

THE PULSE SUMMER/FALL 2016 EDITION

THE PRESIDENT'S CORNER

Welcome!

We greet you in the name of Alpha!

Considering what's at stake, there's no greater time in history than now to be the leader that our communities are calling for!

The men of Pi Upsilon Lambda (PUL) Chapter of Alpha Phi Alpha Fraternity, Inc, Key #652, Prince Georges County, seated in Largo, MD, have answered that call for over 22 years providing the leadership that our communities need.

We are a thriving and determined Chapter that is about the business of Alpha and dedicated service to our communities since being chartered on August 1, 1993; however, in this Chapter, we dare not neglect the essential fuel that's needed to meet this cause.

We as a Chapter realize that since the founding of Alpha Phi Alpha Fraternity, Inc on that "Ice Cold" Tuesday, December 4, 1906, the very essence of who we are is based and founded on Brotherhood. Brotherhood is the fuel that gives us the greatest resolve to meet, lead and win every challenge within our communities that we as a Chapter embark upon!

Hence the timely theme for the 2016 – 2017 fraternal year: **"Uplifting the Phi: Back to Basics!"**

Our Chapter ranks, is rich and diverse with distinguished gentlemen from every discipline and human endeavor leading not only within our communities living by our motto "First of All, Servants of All, We Shall Transcend All", but also on regional and national levels.

We encourage you to come and experience this Brotherhood with your ideas, talent, time and energy as we continue our successful implementation of:

- the fraternity's national programs (Go-To-High School, Go-To-College; A Voteless People is a Hopeless People; Brother's Keeper; and Project Alpha);
- Educational and Scholarship Outreach programs in partnership with the Alpha Phi Alpha Pi Upsilon Lambda Charitable Foundation (APAPULCF), a 501 (c)(3);
- Community Outreach and Social Action activities (e.g. Caregiver's Symposium, Hospital/Nursing Home visitation) via PUL Alphas for Community Excellence (P.A.C.E.); and
- PUL signature events such as the "Taste of Alpha" and "Father's Day Breakfast".

Feel free to check us out in action at any of our Chapter events posted on our Chapter calendar.

Regular Chapter meetings are held every second Friday at:

SKC Early Education Center
5664 Silver Hill Road
District Heights, MD

If you would like to receive additional information about our Chapter, interested in supporting any aspect of our Chapter programs, donating to the Alpha Phi Alpha Pi Upsilon Charitable Foundation (APAPULCF), or have any other question, feel free to contact me at info@pul1906.org.

Uplifting the Phi,
Damian D. Taylor
President, #12
Alpha Phi Alpha Fraternity, Inc.
Pi Upsilon Lambda Chapter

GET INVOLVED

25th MAAC District Conference – Saturday, October 15, 2016 at The Kimpton Hotel Palomar in Washington, DC (2121 P Street NW Washington, DC 20037), from 8:30A-6:00P

Voter Registration Drive Event – Tentative Saturday, October 15, 2016,
Location will be at P.G. Plaza in Hyattsville.

- Voter Registration Deadline is October 18th, 9:00 PM.

Department of Family Services, Men Taking Leadership to End Domestic Violence Conference - Saturday, October 15, 2016

- The conference is planned for October 15th at Prince George's Community College in the Student Center at 8:30 a.m. The keynote speaker will be Mr. Tony Porter, Co-founder of A Call To Men.
- The conference is **FREE** and open to the entire community. Brothers are encouraged to participate and assist with flyer circulation.
- Space is limited so we are encouraging interested individuals to register early at WWW.MENENDINGDV.EVENTBRITE.COM.

Let's Talk: Issues Forum – Monday, October 24, 2016 at Anacostia Neighborhood Library, Ora Glover Community Room



Let's Talk
ISSUES FORUM

WHEN: **Oct. 24th**
Time: **6:30pm-8pm**
WHERE: **Anacostia Neighborhood Library
Ora Glover Community Room
1800 Good Hope Road, SE, WDC 20020**

Co-hosted with
National Pan-Hellenic Council
of Washington



Join us for a public forum to discuss key issues at stake in the November 2016 election and beyond. Expert panelists will address challenges in our community including:

- Education
- Healthcare policy
- Criminal justice reform
- Community and economic development
- Statehood for the District of Columbia

For more info, contact Erica Johnson at janene94@yahoo.com.

Xi Zeta Omega Chapter • P.O. Box 56492 • Washington, DC 20040 www.akaxzo.org

College Application Night – Tuesday, October 25, 2016 at Largo High School

- The goal of the event is to help seniors and parents understand the college application process and for students to apply to at least one college, the night of the event.

