

15. Ibid.
16. Ibid., 52.
17. *The Brownies' Book* 1, no. 2 (1920): 52.
18. Ibid.
19. *The Brownies' Book* 1, no. 6 (1920): 78.
20. Johnson-Feelings, *Best of the Brownies' Book*, 15.
21. Stewart and Gyant, "Africana Studies for Young People," 226.
22. Ibid.
23. *The Brownies' Book* 1, no. 1 (1920): 23.
24. Ibid., 77.
25. *The Brownies' Book* 2, no. 6 (1921):184.
26. *The Brownies' Book* 1, no. 2 (1920): 63.
27. Ibid.
28. Harris, *The Brownies' Book*, 169.
29. Ibid., 172.
30. *The Brownies' Book* 2 no. 10 (1921): 318.
31. *The Brownies' Book* 1 no. 3 (1920):77.
32. Du Bois, "The True Brownies," 286.
33. Johnson-Feelings, *Best of the Brownies' Book*, 336.
34. Ibid., 344.
35. Du Bois, *The Brownies' Book* 3, no. 12 (1922): n.p.
36. John H. Johnson, "Why Ebony Jr!?" *Ebony Jr* 4 (1973).
37. Stewart and Gyant, "Africana Studies for Young People."



LaVerne Gyant, Ed.D., is a professor at Northern Illinois University, where she is also the director of the Center for Black Studies. She has served as advisor of the John Henrike Clark Honor Society and Afrikan Cultural Pageant, and is currently co-advisor

to S.I.S.T.E.R.S. and Zeta Nu Chapter of Sigma Gamma Rho Sorority. She has also assisted in organizing an intergenerational Sister Circle for women of African descent and Black Professional Women Rock. Gyant is currently serving as vice president of the African Heritage Studies Association and on the board of the Institute of Whole Life Healing.

LEADERSHIP THROUGH KNOWLEDGE: U.S. ARMY ROTC CADETS' SOJOURN THROUGH AFRICAN AMERICAN HISTORY AND MILITARY LEGACIES

By **Karina Avila, Maria Colompos, and Shanell Walter**

Protecting Hallowed Grounds: African American Soldiers 1778–1948

"I am the past—the spirit of those warriors who have made the final sacrifice"¹ is a resonating phrase that Army ROTC cadets proudly recite within the Cadet Creed. A cadet must be resilient to develop into a leader whose primary mission is to protect the United States and its people. Additionally, a cadet learns how to support a military community. Learning how to create and maintain strong bonds between service men and women is a crucial element to accomplish the ultimate goal of protecting the people of the United States. As ROTC cadets at Northern Illinois University (NIU), we reflect on the past to protect the future. Thus, it is pertinent to examine social justice challenges in the U.S. Army and inclusion milestones.

African Americans have fought in wars and battles in support of the United States. For example, they fought in the Revolutionary War, the War of 1812, the Mexican-American War, the Civil War, the Spanish-American War, World War I, World War II, the Korean War, the Vietnam War, the Gulf War, and the wars in Afghanistan and Iraq.² Notably, in 1778, the First Rhode Island Regiment was the first all-Black military unit in United States contracted into the service under the authority of White officers.³

On August 29, 1778, these exceptional men fought in the battle of Rhode Island on Aquidneck Island, where they effectively held their linear attack for four hours against British-Hessian assaults, which allowed their fellow soldiers time to transition.⁴

In 1868, the Fourteenth Amendment that made African Americans full citizens of the United States and prohibited states from denying them equal protection or due process of law was ratified.⁵ The Fourteenth Amendment

paved a path for more African Americans to join the military because individuals had to be United States citizens in order to join the armed forces.⁶ Citizenship indirectly offered entitlements that were exercised by Whites throughout the United States, and African Americans had to progressively advance in the power system.⁷ Unfortunately, the 1900s were a period where lynching was a common practice used to terrorize African Americans. Between 1886 and 1900, there were more than 2,500 lynchings throughout the United States, and by World War I more than 1,100 more lynchings had taken place.⁸ The integration of African Americans into the military played a major role in the emergence of Equal Opportunity Programs currently enforced in all military branches.

Human Rights, Integration, and Equality in the U.S. Army

Revisiting the origins of the Civil Rights Movement helped us understand social justice movements in the military. For example, World War II was noted to have introduced the ideology of human rights and opened new opportunities for African Americans.⁹ The Civil Rights Movement had principles that were directly linked to individuals' human rights. The United Nations General Assembly implemented the Universal Declaration of Human Rights on December 10, 1948, directly after the negative effects of World War II.¹⁰ After World War II, the United Nations declared not to allow atrocities.¹¹ The Universal Declaration of Human Rights states, "All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood."¹² The need for a strong brotherhood and sisterhood in the military is salient for all soldiers to be successful.

