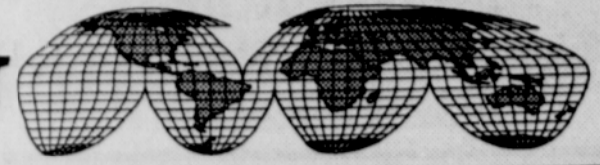




EDITORIAL / OPINION



Perspectives

Along The Color Line



To Be Equal

by John E. Jacob

The Housing Crisis



To Your Health II From African-Americans

"Of all the forms of inequality, injustice in health is the most shocking and inhuman."

Martin Luther King, Jr.

That quotation is the lead for the introductory section of **Black Health: A Review of the Births and Deaths of Black Oregonians** published in September, 1989 by the Health Division, Oregon Department of Human Resources (call center for Health Statistics, [503-229-5897]).

Today's article, however, is not an assessment of this very useful and informative publication, but, rather, we carry on from last week our review of the Black contribution to medical science—from ancient times to the modern era. I feel that such an examination should serve as an inspiration and motivation for our youth—providing role models for the generation of African-Americans needed to intervene in the traumatic state of Black health. Our youth cannot reach or aspire if our generation allows the establishment version of history to dehumanize them with its deliberate omissions and usurpations.

We move now from the ancient Ethiopians, Nubians and Egyptians to the medical contributions of their descendants on this continent. Several intervening epochs are omitted because a detailed description would require more space than a simple column permits. Reference is to the **African Moors** who, beginning in the 8th century A.D., revived science, medicine, and philosophy—rescuing European mankind from the **Dark Ages**, culminating with the **Renaissance**, the peak of intellectual revival. These "dark-skinned" (Shakespeare) Moors also established in West Africa the greatest school of its day in the world, the **University of Timbuktu**. Europeans came there to study in the same manner that today's Africans go to Oxford and Cambridge. These European immigrants were later to return home and establish their own schools—proliferating the knowledge of Africa but never giving credit where it was due; like the Greeks.

The African-American pioneers we honor here are by no means the only major Black contributors to 20th century medical science, but it is felt that their names and/or specific achievements should ring a bell that transcends the generational gap. We would keep in mind also that the African-American physician—like our ministers—has also been in the forefront of the civil rights struggle and other social issues, from discrimination to voting rights. Their time, monies and energies have so often been placed at the disposal of the community.

We have seen them as writers, publishers, philanthropists, businessmen, advisors and a score of other categories. Our selection for this week follows:

Dr. Charles Richard Drew (1904-1950): This world-renowned pioneer in blood research and the developer of the modern **blood bank**, was an African-American surgeon to whom millions in this world (and their descendants) owe their very lives. The quick transfusion of blood plasma is vital to the victims of traumatic injuries—household, traffic, industry, crime or war. It is the fruition of this Black man's lifelong labors and dedication that has saved so many lives. Conquering every conceivable form of racism and discrimination in both academic and the laboratory, he nevertheless managed to reach "The Mountain Top." Dr. Drew gained his BA degree from Amherst College and his medical degree from McGill University in Montreal, Canada in 1933 on his 29th birthday (Doctor of Medicine and Master of Surgery). His residency requirements were met at Montreal General, and from here he accepted an appointment at Howard University Medical School as Instructor in Pathology.

The turning point in Dr. Drew's career came when he was awarded a research scholarship by the Rockefeller Foundation—it provided the opportunity to pursue his lifelong interests in blood, shock and transfusions. This two years of work (1938-1940) at Columbia University and its Presbyterian Hospital paved the way for his many momentous developments in the field (It was in 1939 that Drew's doctoral thesis "Banked Blood," 245 pp., was accepted by Columbia University and he became the first Black in the country to be awarded the prestigious Dr. of Science of Medicine-at age 35).

Though his work was seminal to all further development and was the basic structure for blood banks throughout the United States and the world, it was only in Europe that Dr. Drew was given the high honor and position he deserved—that of "Medical Director for the Plasma Project of Great Britain." This permitted the American establishment to backhandedly accept his work as the **Model for the United States Army**. Ironically, Dr. Drew died from **loss of blood** after an automobile accident on a southern highway. There have always been rumors that his death was due to the unusually long transport to a hospital that would accept a Black traffic victim at the time.

