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Southern Christian Leadership Conference
NATIONAL MAGAZINE

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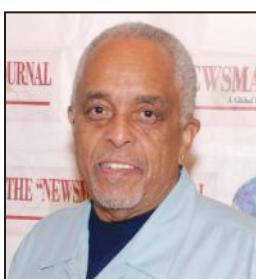
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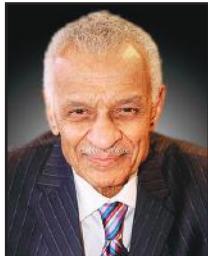
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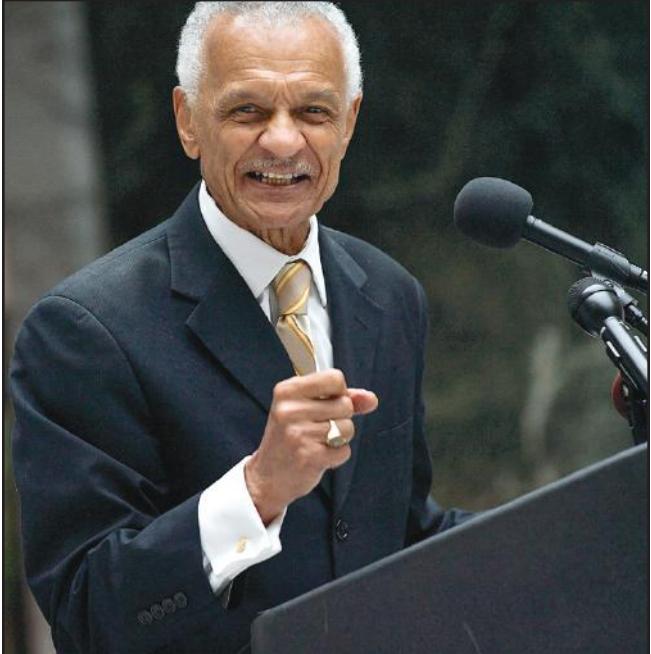
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the president's corner

Rev. Dr. C.T. Vivian: In Celebration of the Presidential Medal of Freedom Address to the City of Atlanta



C.T. Vivian

It's in the action where we find out what this nation is really like.

Martin [King] understood that the problem with America wasn't us in the first place. Racism was put upon us and we tried to love people in spite of it. Martin understood our whole society at a much different level. He was probably the only person in the whole South that had a PhD, and was in a pulpit, understanding the theology of Jesus. I don't care whether we are talking black or white, we were not ready for a Martin but Martin was ready for us. Because he understood what had to be done to change things. And, what Martin taught us, is that as good preachers we do something—we don't just talk something.

The man we followed never stopped doing things. Martin taught us that it is in the action that we find out who we really are. It's in the action where we find out what this nation is really like. It's in the difference between who we want to be and what we want the nation to be that we really moved to make it so. America could never be America without us. We must stand up and tell

America what it's not, rather than what it is. We tell it what it has to be in order to live up to what it wants to be and what it says it is. We are the people who make it so. And, not just us. There are a lot of white people who understand that without us, things will never be different.

When Jesse [Jackson] was running for President, I just stopped everything I was doing and went with him for six months. I remember a fellow in Des Moines, Iowa—it's about three percent black in Des Moines, right—who was sitting at a caucus looking real troubled. And, I handed him a flyer

C. T. Vivian, Carolyn Young,
and Andrew Young
Photo by Clyde Bradley

and "Why don't you vote for Jesse?" And he said, "I think I will. You think I said that because you are black and [Jesse Jackson] is black, but that is not the reason. I said it because I don't think any white man is going to give us what we need in America."

We have to understand the power of the presence of those among us who are willing to stand and to speak it. And those like Martin King that gave us the strategy that allowed us to change this nation. And if we follow that, and continue to act on it, we will be able to continue to change this nation. And, for everything that is done against us, we will make it something that is worthy of who we really are and what we really live for, and the Lord that we really live by. It's ours to do.

Martin has allowed us to make it so that they can't tell us no anymore. When we really come to say what we have to say and do what we want to do, America will know it not only should listen—it must listen. When we see the world that we have lived in and the world that we are going to, we changed it. We changed America! America didn't change itself, we changed America. It may have been out of desperation but we did it.

One of the great things about going and being with the President this time—from black man to black



man—when you see that, it begins to tell us how far we have come, what it means and who we really are. I want to see us be so happy about it that nothing else gets in the way.

Think about it. We loved people that didn't love us. Thank God that we understand that we are changing everything in the world around us. We don't have to put anybody down, we pick everybody up. How could anyone hate us? And, we love them in spite of it. The stuff that life is really made out of—we've got it all except money.

We changed this nation. We changed every value it had. We changed education in this nation. We changed political life in this country. And, the most important thing is that we are going to keep on changing it because we are even better than we used to be. And, if we were good enough to change it then, just think what is going to happen later on! sclc



Elisabeth Omilami presents
photo of a younger C.T. Vivian
with Andrew Young and her
father, Hosea Williams.
Photo by Clyde Bradley



sclc from the ceo

When the **DREAM** becomes a **nightmare** What do we do?

Dr. Charles Steele speech presented to the SCLC

There is one question that we must ask ourselves as we have reached 50 years since the March on Washington, we must ask ourselves *what do we do when the “Dream” becomes a nightmare?* Dr. King’s charismatic voice calls to action rings out like an angelic messenger across a half century of history. His speech still touches millions of people around the world, but if we don’t hold on to the beautiful God given dream of Dr. King it could slowly slip away.

What do we do when the “Dream” becomes a nightmare? What do we do when 50 years later, the life of the poor is still sadly crippled by the manacles of joblessness and the chains of despair? What do we do when 50 years later, the poor live on a lonely island of poverty in the midst of a vast ocean of material prosperity? What

do we do when 50 years later, the poor are still languishing in the corners of American society and finds himself an exile in his own land? What do we do when the United States of America decides to shut down the government because Congress can’t seem to agree? What do we do when we have our first African-American president, but some in Congress choose to protest as he attempts to make progressive steps towards equal healthcare opportunities and immigration reform? What do we do when young Black boys like Trayvon Martin are gunned down because of their appearance? What do we do when this country rescinds on the gut of the civil rights bill to eliminate the protection of Black people to have the right to vote in which many gave their lives in order for us to have this right.?

For millions of poor people in America, who find themselves on an island of poverty in a vast ocean of prosperity, who are exiles in their own land, who find themselves waiting at the back of a hopelessly long line...

Dr. King’s “Dream” has not come true for the poor in America. Ladies and gentlemen, friends, brothers and sisters, I have been at the back of the that line, many of you have been there to ... when you are so far back in the line, you cannot even see hope ... then the manacles of despair enslave you to a lifetime of the shackles of poverty. The top 1% in America have enough resources to feed our hungry children who are going to bed every night without enough to eat. The middle class have captured the attention of both sides of the Isle. The time is now for poor people in America to go to the front of the line!



