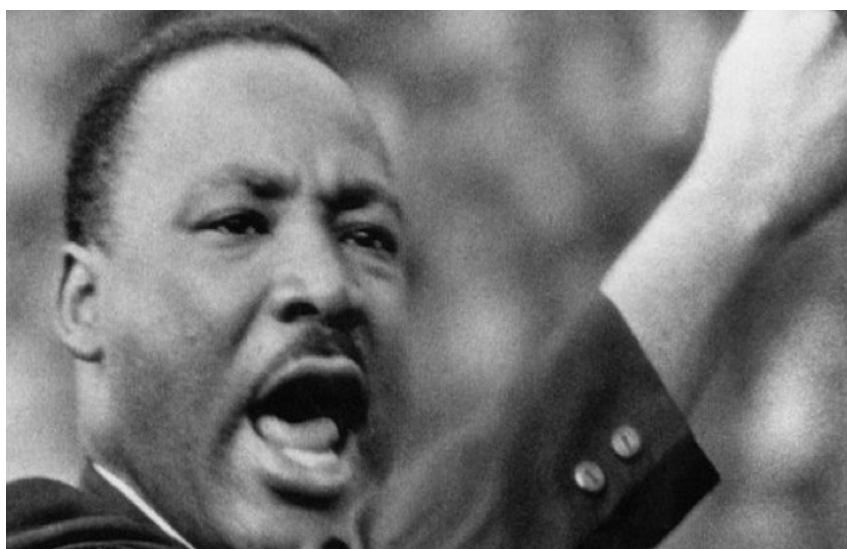


THE CAPITAL NEWS

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The Untold Stories

Martin Luther King and the Black Revolutionary Tradition



By: Eric Mann

Dr. King brought a powerful and frontal indictment of the system of white supremacist, racist, capitalism.

“He rejected U.S. chauvinism, called for a militant internationalism, and challenged the U.S. Empire at home and abroad.”

Every year, until The Revolution comes again, the counter-revolution manipulates the historic birthday of Dr. Martin Luther King, that so many people fought for, as their symbol of Black “integration” into imperialism and “non-violent” acquiescence to, at best, Barack Obama’s cynical negation of his dream. As Donald Trump has just assassinated Iranian General Quassem Soleimani—with Democratic Party token opposition at best and acquiescence at worse, Dr. King reminds us that “the United States, my government, is the greatest purveyor violence in the world.” As Bernie Sanders and Elizabeth Warren squabble for position and too of-

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What are the symptoms of Wuhan coronavirus and how can you catch it?



An outbreak of Wuhan coronavirus has already infected more than 200 people (Picture: AP)

FOUR PEOPLE HAVE DIED FOLLOWING AN OUTBREAK OF WUHAN CORONAVIRUS IN CHINA.

By: Lucy Middleton

The deadly virus has so-far infected more than 200 people, with cases reported in Japan, Thailand and North Korea.

It belongs to the same family of coronaviruses that causes Severe Acute Respiratory Syndrome (SARS), which originated in China in 2002 and killed nearly 800 people around the world.

The World Health Organization (WHO) is now urging countries to ‘strengthen their preparedness for health emergencies.’

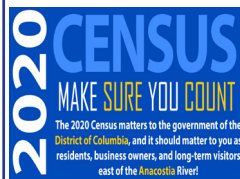
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Community News



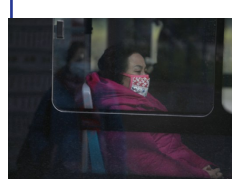
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THE CAPITAL NEWS

THE UNTOLD STORIES

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ten, reduce the meaning of life to a barren economic populism, Dr. King reminds us that U.S. society is a moral disgrace and we need a revolutionary movement to challenge its “racism, militarism, poverty, and materialism.” His thoughts offer Democrats and the Movement a challenge. There is an urgent need for a revolutionary worldview to challenge the racism and reaction of Donald Trump’s Make America Great fascist appeal. Meanwhile, on the ground, Black and Latino communities and the world are suffering the worst political, economic, and ecological catastrophe with little help in sight. In this context the most engaged and introspective study of Dr. King’s theory and practice is an urgent corrective than can offer hope and inspiration.

I saw a Revolution with my own eyes and helped to make it. Beginning in 1964 I was a field secretary with the Congress of Racial Equality, an organizer with the Newark Community Union Project, a national officer and organizer with Students for a Democratic Society, a ten-year assembly line worker at Ford and General Motors. I was an elected leader of the national UAW New Directions Movement where we challenged the “in bed with the company” materialism of the UAW International with the King-like slogan, “Justice, not just us.”

“Dr. King reminds us that U.S. society is a moral disgrace and we need a revolutionary movement.”

Today I work in South Central Los Angeles with the Labor/Community Strategy Center along with Black and Latinx community members and high school students fighting for “the social welfare state not the police state/the climate justice state not the warfare state. We are working in the traditions of Sitting Bull, Toussaint L’Ouverture, Frederick Douglass, W.E.B. DuBois, Claudia Jones, Paul Robeson, Ho Chi Minh, Patrice Lumumba, Fannie Lou Hamer, Malcolm X, and the wonderful, revolutionary Dr. Martin Luther King Jr. How fortunate we are that our Strategy and Soul Movement Center is at 3546 Martin Luther King, Jr. Boulevard in the heart of South L.A. at the historic corner of King and Crenshaw. This year as with

every year, we work to protect and expand Dr. King’s legacy from those who would bury it in a grave and celebrate one of the great revolutionaries in U.S. and world history. Every year I reframe and publish this essay with the goal of expanding the discussion and debate about a Black and Third World led anti-racist, anti-imperialist, climate justice united front.

In 2020, as with every year, the annual King Day celebrations provide a great opportunity to defend Dr. King’s revolutionary legacy against The System’s efforts to white wash and degrade his frontal challenge to its crimes. Dr. Martin Luther King Jr. was one of the great revolutionaries in U.S. and world history. He was a leader of the Civil Rights and Black Liberation Movement, a fierce internationalist, anti-imperialist, and Pan Africanist, a Black militant, pro-communist socialist, and part of The Movement that was far to the left of and in opposition to the Democratic Party.

“The annual King Day celebrations provide a great opportunity to defend Dr. King’s revolutionary legacy against The System’s efforts to white wash and degrade his frontal challenge to its crimes.”

Since 1980, with the rise of Ronald Reagan and Margaret Thatcher, The Two-Party System, aka U.S. imperialism, has waged a Counter-revolution against the Great Victories of the Revolutionary Sixties. In that the revolutionary left won so many of the ideological battles against U.S. hegemony, The System has understood that a counter-revolution must include a ferocious battle over the historical record. In the past 40 years, in particular, it has been profoundly painful to witness, and very difficult to combat, the lies and slanders against the historical, and political achievements of the Black and Third World led movements. This includes an epidemic of recantation literature written by depressed and disillusioned former radicals denigrating the great achievements of the U.S. Communist Party, Student Non-Violent Coordinating Committee, Black Panther Party, Southern Christian Leadership Conference, Nation of Islam, the New Communist groups such as the League of Revolutionary Struggle,

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Emerging service leadership in Ward 7

**By: Shelley Rice and Autumn Fletcher
Special to the Capital News**

Leadership in the nation's capital requires a heart for the diverse culture of D.C. residents who live there. Veda Rasheed is no stranger and is emerging in Ward 7 as a blazing service leader in the community.

