view that is absent in our present political discourse.

And unfortunately, this president and some in the mass media fan the flames of discord for ratings or followers on Twitter. But what we must understand is that in these discussions as is with immigration, DACA, healthcare, criminal justice reform and economic issues that these impact real people. That there is a human face and human lives are being affected. In this day it is our charge as citizens if we are to save our nation to understand and respect our common humanity. And while the U.S. is at a point where it may become less White it does not mean it will become less human. I would argue that is a good thing that can lead to the continuing of a great legacy of a nation where people have come from all over the globe for a better life in the pursuit of life, liberty and the pursuit of happiness.



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Poor People's Campaign Exhibit Opens at the Black History Museum

National Museum of African American History and Culture Commemorates 50th Anniversary of Martin Luther King Jr.'s Final Crusade in "City of Hope" Exhibition Features Never-Before-Seen Images From Photographers Roland Freeman, Jill Freedman, Robert Houston, Laura Jones, Clara Watkins and Ernest Withers

Data News Staff Report

The Smithsonian's National Museum of African American History and Culture commemorates the 50th anniversary of Martin Luther King Jr.'s final human rights crusade in a new exhibition on the "Poor People's Campaign," a multicultural coalition that began in 1968 to end poverty. The exhibition, "City of Hope: Resurrection City & the 1968 Poor People's Campaign," features rare archival film and new oral histories with people who helped organize the campaign including Marian Wright Edelman and Andrew Young.

It also features wooden tent panels, lapel buttons, placards and murals created by and used by some of the nearly 8,000 people who occupied the National Mall in Washington, D.C., for nearly six weeks to call the nation's attention to the crippling effects of poverty for minorities, children and the elderly.

The museum's exhibition is housed in its gallery at the Smithsonian's National Museum of American History as a partner to



The National Museum of African American History and Culture recently opened the "City of Hope" Exhibition to commemorate the 50th Anniversary of Martin Luther King Jr.'s "Poor People's Campaign." (NMAAHC)

the exhibition, "American Democracy: A Great Leap of Faith," which explores the history of citizen participation, debate and compromise from the nation's formation to today.

Launching its celebration of King's birthday, the museum, hosted a media briefing and guided tours of the new exhibition bringing in people who played key roles in building and documenting Resurrection City.

"With new and recently discovered film and audio footage, images and objects, this exhibition provides a rare look inside the 1968 Poor People's Campaign and commemorates the legacy of Dr. King's final campaign for economic justice," said Lonnie G. Bunch III, founding director of the National Museum of African American History and

Culture. "This exhibition reminds us that despite the unprecedented economic growth in America over the past five decades, there are still many Americans living below the poverty line. Although the Poor People's Campaign did not achieve its goal of eradicating poverty, it spawned a multiethnic and multi-racial movement for economic fairness whose belief in helping America live up to its ideals still inspires to this day. The stories of those who sacrificed so much are found in 'City of Hope: Resurrection City and the Poor People's Campaign.'"

Original sound recordings of musical performances and conversations among campaign participants have been provided by the Smithsonian's Center for Folklife and Cultural Heritage. The recordings, along with never-seen film

produced by the Hearst Corp., show how people lived during the six-week occupation at Resurrection City. Among the film highlights is footage of people traveling in a caravan of mule-drawn wagons from Marks, Miss., to Memphis, Tenn., for King's memorial service and then on to Washington to participate in the Poor People's Campaign.

Background on Poor People's Campaign and Resurrection City

In the 1960s, as the United States emerged as a global model of wealth and democracy, an estimated 25 million Americans lived in poverty. From the elderly and underemployed to children and persons with disabilities, poverty affected people of every race, age, and religion. In response, the Southern Christian Leadership Conference, led by King and Ralph David Abernathy, organized the Poor People's Campaign as a national human rights issue.

As a multiethnic movement that included African Americans, Mexican Americans, Native Americans, Puerto Ricans, Asians and poor whites from Appalachia and rural communities, the six-week, live-in demonstration in Washington attracted protestors nationwide. The campaign leaders presented demands to Congress, including jobs, living wages and access to land, capital and health care. It was the first large-scale, nationally organized demonstration after King's death. The campaign, the final vision of King's life, has come to be known as his most ambitious dream.

