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Why Blame Black Youth

We live in a social environment that is manifestly antagonistic and unhealthy. Black leaders must undertake a dual task: They must concern themselves with developing appropriate methodologies and tools required for valid analysis of the Black experience, while at the same time critiquing the methodologies and tools of caucasoid western psychology that have served to justify racial oppression in the name of "science" or "Civilization." Some say, Black youth cannot be expected to "adjust" to an antagonistic and unhealthy social environment; on the contrary, it is the environment that must be changed.

As one of the results of Racism, Amerika developed at least two primary, separate cultures—one Black and one caucasoid. The origins of the cultures are not at all the same; thus, there should be expected to be a tremendous difference in behavior and values between the two. The collective caucasoid American has remained adamant about the Black man's need to be like the caucasoid. There are also other obvious differences that the caucasoid simultaneously and selectively refuse to recognize (or only when he benefits). The result has been the cultural relativistic position taken by caucasians as they attempt to use the Anglo-American standards as tools for comparison, judgment, and measurement of the Black man and his society. With the apparent differences in mind, it is totally inappropriate for the caucasoid to judge and evaluate the Black using these (his own) Racist caucasoid standards. An assumption made here is that Black behavior is no different from caucasoid behavior, which certainly is not true.

Sincere, honest, and well-meaning caucasoids (so-called helpful and "liberal") perhaps don't want to appear as Racist, and attempt to think of all men as equal and identical. In doing so, they somehow overlook an unavoidable truth, which is that Blacks and caucasoids want to believe that there is a problem, they eventually wind up discovering one or—at worst—through their interpretation stemming from an extreme degree of ignorance and naivete, which when pointed out causes the caucasoid liberal to become shaken and disgruntled; and he in turn shows himself as being more caucasoid than liberal.

These so-called caucasoid christians cannot be held totally responsible for their position because they, too, is partially an innocuous victim caught up in the racist structure. Their miseducational training deals with no reasonable approaches or meaningful solutions that will help them effectively deal with Black Youth. Sociological and Psychological studies dealing with Blacks do not help to train caucasians, they only help to prejudice them. These racists—now to be known as "conservatives" or "strict constructionists"—with their selective perceptions, conveniently do not even notice that most caucasoids suffer from many severe psychological problems that caucasians themselves are unaware of. When caucasoids want to believe that there is a problem, they eventually wind up discovering one or—worst—through their interpretation desperately inventing one. They are so convinced, for example, that Blacks do not enjoy being Black, they have continuously hypothesized and "proven" inferiority complexes to exist in the Black Amerikan. This idea has apparently been a projection on their part and a testimony that caucasoids could not survive what they have forced the Black man to survive, without developing some serious and adverse psychological consequences.

As usual, inevitably there will be claims that this is a Black racist presentation of a touchy therapeutic problem. However, this is not at all a racist approach to solving this problem; rather it is a desperate plea to have those dealing with Black people and Black problems have some appreciable degree of knowledge concerning Black culture, Black jargon, Black behavior, and the Black or Afro-American psyche. Only then, can therapy be seen as satisfying the purposes for which it was initially intended.

After talking to Black youth, I'm inclined to believe, Laws, Ideology, Courts, Jails, Prisons and other institutions represent, reinforce and insure definite unequal relations between the ruled and rulers, between different races, ethnic groups and classes. In a class and Racist society, laws, ideology and institutions are not neutral. Ideology justifies the unequal, exploitive and oppressive relations between ruled and rulers, owners and workers; and institutions perpetuate those relations.

Dr. Jamil Cherovee

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EDITORIAL / OPINION



Mary Hatwood Futrell
President, NEA

Toward 'English-Plus'

More than a few economists have noted that when executives of major U.S. corporations are asked what language they expect their sales representatives to master, the answer is almost invariably "English." When the same question is put to Japanese business executives, the answer, more often than not, is "Japanese—and the language of our customers."

That contrast of philosophies is at once revealing and disturbing. It suggests that our national ambivalence toward linguistic diversity is not only educationally misguided but economically short-sighted.

Nowhere is this ambivalence more clearly manifested than in our attitude toward bilingual education. Students with limited English proficiency (LEP) are among those least well served by our nation's schools. They are victims—victims of the erroneous view that allowing non-English-speaking students to receive instruction in their own language while they develop mastery of English will splinter American society.

No evidence supports this irrational fear. And yet, 13 states have translated this fear into "English-Only" mandates. These measures, in turn, have fueled education policies that inhibit—and in some cases entirely forbid—even the most minimal accommodations to children for whom English is still a strange new language.

These policies send an often devastating message to our non-English-speaking students: Your language does not fit the American norm, so you had better adapt—and learn to absorb lessons delivered in a language you are still striving to master.