Rasheed, has served as the Advisory Neighborhood Commissioner single-member district 7E01 since 2019 and is a strong contender for the D.C. Council Ward 7 representative seat. "It is time for leadership that views the job of Ward 7 councilmember as a public service, an honored duty, a sacred trust," Rasheed said.



Rasheed's strong qualifications and political experience including advancing the community engagement efforts of D.C. Attorney General Karl A. Racine (D) are an example of her steadfast service leadership commitment.

As the District improves, the face of real estate is changing and so are the faces of the people. New residents are moving in and current residents are fighting to keep the unique culture of the legacy of D.C. neighborhoods that can't be found anywhere else on earth. A lifelong DC resident and graduate of Eastern Senior High School, Rasheed wants to represent all of the ward's 23 neighborhoods. Whether they be upper middle-class Hillcrest, working-class Marshall Heights or gentrifying Deanwood. "It doesn't matter what neighborhood we live in, we are all one ward," Rasheed said.



Rasheed has expressed and demonstrated a commitment to building community schools and the capacity of students and families, as former Chair of the Ward 7 Young Democrats, Ward 7 Parent Leader for My School D.C. Advisory Council, and as a Ward 7 Pave Parent Representative. Partnering with networks such as the Catholic University of America Law (CUA Law) Pro Bono, coordinated back to school supplies and delivered those to Ward 7 Schools, Anne Beers, Kimball, DC Scholars and Randle Highlands.

Continuing in her commitment beyond D.C. Mayor Muriel Bowser's (D) appointment to the Mayor's Commission on African American Affairs. Rasheed participated and hosted several events to uplift the community over the past months and ending 2019.

Partnering with D.C. Department of Parks and Recreation a Coat Drive at Kenilworth Recreation Center Coaches Do More Than X's and O's was a great success.



A Thanksgiving Dinner for the Seniors and Families at the Ridge Road Recreation Center and Food for the Homeless with Pimento Grill in partnership with VOW who provided transportation



- Holiday Cheer with City Gate in Clay Terrace and a local Ward 7 school
- Anti-Bullying Bear, Rocketship, DC Scholars, and Randle Highlands in partnership with Characterville Entertainment and MLK Deli



- The Washington Football Team at local Ward 7 School supporting students with scholastic achievement and behavior.



Rasheed's continuance of leadership and community service in Ward 7 is what Washington, DC needs to thrive in 2020 and beyond.

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2020 BUDGET

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MONDAY, FEBRUARY 10	TUESDAY, FEBRUARY 18
<p>SENIOR BUDGET ENGAGEMENT TELEPHONE TOWNHALL</p> <p>Time: 12:00 pm To RSVP, please call 202.442.8150</p>	<p>BUDGET ENGAGEMENT FORUM #1</p> <p>Time: 6:30 pm Location: Edgewood Recreation Center 301 Franklin Street, NE</p>
THURSDAY, FEBRUARY 20	SATURDAY, FEBRUARY 22
<p>BUDGET ENGAGEMENT FORUM #2</p> <p>Time: 6:30 pm Location: UDC Student Center 4200 Connecticut Avenue, NW</p>	<p>BUDGET ENGAGEMENT FORUM #3</p> <p>Time: 11:00 am Location: Kenilworth Recreation Center 4321 Ord Street, NE</p>

To RSVP visit:
2020BudgetForums.eventbrite.com

For reasonable accommodations or interpretation, please call 202-442-8150 or send an email to engagement.dc@dc.gov by February 9th.



MLK Revolutionary continued from pg. 5 and the great communist led revolutions in the Soviet Union, China, Cuba, and Vietnam. It has also included character assassinations, arrests, and actual assassinations of those with the most vivid and irrepressible revolutionary memories. As just one terrifying reflection of the impacts of this campaign, I have heard some young Black and Latino organizers, with such militant intentions, repeat without grasping the sources “this is not your grandfather’s civil rights movement” caricaturing the heroic and historic work of visionary leaders like Malcolm X and Dr. Martin Luther King Jr.

In the case of Dr. King, the U.S. government, Democratic Party and Civil Rights Establishment distort King’s life by putting him forth as a “non-violent” accommodating, dreamer. They attempt to use him as a counterforce against Malcolm X, Mao Tse-tung, Ho Chi Minh, Paul Robeson, W.E.B. Du Bois, Fidel Castro, Frederick Douglass, Fannie Lou Hamer, and the great Third World revolutionaries throughout history. In truth, Dr. King was one of their colleagues and comrades and in turn, they all had great appreciation of his unique and courageous role in History.

In that History only exists through the struggle over historical interpretation, I, along with many others, want to reinforce the historical view of Dr. King as a great leader in the Black Revolutionary Tradition whose work should help shape our organizing today.

Dr. King rejected the myths of U.S. society. He rejected its Mad Men packaging of itself as “the leader of the free world” to tell it like it is; that the United States is “the greatest purveyor of violence in the world.”

Dr. King saw “the Negro revolution” as part of a Third World and world revolution.

“I am convinced that if we are to get on the right side of the world revolution, we as a nation must undergo a radical revolution of values...For years, I labored with the idea of reforming the existing institutions of the South, a little change here, a little change there. Now I feel quite differently. I think you’ve got to have a radical reconstruction of the entire society, a revolution of values.”

Dr. Clayborne Carson, Director of the Martin Luther King, Jr., Research and Education Institute at Stanford University, in his King Papers, related the following story.

Before leaving Ghana, King welcomed a visit from English clergyman and anti-colonial activist Michael Scott, during which the two men compared the freedom struggles in Africa and the United States. King reportedly expressed admiration for the bus boycott then taking place in Johannesburg, South Africa, and remarked that there was “no basic difference between colonialism and racial segregation...at bottom both segregation in American and colonialism in Africa were based on the same thing — white supremacy and contempt for life.”

Dr. King supported the Black Power movement and saw himself as a tendency within it. He marched with Stokely Carmichael and Willie Ricks on the March against Fear in Mississippi in June 1966. While initially taken back by their cries of Black Power, he soon elaborated his own views as part of the Black Power continuum. “Now there is a kind of concrete, real Black power that I believe in ... certainly if Black power means the amassing of political and economic power in order to gain our just and legitimate goals, then we all believe in that.”

Dr. King sided with the people of Vietnam including the Vietnamese Communists against the U.S. invasion. In his Beyond Vietnam speech, written by and with his close comrade, Vincent Harding, his anti-colonial support for the legitimacy of the Vietnamese Communist cause was clear.

“The Vietnamese people proclaimed their own independence in 1945 after a combined French and Japanese occupation, and before the Communist revolution in China. They were led by Ho Chi Minh. Even though they quoted the American Declaration of Independence in their own document of freedom, we refused to recognize them. Instead, we decided to support France in its reconquest of her former colony.