Charles Steele, Jr.



To the spirit of Dr. King, we will not sit idly by and watch dream become a nightmare. Instead, we will continue that commitment that you made. We will continue to move the dream forward for justice and equality for all God's children. SCLC will fulfill the com-

We will continue to move the dream forward for justice and equality for all God's children.

mitment to institutionalize and internationalize the civil rights movement around the world with the SCLC Poor People's Campaign. The vision of the Poor People's Campaign is to fight for social justice and reach out with a helping hand of relief to the poor ... food, shelter, emergency medical aide, and to bring them hope for the future. We are going to ask Americans to write a check for the poor that's not returned insufficient funds.

SCLC had its first Annual Global Round Table in Washington, DC at the SCLC 55th Annual Convention. We committed to taking the SCLC Poor People's Campaign world-wide. In 2004, SCLC did not die when others thought there was no hope. In 2013, the dream still lives on through SCLC. [sclc](#)

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on 56 Years of Progress

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In Peace & Freedom: My Journey into Selma

I was not out to make history, but it was history that made me share my story.

BY BERNARD LAFAYETTE, JR.

Bernard LaFayette Jr. (b. 1940) was a cofounder of the Student Nonviolent Coordinating Committee (SNCC); a leader in the Nashville lunch counter sit-ins; a Freedom Rider; an associate of Dr. Martin Luther King Jr. in the SCLC; and the national coordinator of the Poor People's Campaign. At the young age of twenty-two, he assumed the directorship of the Alabama Voter Registration Project in Selma—a city that had previously been removed from the organization's list due to the dangers of operating there.



Bernard LaFayette, Jr.

In his electrifying memoir, written with Kathryn Lee Johnson, LaFayette shares the inspiring story of his years in Selma. When he arrived in 1963, Selma was a small, quiet, rural town. By 1965, it had made its mark in history and was nationally recognized as a battleground in the fight for racial equality and the site of one of the most important victories for social change in our nation.

LaFayette was one of the primary organizers of the 1965 Selma voting rights movement and the Selma-to-Montgomery marches, and he relates his experiences of these historic initiatives in close detail. Today, as the constitutionality of Section 5 of the *Voting Rights Act* is still questioned, citizens, students, and scholars alike will want to look to this book as a guide. Important, compelling, and powerful, in peace and freedom presents a necessary perspective on the civil rights movement in the 1960s from one of its greatest leaders. sclc

BOOK REVIEW

REVIEW BY RAYMOND ARNSENAULT

John Hope Franklin, Professor, Southern History
University of South Florida, St. Petersburg

Bernard LaFayette's riveting account of his experiences in Selma reminds us that the realization of America's democratic ideals has rarely involved an easy or uncontested march to victory. During the 1960's, civil rights activists in the Deep South faced powerful adversaries determined to defend the traditions and shibboleths of racial prejudice and privilege by any and all means. Part of the problem, as this book reveals in fascinating detail, resided in personal and political chicanery, but the movement for democratization and racial justice also had to deal with institutional inertia and a pervasive popular complacency. Before meaningful change could occur in the lives of African Americans, the structural bulwarks of disfranchisement and second-class citizenship had to be confronted and identified in dramatic fashion, highlighted in a way that would disrupt and confound long-standing political and social conventions. As we have seen, this instrumental drama was exactly what Bernard LaFayette and others accomplished in Selma.

In the winter of 1965, a full ninety-five years after the passage of Thirteenth Amendment, the struggle to secure the voting rights guaranteed by that amendment finally commanded national attention. The epicenter of the struggle was a small Black Belt Alabama town where hundreds of nonviolent activists were beaten by local and state police, and where thousands more ultimately gathered for a protest march to the state capitol in Montgomery. By the time President Lyndon Johnson signed the *Voting Rights Act* into law in late July, "Bloody Sunday" and the Selma to Montgomery March had become iconic elements of the civil rights saga. All of this took much of the nation by surprise. Before the events that unfolded on the Edmund Pettus Bridge, and on the road to Montgomery, few Americans had ever heard of Selma, and no one outside of the civil rights movement's inner circle knew any of the back-story that precipitated the Selma crises.

That back-story—the long-hidden, behind the scenes struggle to generate and sustain the local Selma

movement—is the subject of Bernard LaFayette’s remarkable memoir. Though only twenty-two-years old when he arrived in Selma in the fall of 1962, LaFayette was already a seasoned veteran of the civil rights struggle. In 1959 and 1960, at the age of nineteen, he had become deeply involved in the Nashville Student Movement, attending non-violent workshops conducted by the Rev. James Lawson and joining other student activists, including several of his classmates at the American Baptist Theological Seminary, in a series of sit-ins and protest marches.

In May 1961 he became a Freedom Rider, boarding a series of buses in Alabama in a brave effort to test compliance with two U.S. Supreme Court decisions mandating the desegregation of inter-state travel. Arrested in Jackson, Mississippi, he became one of more than three hundred Freedom Riders incarcerated in Parchman Prison during the spring and summer of 1961. Following his release from prison in early July, he unlike most

Freedom Riders, remained in Mississippi, where he helped James Bevel and Diane Nash to organize the Jackson Nonviolent Movement. This effort, which involved recruiting black teenagers, led to an arrest for contributing to the delinquency of minors. After being convicted and released pending an appeal, he resumed his involvement in the Mississippi civil rights struggle—editing the Jackson movement newsletter—and in the wider politics of the Student Nonviolent Coordinating Committee [SNCC].

