



We see the world through Black eyes

Five years of progress; a pledge renewed

On this, our fifth anniversary of publication, the staff of the *Portland Observer* gives special thanks to all of those who have supported our endeavor to serve the people of Oregon -- our subscribers, advertisers and friends.

The *Observer* was founded with one goal in mind -- to serve as an advocate for the Black community, to make known the goals aspirations and the sufferings of Black people. To this end we have attempted to present our local and national leaders the true picture of life as it is lived today by minority people across the nation. For this reason we have attempted to influence the decision making and the hiring practices of both the public and the private sectors.

We quote from Frederick Douglass, who in 1847 offered his paper the "*North Star*" to his people, and we take his pledge as our own.

"We solemnly dedicate the *North Star* to the cause of our long oppressed and plundered countrymen. May God bless the offering to your good! It shall fearlessly assert your rights, faithfully proclaim your wrongs, and earnestly demand for you instant and even-handed justice. Every effort to injure or degrade you or your cause -- originating whosoever, or with whomsoever -- shall find in it a constant, unanswering and inflexible foe.

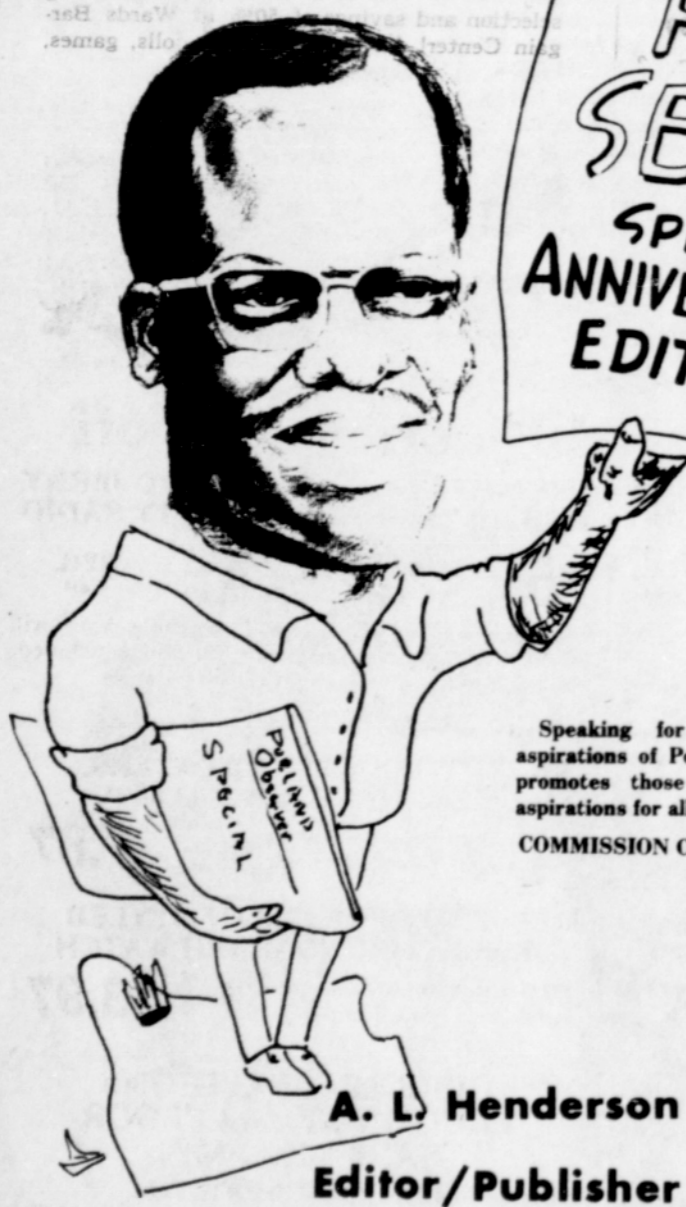
"Among the multitude of plans proposed and opinions held, with reference to our cause and condition, we shall try to have a mind of our own, harmonizing with all as far as we can, and differing from any and all where we must, but always

discriminating between men and measures. We shall cordially approve every measure and effort calculated to advance your sacred cause, and strenuously oppose any which in our opinion may tend to retard its progress. In regard to our position, on questions that have unhappily divided the friends of freedom in this country, we shall stand in our paper where we have ever stood on the platform. Our views written shall accord with our views spoken earnestly seeking peace with all men, when it can be secured without injuring the integrity of our movement, and never shrinking from conflict or division when summoned to vindicate truth and justice."

"While advocating your rights, the *North Star* will strive to throw light on your duties: while it will not fail to make known your virtues, it shall now shun to discover your faults. To be faithful to our foes it must be faithful to ourselves, in all things."