The Legacy of Martin Luther King

Martin Luther King, Jr., has been dead for nearly a generation. The political environment which defined his activities, the oppressive conditions of legal segregation and political disfranchisement, no longer exist. It is easy, therefore, for those who had opposed the democratic social vision of Dr. King while he was alive, such as President Bush, to provide platitudes about racial equality and justice.

In the wreckage of the destruction of the U.S. Civil Rights Commission, the absence of enforcement for affirmative action and equal opportunity legislation, and the policy of ignoring the mounting tragedies of Black unemployment, homelessness and growing poverty, most white American politicians hid behind the soothing image of King as an advocate of racial peace. They fear the disturbing implications of King's economic and social demands for restructuring America's social order in the final years of his life, and pretend that this final, radical phase of his political career never existed.

Black politicians have a different responsibility to be truthful within African-American history. To be sure, Martin symbolized the struggle to desegregate the racist South, to dismantle the structures of civil inequality. His famous "I Have a Dream" speech, given on the steps of the Lincoln Memorial on that hot August afternoon in 1963, spoke for the democratic sacrifices and struggles of millions of African-Americans, from the abolitionists like Frederick Douglass and Sojourner Truth to the early civil rights crusaders like Dr. W.E.B. Du Bois, A. Philip Randolph and Ida B. Wells. Black elected officials and all Blacks who had gained some degree of success within the cultural, social and political hierarchy of white America owe part of their accomplishment to King and thousands of other nameless freedom fighters, who demanded a redefinition of democracy beyond the color line.

But civil rights was not the only issue to divide America in the 1960s. Under the Johnson administration, the U.S. had sent over one half million troops to southeast Asia. Black Americans represented one out

of seven soldiers in Vietnam, and suffered disproportionately high casualties because they were unfairly ordered into combat units. While the NAACP and Urban League, fearing political retaliation, cautioned against civil rights involvement in the Vietnam War debate, King made the decision to align his political beliefs with his ethical hatred of war. Against bitter attacks, Martin urged Black Americans to reject American imperialism abroad, and the sterile logic of crusading anti-Communism. King inspired millions to oppose the U.S. war effort.

But Martin's political legacy transcended the issue of Vietnam. He began to recognize that the political program of integration of basic industries, in order to guarantee jobs for the central cities. Martin favored a plan for a guaranteed income for all Americans, and expanded social programs. To finance this domestic reconstruction, massive reductions in the Pentagon budget would be required. American foreign policy abroad would have to pull back from its support for imperialism, economic exploitation and political domination.

Martin's political vision also makes sense for the 1990s. We must advocate certain socioeconomic prerequisites for full participation in a democracy, such as the human right to a job, the human right not to starve, the right to decent housing and free medical care. Martin would insist that the battle against racism today is being lost, and that all Americans lose when Blacks' median incomes are barely 55 percent those of whites. Poverty is directly connected with urban crime. And the answer to urban chaos, Martin would tell us, is not more police and capital punishment. The termination of drugs, crime and social unrest will come about only with the total reconstruction of the central cities, requiring the cancellation of billions of dollars from the military budget. The real legacy of Martin Luther King demands a recommitment to the struggle to create both a political and economic democracy in America.

Statement on Multi-Cultural Involvement

We are a culturally diverse society. This diversity is our strength. To honor diversity, to affirm excellence in each tradition, and to recognize that excellence is defined by the people within all cultures the Metropolitan Arts Commission will respect and seek to achieve multi-cultural diversity in our programs and administration through:

- Ensuring culturally diverse representation in decision-making through:
 - * attention to multi-cultural diversity among juror selection panel members and advisory bodies;
 - * affirmative recruiting and hiring of permanent and temporary staff; and
 - * continual consideration of multi-

cultural candidates for arts commissioner appointments.

Development of policies, guidelines, formulas, and procedures which provide equitable distribution of funding to arts organizations, artists, and activities which represent the diverse, multi-cultural communities of the state, county, and city.

Provision of technical assistance in designing steps toward greater diversity in board membership, staffing, and artistic programming of institutions and organizations which receive state, county and city funding.

Problems Plaguing Businesses Today!

