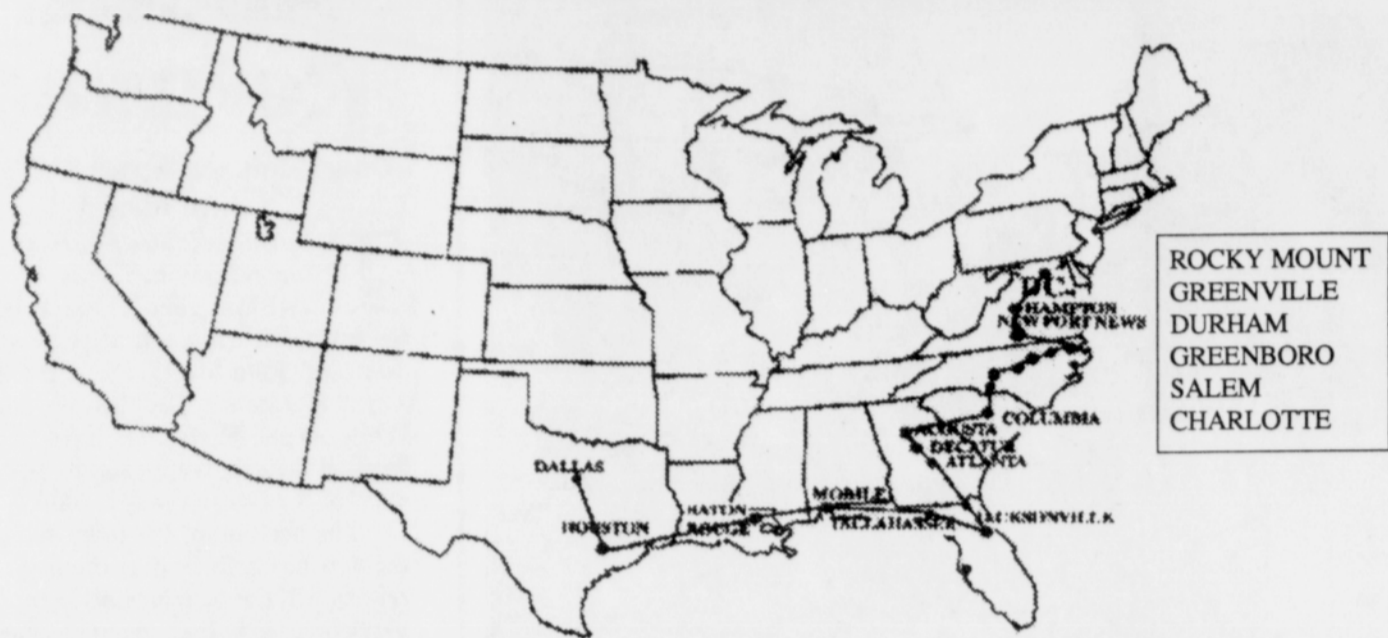


EDITORIAL

The Portland Observer

NATIONAL RAINBOW COALITION

The Voting Rights Tour



Shaw v. Reno threatens the effectiveness of the 1965 Voting Rights Act. We must educate and activate the people. The Bus Tour--May 27th, Dallas, TX; 28th Dallas & Ft. Worth, TX; 29th Houston TX & Baton Rouge, LA; 30th, Tallahassee, FL; 31st, Jacksonville, FL; June 1st, Decatur and Atlanta, GA; 2nd, Augusta, GA and Columbia, SC; 3rd, Charlotte, NC; 5th, Rocky Mount, NC; 6th Newport News or Richmond, VA. FMI, call the NRC Field Office.

CIVIL RIGHTS JOURNAL To My Brothers: A Call To Action

BY BERNICE POWELL JACKSON

It makes you just want to cry. The cherubic face of a ten year old Hispanic boy on the front page of the New York Times in a recent series on young killers. A ten year old who, together with a 14 year old, murdered the pregnant mother of three in Michigan. Or the story of a 15 year old African American in New York, accused of killing a truck driver, a 15 year old whose single mother was working full time and going to school in the evenings to make a better life for her family. She reminded me of the story of the mother of the teenager in Miami who killed the foreign tourist last year. His mother worked for the police department and said, through her tears, if only she could give her own life to bring back the life her son took. The stories make you just want to cry.

The statistics make you just want to cry. According to the New York Times, last year 28 13-15 year olds were indicted for murder. Indeed, the national arrest rates of juveniles for murder are up 60 percent in the last decade. One survey found that seven percent of New York's public high school students said they carry a handgun. Another said that one in every five high school students in America has carried a gun to school. Homicide is the third leading cause of death for 14 year olds. The numbers make you just want to cry.

The realities make you just want to cry. The realities are that there are too many handguns out on the streets. Teenagers have always needed to learn how to deal with anger, with love, with instant gratification. In the past, they fought with fists to resolve their disputes or impress their girlfriends and they got an after school job to buy those expensive bicycles or clothes. Today, with the availability of handguns more than tripling in the last ten years, they are more apt to shoot each other or to rob or sell drugs.

The realities are that too many of these young male children--most of these young male children have no positive male role models at home. Many of them don't have positive male role models anywhere around them. That same New York Times story of the 28 13-15 year olds indicted for murder found that 21 of them lived with a single mother or aunt or grandmother. And it found that 21 of them were African American.