“Our government felt then that the Vietnamese people were not ‘ready’ for independence, and we again fell victim to the deadly Western arrogance that has poisoned the international atmosphere for so long. With that tragic decision we rejected a revolutionary government seeking self-determination, and a government that had been established not by China (for whom the Vietnamese have no great love) but by clearly indigenous forces that included some Communists. For the peasants this new government meant real land reform, one of the most important needs in their lives. For nine years following 1945 we denied the people of Vietnam the right of independence. For nine years we vigorously supported the French in their abortive effort to recolonize Vietnam.”

Dr. King was deeply appreciative of the Black communist traditions of W.E.B. DuBois and Paul Robeson. He was well aware of the irony and significance that Dr. DuBois died, in Ghana, an exile from the United States and a Communist, on the very day of the March on Washington for Jobs and Freedom, August 28, 1963.

Dr. King observed, “We cannot talk of Dr. DuBois without recognizing that he was a radical all of his life. Some people would like to mute the fact that he was a genius who became a Communist in his later years. It is worth noting that Abraham Lincoln warmly recognized the support of Karl Marx during the Civil War and corresponded with him freely. In contemporary life the English speaking world has no difficulty with the fact that Sean O’Casey was a literary giant of the twentieth century and a Communist or that Pablo Neruda is generally considered the greatest living poet though he also served in the Chilean Senate as a Communist...Our irrational, obsessive, anti-communism has led us into too many quagmires to be retained as if it was a model of scientific thinking.”

King did not merely mention the great contributions of Communists from Du Bois, Casey, Neruda and Ho Chi Minh; he situated himself in that tradition not as a member but clearly as a friend and admirer.

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MLK Revolutionary continued from pg. 5

Dr. King’s non-violence was aggressive and militant reflected in non-violent direct action.

Of course, Dr. King had his own unique views inside the civil rights movement and Black united front. His views on non-violence were real and deeply held. He also saw non-violence as a tactic to prevent a massive violent backlash from racist whites. King tried to position his demonstrations in ways to get the largest amount of white liberal and international support and to pressure the national Democratic Party that was tied at the hip to the racist Dixiecrats. His belief in non-violence deeply held, but was also tied to the theory and practice of militant, aggressive, Non-Violent Direct Action.

When I worked with CORE and allied with SNCC, in 1964-1965, they were known as the Black militants— and yet both organizations saw themselves, at the time, as non-violent. But that did not prevent and in fact encouraged Black people to march into the registrar of elections in Southern cities and refuse to leave, Black students to occupy lunch counters and refuse to leave, Black and white people marching at the Edmund Pettis Bridge in Selma confronting an army of armed police and white racists, or Black people in the north marching into elected officials’ offices and occupying them, yelling, chanting, singing, and confronting. Everyone we challenged in “the white power structure” saw militant, non-violent direct action by Black people as a big threat and retaliated accordingly. No one at the time praised Dr. King for his “moderation.” They saw angry Black people and saw Dr. King as a threat, which he certainly was, and saw his non-violence and “urgency of now”

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as a political force to be crushed not co-opted. **Dr. King fought the Democratic Party of Lyndon Johnson and the Black Democratic Establishment.** When Dr. King brought his movement to Chicago the Democratic Party Black establishment refused to support him, sided with the racist Mayor Daley, and told him to “go down south where you belong.” Many of them refused to join his mass and militant marches for open housing and an end to police brutality. In response, Dr. King called out the Black political establishment.

“The majority of Black political leaders do not ascend to prominence on the shoulders of mass support ... most are still selected by white leadership, elevated to position, supplied with resources and inevitably subjected to white control. The mass of [Blacks] nurture a healthy suspicion toward this manufactured leader.”

Dr. King understood that the Civil Rights and Black Liberation Movement was from the outset a battle against the system itself.

King understood the intersection of radical reforms and social revolution and was always working to understand the time, place, conditions and balance of forces that would shape his rhetoric and tactical plan. King was one of the greatest and most effective reformers of all and yet, in confronting the system's intransigence his own revolutionary outlook kept evolving. King's prominence began in 1955, in his leadership of the Montgomery Bus Boycott, the same year as the murder of Emmett Till and the Bandung Conference of Non-Aligned Nations—as a continuation of the 63 years of The Sixties that began in 1917 and did not end until the rise of Thatcher and Reagan in 1980.

Even after the U.S. Supreme Court decision to overturn school segregation in the case of *Brown vs. Board of Education* in 1954, Montgomery in 1955, the great Greensboro sit-ins of 1960, the exciting work of the Student Non-Violent Coordinating Committee and Congress of Racial Equality Freedom Rides of 1961 the conditions of Black people in the United States remained at criminal levels. By 1963 white Democratic Party terror in the South and Democratic Party racism and bru-

ality in the ghettos of the North had generated a great deal of militancy, organizing, and consciousness but little change in the system. At the great March on Washington in August 1963 King's Southern Christian Leadership Conference, SNCC, CORE, NAACP, Urban League, and A. Phillip Randolph's Brotherhood of Sleeping Car Porters took place amid air of hope—but also great impatience and militancy. King's “I Have a Dream” speech (a phrase that was not in its initial draft) was in fact a revolutionary indictment of U.S. society.

“One hundred years later [after the formal abolition of slavery] the Negro still is not free. One hundred years later, the life of the Negro is still sadly crippled by the manacles of segregation and the chains of discrimination. One hundred years later, the Negro lives on a lonely island of poverty in the midst of a vast ocean of material prosperity. One hundred years later, the Negro is still languishing in the corners of American society and finds himself in exile in his own land. So, we have come here today to dramatize a shameful condition

“In a sense we've come to our nation's Capital to cash a check. When the architects of our republic wrote the magnificent words of the Constitution and the Declaration of Independence, they were signing a promissory note to which every American was to fall heir. This note was a promise that all men, yes, black men as well as white men, would be guaranteed the unalienable rights of life, liberty, and the pursuit of happiness. It is obvious today that America has defaulted on this promissory note insofar as her citizens of color are concerned. Instead of honoring this sacred obligation, America has given the Negro people a bad check; a check which has come back marked insufficient funds.

“But we refuse to believe that the bank of justice is bankrupt. We refuse to believe that there are insufficient funds in the great vaults of opportunity of this nation. So, we have come to cash this check—a check that will give us upon demand the riches of freedom and the security of justice. We have also come to this hallowed spot to remind America of the fierce urgency of now. This is no time

to engage in the luxury of cooling off or to take the tranquilizing drug of gradualism.”

“We have come to cash this check—a check that will give us upon demand the riches of freedom and the security of justice.”

King is imploring, cajoling, the best in the Black and white masses and even those in U.S. ruling circles. But his words make clear he is also threatening U.S. society and trying to mobilize Black rebellion. When he says “crippled by the manacles of segregation and the chains of segregation” he is making it clear that slavery is in fact still in place. He describes the United States as a society that offers the Negro bad checks and broken promises, when he says, “We refuse to believe the bank of justice is bankrupt” he is echoing the cry of the Staple Singers - “When will we be paid for the work we've done.”

King's formulation of “the fierce urgency of now and the tranquilizing drug of gradualism” was a frontal assault on the President Kennedy and the Democrats cry for “patience” in face of injustice. King countered with the spirit of Freedom Now—the cry of Black militants in South Africa, South Carolina and the South Bronx—and supported by a growing number of white supporters of the civil rights movement. In fact, “Now” was one of the revolutionary slogans of its time. And President Kennedy and the whole world were listening.