Walk to Defeat ALS – Washington, DC – Saturday, October 29, 2016

- The Walk to Defeat ALS® is The ALS Association's biggest annual event, which raises funds that allow our local chapters to sustain care services and support research for much of the next year.
- WALK CHECK-IN: 9:00 AM
- WALK STARTS: 10:00 AM
- LOCATION: Washington Monument Grounds
- DISTANCE: 3 miles

A Taste of Alpha 2016 – Saturday, November 19, 2016, Glenarden Goldroom

- 6:00P-10:00P
- Tickets: <http://bit.ly/2cFfCpN>

IMDP COMPLIANCE

- **TBD – Stay tuned**

ARTICLES OF PUL

Beyond This Place of Wrath and Tears: Toward a Deeper Understanding of Race, Health, and Equity

By Brother Okey K. Enyia, MPH

The problem of the 21st century is still the problem of the color line. African-American men's health has often times been regarded as irrelevant to the health and well-being of the communities where they are born, grow, live, work, and age. The uniqueness of being male and of African descent calls for a critical examination and deeper understanding of the psycho-socio-historical context in which African-American men have lived in the United States and abroad. In fact, since the early 20th century, many scholar-activists have decried the unjust treatment of people of color with respect to their health and well-being.¹

Accordingly, why is men's health important overall? It is a societal and family issue. Men's health affects spouses and children, diminished productivity, poverty associated with widowhood, fatherlessness leading to increased risk of drug and alcohol use, lower college aspirations, and more encounters with the criminal justice system among youth. Likewise, it has become increasingly apparent that social factors (e.g. low socioeconomic status, poor neighborhood conditions, discrimination, reduced access to quality education, reduced access to employment, reduced access to quality

¹ <http://www.ncbi.nlm.nih.gov/pubmed/25424505>

healthcare, and incarceration have a major impact on the health inequities affecting African-American men.²

For example, African-American men's mortality risk for stroke is 60 percent greater than White men; they have a 37 percent greater chance of developing lung cancer than White men; they are more than nine times likely to die from AIDS as their White counterparts; they are more than twice as likely to die from prostate cancer than White men; the incidence rates of oral and pharyngeal cancers for Black males are 39.6 percent higher than for White males (20.8 versus 14.9 respectively, per 100,000 males per year); and among African-American young men, the mortality rate for homicides is 51.5 per 100,000 of the population compared with 2.9 per 100,000 of the population for their White counterparts.³

Pragmatically, there is a critical need for public health studies to produce scholarship salient to African American Male Theory⁴ (AAMT) and cultural humility⁵. In light of the most recent deaths of Alton Sterling and Philando Castile (African American men) at the hands of law enforcement and using AAMT and cultural humility as a framework, the purpose of this paper will be to provide a deeper understanding of African American men's health, race, cultural humility, and provide sustainable solutions from the vantage point of health equity.

African-American Male Theory

After more than 40 years of research, no unified theory has emerged as a foundation and frame that explains the lives of African American men and boys. As a consequence, AAMT is a theoretical framework that can be used to articulate the position and trajectory of African-American boys and men by taking into account their spiritual, psychological, social, and educational stations in life. The six tenets of AAMT at a cursory level are:

- The individual and collective experiences, behaviors, outcomes, events, phenomena, and trajectory of African American men and boy's lives are best analyzed using an ecological systems approach.
- There is something unique about being male and of African descent.
- There is a continuity and continuation of African culture, consciousness, and biology that influence the experiences of African American men and boys.
- African American men and boys are resilient and resistant.
- Race and racism coupled with classism and sexism have a profound impact on every aspect of the lives of African American men and boys.
- The focus and purpose of study and programs concerning African American men and boys should be the pursuit of social justice.

In other words, how have their experiences informed how they view the world and interface with the society at large? This is a critical question because it speaks to how African American men perceive themselves and attempts to put in more poignant

² <http://www.ncbi.nlm.nih.gov/pubmed/25424505>

³ <http://www.ncbi.nlm.nih.gov/pubmed/25424505>

⁴ <http://www.issuelab.org/resources/22925/22925.pdf>

⁵ <http://www.ncbi.nlm.nih.gov/pubmed/23647387>

context the ways in which African American men and boys are perceived and treated by others.⁶

Likewise, Urie Bronfenbrenner describes the model of interconnected environmental systems that include the microsystem (i.e. a person's biology, personality, beliefs, intellectual gifts, family, peer groups, school); mesosystem (i.e. the connections between home and school, family and peer groups); exosystem (i.e. external environmental settings like parent's place of employment); macrosystem (i.e. larger regional, national, economic, and political culture); chronosystem (i.e. the pattern and arrangement of events and transitions in socio-historical context).⁷ This is in line with African thought and practice and thus serves as a suitable framework for a comprehensive theory for African American men and boys.