"Remember that we are one, that our cause is one, and that we must help each other, if we would succeed. We have drunk to the dregs the bitter cup of slavery; we have worn the heavy yoke; we have sighed beneath our bonds, and writhed beneath the bloody lash; -- cruel mementoes of our oneness are indelibly marked in our living flesh. We are one with you under the ban of prejudice and proscription -- one with you under the slander of inferiority -- one with you in social and political disfranchisement. What you suffer, we suffer; what you endure, we endure. We are indissolubly united, and must fall or flourish together."

On the way to the mountain top top: 1970 - 1975



In those five years, the "*Portland Observer*" has become an important and influential element in the metropolitan press. --

GOVERNOR BOB STRAUB

Speaking for the needs and rights and aspirations of Portland's minority community, it promotes those same needs and rights and aspirations for all of us. --

COMMISSION CHAIRMAN DONALD E. CLARK

The "*Observer*" has taken an active role in the life of our community and through its editorial policy has been an important force for promoting human rights. --

MAYOR NEIL GOLDSCHMIDT

A. L. Henderson
Editor/Publisher

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A. L. HENDERSON
Editor/Publisher

1st Place
Community Service
ONPA 1973

1st Place
Best Ad Results
ONPA 1973

5th Place
Best Editorial
NNPA 1973

Honorable Mention
Herrick Editorial Award
NNA 1973

2nd Place
Best Editorial
3rd Place
Community Leadership
ONPA 1975



The Price of Being Equal

by Congressman Augustus Hawkins

Most attitudinal polls today indicate that a majority of white Americans agree that non-whites should have equal access to opportunities for the good things in American life. Some of the evidences of this thinking has resulted in relatively better jobs, better housing, better education, and better health care -- for some non-whites.

A significant number of non-white, however, i.e., Blacks, Spanish speaking, Asians and Native Americans -- are still the recipients of appalling discriminatory treatment in seeking their share of the American promise. They are still less equal (in opportunity) than their white counterparts, who are in essence more equal in all relevant areas of achieving the good life. And this is the hub of the problem: the stumbling blocks; the obstacle to resolving discrimination and prejudice in this society.

But being more equal is no easy accomplishment to retain. Having the edge, as a member of the more equal group, means that non-whites, (with less equal opportunities and seeking to be in the more equal class,) will forever be on

What happened to integration?

(Continued from p. 1 col. 3)

psychiatric sense of the term, LaRouche says, "racism is an exhibition of paranoid schizophrenic tendencies that comes from an infantile form of hostility to 'outsiders'. Likewise the zero growth or community control notions are imposed... to a subject population." In effect, you produce this: 'don't bother me about long range solutions to problems, I'm worried about getting (burglarized, raped, employed, etc., etc.) RIGHT NOW. In effect, such hysterical reductionism leads rather immediately to rape, burglary, and continued unemployment RIGHT NOW.

Paranoid ideologies in family relationships, LaRouche says, "typified by Jim Crow racism spill over, out of the family environment. The notion that one 'learns racial prejudice' is naive... a child becomes a racist when he learns to attach his paranoid (infantile) fears to the idea of certain kinds of people."

In contrast to the paranoid schizophrenic tendency exemplified by racism -- whether white or Black -- "the mature identity requires an intellectually determined practical power over the outside world." To deal with any 'local' problem demands a rapid examination of the whole.

"Industrial urban infrastructure has undercut the objective basis for Jim Crow" within the white and Black working class, more so than the integrationist movement it is the development of creative mental activity in a socially useful way which enables the individual 'to grow' the quality of character he previously lacked and in that way to positively overcome the cathexed infantile refuse (racism)..."

"The left, in particular the SWP and CPUSA's, preoccupation with racism exhibits the same paranoid schizophrenic tendencies as the racist himself. 'Rooting out' racism is identical in form to the racism... and is comparable to 'expelling demons.'"

By 1963, LaRouche writes, Rand, Ford and the other Rockefeller allied foundations found they had few indigenous takers for starting the segregationist movement in the north. One of the main targets of the segregationist scenario was the lowering of education standards. Coinciding with the recognition that the integrationist movement was now useless to the Rockefeller group, they expressed their programmatic awareness that there was no pressing need for a skilled working class -- hence certain sectors of the population could be 'phased out'. Actual education can be replaced by animal control; teachers wages could be slashed, volunteers and aides with less training for half or even less the salary could be brought in. California, for example, has recently passed legislation dumping thousands of high school children out of school (of course, with a ruse). The Rockefeller group no longer recognizes the need for a skilled work force -- there is your measure of the real governmental recognition of depression. And if you can organize the Black (and Hispanic et al) population into demanding 'animal control' as evidenced in the Emamu Baraka variety, what a victory for local control. Ultimately both integrationist and segregationist remnants were to coalesce in community control -- with the red herring busing to become the issue, rather than adequate education for children.