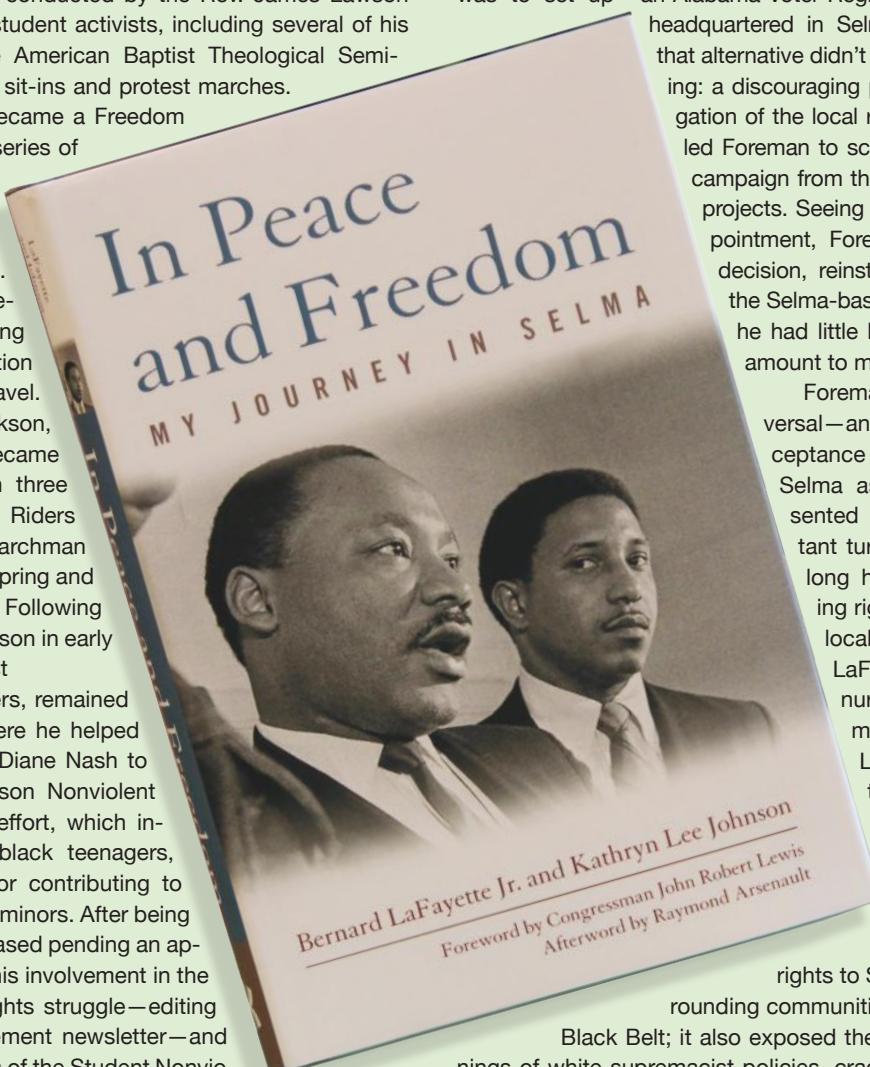
In mid-August, he attended a memorable conference at the Highlander Folk School, in Monteagle, Tennessee, where a gathering of SNCC activists reconfigured the organization into two wings: one devoted to nonviolent direct action and the other to voting rights advocacy. During three days of debate and sometimes sharp disagreements, LaFayette played to role of peacemaker, counseling his fellow activists that both direct action and voting rights were essential to SNCC’s mission. “A bird needs two wings to fly,” he reminded his departing colleagues.

Following the Highlander meeting, SNCC’s executive secretary James Foreman, dispatched LaFayette to Chicago on a special fundraising mission. Three SNCC voting rights workers were in jail in Louisiana, and the organization needed

\$30,000 in bond money to arrange their release. After spending several weeks in Chicago raising the money, LaFayette eagerly returned to the South with the expectation that he would be assigned to the directorship of a major SNCC voting project. To his dismay, however, all the directorships had already been parceled out. The only possible assignment was to set up an Alabama Voter Registration Campaign headquartered in Selma, Alabama, but that alternative didn’t seem very promising: a discouraging preliminary investigation of the local racial situation had led Foreman to scratch the Alabama campaign from the list of authorized projects. Seeing LaFayette’s disappointment, Foreman reversed his decision, reinstating the plan for the Selma-based campaign. But he had little hope that it would amount to much.

Foreman’s reluctant reversal—and LaFayette’s acceptance of the unpromising Selma assignment—represented one of the important turning points in the long history of the voting rights struggle. The local movement that LaFayette and SNCC nurtured—the movement that Dr. Martin Luther King and the SCLC in a national campaign for equal citizenship—not only brought a measure of voting rights to Selma and the surrounding communities of the Alabama Black Belt; it also exposed the violent underpinnings of white supremacist policies, cracked the mystique of Jim Crow in the Deep South, and prompted federal legislation that changed the character of American democracy.

Since his years in Selma, LaFayette has enjoyed a long and distinguished career as an activist and educator, serving as a minister and theologian, a college president, the national coordinator of the 1968 Poor Peoples Campaign, the director of the Center for Nonviolence and Peace Studies, the chair of the SCLC’s National Board, and an internationally acclaimed trainer in Kingian nonviolence. But none of his many noteworthy accomplishments loom larger than what he wrought as a young man of faith and courage in central Alabama a half century ago. True to his character, LaFayette relates this unlikely story of democratic promise and purposeful action with an uncommon mix of humility, treasured memory, and reflective wisdom. sclc





by Cathelean C. Steele

RIMSHOT Urban Musical Brings Vivid Awareness to Human Trafficking

The National SCLC's "Justice for Girls" is an initiative for human trafficking prevention, education, and awareness founded by Cathelean Steele. It is part of the "Stop the Violence" initiative. An initiative designed to bring awareness to human trafficking—an international and domestic atrocity—one of the most heinous civil rights violations.

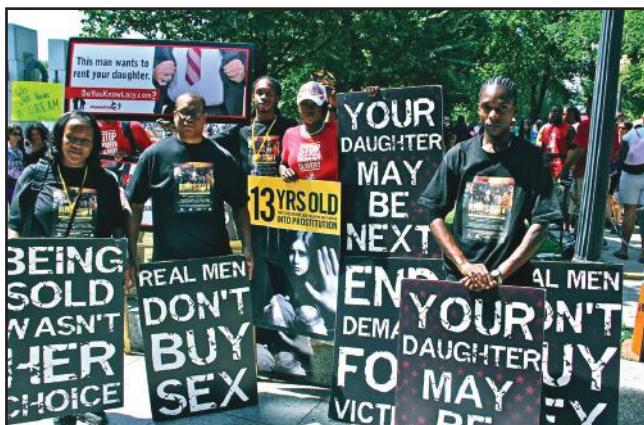


CATHELEAN C. STEELE
National Programs Director, "Justice for Girls"

As Director for Justice for Girls, I am deeply honored that this work is a part of SCLC's "Stop the Violence" initiative. We saw the pressing need to bring awareness to the magnitude of the human trafficking issue, and start prevention efforts. Both an international and domestic atrocity, human trafficking is one of the 21st century's most heinous, deep-rooted civil rights violations. Justice for Girls is but one testament to the relevance and core value of SCLC today.

RIMSHOT Urban Musical presented an interactive educational experience during the SCLC's National Convention, sponsored by Justice For Girls. Performed for a group of students brought forth by George E. Holmes of the National African American Clergy Leadership Group, RIMSHOT's "ambassadors" executed spoken word and highly dramatic vignettes, enhancing the educational experience.

"Our participation during the SCLC National Convention brought forth awareness to a grave societal issue fueled by silence," says Angela Carswell, Playwright and Executive Producer. "The performing arts are a powerful vehicle to engage audiences. In the production, we feature positive artists who wrap their talent around the story. Many of our patrons say that before seeing the production, they were not aware of the human trafficking epidemic."



August, 2013, during the 50th Anniversary March on Washington ambassadors on the project launch a flash mob campaign.



RIMSHOT Urban Musical tells the story of a talented young woman's trepidations in a deceptive and predatory music network. Paralleling its champion issue, the production highlights the real dangers of a subversive industry, while maintaining an appropriate and uplifting storyline suitable for all ages.