While the notion that African-American men should visit their doctor, exercise more, track their blood pressure, and stop the violence are encouraged and necessary, it may run counter to the larger cultural, economic, and political notions of "health." In fact, these attempts to improve the lives of African-American men may actually be bolstered by the very structures and institutions that are in place. For example, African-American men work disproportionately in unsafe working conditions and reside disproportionately in prisons. Evidence also suggests that tobacco, gun, and fast-food companies sell even more cigarettes, guns, and unhealthy foods to lower income African-American men in urban areas.⁸ This calls for increasing awareness on the part of health care providers, public health scholars, policy-makers, and laypersons of these structural forces that produce, sustain, and even benefit from these barriers.

The Power of Definition

For the purposes of this article, the terms prejudice, discrimination, and racism will be defined. Merriam-Webster defines prejudice as "a preconceived judgement or opinion directed against an individual, a group, a race, or other characteristics." Discrimination is defined as "the practice of unfairly treating a person or group of people differently from other people or groups of people." According to Dr. Camara Phyllis Jones, President of the American Public Health Association, there are three levels of racism: institutional, personally mediated, and internalized.⁹

Institutionalized racism is structural, having been codified in our institutions of custom, practice and law. It manifests in differential access to high quality health care, education, housing, gainful employment, and the built environment among other areas. With regard to access to power and privilege, institutional racism manifests itself in differential access to information (i.e. one's own history), resources, and voice (i.e. voting rights, governmental representation, control of the media).

Personally mediated racism is defined as prejudice and discrimination. It can be intentional and unintentional. It manifests as lack of respect (i.e. poor or no service, failure to communicate options), suspicion (i.e. shopkeepers' vigilance, everyday avoidance, purse clutching, locking car doors), devaluation (i.e. surprise at competence, low expectations), and dehumanization (i.e. police brutality, hate crimes).

⁶ <http://perception.org/app/uploads/2014/11/Transforming-Perception.pdf>

⁷ [http://www.columbia.edu/cu/psychology/courses/3615/Readings/BronfenbrennerModelofDevelopment\(short%20version\).pdf](http://www.columbia.edu/cu/psychology/courses/3615/Readings/BronfenbrennerModelofDevelopment(short%20version).pdf)

⁸ <http://www.ncbi.nlm.nih.gov/pubmed/25424505>

⁹ <http://www.ncbi.nlm.nih.gov/pmc/articles/PMC1446334/pdf/10936998.pdf>

Further, the term “racial micro-aggression,”¹⁰ first coined by Dr. Chester M. Pierce in the 1970’s, is defined as “brief and commonplace daily verbal, behavioral, or environmental indignities, whether intentional or unintentional, that communicate hostile, derogatory, or negative racial slights and insults toward people of color. For example, “You don’t act like a normal black person.”, “You don’t speak Spanish?”, “Do you eat only rice?”, “How did you get your hair to do that?” or “Do you speak African?”

Internalized racism is defined as acceptance by members of the stigmatized races of the negative messages about their own abilities and intrinsic worth. It involves accepting limitations to one’s own full humanity and can manifest as stratification by skin tone within communities of color, self-devaluation (i.e. racial slurs as nicknames, rejection of ancestral culture); and resignation, helplessness, and hopelessness (i.e. dropping out of school, failure to vote and engaging in risky health practices).

Because of institutionalized racism, there is an association between socioeconomic status (SES) and race in this country. Socioeconomic status is one of the strongest known determinants of variations in health. The relationship between SES and stress is well documented with African-American men disproportionately impacted. African-American men are paid less than 75 percent of what their white counterparts are paid and are more likely to be in lower-income jobs as compared to their white counterparts. While the comparative approach (e.g. African-American vs. Whites) in monitoring health disparities has been helpful, it does not go far enough to critically examine the social and political contexts in which African-American men live on a daily basis.¹¹

