

EDITORIAL/OPINION



FREEDOM & SOCIAL JUSTICE

BY ALEXANDER R. JONES

Director of Minority and Third World Affairs for The Church of Scientology International

Hubbard Method Revealed During Black Caucus Weekend

The Hubbard Method represents an educational breakthrough as fundamental and powerful as the invention of the wheel or the discovery of fire. It has already created a growing educational revolution in the Black community, dramatically rocketing the learning rates of Black children in cities throughout the country.

Tutors using the Hubbard Method are continuously exploding false psychiatric claims that our children are genetically inferior, that some of our children just can't learn, or that others have to be placed on drugs to correct bogus "learning disorders" — disorders that were INVENTED by the psychiatric industry.

In Centennial High School in Compton, CA, for example, a group of two dozen students who tested below 50 percentile on the California Achievement Test, registered an average increase in reading comprehension and vocabulary skills of two years after just 40 hours of instruction in the Hubbard Method. Two of these students even made the honor roll!

During the recent Congressional Black Caucus Weekend in Washington, D.C., Zyra McCloud, mother of two young daughters, explained how the Hubbard Method propelled her from a state of "hidden illiteracy" to elected school board member for Inglewood, CA.

She related to the fascinated audience how after some training in the Hubbard Method, she "began to strategize and think and put together materials, speak, write, comprehend, and pass all kinds of educational tests, intelligence tests, you name it, within a matter of six weeks. It was incredible!"

As a result of her increased competence, Mrs. McCloud went on to become PTA president, and then later an elected school board member for Inglewood, CA.

"As you have heard many times," she concluded, "winners are not born, they are MADE. And I promise you that if you take the time, get involved, become a part of this revolution, you will never regret it. But not just for your children. Do it for yourself."

Interest in the Hubbard Method, developed by philosopher and educator, L. Ron Hubbard, is bound to mushroom, and rightly so. Find out for yourself about this remarkable breakthrough. Write to: Keys To Effective Education C/O Freedom & Social Justice, 4914 South Normandie Avenue, Los Angeles, CA 90037.

tion of the United States." Atty. Ballance's argument was so profound that everyone in the courtroom — Black and White alike — was temporarily spellbound. He spoke of the long struggle that the descendants of African slaves have endured for 300 years, particularly in Halifax County. He noted that it was truly a sad state of affairs that in 1987, while the country celebrates its Constitution's bicentennial, these same descendants still have to beg the court for basic respect. When the time came for the State to respond, the District Attorney simply stood and stated, "We have no comment." The judge, with great arrogance and with a look that said, "How dare you, a Black attorney, come into my court and lecture me about the Constitution," then promptly denied Atty. Ballance's motion to dismiss. By the end of the day, the judge had found all five African American leaders guilty of the charge of disruption.

Rather than sentence the men to jail, the judge decided not to invoke the wrath of the African American community, and issued instead "A prayerful judgement." To the judge's surprise the five leaders stood and rejected the judge's offer of leniency. For them the principle of speaking out for justice was more important than letting the court off the hook. Thus, these five men now face a jury trial where the risk of going to jail is higher. To them, it is a risk worth taking. For they understand if the victims of injustice ever conclude that acceptance is better than protest, then injustice will never end.

EDITORIAL

The Denigration of African-American Children

by Nyewusi Askari

Recently, at the annual meeting of the American Psychological Association in New York City, the findings of two studies, one conducted in the United States and the other in Trinidad, revealed that "feelings of racial inferiority among young Black children are as strong now as they were 40 years ago."

Educators, Black and White, were shocked by the findings. How, they asked, could such a thing be? Hasn't there been progress since the 1954 Supreme Court decision to outlaw segregation of public education? And, what about the efforts of educators to create classroom environments where Black children can develop healthy self-images and expunge all notions and feelings of racial inferiority?

In the meantime, Black parents are growing uneasy and are starting to ask some very real and disturbing questions: are White teachers really capable of educating Black children? Are modern-day Black college graduates capable of educating Black children? What is it about public education that causes Black children to withdraw? And is the problem peculiar to Black children?