Additionally, the Universal Declaration of Human Rights clearly emphasizes, "All are equal before the law and are entitled without any discrimination to equal protection of the law. All are entitled to equal protection against any discrimination in violation of this Declaration and against any incitement to such discrimination."¹³ Discrimination was not solely used within the Universal Declaration of Human Rights to provide an emphasis for equality, but highlighted the importance of all individuals being entitled to not endure discrimination. The Universal Declaration of Human Rights is a document that was recognized by not only the United States, but by countries throughout the world.¹⁴ Overall, human rights were being recognized globally, yet they were not fully acknowledged.

Nevertheless, at this time in history, the U.S.

military became the only institution in America where all men, regardless of color, could have access to equal opportunities and treatment. In 1948, President Truman signed an executive order stating, "It is hereby declared to be the policy of the President that there shall be equality of treatment and opportunity for all persons in the armed services without regard to race, religion, or national origin."¹⁵ In 1953, the Army announced that 95 percent of all soldiers were serving in integrated units. General Colin Powell summarized the impact of Truman's policy best in a speech he delivered on July 24, 1998, in Independence, Missouri:

The military was the only institution in all of America—because of Harry Truman—where a young black kid, now twenty-one years old, could dream the dream he dared not think about at age eleven. It was the one place where the only thing that counted was courage, where the color of your guts and the color of your blood was more important than the color of your skin.¹⁶

It is in the spirit of Truman's policy that we started researching sociocultural perspectives of female scholars of color in ROTC. We included female perspectives because they are important, yet often ignored parts of the conversation on social justice movements in the military.

Experiential Learning about Socio-Cultural Battles

In 2014, we presented our research study titled "Borders, Bras and Battles: Socio-Cultural Perspectives of Female Scholars of Color in ROTC" at the 99th Convention of the Association for the Study of African American Life and History in Memphis, Tennessee. The convention was an incredible educational experience that enhanced our understanding of freedom and equality in the United States. Visiting the National Civil Rights Museum and Slave Haven in Memphis, Tennessee, was illuminating. At Slave Haven, we learned about Jacob Burkle, who was part of the anti-slavery movement and risked his life to help Africans escape by hiding them in his home and assisting them on their road toward freedom. Slave Haven was actually Burkle's house, where he hid Africans, and used his position as a stockyard owner to operate an Underground Railroad weigh station on the edge of Memphis from 1855 until the abolition of slavery.¹⁷ We were impressed with all of the artifacts that were preserved from the abolitionist movement and Burkle's home because they were part of the fight for freedom (e.g., quilts, drawings, pots, pans, utensils, and furniture).

When we were at the National Civil Rights Museum,

the exhibits moved us. For example, we were in awe of the courage demonstrated in the “Standing Up by Sitting Down” exhibit, which featured an original lunch counter from the sit-in movement, a film, and three-dimensional figures sitting and standing near the counter.¹⁸ Sit-ins occurred during the Civil Rights Movement when students from the Student Nonviolent Coordinating Committee (SNCC) organized sit-ins throughout the South to protest the Jim Crow laws. During this time, Black and White protesters would hold up signs saying, “We die together, so why can’t we dine together?” This message really moved us because of the Black and White soldiers who died fighting wars together.

As ROTC cadets, we also remembered all of the Black soldiers who fought for our freedom and came back to the United States only to encounter mistreatment and discrimination. We thought of those warriors: the ones who died fighting for our freedom in wars, the ones who died fighting for equality in the Civil Rights Movement, and the ones who are still alive fighting for racial and social justice today. During our sojourn, we realized more fully that “we are spirits of those warriors—the ones who have made the final sacrifice.”¹⁹ The history and the hallowed grounds we visited in Memphis have taught us how to embody our cadet creed in a greater way. We are the past, but we are also the present.

Applying the Past to Our Present and Future

Not everyone that we lead in the military will share the same culture or socioeconomic background. However, it is important that we get to know, and take time to understand where the people we lead come from and more about their culture. No one will follow a leader if she or he does not feel welcome. Therefore, we will not abandon our socio-cultural identities, but we will expand our horizons in getting to know, understand, and appreciate other backgrounds.

The third stanza in the Cadet Creed is “I am the present—the scholar and apprentice soldier enhancing my skills in the science of warfare and the art of leadership.”²⁰ As ROTC cadets, we are leading through knowledge. We are enhancing our skills both in warfare and in leadership. It is not easy to grasp at first, because being a scholar in a military program requires adjustment. However, we train every day to become better leaders and to serve our country in the present. We are the future, and it is up to us to change the world in some way. Here we stand, three women who see what is going on in today’s world, and who will one day be the difference in tomorrow’s world. We have learned from

our past and embody the spirit of the warriors who have gone before us, yet we are also the present, “but above all, [we are] the future—the future warrior leader[s] of the United States Army. May God give [us] the compassion in judgment to lead and the gallantry in battle to win.”²¹ This is the second to last stanza in the Cadet Creed. In the Northern Illinois University Huskie Battalion, we lead through knowledge.