While the relationship between SES and race is complex, it is a determining factor in the extent to which African-American men can live the highest quality of life possible. Further, racial discrimination plays a significant role in the daily lives of African-American men (e.g. racial profiling, employment discrimination). Black boys are generally more likely to attend the poorest and most segregated public schools as compared to their white counterparts. It is also well-documented that racism-related stress may cause disproportionate physiological deterioration and as a consequence, greater morbidity and mortality among African-Americans.¹²

Drs. Paul Pendler and Phillip Beverly developed a “racism root kit”¹³ to describe the various ways in which we can better understand the challenges of rooting out racism from the standpoint of Whiteness. What contributes to this resistance appears to be related to a lack of understanding about the tension that exists between the American doctrine of equality and fairness juxtaposed with the daily and systematic prejudice and discrimination that continues in society. The racism root kit unpacks the various behaviors that need to be acknowledged if meaningful progress is to be made individually and collectively. These behaviors and responses can include:

- Denial – “I have black friends” or “I don’t see color.”
- Deflection (hurt feelings) – “I’m hurt that you would think that I could say or believe something like that.”

¹⁰ <http://academicaffairs.ucsc.edu/events/documents/Microaggression-UCOP-SolorzanoUCSC-2014a.pdf>

¹¹ <http://www.ncbi.nlm.nih.gov/pubmed/25424505>

¹² <http://www.ncbi.nlm.nih.gov/pubmed/25424505>

¹³ <https://sachscenter.com/wp-content/uploads/2015/08/PaulPender-Root-Kit.pdf>

- Narcolepsy - occurs when seemingly committed White people reach a threshold in their racial sensitivity and literally appear to go "blank."
- Shame - The deceptive element of the shame spiral is that it allows the person to place the responsibility for the statement, behavior or belief on something outside of him or herself.
- Masochism - when a White person allows Black people to unload their anger for what Whites have done to Blacks in the historical past. In this instance, the White person becomes a receptacle for potential and actual abuse. This acceptance of punishment is a deflective mechanism that prevents a White person from examining his or her individual behavior.
- Apology - statements such as "I'm sorry for what you/your people went through with slavery" both distances the experience in time, removing it from the current lived reality, and at the level of relationship.
- Faux compassion - "I feel your pain." While displaying empathy toward another is often associated with an act of connection, the speed with which White people rush to express sympathy and understanding at the expense of acknowledging their participation in racist behavior and ideology discourages a deep relational connection in the moment.
- Defensiveness - White person responds to a Black person by saying that they never owned slaves and therefore should not have to bear any responsibility for the modern incarnations of racism or racialized behavior. This defensive posture is usually intended to end the conversation and relieve the White person of the responsibility of privileged behavior.
- I don't understand - Barbara Trepagnier, in her book¹⁴ "Silent Racism" describes the seemingly harmless thoughts, images, and assumptions that shape White peoples' realities about differences. Trepagnier found that the passivity among some of her subjects in her study took on three forms: (1) detachment from race matters, (2) apprehension about being perceived racist, and (3) confusion about what is racist and what is not. People of color do not have the luxury of being ignorant of complex racial dynamics in a system founded on and dominated by White supremacist ideology.
- The Pain Game - the pain game is designed to silence, diminish and denigrate the experience of the person of color (micro-insult and micro-invalidating). This tool seeks to make equivalent experiences by using statements like, "Well, if you think you people have it bad, what about the Holocaust?"
- Attack - the White person tends to denigrate and degrade any person who has the audacity to challenge his or her statements, beliefs or behaviors.
- White Guilt - White people may appear to be overly solicitous in order to "make up" for the historical experience of oppression, find themselves "bending over backwards to help others," and generally find themselves being unable to set reasonable boundaries within interpersonal encounters with people of color or around issues concerning people of color.

Cultural Humility

¹⁴ https://www.amazon.com/Silent-Racism-Well-meaning-People-Perpetuate/dp/1594512132?ie=UTF8&qid=1184470115&ref_=sr_1_1&s=books&sr=8-1

Cultural humility requires individuals to engage in self-reflection as life-long learners, addresses power imbalances, and develops mutually respectful and dynamic partnerships based on mutual trust. Humble individuals are able to maintain an interpersonal stance that is focused on the “other” rather than on “self”. Humility is very important in order to develop a strong working relationship and to conduct effective counseling with patients or clients from different cultural backgrounds. Scholars describe this phenomenon as *cultural confidence* and go further to describe a culturally confident person as one who is humble enough to admit ignorance and who is willing to address racialized issues.¹⁵