One of King's revolutionary observations—that is still painfully relevant today—was, “the Negro is still languishing in the corners of American society and finds himself in exile in his own land.” In 1960 I was recruited by organizers of the Student Non-Violent Coordinating Committee to join “the civil rights revolution.” By the time I got to CORE in Harlem and the Northeast in 1964 my mentors were staying up all night debating what exactly that revolution would look like. While the struggle focused on democratic rights and full equality many SNCC and CORE leaders were talking about some form of Black nation, Black Power, Black militancy, Black separatism—not as a way of “getting away” from the system but as

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Wuhan Coronavirus continued from pg. 1



(Picture: EPA)

So-far four people have died of the disease

What is Wuhan coronavirus?

Coronaviruses cause mild to severe respiratory illnesses, ranging from the common cold to severe diseases, such as SARS or Middle East Respiratory Syndrome (MERS).

Most people will come into contact with mild coronaviruses at some point during their life.

The Wuhan coronavirus is a new strain of the virus, currently named after the area in China where it is believed to have originated.

What are the symptoms?

Early symptoms of the Wuhan coronavirus include a fever, a dry cough, a sore throat and shortness of breath.

Scans on some patients have also shown fluid in the lungs consistent with viral pneumonia.

However, many of those in hospital for the virus were reported to have shown generally stable vital signs at the time of their admission.

The WHO recommends anyone suffering symptoms suggestive of a respiratory illness seek medical attention and share their travel history with their care provider.

The virus is more likely to progress into a severe illness among older patients or those with weakened immune systems.



The virus is named after the area in China it was originated (Picture: EPA)

Symptoms include a fever, a sore throat and dry cough



(Picture: Reuters)

How does the virus spread?

China's National Health Commission says the Wuhan coronavirus can be spread from person to person, with some medical workers among those affected.

However, the WHO say they are still investigating possible modes of transmission.

They suggest avoiding close contact with anyone suffering from an acute respiratory infection and ensuring coughs and sneezes are covered with disposable tissues or clothing.

Frequent hand-washing is also recommended, as well as avoiding unprotected contact with farm or wild animals.



(Picture: EPA)

It can be spread from person to person, China's National Health Commission says

There is currently no vaccine available for the virus, although the first patient of the illness is now at home in a stable condition.



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part of a plan to challenge it—and for some, overthrow it. Clearly influenced by Malcolm X but also the African liberation movements people were talking about a challenge to U.S. capitalism and some type of socialist system. It was not all that clear or delineated but the concepts of full equality, full democratic rights, Black rights, self-determination, radical reform and revolution were far more interrelated than counter-posed. All of them involved Black people in the leadership of a multi-racial movement—either through integration or separation or most often both. In that context, I am arguing that Dr. King was a Black revolutionary nationalist, perhaps of a more moderate nature, but he was a student of world history and was impacted by the revolutionary ideas of the times. For Dr. King, as early as 1963, to tell the president of the United States that Black people in the U.S. are “exiles in their own land” was clearly a call for some form of both full equality and Black self-determination and was already far away from the “more perfect union” myth that the system was selling but receiving very few Black buyers.

King was a victim of capitalist state violence, surveillance, psychological, character, and actual assassination.

The story of J. Edgar Hoover’s campaign to destroy ML King and force him into a nervous breakdown and suicide is not tangential but central to King’s revolutionary history—and the surveillance and police state we live under today. And yet, another element of the revolutionary history of Dr. King that is being white-washed is his actual assassination was by the system itself. Part of this cover-up is to destroy the memory of the work of Coretta Scott King in exposing the actual assassination of Dr. King.

In his “I’ve Been to the Mountain Top” speech the very night before he was murdered Dr. King was very aware of what he felt was his possible and imminent assassination.

“Like anybody, I would like to live – a long life; longevity has its place. But I’m not concerned about that now. I just want to do God’s will. And He’s allowed me to go up to the moun-

tain. And I’ve looked over. And I’ve seen the Promised Land. I may not get there with you. But I want you to know tonight, that we, as a people, will get to the Promised Land. So, I’m happy, tonight. I’m not worried about anything. I’m not fearing any man. Mine eyes have seen the glory of the coming of the Lord.”

And while his words are brave, every time I hear that talk I hear a mortal man not fully at peace, nor should he have been, with his mortality—but trying to comfort and reassure Black people that “we as a people” will find liberation—rather than asking them to protect him – which he knew they could not.

On December 8, 1999, (21 years after his death) after the King family and allies presented 70 witnesses in a civil trial, twelve jurors in Memphis, Tennessee reached a unanimous verdict after about an hour of deliberations that Dr. Martin Luther King, Jr. was assassinated as a result of a conspiracy.

In a press statement held the following day in Atlanta, Mrs. Coretta Scott King welcomed the verdict.

“There is abundant evidence of a major high-level conspiracy in the assassination of my husband, Martin Luther King, Jr. And the civil court’s unanimous verdict has validated our belief. I wholeheartedly applaud the verdict of the jury and I feel that justice has been well served in their deliberations. This verdict is not only a great victory for my family, but also a great victory for America. It is a great victory for truth itself. It is important to know that this was a SWIFT verdict, delivered after about an hour of jury deliberation. The jury was clearly convinced by the extensive evidence that was presented during the trial that, in addition to Mr. Jowers, the conspiracy of the Mafia, local, state and federal government agencies, were deeply involved in the assassination of my husband. The jury also affirmed overwhelming evidence that identified someone else, not James Earl Ray, as the shooter, and that Mr. Ray was set up to take the blame. I want to make it clear that my family has no interest in retribution. Instead, our sole concern has been that the full truth of the assassination has been revealed and adjudicated in a court

of law... My husband once said, “The moral arc of the universe is long, but it bends toward justice.” To-day, almost 32 years after my husband and the father of my four children was assassinated, I feel that the jury’s verdict clearly affirms this principle. With this faith, we can begin the 21st century and the new millennium with a new spirit of hope and healing.”

Sadly, the police/surveillance/counter-insurgency state is stronger than ever—but at least there is growing public challenge to its hegemony. Understanding the revolutionary story of Dr. King and the system’s decision to bring him down is essential if we want to understand and make history in the present.

King was from the outset a Black militant and revolutionary who advocated non-violent direct action but saw “the Negro revolution” as the overriding objective.

While Dr. King strongly argued for non-violence as both a tactical and ethical perspective, he also supported the right of Black people to armed self-defense and allied with the advocates of armed self-defense and even armed struggle in the Black movement. At a time of the most rampant and systematic police violence the system’s armed requirement that Black people are “non-violent” is intellectually and morally lethal. It flies in the face of the long-standing tradition of armed self-defense in the Black community and the urgency to defend that tradition today. Worse, to use Dr. King against that basic right is the height of cynicism and historical distortion.

Clay Carson’s *In Struggle: SNCC and the Black Awakening of the 1960s.*, helps shed light on this complex relationship. While many young organizers were critical of Dr. King SNCC’s Stokely Carmichael explained best their appreciation of his profound impact on the Black masses.