Notes:

1. “Cadet Creed,” Army ROTC Creeds and Cadences, accessed July 23, 2015, <http://www.radford.edu/content/chbs/home/rotc/cadets/creeds-cadences.html>.
2. Kimberley L. Phillips, *War! What Is It Good For? Black Freedom Struggles and the U.S. Military from World War II to Iraq* (Chapel Hill: University of North Carolina Press, 2012) 14.
3. *Ibid.*, 16.
4. *Ibid.*, 18.
5. Michael K. Kruse and Stephen G. N. Tuck, *Fog of War: The Second World War and The Civil Rights Movement* (New York: Oxford University Press, 2012), 15.
6. *Ibid.*, 17.
7. *Ibid.*
8. *Ibid.*, 18.
9. *Ibid.*, 19.
10. *Ibid.*, 52.
11. *Ibid.*, 53.
12. “The Universal Declaration of Human Rights,” United Nations, 1948.
13. *Ibid.*
14. Kruse and Tuck, *Fog of War*, 48.
15. Phillips, *War! What Is It Good For?*, 55.
16. Colin Powell, “Truman, Desegregation of the Armed Forces, and a Kid from the South Bronx,” in Raymond Geselbracht, ed., *The Civil Rights Legacy of Harry S Truman*, 120–22. Originally said in a speech that Powell delivered at the RLDS Auditorium in Independence, Missouri, on July 28, 1998.
17. “Slave Haven Underground Railroad Museum,” accessed June 20, 2015, <http://www.slavehavenundergroundrailroadmuseum.org/>.
18. “Standing Up by Sitting Down,” National Civil Rights Museum, accessed July 23, 2015, <http://civilrightsmuseum.org/project/standing-up-by-sitting-down/>.
19. “Cadet Creed.”
20. *Ibid.*
21. *Ibid.*



Karina Avila is the battalion commander of the ROTC Huskie Battalion at Northern Illinois University (NIU). As a scholar at NIU who is majoring in Rehabilitation Services, Cadet Avila is very active on campus. She is a member of Deaf Pride and holds a home health certificate in assistant nursing. Additionally, she has been the recipient of several awards, including the Cadet Scholar Award, Silver Medal Athlete Award, Bronze Medal Athlete Award, Scholastic Excellence Award, and American Legion Award. In the summer of 2014, she served as a cultural understanding and language proficiency cadet who participated on a task force OSO Beyond the Horizons service mission in Guatemala.



Maria Colompos serves in a leadership role in the ROTC Huskie Battalion at Northern Illinois University (NIU). She is also an NIU scholar who is double majoring in history and sociology and minoring in Military Science and Latino/Latina American Studies. Cadet Colompos is the treasurer of the Pre-law Honors Society, a member of Alpha Kappa Delta International Sociology Honors Society, and a volunteer tutor for foreign exchange students. During the summer of 2014, she was a translator and public affairs officer for a humanitarian mission in Guatemala. She has received the Beyond the Horizons Excellence Award for her outstanding translation and cultural awareness. Additionally, she has earned several scholarships and awards, including the Veterans of Foreign Wars Award, Cadet of the Month, Cadet Command Federal Scholarship, and Scholastic Excellence Award.



Shanell Walter serves in a leadership role in the ROTC Huskie Battalion at Northern Illinois University (NIU). Cadet Walter is majoring in sociology with a Military Science minor. She is also a member of the John Henry Clarke Honor Society, the Chi Alpha Epsilon Honor Society, the Northern Illinois University Law Society, and Deaf Pride. She has been the recipient of several awards, including the Superior Cadet Decoration Award, First-Year Scholar Award, President Barack Obama Award, Two-Time Dean's List Award, Two-Time Honors Award, National Sojourners Award, Bronze Athletic Award, Mae Thomas Award for Excellence in First-Year Composition, and National Leader Award. Her current academic leadership positions include president of Mortar Board Honor Society at NIU.

HALLOWED JOURNEYS: REFLECTIONS ON GOING TO COLLEGE AND LIVING ABROAD

By **Cornelius Gilbert and Robert Schalkoff**

Introduction

Metaphors are often used in everyday communication. For example, a group of employees are frequently referred to as “members of a team.” The United States is commonly described as a “melting pot” of diverse cultural heritages. American society has also been identified as a bowl of “mixed salad.” In a mixed salad, various elements are easily recognizable. So, too, are people in American society when subpopulations maintain their unique cultural, racial, and ethnic identifiers, including cultural dress, cuisines, and expressions.

A metaphor has been described as “a way of understanding one abstract domain in terms of another more easily understood concrete domain,”¹ or as Schalkoff stated, “metaphors structure thought.”² Lakoff and Johnson argued that metaphors make “capable . . . new understanding of our experience . . . [providing us with] new meaning to our pasts, to our daily activity, and to what we know and believe.”³ Metaphors can be clear and powerful interpretive tools, particularly for educational purposes.

Drawing upon the power of metaphors to create new understandings and connections to our pasts, this paper explores