Further, the African concept of *Ubuntu* can be leveraged as a universal theme to promote healing, reconciliation, understanding, and growth. *Ubuntu* is defined as “a person is a person through other persons.” In other words, “I am what I am because of who we all are.” It acknowledges both the rights and the responsibilities of every citizen in promoting individual and society well-being.¹⁶

Let’s Talk About It

According to Net Impact, below are practical ways to talk about race:¹⁷

- Approach the conversation with respect - It is vital to approach the topic of race with respect. Respect for its weightiness and nuance. Respect for centuries of pain and oppression. Respect for multiple perspectives and narratives: those that have been lifted up and those that have been pushed to the background. Respect for the person(s) you are engaging with.
- Put aside your preconceptions - This doesn’t mean personal experiences aren’t valid -- it simply acknowledges that personal experience can’t possibly give the complete view of such complex issues. It also creates space to see the reality and validity of other experiences.
- Examine your motivation - Why are you engaging in this conversation about race?
- Embrace the discomfort of not knowing - On our way to new knowledge, we have to resign from a place of comfort and embrace the discomfort of not having all the answers. We don’t know what we don’t know. This is true in life and especially true when it comes to race.
- Find out what you don't know - Developing a strong understanding of race requires a combination of individual and group learning. We can all accomplish a lot on our own through offline and online resources. Articles, white papers, books, academic studies, webinars, and video series.
- Listen and be open to questions - The simple proverb “listen to understand and then speak to be understood” rings true. Genuine listening takes patience and effort. Spending the least amount of time listening necessary to come up with a solution or response doesn't work in addressing racial inequity.
- Internalize what you’ve learned based on the new knowledge acquired.
- Acknowledge your privilege - Before having conversations about race, explore the history of race-based privilege in this country and put your privilege in

¹⁵ <http://www.ncbi.nlm.nih.gov/pubmed/25424505>

¹⁶ <https://sachscenter.com/wp-content/uploads/2015/08/PaulPender-Root-Kit.pdf>

¹⁷ <https://www.netimpact.org/blog/the-8-r%E2%80%99s-of-talking-about-race-how-to-have-meaningful-conversations>

context. Privilege, loosely defined, is any unmerited or unearned advantage. In that sense, we all have experienced privilege. Part of the privilege associated with whiteness is the luxury of not having to consider one's own race -- let alone the disadvantages faced by many people of color.

- Realize and own your story – every voice matters.

Sustainable Solutions, Models, and Recommendations

History is replete with the “invisibility” of African-American men. At the same time, history chronicles the indelible footprints of their history-making achievements throughout the diaspora. More targeted attention to the social determinants within the context of health equity can provide a mechanism to empower African-American men. One example of this is the African-American Male Empowerment Network (AMEN). This model was adopted from Gutierrez and colleagues (1995) which includes: personal empowerment – ways to develop feelings of personal power and self-efficacy, interpersonal empowerment – helping people to help others and learning how to influence the political process, and political empowerment – social action and social change. The premise being that empowered African-American men will make better decisions about themselves, their families, and their communities.¹⁸

Pragmatic elements of the AMEN model included weekly small group meetings facilitated by African-American male behavioral health professionals through a multi-section curriculum created by the Atlanta chapter of the Association of Black Psychologists. Four parts were covered: spiritual health, mental health, physical health, and social health. The spiritual component involved the introduction to meditation, African history, defining African-American manhood, and affirming the self. The mental health section focused on decision-making, problem-solving, and anger management among other areas. The physical health section focused on substance abuse, nutrition, cancer etc. The social health module included domestic violence, community organizing, financial planning, and practical legal advice. At the conclusion of the experience several weeks later, group feedback was that they overcame a fatalistic view of life and affirmed significant habit changes (e.g. more frequent physicals, improved nutrition, and more physical activity).¹⁹

To effectively address the health crisis facing African-American men, as a tenet of African-American Male Theory, one must ensure they participate in and benefit from decisions that shape the course of development in their neighborhoods and the systems that serve them. Part of what this entails is also considering the community-based participatory research (CBPR) approach to engage African-American men and boys. Minkler and Wallerstein define CBPR as a collaborative approach to research that benefits stakeholder partnerships. Stakeholders are defined as “persons or organizations having an investment in what will be learned from an evaluation and what will be done with the knowledge”. Further, the Institute of Medicine emphasized the significance of CBPR in evaluation research and outlined ways to achieve competency in this area.²⁰