“People loved King... I’ve seen people in the South climb over each other just to say, “I touched him, I touched him.” I’m even talking about the young... These were the people we were working with and I had to follow in his



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2020 CENSUS MAKE SURE YOU COUNT

The 2020 Census matters to the government of the **District of Columbia**, and it should matter to you as residents, business owners, and long-term visitors east of the **Anacostia River!**

WHAT IS THE CENSUS?

As mandated by the U.S. Constitution, our nation gets just one chance each decade to count its population. The U.S. census counts every person living in the 50 states, District of Columbia, and five U.S. territories.

WHEN IS THE 2020 CENSUS?

Census day is April 1st 2020.

ARE THERE FEES TO FOR COMPLETING THE 2020 CENSUS?

There is absolutely NO COST/FEE for completing the 2020 Census online, by mail or over the phone. Be aware of possible malicious websites. Visit www.census.gov or www.2020census.gov for correct and up-to-date information.

WHY DOES THE 2020 CENSUS MATTER TO DC?

The 2020 Census matters to the DC for several reasons. The District receives funds from the federal government which is used to improve infrastructure such as hospitals, fire departments, schools, roads, and improve services to residents. A complete and accurate count means the District receives the funding and services it is entitled to.

- The Federal government distributes over three billion dollars annually to the District to support vital programs based on the census data.
- Census data is used to update Ward and ANC boundaries to reflect population growth and movement across the district.
- District agencies rely on accurate census data for budgeting, planning and policy decision making across the city.

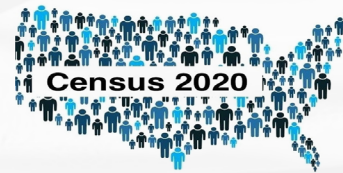
HOW CAN YOU HELP DC HAVE AN ACCURATE COUNT FOR THE 2020 CENSUS?

Definitely by completing the Census or getting counted on April 1st 2020. In addition to getting counted, you can help ensure a complete and accurate count by raising awareness about the Census, motivating others to participate, and working with civic associations, schools, and faith-based communities to organize through outreach and special events. As a resident, business owner, elected official, and friend to other members of Ward 7 and 8 communities your assistance is vital to the ongoing outreach efforts to educate and encourage participation in the 2020 Census.

ARE THERE PAID JOBS AVAILABLE TO DC RESIDENTS?

Yes! Congress Heights Community Training and Development Corporation will hire between 70 and 100 DC residents, Ward 7 and 8 preferred, to work as outreach ambassadors and advocates for the 2020 Census. Visit our website at WWW.CHCTDC.ORG/EOTRC2020 for information on the upcoming job fair in your Ward.

The 2020 Census is more than a count. It's an opportunity—to get involved and to help shape the future of our communities. Our Mayor and the DC government is concerned that some of our residents in households with limited computer and internet access are at risk of an undercount as this will be the first online Census. Everyone has a role to play in the 2020 Census and the District of Columbia needs your help to raise awareness about the Census, the importance of an accurate count and to motivate other residents to complete the Census on April 1st 2020.



FOR MORE INFORMATION PLEASE VISIT THESE WEBSITES:

WWW.CHCTDC.ORG/EOTRC2020 | WWW.CENSUS.GOV | WWW.DGCENSUS2020.DC.GOV



Youth Lively

Navigating the World as a Young Prosperous Adult

A Series by Courtney Williams

See You Never: Not Being the Go-to for People You Can't Go-to

Happy February everyone. It's one month into my New Year's resolution and so far, I've done pretty good. I have always been the type of person to go above and beyond for people to the point where they expect it rather than appreciate what I do. This year I told myself I wasn't doing that anymore; that was my New Year's resolution. To achieve this, I've been doing something I like to call the replacement method. Basically, when I get the urge to text or check on people who I feel have not given me the same energy, I text someone that I haven't talked to in a while. After all, why text that person who can't even be bothered to wish you a happy birthday when you can put that time into reconnecting with an old friend?

It's a fairly simple concept but after a month of doing it, I've noticed some positive changes in how I interact with people around me. Here's five things I've noticed since using the "Replacement Method".

1. *I put way more energy into people than I should.*

One would think that it would be simple to not want to text people who don't seem to care about your feelings. Well let me just say, old habits die hard. Even though I knew reaching out to certain people might leave me feeling unappreciated, not reaching out almost felt worse. Part of me wanted to have that hope that, no that person only seemed distant because I caught them at a bad time, or no of course they like hearing from me because we're friends, right? It was almost like their validation was an addiction. I had to reach out, I had to get them to appreciate me. It was almost like I was having withdrawals. The fact

that distancing myself was so difficult was a huge wake up call that I put a lot of my precious time into some undeserving people.

2. *There's a lot more people who actually want to hear from me than I thought.*

Once the withdrawals from being taken for granted began to wear off, I actually started to communicate with different people. There would be people that I hadn't talked to in months who sounded so excited to hear from me and even set up time to talk to me again. The thing about constantly putting time into people that don't necessarily value your presence is that you start to believe that nobody really does. I had this view of myself that I simply wasn't that interesting to people or that I was annoying and that was why many people just didn't want to be bothered with me. I had let the negative energy I received from others manifest in how I saw myself. When I started filling my social center with people who gave off positive energy, I started being able to see myself in a more positive light, which helped me realize that yes, there are people out there who like me and value my presence the way I deserve.

3. *My view of friendship has changed greatly.*

When I look back on what exactly it is that I do for people and what I get in return, I think half of it is the human need to feel included and the other half is the social media age where our value comes from how other people see us. Humans are social creatures with an innate need for comfort from others. Social media has created an environment where we feel validation from likes, or followers. It's almost like

when we see someone who isn't giving us the energy we give off, it's a challenge to get them to do so. Companionship is a two-way street. I found that when I don't get what I feel I need, the people-pleaser in me decides that I will find a way to make someone like me. I think I felt like I needed them in my circle. I know that isn't true because quite frankly you will never need anyone in your circle who wouldn't be there on their own. You can't necessarily force people to do anything they don't want to do either way. This doesn't just go for friendship but for family as well. The bottom line, I don't need to campaign for someone's acceptance of me when they can't even be bothered to return a "how are you?"

4. *I don't feel as lonely anymore.*

When waiting for someone to appreciate you and your presence, you do a lot of time waiting. This waiting is usually done alone. There were many weekends where I would wait for someone to text me back saying, they did actually want to hangout this weekend or simply have a phone conversation. I spent so much time alone and honestly it was so pointless. All it did was make me feel how I already felt; unwanted and uncared for. When I actually began talking to people that genuinely wanted to talk to me, I had this moment of 'wow' I have friends. What's better than that?

5. *Reconnecting with people has been amazing.*

I've definitely learned that genuine, unconditional companionship has a way of picking up where you left off. There are a lot of things in my life that keep me busy. I think it's so much

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easier to take people for granted now because in an age of cell phones, they're always right at our fingertips. Even I am guilty of forgetting how valuable face to face communication is. Nothing can replace it. When I started spending more time with my actual friends, I saw a change in myself; a good one. I stopped thinking that no one liked me. I stopped thinking that I had no one to rely on. I stopped thinking that something was wrong with me. And I stopped having this bleak view people being so transient. It's been great to see where people's lives are and to find new things that we have in common. Commonality breeds bonds. Bonds with others are incredibly good for the soul. People are going to do what they want at the end of the day. Whether it be friends, family, coworkers; the truth is that not everyone is going to give you the respect you deserve or value you your presence in the way you think. People don't always do what they should. Ideally, everyone would recognize when someone has been good to them and show gratitude for it but unfortunately it doesn't quite work out like that. People take advantage of your kindness and people will use your need to please as a weapon. That's a fact and unfortunately you have no control over who tries it. What you can control is if you them. So, what will you do?