Initially, LaRouche states, radical white youth were diverted by the (OEO, etc.) to become the vehicles for targeting the municipal unions and construction trades -- as well as urban political machines that interfered or would potentially interfere with LEAA, etc. programs. Quickly Blacks were brought into this operation, via Ford, HEW, AFSC, etc. monies. The target was again diversionary, based on the psychological profiles of the victim population. Rather than adequate employment -- which would have brought non governmental controlled organizations face to face with Rockefeller and his allies -- their target was the white racist unions' and the 'white racist power structure'. Groups like the SWP, LaRouche develops, were wittingly coopted into this. The press was to play its part in developing the necessary anti-heroes for the union busting operations, while "Goebbels-like maneuvers were used to convince sceptics that the anti-community control

the horizon trying to get their just due.

Certainly the current busing crisis in Louisville and Boston is a prime example of the tenacity of non-whites in aggressively demanding equal opportunities for quality education. The demand won't go away until the demand is satisfactorily resolved. In fact, segregated education may even temporarily win out in these cities. But certain questions will remain: At what point will a new demand be raised? To what degree will these demands immobilize all important community activities? And what will be the nature of the eventual resolution?

On another front, one can hardly deny that in this horrible Nixon-Ford depression, non-whites have suffered economically, way out of proportion to their numbers. That the old maxim -- last hired, first fired -- is working, and working well!

Non-whites have not had the luxury of job permanency, or job seniority since opportunities for such security have historically been denied them. Thus in very hard times, being more equal continues to pay off, especially when one has to feed, house and clothe one's family.

In the case of equal employment

opportunity, non-whites are told that present employers, and present professional associations, and present unions, can't be held responsible for past discriminations. Well, non-whites are just not buying these rationalizations -- and in a number of landmark court decisions (pressed by the "less equal folk") the courts are saying past discriminations must be redressed -- no matter who is to blame.

No one in this society should be provided an advantage of being more equal than anyone else. Every opportunity for growth and achievement should be based on the concept that we all start at the beginning on an equal footing.

Most of our human problems usually stem from someone wanting to have an unequal advantage over the other guy. Well, this just can't work, because it causes more havoc than it's worth. And it is more ironically treacherous when the disadvantaged person turns out to be as smart as the advantaged person!

Advantages should be gained in honest, fair struggle.

Anything less than this is shame -- and will hurt and haunt us all, until we learn that equal really means equal.

forces" were racist, etc. 'Be practical -- jobs are needed now.' But the practical outcome of the busting of the labor movement is simply a significant contribution to the development of a fascist economy."

Recognizing the terrifying unemployed and underemployed state of minority populations, LaRouche insists that the only real alternative is the development of an immediate framework within which 'to grow': "it is the process of progress itself which compels the individual to resort to his mental creative potentialities in a sustained and directed way which results in a recognizably significant diminution of paranoid tendencies. The main obstacle (stemming from the capitalist form of wage labor which alienates labor power from active perception of the fundamental proper location of personal social identity in the active exercise of those creative mental powers) is a psychological problem, which is essentially solved if a programmatic overview of the world wide network of productive relationships is actively entertained." This is elaborated on in LaRouche's development of socialist morality being an adherence to the development of the quality of labor power. Briefly stated he defines it this way: propose no course of action, commit no act which is not in the objective interest of the successful progress of the

condition of the human race as a whole... Ideas can persist, he states, as active determinants as practiced behavior "only roughly to the same extent that such ideas are appropriate in some practical sense to the objective social setting in which they persist."

LaRouche details Malcolm X as a particularly unique individual, who was able to escape the conditions of home and neighborhood life which "almost prohibited the development of an essential cognitive attention span -- but Malcolm X found no socialist organization within which he could develop his qualities of leadership" -- he was incapable of by himself replicating his intellectual-moral qualities to develop an organization that had more than a fleeting existence. The SWP attempted to orient him into its 60s community control program, while the CPUSA treated him as a fascist.

LaRouche concludes his analysis: "...the assumption that racial problems represent a continued priority issue, having priority over the Labor Party's programmatic commitment, is necessarily a presumption that Rockefeller's hegemony will continue for a significant period, a presumption which, if acted on, means the rapid obliteration of the U.S. racial minorities in either thermonuclear or Schactian (slave labor) holocausts... there are no cheap tactical shortcuts for eradicating racism."



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