¹⁸ <http://www.ncbi.nlm.nih.gov/pubmed/25424505>

¹⁹ <http://www.ncbi.nlm.nih.gov/pubmed/25424505>

²⁰ <http://www.ncbi.nlm.nih.gov/pubmed/25424505>

Likewise, Community Health Resilience²¹ (CHR) is the ability of a community to use its assets to strengthen public health and healthcare systems and to improve the community's physical, behavioral, and social health to withstand, adapt to, and recover from adversity. A resilient community is socially connected and has accessible health systems that are able to withstand disaster and foster community recovery. The community can take collective action after an adverse event because it has developed resources that reduce the impact of major disturbances and help protect people's health. Resilient communities promote individual and community physical, behavioral, and social health to strengthen their communities for daily, as well as extreme, challenges. Below are ways to move the needle with respect to community resilience:

- **Strengthen—and promote access to—public health, healthcare, and social services:** Strong day-to-day systems can be better leveraged to support health resilience during disasters and emergencies. In capable systems people know how to access care and are not limited by real or perceived barriers to services.
- **Promote health and wellness alongside disaster preparedness:** Information and education that involve public health, behavioral health, emergency preparedness, and community health resilience interventions can help people face everyday challenges as well as major disruptions or disasters. Optimal levels of physical and psychological health and well-being within the population facilitate the community's rapid recovery.
- **Expand communication and collaboration:** Build networks that include social services, behavioral health, community organizations, businesses, academia, at-risk individuals, and faith-based stakeholders in addition to traditional public health, healthcare, and emergency management partners.
- **Engage at-risk individuals and the programs that serve them:** Engaging individuals with potential vulnerabilities to take an active part in protecting their health and aiding their community's resilience strengthens the community as a whole. Assist programs that serve at-risk individuals to develop robust disaster and continuity of operations plans.
- **Build social connectedness:** People are more empowered to help one another after a major disturbance in communities in which members are regularly involved in each other's lives. Building social connectedness can be an important emergency preparedness action.²²

What are other ways in which one can effect and enact long-lasting positive change? Funding bodies must show a greater willingness to fund research and programs that address the social determinants of health among African-American men. More support for diversity among health policy researchers and program developers would broaden research and targeted intervention agendas. Strengthening anti-discrimination legislation in the area of employment relative to hiring and promotion; providing support for and increasing the numbers of African-American male teachers and faculty; developing walkable communities; implementing restorative justice to address the "pipeline to prison" phenomenon. Further, training to promote gender-specific and gender-transformative health services (e.g. health providers' offices should be tailored to improve men's access outside of working hours); training to promote race equity in

²¹ <http://www.phe.gov/Preparedness/planning/abc/Pages/community-resilience.aspx>

²² <http://www.phe.gov/Preparedness/planning/abc/Pages/community-resilience.aspx>

health services by more substantively addressing the unconscious racial attitudes and stereotypes relating to African-American men.

Conclusions

A civil rights activist once stated "When the field is level, the rules are public, the goals are clear, and the referees are fair, we can make it." The first week of July 2016 again brought to the forefront the senseless loss of life in the deaths of two African American men at the hands of law enforcement. Early investigations indicate that neither had committed a crime that was punishable by death. It is inexcusable, unjustifiable, and perpetuated by a system that disproportionately targets men of color. A note on the Black Lives Matter movement – the point of the Black Lives Matter movement is not to suggest that Black lives should be or are more important than all other lives. Instead, it simply points out that historically, Black people's lives have been and continue to be undervalued in the United States; and that the country needs to recognize this inequity and bring an end to it. How do we better move beyond this place of wrath and tears? Long-lasting, meaningful, and sustainable change starts with all of us.

PUL IN ACTION

Brothers!

I greet and honor you all as each of you have helped me in some way in making my son's "crossing" on Saturday April 2nd, 2016 one of the most memorable experiences in both his and my life! Made at Omicron Delta Lambda chapter (Temple University/Philly PA), in the spring of 1990, I thought that was one of my greatest "ALPHA" moments. Working with each of you in some capacity allowed me to be present at Chi Chapter's ritual this past Saturday night.

The President of that chapter gave me the honor of being the first face my son saw after seeing the light of Alpha Phi Alpha. He had NO IDEA that I was coming to Tennessee nor did he even know the true significance of that evening until that time! The moment was surreal and almost impossible to verbalize. After seeing the light he was turned to me as I stood less than 1 foot in front of him...in a room of more than 30, mine was the only face DIRECTLY in front of him! His amazement, confusion and joy was all captured in his face and I truly had to hold back my own emotions of incredible joy and pride! After an incredible moment and heartfelt embrace, my son was led away and there was an unbelievable amount of love and embracing from all the brothers in that room who realized the SIGNIFICANCE of what they had ALSO just witnessed and experienced.... the creation of a legacy... the creation of another Alpha man by example. I am still smiling and feeling invigorated by that moment!