..... ■
MLK Revolutionary continued from pg. 9

footsteps when I went in there. The people didn't know what was SNCC. They just said, "You one of Dr. King's men?" "Yes, Ma'am I am."

Carson explains the pivotal role of "militant and self-reliant local black residents who owned weapons and were willing to defend themselves when attacked. Black rallies in the county were often protected by armed guards sometimes affiliated with the Louisiana-based Deacons for Defense and Justice"

Many SNCC organizers, disagreeing with King's focus on non-violence, explained, "We are not King or SCLC. They don't do the work the kind of work that we do nor do they live in the areas we live in. They don't drive the highways at night..." Carmichael recalled that the discussion ended when he asked those carrying weapons to place them on the table. Nearly all the black organiz-

ers working in the Deep South were armed.

But, again, the system wants to act like the battle between King and SNCC and the Black militants was a morality play or an ideological war. But it wasn't. It was an intellectual, strategic, and yes, ethical struggle among equals and King was both open minded and introspective about the limits of his non-violent advocacy—and as such, people had respect for his own principles and rationale.

In 1965, James Farmer, the director of CORE, a truly dedicated pacifist, told a group of us at a mass meeting, "I am completely non-violent but I want to thank our brothers from the Deacons for Defense (who were both standing guard and yes, getting a standing ovation from the organizers) whose arms allow me to be non-violent." My read of history is King felt similarly.

"King was both open minded and introspective about the limits of his non-violent advocacy."

And even more importantly, King well understood that his "non-violence" could be used by the system as a justification for state violence and of course the system's need to destroy the Black united front. In his speech, "Beyond Vietnam" on April 4, 1967 King addressed frontally his most principled conversations with the angry youth of the urban ghettos. He stated,

"As I have walked among the desperate, rejected, and angry young men, I have told them that Molotov cocktails and rifles would not solve their problem. I have tried to offer my deepest compassion while maintaining my conviction that social change comes most meaningfully through non-violent action. But they asked, and rightfully so, "What about Vietnam?"...Their questions hit home and I knew I could never again raise my voice against the violence of the oppressed in the ghettos without having first spoken clearly to the greatest purveyor of violence in the world today: my own government."

Note that King does not try to raise a moral critique of those who would use Molotov cocktails and rifles in response to the eco-

nomic and armed violence of the state. And by making clear he considered its advocates "the oppressed" he supported the morality, if not the tactics, of their cause. Instead, he simply argued that he did not feel it would "solve their problem" and even then, qualified his own advocacy of non-violence to make the case that "social change comes most meaningfully" but not exclusively from non-violence. He admitted it was a legitimate debate.

Martin Luther King Jr., SNCC, CORE, and Malcolm X represented at the time the "left" of the Black united front and worked to find strategic and tactical unity with the NAACP and Urban League—which made the March on Washington, the Civil Rights Bill, and the Voting Rights Bill possible. While King had many contradictions with the young Black militants, he understood them and they him as strategic allies against a system of white supremacist capitalism.

SNCC, Malcolm X, Muhammad Ali, and M.L. King were on the frontlines of the movement against the U.S. war of aggression in Vietnam.

While SNCC and Malcolm were among the first to speak out frontally against the war as early as 1965, by April 1967 both King and Muhammad Ali took enormous risks to frontally challenge the war on moral grounds and to argue that Black people in particular had no interest in supporting the war.

In his monumental Beyond Vietnam speech Dr. King argued in support of Vietnamese self-determination and rejected the view that the U.S. had any legitimate interests in Vietnam.

Reading primary documents is essential for the revolutionary historian/strategist/tactician and organizer. In reading and re-reading Beyond Vietnam I still hang on its every word.

* King called out U.S. war crimes against the Vietnamese people making the analogy that the United States feared the most—comparisons with Nazi Germany. He asked, what the Vietnamese people "think when we test our latest weapons on them just as the Germans tested out new medicine and new tor-

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MLK Revolutionary continued from pg. 15

tures in the concentration camps of Europe.”

* King praised the integrity and legitimacy of the National Liberation Front of Vietnam including the communists who he argued were the legitimate political leaders of the Vietnamese people’s struggle.

“They were led by Ho Chi Minh” and were creating “a revolutionary government seeking self-determination.” He describes Ho as saved only by “his sense of humor and irony... when he hears the most powerful nation in the world speaking of aggression as it drops thousands bombs on a nation eight thousand miles from its shores.” (Communists with a sense of humor and irony – perhaps the most revolutionary insight of all.)

*King focused on demand development. In the end movements are unified by ideas, people, organizations and demands. He called on the U.S. government

- * End all bombing in North and South Vietnam
- * Declare a unilateral cease fire
- * Curtail the U.S. build up in Thailand and Laos
- * Recognize the role of The National Libera-

tion Front in any future Vietnam government

- * Remove all foreign—that is, U.S. troops from Vietnam

* Make reparations for the damage
This was tantamount to calling for immediate U.S. withdrawal from Vietnam. It recognized the victory of the National Liberation Front and argued for what would later become a critical component of Black people’s demands against the U.S. government — “reparations.”

The story of the system’s attacks on Dr. King once he spoke out against the war in Vietnam and his courage in the face of this assault is another chapter of Dr. King’s revolutionary contribution to U.S. and world history. One important version of that story is Tavis Smiley’s documentary, Death of a King: Dr. Martin Luther King’s Final Year.

Dr. King brought a powerful and frontal indictment of the system of white supremacist, racist, capitalism. He appreciated the ideas of others and worked to build a Black and multi-racial united front against what he called “racism, poverty, and militarism.” He was willing to confront “the cowardice” inside his own bosom and modeled how all of us have to put our bodies, souls and lives on the

line. He rejected gradualism and demanded “Freedom Now.” He advocated non-violence but defended the right of those who disagreed with him to armed self-defense. He rejected U.S. chauvinism, called for a militant internationalism, and challenged the U.S. Empire at home and abroad. He was independent of and yes, willing to challenge and confront the Democratic Party. He was and is a great contributor to the endless struggle for human and planetary liberation.