Dr. Kenneth Clark, African-American professor emeritus of psychology at the City University of New York, believes that racism is the villain.

"What the children are telling us is that they see their color as the basis of self-rejection. We've tried to hide the damage racism does to Black children, but the damage is there and will continue as long as racism continues," he warned.

Perhaps the best description of the damage Dr. Clark speaks of is found in the extraordinary work of Dr. W.E.D. DuBois, "The Souls of Black Folk." He wrote: "The Negro is a sort of seventh son, born with a veil, and gifted with a second-sight in this American world — a world which yields him no true self-consciousness, but only lets him see himself through the revelation of the other world. It is a peculiar sensation, this double-consciousness, this sense of always looking at one's self through the eyes of others, of measuring one's soul by the tape of a world that looks on in amused contempt and pity. One ever feels his twoness — an American, a Negro; two souls, two thoughts, two unreconciled strivings; two warring ideals in one dark body, whose dogged strength alone keeps it from being torn asunder."

"The history of the American Negro is the history of this strife — this longing to attain self-conscious manhood, to merge his double self into a better and truer self. In this merging he wishes neither of the older selves to be lost. He would not Africanize America, for America has too much to teach the world and Africa. He would not bleach his Negro soul in a flood of white Americanisms, for he knows that Negro Blood has a message for the world. He simply wishes to make it possible for a man to be both a Negro and an American, without being cursed and spit upon by his fellows, without having the doors of opportunity closed roughly in his face."

"Between me and the other world there is ever an unmasked question: 'How does it feel to be a problem...?'"

Dr. DuBois' analysis goes straight to the heart of the problem: most African-American students are treated as "problems" by the American public school system; but this is not a new phenomenon. From the first moment African-Americans decided to use American education as a tool for advancement and acceptance into American society, their children have been treated as problems.

This belief that Black children are "problems" can be traced to America's beginnings. According to Professor Winthrop D. Jordan, "This vendetta had its roots in the early English descriptions of Black people. No other color except white conveyed so much emotional impact. As described by Oxford English Dictionary, the meaning of 'black' before the sixteenth century included, 'deeply stained with dirt; soiled, dirty, foul, having dark or deadly purposes, malignant, sinister, horrible, wicked.' Black was an emotionally partisan color, the handmaid and symbol of baseness and evil, a sign of danger and repulsion. Embedded in the concept of blackness was its direct opposite — whiteness. White and black connoted purity and filthness, virginity and sin, virtue and baseness, beauty

and ugliness, beneficence and evil, God and the devil."

Thomas Jefferson in "Notes on Virginia" proclaimed, "comparing them (African-Americans) by their faculties of memory, reason, and imagination, it appears to me, that in memory they are equal to whites; in reason much inferior, as I think one could scarcely be found capable of tracing and comprehending the investigations of Euclid; and that in imagination they are dull, tasteless, and anomalous..."

American religion and science asserted that "black people were the children of Ham and were doomed to suffer forever; were doomed to serve the needs of the white race forever" and that "black people were inferior to whites and that no matter how much they progressed into the mainstream of white society, they would never be treated as equals."

Such pretentious beliefs are still present in public education. Because of the kinds of programs it brings into the classroom, it points out to Black children that they are negatively different. These programs send the morbid message that Black children are plagued by academic, social and moral defects.

And, while educators play this piteous game of contrast and comparison, the feelings of racial inferiority among Black children grows. The game off-sets the momentary, exhilarating feelings of pride and dignity that comes from hearing a three minute speech by Dr. Martin Luther King, Jr. The game depreciates the value of African-American contributions to the building of American society. It creates a serious dichotomy for Black Children: "If our Ancestors were so great, then why are we treated so pathetically?" Black male children are sent narrow, unclear messages that read, "We want your body to help us win football and basketball games, but we are not interested in your mind."

The ability of many Black children to survive such an assault is commendable. However, for every hundred that survive, a thousand fall victim to self-doubt, self-hate, rejection, low self-esteem and an anger that lingers for years. This anger feeds upon itself and returns to haunt us all — Black and white.