This message erodes self-esteem. It stymies academic achievement. It stigmatizes children. And, ironically, it retards the development of English proficiency. A substantial body of research now supports the claim that the more intensive the instruction in students' native language, the better their performance on English-language tests in reading, writing, and math.

Bilingual education is not a frill. Bilingual programs have the potential to make today's student with limited English proficiency tomorrow's linguistically gifted, multilingual American citizen who enriches our national life and invigorates our economy.

We need these programs. Our nation will best be served not by an English-Only movement, but by an English-Plus movement.

So long as we regard the native language of students striving for English proficiency as a liability rather than an asset, we will continue to threaten their self-esteem and squander their potential. The result will be an America of lesser stature, an America that is poorer—socially, culturally, and very likely economically.

Perspectives

by Professor McKinley Burt



Blacks, Land And Family

Part II

Last week I reported that "The Fishermen and Concerned Citizens Association of Southeast Louisiana" was instrumental in recovering oil-rich lands which had been taken from Blacks through the manipulations of a state agency. The success of this well-organized legal and political process underscores the need to expand this technique of large-scale COOPERATIVE ECONOMIC EFFORTS.

It immediately comes to mind that in recent years there has been a tremendous increase in the number of structured BLACK FAMILY REUNIONS—and that these 'celebrations of roots and kinship' could serve as an excellent base for retaining (and regaining) the LAND! For the past five years the National Council of Negro Women has sponsored host cities for "Annual Black Family Reunion Celebrations." President Dr. Dorothy I. Height has cited a response of "more than a MILLION PEOPLE representative of all compositions and walks of life..."

Now, consider that over 90% of these people have roots in our traditional southern lands. It should not be that difficult for them to take the next step; Relate and connect that MULTI-BILLION DOLLAR HERITAGE to the same type of cooperative economic effort as carried out by the "Concerned Citizens" of Louisiana. There should be a central 'bank' of Black land lawyers and economists whose expertise could be made available to every 'Reunion Family' that has recognized the

real significance and potential of this "show of strength"—as the reunions were described by Newsweek Magazine.

Some very specific problems need to be addressed very early on. For instance, much land is lost because the inheritance of a single large parcel often involves as many as a score of individuals. Unable to amicably resolve their differences in favor of some type of cooperative ownership (say a TRUST), the heirs usually end up selling the land for next to nothing in order to obtain cash for a prorata distribution. For all practical purposes the land has been given away—And some Blacks have the nerve to laugh at the Indians (This happened in my family 60 years ago). Lost are the opportunities to develop shopping centers, warehouses and industrial parks—or to set-up Real Estate Trusts (with tax write-offs) which can offer 99 YEAR LEASES TO INDUSTRY. This last technique could finance the college education of every Black youth in a family clan for the full 99 years.

I would propose—as I did years ago—that the 'Talent Bank' of legal and financial expertise suggested here could be based at either a progressive Black university or at a center/foundation developed for the specific purpose. In consideration of the Christian Science Monitor newspaper article from which I quoted several disastrous Black farm statistics, it may be in order to base such a center at a Black Agricultural and Mechanical College (A&M). From that article these jewels relative to the rich lands of the Mississippi Delta, and of Texas; "The Farmers Home Administration rejects more than twice as many Black loan applications as white ... others lose land by failing to pay taxes, by not having written wills, or by SIGNING WILLS THEY COULD NOT READ."

Perhaps what we should really look at here is an evaluation of the kind of 'education' received by the university-trained children of these land-losers. Where were they? Where have they been failed, such that they do not have the skills and perception necessary to deal with this problem in a better fashion?

Continued Next Week

Black Coalition Of Men

Black Men Vow To Take Control Of Black Community

Vowing to take back control and to dispel the illegal activities in their community, the Black Coalition of Men more than doubled its ranks. An overflowing contingent met for the second consecutive Saturday morning at the King Neighborhood Facility at 4815 N.E. Seventh Ave. Three of their five committees detailed the strategies they will employ to bring about the desired changes, especially among Black youths.

Mamau, "The Quiet Warrior," Anderson listed the 12 steps each adolescent must take in the rite of passage to attain a position of responsibility within the community. Mr. Anderson spoke of the need for Black men to serve as a role model for Black youths prior to the 'at-risk' population's involvement with destructive societal activity. Youths come to know themselves by studying the historical facts that led to the development of an African culture that has endured for five millennia. As one develops a positive self-image, he not only attains a conspicuous pride in himself, but also becomes a functional member of the society in which he lives.