It is time to celebrate the Revolutionary King on the anniversary of his birthday. We thank Stevie Wonder, who spoke for all of us, when he wrote,

I just never understood
How a man who died for good
Could not have a day that would
Be set aside for his recognition
Because it should never be
Just because some cannot see
The dream as clear as he
that they should make it become an illusion
And we all know everything
That he stood for time will bring
For in peace our hearts will sing
Thanks to Martin Luther King
Happy birthday to you



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VIRGO

(August 23 to September 22)

You will be concentrating on your work. Surprising news connected to this area will be received by you but this is connected to something that has been in the making for some time. Any source of speculation or money venture will have to be negotiated aggressively by you so you can get the best deal for yourself, and many questions could be asked as lack of understanding of issues could be present. Favorable outcome could very well be reached. Thoughts will be clear in reference to what you wish for in personal income offered to you, but worries could get into the picture. Realistic expectations should be approached

LIBRA

(September 23 to October 22)

According to your horoscope, entertainment and social activities could be on the agenda, as pleasurable times could be coming to you in a very surprising manner. Monetary expenses should be taken into consideration as the cost could be more than you can chew. Misunderstanding with mate or partner could be present; do not allow repressed anger to blow things out of proportion. A mutual understanding should be worked out — looking at the situation with an open mind will be necessary as your understanding seems to be impaired here right now.

SCORPIO

(October 23 to November 21)

Changes at your home front could be very marked, though loving times with mate will give you some sense of balance. Lots of back and forth communication connected to your line of work could be present, and differences of opinion could result in bottled up anger in you. Trying to resolve differences will be the healthiest course. Surprising news should be expected by the middle of the month, and your intuition should be paid off in decision making. Communication with a private source could be very helpful. Avoid frustration that could be reflected at your home in a negative way.

SAGITTARIUS

(November 22 to December 21)

Contact with siblings or close relatives could be on the agenda, as unexpected news could be reaching you connected to changes that could be mildly beneficial to you but better on the long run. Input and kindness from a friend could be of extreme importance as a desire to take a trip abroad or a faraway place might not be in your best interest and a pleasant time could be very restricted. Asserting yourself in a matter connected to shared resources could be necessary as someone could be playing with your feelings.

CAPRICORN

(December 22 to January 19)

Personal income and values are spotlighted. Chang-

February HoroscopesSource: www.yearly-horoscope.org/february-2020-monthly/

es in that area continue to surface but things seem to magically work out for you. Your intuition is very much on target, follow your hunches. Disagreements and restrictions at your home base could create tension that will have to be cleared up for the sake of harmony. Cooperation will be necessary as certain items seem to be held back bringing a lack of understanding. Your career seems to have been taking off in the right direction but uncertainty is bothering you in regards to money and a compensation matter.

AQUARIUS

(January 20 to February 18)

Your way of thinking could be erratic, as innumerable thoughts and ideas will be coming to your mind and could be changing several times, going on different directions. Sources of inspiration and genius could be received. Responsibilities that don't belong to you could be thrown at you and they should be resolved at the workplace. Mate or partner will back you on this issue. Your highest beliefs and philosophical outlook could be challenged in an open and harmonious way; looking at things with a clear mind will be the best recourse.

PISCES

(February 19 to March 20)

Behind the scenes, activities will be surrounding you that could bring some confusion to your inner feelings — privacy will be highly desired in order to assimilate and sort out your thoughts. Your shared sources of income are part of this picture, as activity in this area is increasing in a very favorable way. Illusion about your responsibilities with personal sources of income seems to be bothersome. A spark of creativity could alleviate these worries, bringing extra income throughout your work.

ARIES

(March 21 to April 19)

You might receive unexpected news concerning a friend that you have not heard from for a long time. Read between the lines, as deceiving circumstances could be surrounding this; do not agree to anything that you do not like unless you could bring your point of view into the matter, as there could be something hitting you in your area of shared resources. This

January, there is a big concentration of activity in the area of your highest hopes and wishes, especially after the 15th. You could see many of them come to reality.

TAURUS

(April 20 to May 20)

Your highest ideals and hopes are on forefront and restlessness to change direction in your life is setting in. Restrictions connected to your home life could be getting easier, but your desire for changes is being curtailed somehow by your responsibilities at your home base. The employment workload seems to continue in a very busy mode, and this presents a great deal of restrictions to you. These are, however, restrictions that are self imposed — readjustment on this should be called for as this situation could bring you lots of feelings of instability.

GEMINI

(May 21 to June 20)

There could be negotiations you could come to a meeting of minds and a satisfactory conclusion, but you have to stop thinking one thing today and another one tomorrow. You will be having many different changes in your way of thinking connected to your place of employment, as many changes have been occurring that might not be completely to your liking. A mature personal friend could be reminding you about your personal values before you look into speculation that does not meet all the specifications required in your book. Something is being hidden from you.

CANCER

(June 21 to July 22)

Sure to be full of surprises in reference to your joint resources and outside sources of income. Quick action decided from your home base could be quite profitable. Spouse or partner might not see things the way you do as lack of understanding is present, an explanation could be necessary. The lesson should be learned well and do not let worries override your way of thinking as you are very clear in your understanding in this matter. Your goal responsibilities could show progress this month.

LEO

(July 23 to August 22)

Spotlight is on your marriage and partnerships. Friendly harmony between you and your mate should be present in spite of some disagreement concerning your home surroundings. This could be resolved with friendly and loving communication, as long as you do not let any worry upset you as things could be worked out easily. Your overall picture should be looked at without frustration. News concerning your work performance could reach you, but this will not be of any major consequence. Opportunity for a source of assets gain could be opened to you; advice from a more learned and experienced person should be looked into, as much is not being reached intellectually in this situation by you.

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Email: churchoffice@bdmdc.org

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2568 Martin Luther King, Jr. Ave. SE, WDC 20032
(202) 678-2263
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Sunday School 9:30am
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Bible Study Wednesday 12noon
Bible Study Thursday 7:00pm

Christ Ministries
30 Atlantic Street, SE WDC 20032
Services: 11 am and 3pm

Covenant Baptist United Church of Christ
Dr. Dennis and Christine Wiley, Co-Pastors
3845 South Capitol St. SW WDC 20032
(202) 562-5576

“Ministries for the Mind, Body and Spirit”
Sunday Worship 10:00am
Wednesday Bible Study 12noon & 6:30pm
www.covenantbaptistucc.org

East Washington Heights Baptist Church
Rev. Kip Bernard Banks, Sr., Pastor
2220 Branch Ave. SE WDC 20020
(202) 582-4811 – Office
(202) 58202400 – Fax
Sunday Worship 11:10am
Sunday School 9:30am
Devotional Service 10:45 am
Bible Study Wednesday 6:30pm
Children’s Church 2nd & 4th Sunday 11:00am
www.ewhbc.org ewhbc@aol.com

Emmanuel Baptist Church
Christopher L. Nichols, Pastor
2409 Ainger Pl., SE WDC 20020
(202) 678-0884-Office • (202) 678-0885– Fax
“Moving Faith Forward”
Sunday Worship 8:00am & 10:45am
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Prayer Service Tuesday 6:00pm
www.emmanuelbaptistchurchdc.org

Greater Mt. Calvary Baptist Church
Archbishop Alfred D. Owens, Pastor
Evangelist Susie Owens, Co-Pastor
610 Rhode Island Ave. NE WDC 20002
(202) 529-4547
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Sunday Worship 8:00am & 10:45am
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Wednesday Night Prayer 6:30pm
Wednesday Bible Study 7:30pm
www.gmchc.org/

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1251 Saratoga Ave. NE WDC 20018
(202) 269-0288
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Senior Bible Class Tuesday 10:30am
Wednesday Prayer Noon & 6:30pm
Bible Study Wednesday 7:00pm
Holy Communion First Sunday 10:45am
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Bible Study Saturday 11:00am
Holy Communion 1st Sunday 10:45am