I found out that there were 2 other fathers there that night who ushered their sons into legacy and one grandfather whose son (currently serving abroad) and now his grandson followed his path to the light of Alpha Phi Alpha Fraternity, Incorporated!

I sincerely thank you men who made this possible. I cannot wait to share this experience at our next chapter meeting with Pi Upsilon Lambda chapter here in the Prince Georges County of Maryland (near Washington DC).

Fraternally

Brother James C. Roberson II, MD



PUL's Annual Chapter Cookout

This year our Spring 2016 line (Bro. Boulware, Bro. West and Bro. Trower) planned our annual chapter cookout. The weather was perfect for such a spectacular day of fellowship with friends and family. This annual event always benefits a school in Prince George's County with school supplies. This year's school supplies went to Bladensburg Elementary School.



THE KIA CLUB OF THE SOUTH
IS A 501(c)(3) NON-PROFIT ORGANIZATION













*Bro. Omar Boulware presenting the donated school supplies to faculty members of Bladensburg Elementary School. **A-PHI!***

Black Lives Matter

On October 1st, a contingent of Alpha brothers met during a leadership conference to make a strong statement of support and solidarity that "*Black Lives Matter*" in America. PUL was well represented in the photo-op. The event was a huge success and this was a collaborative event by the Eastern Region under the banner of Reclamation & Retention program.



'Men Making A Difference Day'

Our very own Bro. Okey Eniya was featured as one of the keynote speakers in 'Men Making A Difference Day' as shown in the article below. This day is designed to "engage and empower Prince George's County Public School District male students of color from ages 7-11 through hands-on activities and motivation from male mentors, role models, community leaders and influencers in Capitol Heights, MD and across the D.C. metropolitan area.

Washington Redskins, Celebrity Chef to Highlight Annual 'Men Make a Difference Day,' Which Connects Elementary Students to Male Role Models

On Monday, October 10, 2016, Prince George's County Public Schools Talented and Gifted magnet school Capitol Heights Elementary will conduct a day of hand-on activities and seminars to engage and inspire male students.

Capitol Heights, MD (PRWEB) October 08, 2016

On Monday, October 10, 2016 Washington, D.C.-area community leaders and public figures will join Capitol Heights Elementary School (CHES) Parent Teacher Student Association (PTSA) along with the CHES administration for the school's annual 'Men Make a Difference Day.'

'Men Make a Difference Day' is designed to engage and empower Prince George's County Public School District (PGCPS) male students of color ages 7-11 through hands-on activities and motivation from male mentors, role models, community leaders and influencers in Capitol Heights, MD and across the D.C. metropolitan area.

This year's event will feature participation by: Washington Redskins players via the Washington Redskins Charitable Foundation, Chef Serge Pambo, Executive Chef of Georgetown French bistro Maxime, who has competed on Food Network's Cutthroat Kitchen and Beat Bobby Flay, Marcus N. Jones, creator of D.C.-area fitness program Boxercize, LLC, Capitol Heights Police Chief Anthony L. Ayers, Sr., scholar-activist and thought-leader Okey K. Eniya, PGCPS Board of Education member and thought leader Curtis Valentine, and more.

"Our young men need to continue to see the great things that men in our community do daily. It is our goal as educators to highlight the positive in what we bring to our students," said CHES Principal Nina Lattimore. "With the heavy plague of recent murders among our black men by law enforcement and within the community -- we must reinforce that despite any odds they 'can and will' succeed in this life. It is my desire to advocate and empower our young males."

"Beyond formal education, it is critical that our students have the opportunity to see, touch, dream and visualize the possibilities for their futures directly with men of color who are living it," said CHES PTSA President Meghan Thornton. "Given national current events and discourse, which too often focuses on the negative or marginalizes young men of color, events like Men Make a Difference Day are more important now than ever."

CHES is a high-performing Talented and Gifted magnet school in the Prince Georges County Public School District. Located in an area of the County with many underperforming schools, CHES is consistently recognized as a beacon of success on account of its community partnerships, strong leadership, tight-knit parent and teacher community and innovative approach to education including Arts Integration and Dual Language programs.