The innovative musical was inspired by Chong Kim, a human trafficking survivor and activist—and her film. “The Abduction of Eden” centers around Ms. Kim’s account of being sold into and escaping from a domestic human trafficking ring. In RIMSHOT, the main character is Jada, named in honor of actress and activist Jada Pinkett Smith, known to work tirelessly in bringing awareness to the stealthy, growing epidemic of global human trafficking.

The RIMSHOT production serves to benefit organizations with initiatives and resources to end human trafficking, domestically and internationally. Before and during the production event, promotional and marketing outreach is provided by RIMSHOT for sponsoring organizations. Statistical and educational information is also provided for the organizations in RIMSHOT’s playbill. A video montage or a tribute performance can also be provided by RIMSHOT, to support organizations’ intentions, like SCLC, to bring acute, vivid awareness to the human trafficking cause.

“We are now ready to launch a national tour, targeting every major city identified as a hub for human trafficking,” says Reggie Cason, Creative Director and Co-Executive Producer. “We have been so well received by our audiences we have planned this tour to start in 2014.”

SCLC applauds RIMSHOT’s involvement and commitment to the human trafficking cause. We share the value of RIMSHOT Urban Musical production with our National magazine readership, to help others be inspired to join the work for awareness, and ultimately prevention of the serious civil rights violation of human trafficking.

We’d like to thank RIMSHOT’s leadership again for their dynamic support, and the contribution they made to SCLC’s National Convention attendees. Best wishes for a successful tour in 2014.

A special note about human trafficking:

Human trafficking contains an element of force, fraud, or coercion (actual, perceived, or implied); there is forced labor and/or exploitation. Persons trafficked are victims of Enslavement, subjected to limited movement or isolation, and/or have had their identification documents confiscated. The act of human trafficking need not involve the actual movement of the victim, nor require crossing of an international

border. The victim, most often a minor, must be involved in labor/services or commercial sex acts, i.e., must be “working”, to be considered a victim of human trafficking. During the March on Washington, the ambassadors of the RIMSHOT project launched a flash mob campaign, to educate the masses. During the experience, they partnered with Shared Hope International in an effort to inspire groups of March participants. **sclc**

For more information visit: www.RimshotUrbanMusical.com, call 678-306-3616, ‘follow’ on Twitter @OfficialRimshot, and/or ‘like’ on Facebook at RIMSHOT Urban Musical.

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in memoriam



The SCLC Woman:

Feb. 16, 1925 – Sept. 30, 2013

EVELYN GIBSON LOWERY

BY MAYNARD EATON

She was the quintessential civil rights wife, woman and warrior. Evelyn Lowery will be fondly remembered as a wise woman of substance, who was shaped by the Movement and motivated by her mate and life partner, Dr. Joseph Lowery.

“She was very, very supportive of everything I did and I supported all she did,” her husband, Dr. Joseph Lowery, fondly reminisces. *“We were a good team. You know I miss her. She was a good partner.”*

Throughout Dr. Lowery’s stellar and distinguished Presidential Medal of Freedom worthy career, his lovely wife was steadfastly by his side, a constant and capable companion in their fight for justice and civil rights. They were joined in marriage on May 5, 1946.

They were often referred to as the “Siamese twins” of the Movement. Dr. Lowery often lovingly characterized his wife Evelyn in the words from Lionel Richie’s song, “She’s once, twice, three times a lady.” She was the “sunshine of his life” and he “the apple of her eyes.” She was the “yang” to his “yin”.

The elegant and dignified Wichita, Kansas native spoke strength, wisdom and faithful instruction as SCLC’s First Lady for 20 years, and as a Pastor’s wife at Warren Methodist, in Mobile, Ala. and Central United Methodist for 18 years and Cascade United Methodist for six years in Atlanta.

“She was completely dedicated to SCLC and the women of the Movement,” says Dr. Lowery in an exclusive interview with SCLC Magazine. *“She worked hard, faithfully and feverishly. She was loyal, devoted and committed to her cause. I admired her talents and gifts. Evelyn was a remarkable woman and civil rights heroine.”*

She understood that the contribution of women in the Movement—while critically important—often went unrecognized and underappreciated. She dedicated herself to correcting that lack of respect. *“There would not have been a civil rights movement without the considerable contributions of women and our wives,”* acknowledges SCLC President, Dr. C.T. Vivian.

In 1979, Mrs. Lowery—passionate about issues impacting women and children—summoned a group of women to her home. From this gathering, the SCLC/W.O.M.E.N. (Women’s Organizational Movement for Equality Now) was born. She strategically nurtured and led SCLC/W.O.M.E.N. into a multi-racial and multi-denominational international organization that effectively empowers and enhances girls and women for their considerable contributions and continual commitment to human rights. Mrs. Lowery served as the group’s National Convener from its inception to her death after suffering a massive stroke.

“She embraced and championed causes that were dear to women and gave herself completely to the Movement,” Dr. Lowery eulogizes. sclc

SCLC RESOLUTION

WHEREAS Evelyn Gibson Lowery was a civil rights pioneer serving alongside her husband Joseph Lowery as the head of the Southern Christian Leadership Conference (SCLC); and

WHEREAS Evelyn Gibson Lowery was tireless champion of women's rights and gender equity; and

WHEREAS Evelyn Gibson Lowery in 1979 founded the SCLC/W.O.M.E.N. through which she offered intergenerational programs designed to empower women, girls and families as they relate to human rights, social action, economic self-sufficiency, reduction of health disparities, and leadership to build strong families and communities; and

WHEREAS Evelyn Gibson Lowery spearheaded myriad projects to erect statues across throughout the South to memorialize civil and human rights history; and

WHEREAS Evelyn Gibson Lowery was skilled organizer, spiritual leader, humanitarian, advocate and freedom fighter for the marginalized and dispossessed of the world; and

WHEREAS Evelyn Gibson Lowery increased awareness around concerns of justice, equity and peace-building; and

WHEREAS Evelyn Gibson Lowery was a dedicated wife who partnered for 65 years in service with her husband to promote freedom;

THEREFORE BE IT RESOLVED by the SCLC, Inc. that the SCLC, Inc. joins the Lowery family in celebrating the life and work of Mrs. Evelyn Gibson Lowery. The SCLC will always cherish the fond memory her leadership and dedication to its legacy.

BE IT FURTHER RESOLVED, a copy of this resolution, will be placed in the permanent archives of the SCLC, Inc. in the memory of Mrs. Evelyn G. Lowery.