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<https://newlifeministriesdc.org/>
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(202) 581-1500
“Committed to the Cause of Christ”
Sunday Worship 10:45am • Sunday School 9:30am
Adult Bible Study Mondays 7:00pm
Young Adult Bible Study Tuesdays 7:00pm
Bible Study Wednesday 6:30pm
<http://www.pabc-dc.org/>

St. John C.M.E. Church
Reverend John A. Dillard III
2801 Stanton Rd. SE, Washington DC 20020
(202) 678-7788
Sunday Worship 11:00am
Sunday School 9:00am
<http://www.stjohncmecdc.org/>

St. Matthews Baptist Church
Rev. Dr. Maxwell M. Washington, Pastor
1105 New Jersey Ave. SE WDC 20003
(202) 488-7298
“Striving to be more like Jesus with
an emphasis on ‘Prayer’”
Sunday Worship 9:05am • Sunday School 8:00am
Bible Study Tuesday 7:30pm
Prayer Meeting Tuesday 7:00pm
Hold Communion 3rd Sunday Morning
www.stmatthewsbaptist.com
stmatthewbaptist@msn.com

Union Temple
Pastor Anika Wilson Brown
1225 W St SE, WDC, 20020 • (202) 678-8822
“It’s a family affair”
Sunday Worship: 8:00am & 11:00am
Thursday Night Worship: 7:30pm

Our Distribution

You can pick up your monthly issue of The Capital News at any of the locations below.
If you would like to be included in the distribution please contact thecapitalnewsteam@gmail.com

WARD 4

Andrene's Caribbean/Soul Food
308 Kennedy St. NW

BP Gas Station
7000 Blair Rd. NW

Hattie Holmes Senior Center
324 Kennedy St. NW

Kwik Stop
4801 Georgia Ave NW

Midnight Deli
4701 Georgia Ave NW

Petworth Action Committee @
Raymond Recreation Center
3725 10th Street NW

Petworth Library
4200 Kansas Ave, NW

Starlight Foods
5425 5th Street NW

Senbeb Natural Foods
6234 3rd Street NW

Shell Gas Station/ 7 Eleven
4000 Georgia Ave, NW

Takoma Park DC Library
416 Cedar Street NW

Yes! Organic Market
4100 Georgia Ave, NW

WARD 5

5th St. Laundromat
415A Rhode Island Ave. NE

A Cut Above the Top Barbershop
2377 Rhode Island Ave. NE

American Quality Home Care Services Inc
2312 Rhode Island Ave, NE

Barbershop
3506 12th St NE

Department of Human Services
920-A Rhode Island Ave. NE

Department of Veteran Affairs
1500 Franklin St. NE

Fish King
403 Rhode Island Ave NE

Good Old Reliable Liquor Store
1513 Rhode Island Ave NE

Israel Baptist Church
1251 Saratoga Ave. NE

Jet Set Hair
3530 12th St. NE

Lucky 7 Liquor
2317 Rhode Island Ave. NE

M&S Barber Services
2900 12th NE

Murry's & Paul's
3515 12th St NE

Neighborhood Market
1611 Rhode Island Ave. NE

Newton Food Mart
3600 12th St. NE

Salon Shear Madness
2014 Rhode Island Ave NE

Sammy Carryout
2801 Franklin St NE

Woodbridge Public Library
1800 Rhode Island NE

WARD 7

Anacostia Library
1800 Good Hope Rd. SE

Benning Road Library
3935 Benning Rd. SE

Capitol View Neighborhood Library
5001 Central Ave SE

Deanwood Recreation Center
1350 49th St. NE

Ft. Davis Community Center
1400 41st St. SE

Francis A. Gregory Public Library
3660 Alabama Ave SE

Hillcrest Community Center
3100 Denver St. SE

Hillcrest Recreation Center
3200 Camden St SE

New 7 Market
1406 Good Hope Rd. SE

Safeway

2845 Alabama Ave. SE

Washington Seniors Wellness
3001 Alabama Ave SE

WARD 8

Allen Chapel AME Church
2498 Alabama Ave. SE

Andrews Federal Credit Union
1556 Alabama Ave. SE

The Arc/ Parkland Community Center
1901 Mississippi Ave. SE

The Big Chair Coffee Shop
2102 MLK Jr. Ave. SE

Brighter Day Ministries Congress Heights
421 Alabama Ave. SE
Brighter Day Ministries A.P. Shaw Campus
2525 12th Pl. SE

Busboys & Poets
2004 Martin Luther King Jr Ave SE

CSAM's America's Islamic Heritage Museum
and Cultural Center
2315 MLK Jr. Ave. SE

Cedar Tree Academy
701 Howard Rd. SE

Community College Preparatory Academy
2405 MLK Jr. Ave. SE

DHS Congress Heights Service Center
Dept. of Human Services Child Care
4001 South Capitol St. SW

Excel Pharmacy
3923-A S Capitol St SW

Excel Care Pharmacy @United Medical Center
1310 Southern Ave SE

Fort Carroll Market
3705 MLK Jr. Ave. SE

Good Wash Laundromat
1603 Good Hope Rd. SE

Hope Village
2844 Langston Pl SE

IHOP
1523 Alabama Ave. SE

Industrial Bank

1800 Good Hope Rd. SE
1800 Martin Luther King Jr Ave SE

Kingdom Care Senior Village
814 Alabama Ave SE

Marion Barry's Ward 8 Office
2100 MLK Jr. Ave. SE

My 3 Sons Barbershop
3125 Martin Luther King Jr Ave SE

Opportunities Industrialization Center
3016 MLK Jr. Ave. SE
3707 MLK Jr. Ave. SE

Park Southern Apartments
800 Southern Ave. SE

Parklands-Turner Neighborhood Library
1547 Alabama Ave SE

P.R. Harris School
4600 Livingstone Rd. SE

UPO/Peetey Greene Community Center
2907 MLK Jr. Ave. SE

R.I.S.E. Demonstration Center
2730 Martin Luther King Jr Ave SE

The Roundtree Residences
2515 Alabama Ave. SE

Secrets of Nature
5923 South Capitol St. SW

St. Elizabeth's Hospital
1100 Alabama Ave. SE

Southeast Tennis and Learning Center
701 Mississippi Ave. SE

SunTrust Bank
1340 Good Hope Rd. SE

Secrets of Nature Health Food Centers
3923-B South Capitol St SW

UDC at Congress Heights
3100 Martin Luther King Jr Ave SE

United Medical Center
1310 Southern Ave. SE

We build more than homes... we build communities.



District Development Group (DDG)

is dedicated to the creation of community focused projects. DDG develops housing and community facilities that provide both social and economic benefits. Our projects include housing that offers unique designs while preserving the diversity of the community, charter schools that offer alternative educational environments and public facilities created with both distinctive architecture and responsive program offerings. All of these developments share the common goal of creating financial viable ventures while enriching the local community.



**Development with
a Moral Imperative**

Address:

3200 Martin Luther King, Jr. Ave. SE
Washington, DC 20032

Office: 202-563-5033

Fax: 202-563-0911

Web: <http://ddshomes.com>