Drugs in the workplace, employee theft, unethical business practices, job related stress; these are some of the problems plaguing businesses today. The time has come for business to move beyond the old work paradigm into the new. New Thought Network has recently been founded to assist employers and employees in creating healthy work environments by promoting ethical business practices that acknowledge human value, foster personal growth, and produce "win-win" situations.

Terry Rahm, president of New Thought

Network, has found that many employees, and their employers, are expressing a strong desire for shared vision and ethical and supportive workplaces. With 20 years experience in the business world, the last 11 in business and financial management, Rahm believes "Work and pleasure can be one and the same; career and convictions go hand in hand; personal values and ethics are compatible with successful business."

New Thought Network is an association of businesses and individuals who share similar vision and values. Members meet

monthly to exchange ideas and develop strategies for positive change. Classes and workshops are offered which are designed to assist in practicing ethics in the workplace, gaining enjoyment and satisfaction from one's current job, increasing self-esteem, and improving interpersonal communications. New Thought Network facilitates networking among members offering employment and those members seeking employment. Additional services are offered dependent upon the needs of the members.

GUEST EDITORIAL

Burnt Beans In Boston

by Ulysses Tucker Jr.

One thing I learned about my living experience in Boston was that, it was a culturally polarized town filled with "Ellis Island" ethnics full of nationalistic pride and self-imposed limitations.

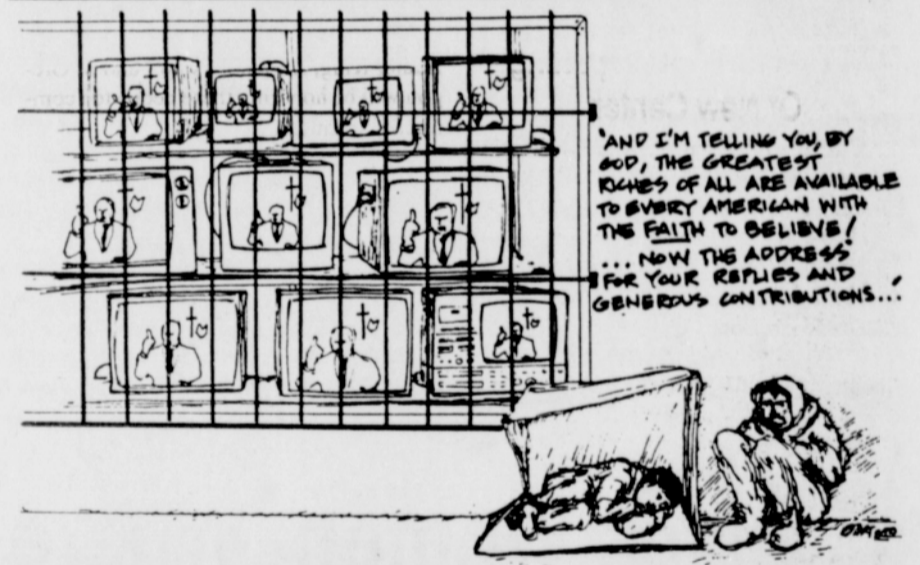
The Irish in Southie, Jewish folks in Brookline, Italians in the North End, Blacks/Jamaicans/West Indians in Roxbury/Mattapan/Dorchester, and the W.A.S.P.'s in the Back Bay/Beacon Hill. Each neighborhood has its own set of values, morals, politics, and attitudes. Furthermore, each area has established a general perception or list of stereotypes associated with communities outside of their own. The bottom line, you stay out of my neighborhood and politics and I will stay out of yours.

As a youth, I can vividly remember watching on television a Black man being stabbed with the point of a flag pole, bearing our nation's flag, during a anti-busing demonstration. Considering the nationalistic mentality that exists in Boston, one can see now how it may have been difficult to accept your third generation family member from Israel being bussed to a German area high school (the Holocaust all over again?) or any other ethnic area with a competitive attitude towards one another.

Actually, I had forgotten about the television incident mentioned earlier until a major corporation I worked for relocated me to Boston. Outside of Larry Bird and the Irish being King, I knew very little else about the city. As a Manager for a broad base of accounts, I had to travel all throughout Massachusetts, as well as the region, in order to take care of business. If I desired to eat and pay bills, I had no choice.

In mentioning to some of the few friends I met while there that I had gone to areas like Charleston, South Boston, Medford (Yes, there is another one . . .), etc. . . I would get called crazy and kindly told to

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