In Loving Care,
Bernard LaFayette, Jr., SCLC, Chairman of the Board



Recent past, Joseph and Evelyn Lowery. Photo by Clyde Bradley

*She embraced & championed causes
that were dear to women and gave
herself completely to the Movement.*

— Joseph Lowery eulogized



2000, Troy State University, Montgomery, Ala., at the Rosa Parks Library are (clockwise, back row, L-R) Dorothy Height, Juanita Abernathy, Coretta Scott King, Evelyn Lowery, Cecily Tyson, Mammie Till-Mobley, Sandra Gouge, Rosa Parks, and Elaine Steele. Photo by Wendell Rodgers

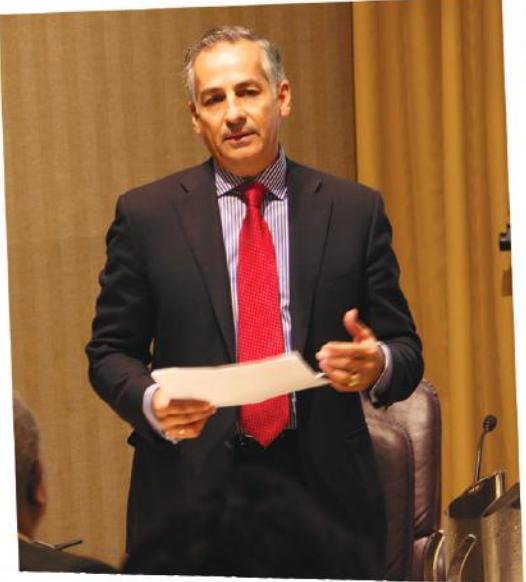


(L-R) Martin Luther King, Sr. joins Joseph Lowery and Evelyn Lowery in Montgomery for a march to the state capitol to demand freedom for Maggie Bozeman and Julia Wilder; and to dramatize need for a strong *Voting Rights Act*.
Photo by Charles Mahoney

highlights



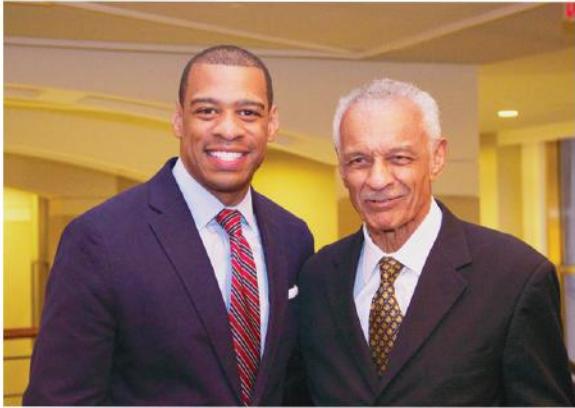
SCLC National Annual Convention *Celebrating the 50th Anniversary of the March on Washington*





SCLC National Annual Convention
Celebrating the 50th Anniversary of the March on Washington

highlights



SCLC National Annual Convention *Celebrating the 50th Anniversary of the March on Washington*





SCLC National Annual Convention

Celebrating the 50th Anniversary of the March on Washington



The Afro as a Natural Expression of Self



(Top left, clockwise) Tamar A., “I’m Not trying to make a statement;” Noah Negron, “It’s like all natural;” Destinee Davis; and Aru Banks

By RUTH LA FERLA

Dante de Blasio’s towering Afro, a supporting player in his father’s mayoral campaign, riveted attention once more last week when it caught the eye of President Obama. Introducing Bill de Blasio at a Democratic fund-raiser in Midtown, Mr. Obama digressed to point out, “Dante has the same hairdo as I had in 1978. Although I have to confess my Afro was never that good.” Nor was it as voluminous, or as apparently devoid of a political charge. As 16-year-old Dante implied in an interview with DNAInfo.com, an online local news source, hair is just hair. “Some people want to take photos and I’m really just happy,” he said. Others want to reach out and touch it, and some did at last week’s fund-raiser, their enthusiastic petting prompting the elder de Blasio to joke that he might have to call security.

The mayoral candidate was doubtless aware that Dante’s outsize hair placed him in a league with a current generation that has adopted what once was a badge of revolt as an emblem of style’s cutting edge. Resurgent in films and television and the streets, inspired by a galaxy of pop culture idols, the Afro today seems friendly enough, even downright disarming—a kinder, gentler “natural” pretty much shorn of its militancy.

Images like those of Halle Berry’s tightly coiled halo or Nicki Minaj’s poodly pink Glamfro on the cover of Al-

lure Magazine last year have played a part in resurrecting the hallmark style. Hoping to stand apart from her more famous sister, Solange Knowles last year chopped her chemically processed hair to reveal the wedge-shaped Afro that has since become her signature. And the actress Viola Davis showed off her natural curls at the Oscar ceremonies a year ago after walking most of the red carpet season in a wig; Prince poses regally in his Afro on the August issue of V Magazine.

Even the customarily conventional Oprah Winfrey stepped out to front the September issue of ‘O’, The Oprah Magazine, in a 3.5-pound wig that spanned its cover nearly edge to edge above the cover line: “Let’s talk about HAIR!”

The style’s current iteration bears little kinship to the anti-gravity hair flaunted in the late 1960s by Angela Davis, Eldridge and Kathleen Cleaver and other icons of the Black Power movement. “In the ’60s the Afro was looked upon as ‘Wow, you’re stepping out there, you’re really going against the grain,’ ” said Andre Walker, the man who fluffed Ms. Winfrey’s wig into its umbrella-size proportions. In contrast, “When I talk to a lot of the kids from this generation,” he said, “the whole civil rights movement, it’s very vague to them.

“I don’t think they really know the meaning of how radical an Afro was in the day,” Mr. Walker added. “It’s a different time now.”

Though his father wore an Afro in the 1970s and '80s, 16-year-old Noah Negron, a high school senior in Fort Greene, Brooklyn, was not bowing to family tradition or the politics of a bygone era when he decided to grow out his hair. "I'm an environmentalist," he said. "That's where the locks come in. It's like all natural."

Reluctant to treat her hair with potentially damaging lye, another Brooklyn resident who identified herself only as Tamar A., declared: "This is just how my hair grows out of my head. I'm not trying to make a statement. I'm just more comfortable being who I am."

Those comments were echoed by the often eco-conscious champions of unprocessed hair captured in photographs by Michael July in his new book "Afros: A Celebration of Natural Hair." Many of his subjects told July that going natural was a way of embracing their racial heritage or rekindling their self-esteem.

Some seemed to share a rationale expressed by Ms. Winfrey in the September issue of 'O'. "When I was 22-years-old," she recalled in the article. "I got a bad perm and lost all my hair. And I thought I had lost myself." Abandoning hot combs and chemical relaxers had a share, she indicated, in restoring that self-regard.

But others in July's book went out of their way to distance themselves from the radical politics of their parents' and grandparents' generation. "I don't wear my hair natural because I'm strictly Afrocentric or don't believe in the white man's perm," Sofia Loren Coffee said. "I wear my hair this way because I truly think I look adorable with natural hair."

Though it has become increasingly popular, especially in hipster enclaves like Brooklyn, the Afro has yet to claim

the status of a widespread trend. According to July, who had a hard time finding subjects when he embarked on his project in the mid-2000s, the natural remains a style in transition.

"For the first four years, it was difficult to find," said the author, who scoured several states in search of born-again Afros. "I had to make a big effort, have my antennas up all the times," he said. "I would see a 'fro and have to run down the street and chase the person who had it."