For more information or media inquiries on 'Men Make a Difference Day,' contact:

Nina Lattimore
Principal, Capitol Heights Elementary School
(301) 817-0494

Meghan Thornton
President, CHES PTSA

“ We must reinforce that despite any odds our male students 'can and will' succeed in this life. It is our desire to advocate and empower our young males. —Nina Lattimore, Principal, Capitol Heights ES ”

Contact

Meghan Thornton
Capitol Heights Elementary
School PTSA
202-412-9962
Email

Attachments

- Celebrity Chef Serge Pambo
- PGCPS Board of Education Member and thought leader Curtis Valentine
- Marcus N. Jones, Founder, Boxercize
- Okey K. Eniya, scholar-activist and thought-leader
- Capitol Heights Chief of Police Anthony Ayers
- Washington Redskins Foundation

RECLAMATION & RETENTION

In the life of any organization, there will always be seasons of high membership involvement and the antithesis of low membership involvement. There is a vast amount of reasons for brothers stepping away from Alpha Phi Alpha Fraternity, Inc. Regardless of what those reasons are, PUL has committed to the national challenge of retaining and reclaiming lost brothers. We realize the value of our brothers, which ultimately make the organization the most powerful with the inclusion and participation of these brothers. But most importantly, we at PUL are empathetic, sympathetic and we vow to stand beside our brothers in their time(s) of need, in order to bring total fulfillment to Alpha Phi Alpha's mission and purpose.

Please help me in giving a warm welcome to the following reclaimed brothers back in to the House of Alpha, by way of Key #652, from 2015 to present Fraternal Year:

1. Bro. Joshua Johnson
2. Bro. David Smith
3. Bro. Marquez Ball

4. Bro. Dwayne Ham
5. Bro. Michael Porter
6. Bro. Barrett Chambers
7. Bro. Rick Greenlee
8. Bro. Ronald Williams
9. Bro. Will Cobbs
10. Bro. Omari Burnside
11. Bro. Kipp White
12. Bro. Ronald Wilkins
13. Bro. Nathaniel (Tre) Williams
14. Bro. Guy Molock
15. Bro. James Roberson
16. Bro. William Douglas, Jr.
17. Bro. James Day
18. Bro. Steven Leigh
19. Bro. Howard Brent
20. Bro. Christian Gibbs
21. Bro. Don Gatewood

We are truly stronger together! A-Phi.

HAPPY ALPHAVERSARIES

Alphaversary list will resume for Winter PULse.

HAPPY BIRTHDAYS

Birthday list will resume for Winter PULse.

NOTES FROM OUR CHAPLAIN

Greetings Brothers of PUL,

Last week's scripture was Ephesians 6:10-20 and from this passage we must remember that we are spiritual beings and we experience things both naturally and spiritually.

When we face spiritual attacks, we must remember that we fight with spiritual weapons (prayer, fasting, reading the Word of God) and not natural ones (arguing, backbiting, betrayal, vengeance, etc).

This week's scripture was Acts 1:6-8. From this passage, I'd like to remind brothers that although we pray, seek, and even press God for answers, there are times when God will reveal His plan in His own time according to His will. While we await God's answers, we must remember that we have been given the power to be witnesses of God's power in our lives wherever we go - familiar places, unfamiliar places, and even places we do not want to go.

Let us please be in prayer this week for the following

- The overall well-being of the brotherhood (what we endure personally, professionally, financially, in our families)
- Protection and safety of children (in our family and in the schools)
- The safety of our teachers and that they would be blessed with understanding, patience, and peace
- Brothers and family members dealing with health challenges
- Well-being and strength for care givers
- Unity in our chapter and growing stronger together
- Those impacted by Hurricane Matthew (SC, NC, FL, GA, Haiti, Jamaica, the Bahamas)
- Bereaved families
- Opened doors and seized opportunities for those seeking employment
- Gratitude to God for keeping us during life's journey and storms

Thank you so much brothers for your time, attention, and support. Feel free to reach out to me with any requests for prayer or encouragement you may have this week.

Have the best week you possibly can and I look forward to seeing you this Friday at our Chapter meeting. God bless you!!!

Robert J. Dantzler
PUL Chaplain

PULse SUBMISSION

Do you have something that you want the rest of the chapter to know about? Do you have an article you'd like to submit for brotherhood edification? If so, this is the medium in which to do it.

Please submit for the following time schedule:

Submit by:	Published by:
January 3, 2017	January 12, 2017 (Winter)
March 2, 2017	March 9, 2017 (Spring)
May 31, 2017	June 8, 2017 (Summer)