An attempt will be made to redirect those recalcitrant youths whom the present system has failed. When they become a part of the extended family they will no longer have the need to act out their frustrations because they will know then that somebody cares.

Police Officer Harry Jackson introduced a laundry list of hot spots that will come under the scrutiny of the Group. Among such places are the Union Square Area, Grand-Shaver and Columbia Villa.

Notice was taken of the incendiary potential that is developing among the late night frequenters of the Pioneer Square area. This problem involves conflict between Black and white youths. Even with a meager police presence no law enforcement effort has been viewed competent eye-

witnesses. There is a perception that if all youths are not provided with alternative diversions such as recreational sports, a serious racial disturbance will ensue in the near future.

Lorenzo Poe reported on the court watch group's intention to target juvenile offenders at pre-trial investigations and to follow their progress through the legal system. In the interim an educational process will be initiated which will engender an understanding of the procedural machinery which governs the functioning of the courts.

Those Black youths and adults who enter the Oregon penal system will be monitored further by the Rev. James T. Martin's outreach group. Black prisoners complain of the fact the white prisoners have numerous educational and social programs which will benefit them when they return to society. These Black prisoners have expressed the desire to avail themselves of similar programs if they were sponsored by the Black community. The Rev. Martin discussed how Black prisoners were concerned about the many Black youths who join their ranks. To prevent such a repetition of their own failures they want to establish a program similar to "Going Straight" so that the young Black male can get an exposure to prison life prior to embarking on a life of crime. Useni Perkins announced that preliminary discussions had been held with Rogers Cable Television with a view to establishing such a program along with an educational endeavor.

Preparation for a youth conference and also for a mass demonstration is still in the planning stages. Certain logistical and philosophical considerations must be resolved before these two events can be scheduled.

The Black Coalition of Men urges all America-Africans to join them next Saturday and to participate in the exciting process of assuming the leadership of the Black community. Black youths need such role models for their own salvation.

GLOBAL SYNOPSIS:

by Sam Kahl

For the past three weeks, Americans have been bombarded with speeches, newspaper articles, and "TV talk" about legalizing cocaine and other deadly "recreational" drugs. This is an organized psychological warfare campaign, waged by the policy center for international bankers known as the Aspen Institute ... Last month, Aspen's Inter-American Dialogue issued a report demanding the "selective legalization" of certain narcotics ... Two years ago, Aspen had quietly proposed that Ibero-American countries legalize drugs, and use the "profits" to pay their huge debt to the big U.S. banks, which contribute heavily to Aspen and dominate its board. The International Monetary Fund and World Bank have likewise consistently directed governments to turn a blind eye to the narcotics trade, and open up their economies to drug money. Now, with Chase Manhattan and other giant banks slated to be wiped out in a vast "market shakeout," this matter has taken on renewed urgency for David Rockefeller and his friends. Even the present, illegal \$500 billion a year drug trade is not enough to keep all of them afloat.

During his ninth visit to Ibero-America last time, Pope John Paul II brought a message of hope to millions of Peruvians who are suffering under a narco-terrorist siege and being starved out by western bankers' debt crisis ... In an address to 1 million Peruvians, including President Alan Garcia and his entire cabinet, the Pontiff called on them to seek in the Gospel the moral resolve to change "the life of the Peruvian citizen, ravaged for years by violence and terrorism, poverty, the drug trade, the deterioration of public morality and other evils" ... Speaking to Peruvian businessmen on the last day of his visit May 11, John Paul II said, "the foreign debt is not merely a financial or economic question, nor is it merely political, but above all it is ethical and moral. The debt should be viewed and resolved in light of the principle of solidarity among peoples, nations, rich and poor, developed and underdeveloped, so as not to founder on the reefs of egotism, of lust for profits at any cost, or of a narrow-minded, purely materialistic vision of development."

In the week of May 14-21, top administrators of India and Pakistan met to discuss various issues that have reached a boiling point between the two nations. One of the agenda items was the cross-border traffic in narcotics and arms. There is some hope here that joint action by India and Pakistan can stem the chaos that threatens to engulf the region with the intensification of ethnic separatist movements on both sides of the Indo-Pakistani border and the influx of huge supplies of sophisticated arms into the area.

A historic call for "decisive action on the Third World debt problem" was released in West Germany, May 16, as the official response of the German Catholic Church to Pope John Paul II's recent encyclical, Sollicitudo Rei Socialis. The call, together with a parallel statement of the German Lutheran Church, is intended to bring pressure to bear on the West German government, which will host a huge conference of the viciously austerity-minded International Monetary Fund/World Bank next September in Berlin. Bishop Hengsbach, who delivered the call in an address in Bonn, West German, urged a policy change to favor development and "concerted action of governments, businesses and the banks."