More recently though, "I've met a lot of people—lawyers, doctors, other professionals—who wear their hair naturally," he said, "without worrying about it being socially acceptable."

At the time of its genesis some 50 years ago the Afro was far from acceptable. Both white and older black Americans viewed it as a threat to the prevailing social order. The deliberately confrontational look adopted by Carol (Yaya Alafia) in "The Butler," raised hackles in the street and in the home of Louis, her boyfriend (David Oyelowo). So incensed was Louis's mother (Winfrey) by the younger woman's waywardness that she aborted a family dinner, throwing her out of the house.

Willie Morrow, a pioneer of the blowout, as the Afro was known in the '70s, and one who popularized the Afro-pick, the oversize comb that many wore like diadems, recalled, "When you walked down the street it made a firm statement, much like saggy pants make a statement today. Black parents would say to their youngsters, 'Don't wear that comb; it sends a message.'"

Bebe Moore Campbell adopted an Afro in the early '70s, aware of her parents' discomfort. They "were grappling with a very real emotion," Ms. Campbell wrote in Ebony Magazine



(Top left, clockwise) Dante de Blasio and his family on primary election night in September; Eldridge Cleaver at the trial of Huey Newton in 1968; magazine covers featuring Oprah Winfrey, (right) and Prince; and Activist Angela Davis, at a news conference in 1972.

feature



in 1982. "When 'militant' became the rallying cry for calling out the National Guard, big naturals made good targets."

Today in some quarters the style sends a message of a different sort. "The stigma with some black women seems to be that 'nappy hair' is almost as bad as a loo roll trailing from your shoe," the actress Thandie Newton said last year to Kay Montano, a beauty blogger. When Ms. Newton permitted her daughters to grow their hair "wild and scruffy," as she described it, "I had remarks about how I don't take care of their hair."

The fashion industry has been only slightly more accommodating. "Models trying to grow out their kinky hair are constantly pressured to straighten, relax or weave it if they want to book certain jobs," the model Wakeema Hollis posted on the website Hollistics.com in an article titled, 'Am I Really the Only Fashion Model with Natural Hair?,' "Once," she added, "I was actually dropped from a runway show because I wouldn't relax my hair."

But today there are signs of mainstreaming, not least the proliferation of grooming products conceived to enhance the natural look: Carol's Daughter Mimosa Hair Honey Shine Pomade; Jane Carter Twist and Lock Solution; the Beautiful Kinks Styling Crème Gelee by Mr. Walker, Ms. Winfrey's hair guru; and Dr. Morrow's California Green shampoos and pomades. Many were showcased at the World Natural Hair Health and Beauty Show in Atlanta. The annual fair, which a half-dozen years ago drew 8,000 visitors, attracted more than 35,000 last April, the organizers said.

For now, though, a few designers are embracing the style. They include Marc Jacobs, who introduced sky-high Afros on his runway in 2009, and Rick Owens, who released a parade of Afro-wreathed models at his show in Paris last week. Owens said his models—dancers of varying physical types selected from campuses across the country—were pointedly rejecting conventional notions of beauty.

"We're creating our own beauty," Owens said. sclc

"I would like to be known as a person who is concerned about freedom and equality and justice and prosperity for all people."

—Rosa Parks

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Staying ‘SoopaFitt’ Well into Your Dotage

Is society ignoring the HIV/AIDS epidemic in the elderly?

BY J'LYN FURBY
B.S. Ed. Exercise Science

The young and old alike suffer from a number of the same internal stereotypes. They feel invincible or unaffected by sexually transmitted disease. However, as it relates to HIV/AIDS, older people may have the short end of the medical diagnosis and treatment stick. Mature people over the age of 50, just like young people engage in risky sexual behaviors. These people are actively living out their retirements, divorces, or the loss of loved ones, and because of this whoopee senior lifestyle they are now vulnerable to HIV/AIDS. The issue is two-fold because, doctors do not test older adults for HIV/AIDS and some seniors have a false sense of sexual security. According to Mrs. White, 66, a resident of an independent senior living community in Atlanta; “people here have sex until they die.” However, as indicated by the Center for Disease Control (CDC), “When people think of those populations most impacted by HIV/AIDS, older persons are often the last to come to mind. However, older people are at increasing risk for HIV/AIDS and other STDs. A growing number of older people now have HIV/AIDS. People age 50 and older represent almost one-fourth of all people with HIV/AIDS in the U.S. Because older people don’t get tested for HIV/AIDS on a regular basis, there may be even more cases than currently known.”

In analyzing this paradox, the primary contributor to the failure to identify HIV/AIDS in older people is the misconception that seniors are not engaging in hot hanky-panky; therefore this leads to the lack of testing, diagnosis, and preventative sexual education. Needless to say this assumption is a huge mistake. Studies have shown as far back as the early 90’s that older adults enjoy having a nice rumble in the sheets just as much, if not more than the younger generation. A study conducted by Eddy Elmer of Simon Fraser University, reports that “in 1990 a sample study found that 75% of men and 64% of women aged 65-69 were sexually active”.

Other factors that have led to the lack of dissemination of information regarding prevention and overall health and wellness, are the attitudes, stereotypes, and just as a matter of fact no one really wants to talk about or envision their parents or older adults engaging in hot, steamy sex. A March 14, 2013, report by NBC’s Marc Santia, was the most surprising news report of 2013 on the sexual deviance and felonious behaviors of two seniors. Marc Santia reported that “a 75-year-old resident of a New Jersey senior citizen housing complex is suspected of running a prostitution ring that employed some elderly residents as sex workers.” However, the stereotypes

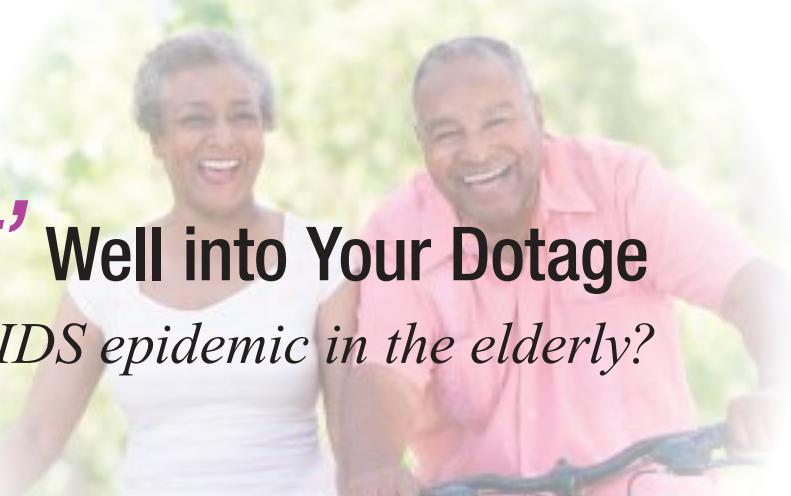
are that the Elderly have stopped living and sexing it up. Unfortunately, it’s these types of views by both medical professionals and the general population that shutdown open-lines of communication; and therefore leads to a lack of testing and screaming for sexual transmitted infections in older adults. Consequently some seniors specifically James Parham, 75, and Cheryl Chaney, 66, of New Jersey can and will do anything they are big enough to do sexual.