American public education should try to avoid making premature decisions about the education of African-American students. The system's strategy of becoming defensive each and every time the African-American community speaks out against strategies and plans that will harm their children is counterproductive — damaging to the relationship between the schools and the community — and it destroys what little faith there is left.

In the meantime, what will become of the Black children who have already suffered to the point of no return? Will they become prostitutes, pimps, dope-fiends, muggers, prisoners...?

Look around you. The question has already been answered. Portland Public Schools should take notice. If, as Matthew Prophet says, his biggest concern is gangs, then he should make sure that Portland Public Schools isn't guilty of supplying these gangs with needed resources: the African-American student.

As the Black folk song says, "We will see..."

Letters to the Editor

Committee Given 90 Days to get Signatures

The "Committee to Rescind Fair Share" is circulating petitions in all state agencies to procure the approximately 6000 signatures that will be required to call an election of all 16,500 state employees represented by the Oregon Public Employees Union.

The Committee has been given 90 days from October 19, 1987, to gather these signatures. A majority vote will determine whether those persons wanting to remain non-union will be forced to pay the equivalent of union dues. Those dues will be deducted automatically from their November 1st paycheck, and then every month for the duration of the two year contract period. The election ballots will be counted by the Employment Relations Board in Salem.

"Our Committee, comprised of both union and non-union members, feel that public employees should be able to decide whether they want to belong to this or any other union," says John Ingram of the Rescind Committee. "Our country is a democracy and each member of the state work force should have the right to choose for themselves whether to be union or not."

"OPEU is attempting to make these decisions for us, even to the extent of preventing employees from joining competing unions. We ask state employees to seek out those who are circulating petitions, sign them and then vote yes to rescind fair share."

John Ingram



CIVIL RIGHTS JOURNAL
 by Benjamin F. Chavis, Jr., Executive Director
 A NEWS SERVICE
 OF THE UNITED CHURCH OF CHRIST
 COMMISSION FOR RACIAL JUSTICE

Racism and the Halifax Five

As the nation continues to celebrate the virtues of the United States Constitution, we all need to be reminded that racism is still deeply embedded in the thread and fabric of this society. Just a few days ago, for example, I observed the trail of five African American community leaders in Halifax, North Carolina. Inside the Halifax County courthouse the atmosphere and climate of racism was so thick I almost choked.

Even before the hearing began it was clear to everyone entering the courtroom that one side, the right side, had been reserved exclusively for white citizens with the other side reserved for all non-whites. I overheard two white men whisper rather loudly, "We got to teach these niggers a lesson. They've gotten too uppity. Who do they think they are interfering with OUR school board?"

Halifax is a small rural town in northeastern North Carolina. Being one of the oldest towns in the state, it prides itself on its many historical sites from the Revolutionary War, which led to this nation's founding. A resident of Halifax attended the Constitutional Convention in 1787. With its historic markers and colonial restorations, Halifax has encapsulated itself in the pride of a nation supposedly founded on principles of freedom and equality under the law. In the midst of this legacy sits the courthouse square.

Today Halifax County is 50% Black, 50% White. The District Court system, which includes this county, has three judges. All of them are white males. In addition, there is only one resident Superior Court judge in Halifax County. He also is white. This judge is responsible for appointing all the magistrates in the county, all of whom are also white.

The school system in Halifax County is predominantly African American. Yet only one of the seven school board members is African American. At a recent school board meeting Rev. James Johnson, Rev. Jeremiah Webb, Rev. C.E. McCullom, Mr. Gary Grant and Mr. Willie Lowe, Jr., who compose the African American leadership in the county, were arrested. They were arrested because they dared to speak out for greater input in the decisions affecting the county's school system.

Atty. Frank W. Ballance, Jr., an articulate African American attorney, made an eloquent plea to the judge to dismiss the charges against these community leaders on the basis that they were only exercising their "rights to freedom of speech and due process as guaranteed under the Constitu-

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