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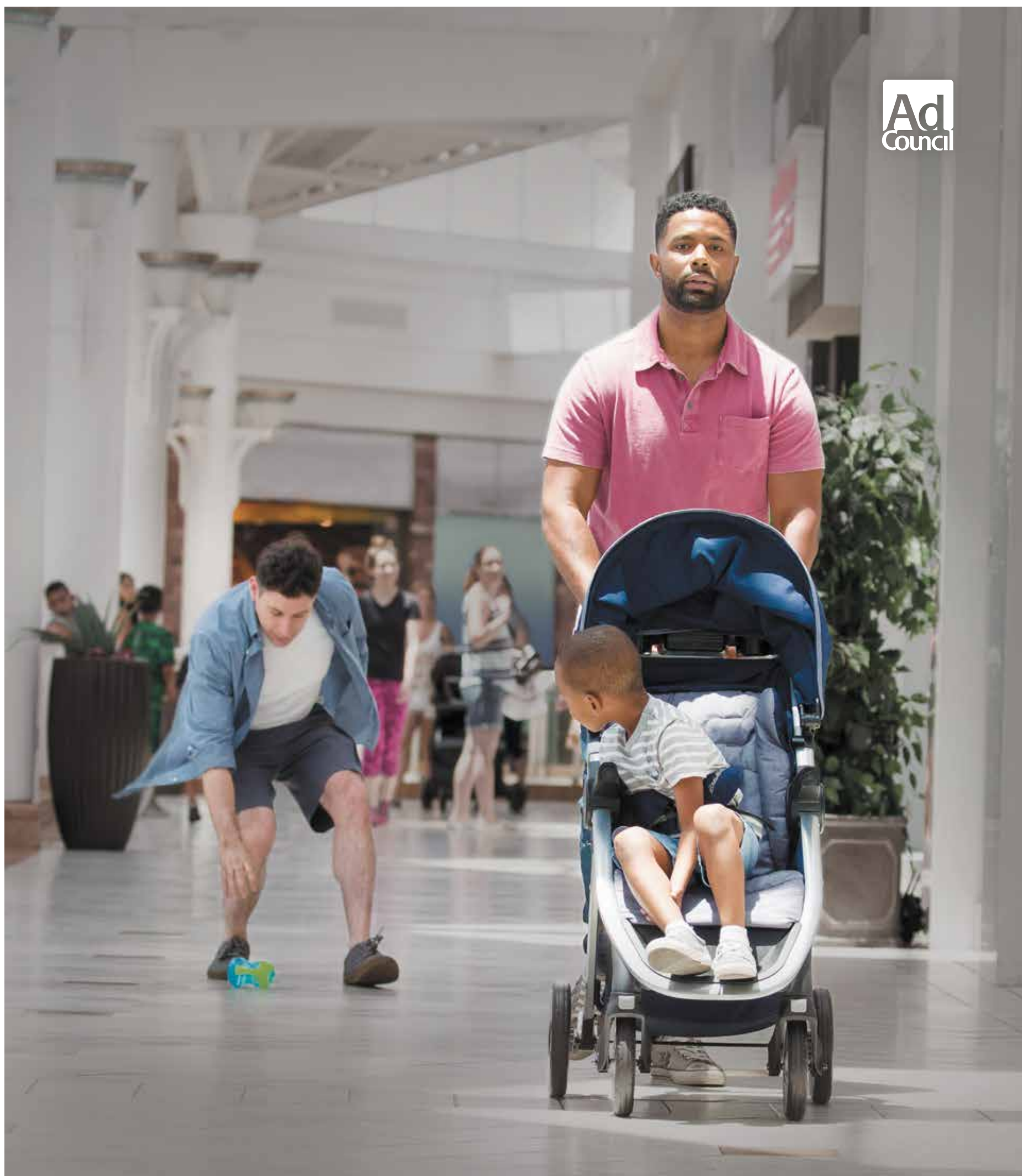
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