Older patient’s attitudes regarding how specific health risk can affect them are inconsistent with the CDC findings; particularly as it relates to older post menopausal women. The lack of fear of an unwanted pregnancy can lead to risky sexual behaviors in older adults. Because post-menopausal women can no longer become pregnant, the importance of using condoms or other forms of contraceptives is diminished and some doctors fail to offer HIV/AIDS screening to the elderly: Mrs. White, 66, of Atlanta, “My doctor has never asked or offered me an HIV/AIDS test.”

Once a person has been properly screened and diagnosed, the side effects from using medications to treat HIV/AIDS opens a completely separate bag of issue on how to treat older adults. The complications and symptoms of HIV/AIDS can be confused with symptoms of old age such as joint disease, diabetes, and or hyper tension.

Patients should be well versed on the issues that affect them and their sexual partners at any age. More importantly, they should feel comfortable with talking to their doctors and asking questions about concerns they may have. Always remember, your doctor won’t know just by looking at you, and patients should take their health serious by requesting an HIV/AIDS test. This knowledge of self is especially important for older adults who want to live longer after being diagnosed with HIV/AIDS. To stay SoopaFitt well into your dotage, education is the key to combating sexually transmitted infections, and preventing the spread of new cases HIV/AIDS in the older people. sclc

J'Lyn Furby is the mother of one “soopa” intelligent daughter, a Gulf-War veteran who served as a security/law enforcement police officer in the U.S. Air Force, national talent manager, and owns a health and wellness company. After losing her mother Donnafaye V. Anderson Furby to diabetes, J'Lyn decided to lose 167 lbs. As if losing the equivalent of one human being wasn't enough, she returned to college at 40-years-old and graduated in Dec. 2012 from Georgia State University with a B.S. Ed. in Exercise Science from the Department of Kinesiology and Health.



Sexy on the Go

BY LYNN MITCHELL

So a lot of you out there struggle when going on vacation or out of town with keeping your SEXY! I don't want to lose all of the progress that I made, so how do I find ways to at least maintain my SEXY? Well, you are in luck because these few tips will not only allow you to have a GREAT time out of your home city, but it will also keep or even enhance your SEXY upon your return!

1. A CLOSED MOUTH DOES NOT GET FED

If you are staying with family/friends:

Preparation is key! Ask them to go to the grocery store and get you a few things. Depending on how long you stay, you may even make a trip yourself to the grocery store prior to your departure. Get fresh veggies, whatever fruit you like, and whatever protein you choose. Deli meat, yogurt, whole grain bread, hummus, bagged veggies (carrots, cauliflower, broccoli), string cheese and some meal replacement bars (as a last resort) are great SEXY foods and can even be transportable if you are out and about.

EAT SEXY FOODS!



Model/TV Host Lynn Mitchell

If you are staying at a hotel:

- a.) Visit the hotel website to see what types of restaurants are either inside the hotel or accessible with the hotel shuttle. Then go to the menu's of those restaurants to plan out what you can eat should you choose to.
- b.) Some hotels will go grocery shopping for you for no additional cost. All you have to do is supply your list to them and it can be delivered to your room upon your arrival.
- c.) Some hotels do not have refrigerators or microwaves in each room, but do have additional ones in the hotel upon request only. Call the hotel and if your room does not come with these amenities, request from the front desk ahead of time to ensure that you will have one upon your arrival.

Why do this?

The quickest and easiest way to lose focus of your SEXY on vacation is what you put in your mouth. Your new city doesn't have the restaurants that you know of, the little hole in the wall places that you like to go, and therefore you end up making poor decisions when you arrive. To counteract that, get some great choices that you know you would either cook yourself at home or order out, and have it ready when you get there!

2. MOVEMENT IS A MUST

Since you have incorporated some sort of physical activity in your weekly routine, when you go on vacation that tends to be a HUGE struggle. How do I workout and I don't have a gym membership?

At home:

- a.) Find out how long of a distance a loop around the block or through the subdivision is. Choose if you want to do a mile, or a few miles. This way, you are getting outside and getting your SEXY on!
- b.) If there are stairs (like at a nearby neighborhood park or school stadium), walk or run the stairs. You can even do pushups or triceps dips on the stairs to get some strength training in as well!
- c.) Ask your friends/family if there is a nearby community center or a fitness gym in the complex that you could use

At a hotel:

- a.) Prior to your arrival, ask the hotel if there is a nearby gym that is accessible with the hotel shuttle. Most hotels have a partnership with neighborhood gyms that all you have to do is show your room key, and you can have free access to their gym.
- b.) Some hotels have really amazing full service gym/fitness equipment. Go on the hotel website to see what type of facilities they offer.
- c.) If you are an outdoor person, ask the hotel for a walking/running map. Most hotels are savvy now and they have walking or running maps of different trails that they offer to guests. Some hotels even have a service where a hotel associate will come with you on your walk or run. Most people don't know, but all you have to do is ASK!

3. HYDRATE, HYDRATE, HYDRATE

One of the quickest things to neglect when we travel is water. Traveling can be tough on our bodies so make certain to get your adequate amount of water in, which is at LEAST 64 oz.

- a.) Purchase at least a 33 oz bottle of water and fill it up at least twice throughout the day. If you are traveling through the airport, purchase after security checkpoint. Since it is heavy, you will be more apt to drink the water to lighten your travel load.
- b.) If you go out to a restaurant, only order water. Save your other drinks for when you arrive back to your dwelling place.
- c.) Make a commitment to yourself that you will only drink other drinks (tea, juice, soda, etc) after you have consumed 64 oz. of water per day.

Well SEXIES, if you incorporate these 3 easy tips into your next travel plans, you are guaranteed to not only maintain but enhance your SEXY! Either way, remember to KEEP IT SEXY! Follow the SEXY movement www.operationsexybody.com and on IG at [operationsexibody](#) and on FB at www.facebook.com/operationsexybody. sclc



Lynn Mitchell has been modeling professionally for over six years in the Metropolitan Atlanta area. Originally from Chicago, Lynn came to Atlanta in 1999 for an opportunity to affect the lives of everyone she came into contact with. Fueling her desire was the inner little girl, 10-years-old, who remembers how she dreamed of modeling and doing makeup as a profession. She dreamed of interviewing celebrities and influential people for different companies, and thus far has done just that! In most recent years, Lynn has excelled in being a model/spokeswoman by landing two separate print and video contracts with Essence Magazine, Pantene, Design Essentials, and The Curl Station, just to name a few. For almost two years professionally, Lynn has been growing her artist side as well. Beginning her makeup roots by doing close friends and family, she realized that this was the avenue for her. She is in her own element whether its being on set at a photo shoot, or being in a home with a group of ladies who want to know how to do a smokey eye.

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The Aberration

Marlon Vaechel Leake is a rare and remarkably gifted artist, musician/drummer, and avid pool player. It was a fluke how the devout 56-year-old Christian began his graphics career as a minimum wage earner for ManTech International Corporation, a major defense and national security contractor based in Fairfax, Va.

"I was hired because I could draw cartoons," he humbly recalls. "I knew nothing about graphics at all. I was urged by a friend to go in for an interview and 'to bring your cartoon sketches with you'. So I was hired because of my drawing ability. Basically they said, 'we don't really need cartoons but we do see that you have artistic talent.'"

Now 32-years later Leake heads the department as manager of ManTech's Corporate Design Center." His career has allowed him to design websites, marketing collateral,

annual reports, and videos for the company. The self-made executive has also recently become a self-published author. Leake's first book, which took four years to complete, is a surreal novel with a spiritual starkness and biblical bent.

"Every book I write will have a spiritual side in it because that's who I am. I can only write from what I know," says Leake, who reveals he is 'fueled and healed' by the Bible which he has read 12 times thus far.

The fascinating read is called *The Aberration*. "The message of the book is the influence of good and evil on our lives on a daily basis," the author says. "The things that you and I fight against here on earth are not made of flesh and blood, but are from the spirit world. The book kind of proves that out. I believe that once a person finishes the book, they would have experienced a journey, both exciting and awesome, an adventure they won't soon forget."

The definition of aberration itself is out of the norm. And, the main character experiences abnormal situations. The story impacts readers in a variety of ways. It elicits a range of emotions.

"I found the writing to be most absorbing with just the right touch of excitement and intrigue throughout," opines Michael Banks.

"This book was very well written," adds Howard Wilson. "You think it's an action/adventure story but then discover it changes genre on you. I won't give it away but it is full of surprises. You think you have a feeling for what's going to happen and then are surprised in the end. I like that this book has a spiritual component but is NOT preachy."

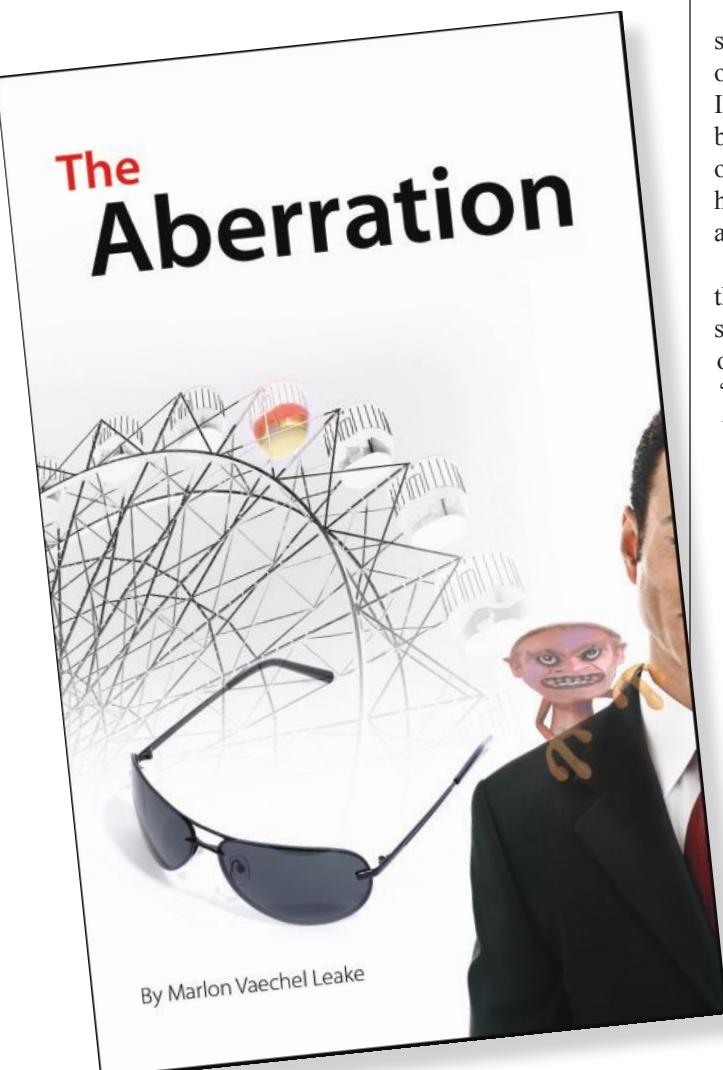
"The Aberration is a great book with a good message," comments JZ on Amazon. "This book takes you on an exciting journey crossing over several genres all the while keeping you on the edge of your seat. Can't wait for the movie!"

Leake, a Washington D.C. native, is so smitten with being a novelist he is already halfway finished with his newest book—a black western he has tentatively titled *Righteous Gun*.

"It's definitely another career for me," he says. "I will be writing for the remainder of my life." scic



Author Marlon Vaechel



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Alabama State University joins
The Southern Christian Leadership Conference
in its tribute to the life and legacy of

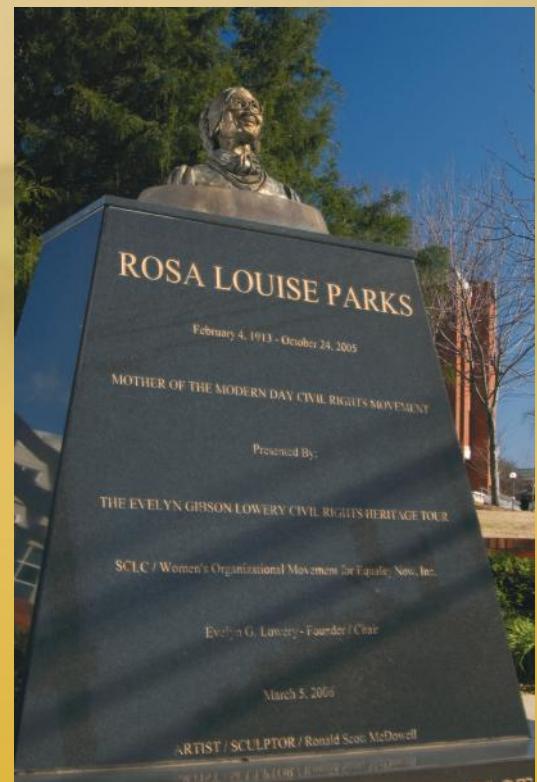
Rosa L. Parks

“The Mother of the Civil Rights Movement”



Alabama State University is proud to name Rosa L. Parks among its historical record of students who attended the laboratory school established by Alabama State Teachers College, the forerunner of the University.

The Rosa L. Parks monument sits on the campus of Alabama State University. It was presented in her memory on March 5, 2006, by the SCLC/Women's Organizational Movement for Equality Now, Inc.



ASU
ALABAMA STATE
UNIVERSITY

There is always
“the right person
at the right time in history”

Reverend Joseph Lowery