It makes you just want to cry. And it makes me address the following words to my African American brothers everywhere:

My beautiful and strong black brothers, a few weeks ago I saw pictures of African Ameri-

can men in Chicago taking back their streets. I saw hundreds of black men standing up to crime and violence, standing up to drugs and guns. I rejoiced because I knew that this was the beginning of the answer to my prayer--my prayer that we find a way to save our young people.

My brothers, we need you. Our people need you as never before. We need you to be the Nat Turners, the Frederick Douglasses, the Martin Luther King, Jr.s to this generation of young African American men. We need you to take the lead, to stop whatever you're doing and sound the alarm.

We need African American men, and yes, Hispanic men, who are willing to spend two or three hours a week with a young man. We need men who are willing to go into the schools to talk to young men about jobs and sports and racism and life. We need men who are willing to go out on the streets to talk to young men who only know the streets and have never met anyone who cares. We need men who are willing to go into the courts and rescue those youngsters who are just entering the judicial system for the first time and who can still be saved from it. We need men who can teach young people how to resolve their disputes without a gun.

We need men who are willing to conduct rites of passage for our young men, to help them learn that killing another human being or making a baby does not make you a man, and to teach them those things which do. We need men who are willing to teach adult men how to be fathers to the sons they produced, but never nurtured--sons who now are robbing and killing. We need men who want to save our people--people who are ready to act themselves and to act now.

We need good African American men who are willing to stand up to the forces of evil bent on destroying our people. We need proud black men who are willing to stand up to those who say our young men come from nothing and will be nothing and to teach our children the history of ancient Africa and the true history of African Americans. We need strong African American men who are willing to stand up to the Clarence Thomases of the world who say that the reason for the violence is that this country is too soft on criminals or to those who say that the answer to the problem is to build, build, build more prisons.

We who are your sisters stand ready to work beside you in new and old ways. We stand by you in love, in respect and in the knowledge that we are called to do this together. We are called to do it now.

Letter To The Editor

Send your letters to the Editor to:
Editor, PO Box 3137, Portland, OR 97208

African Americans have created some of the most delicious of America's foods but have seldom received any recognition for the recipes that have delighted and sustained them through good times and bad. Most people outside of the African American community have not had the opportunity to treat their taste buds to these delights.

This is a call to all the "first ladies" in African American families. If you think you or maybe your mother, grandmother, or great-

grandmother has one of the greatest recipes of all time, please send it to us for consideration for inclusion in a new book titled "First Ladies In African American Recipes" along with the name of the person to receive recognition and a brief story about the person and the recipe. If we use the name, recipe, and story you submit, we will send you one free copy of the book at printing.

"First Ladies In African American Recipes" creates a wonderful way to honor

those who have given so much pleasure to their friends and families over the years. It also affords an opportunity to bring mouth-watering African American foods to others in this great land of diversity. Please send the recipe, the name and permission of the person to be recognized, and a story about them to:

Peter Bates; Renaissance Book Search Company; 220 North Third; Harbor Beach, MI 48441.

SPECIAL FEATURE: COPING

BY DR. CHARLES FAULKNER

DO BLACK WOMEN HAVE A RIGHT TO EXPECT BLACK MEN TO DATE ONLY BLACK WOMEN?

Do they have a right to demand such discretion? Is a black male somehow dishonoring his race, when he dates a white woman? What's black man to do, if the only acquaintance who is compatible with his life and lifestyle is white?

Clearly, there are no easy answers, but William Perry, a black New York city school teacher, said, "I sympathize with our women, but I'll be damned if I'll allow them to control my life. They wouldn't like it very much if I selected their dates and husbands." This statement prefaces a hard line that black males seem to be taking. It also unveils a less-than-secret war that threatens to drive black males and females so far apart that they may never fully resolve their differences, and may never find complete happiness with each other.

Ms. C., from Chicago, said this in a letter to me, "I am a white female who just happened to fall in love with a man who just happened to be African American. We fell in love got married and now have three beautiful children. My husband and I are examples of the most exceptional compatibility emotionally, intellectually and racially. Our relationship is valuable to all human beings, without regard to race, creed or philosophy. We have brought the races together, rather than force them apart. Those ladies who oppose us will surely be pleased with the happiness in our house that has resulted from the loving union of myself and an African American man."

The issue that seems obscurely situated in the background, but that overwhelms the subject of inter-racial dating is compatibility. Mysticism and religiosity are deeply embedded in the history of the black race. The strength of the historic black church was a driving force during the days of slavery. Now, there are many inquiring minds, in every race, that seek to break away from this historic intellectual bondage, just as many in our society desire to break away from historic racial bondage.

Ms. K., of New York City, writes: "I don't wish to dominate any black man's life. And I know that our brothers have their own strong reasons for dating non-black women. However, the happiness and strength of African-American people is for more important than the happiness of just one black man, black woman or, even, a single white woman. White people have dominated our race, especially our men, for years. And they are still doing it. Just look at the population of any prison. Most of those incarcerated, unfairly, are black. White women are just another kind of domination. Our children and our future, as a race, need our men, and our men should realize that

they have a greater obligation to the black race than they do to any white woman."

Black women seem to have taken the lead in the fight against black males dating or developing close personal relationships with white females. Some black women have a so-called "open-mind" regarding inter-racial dating feel that a person should be allowed to be the judge regarding the color and character of his date. The more vehement black female voice, however, is heard in stringent opposition to the personal involvement of black men with white women. It is this very powerful voice that predominates. It is the anger of this voice that pushes the black male into a corner of discomfort and defensiveness.

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perspectives Education Hit Song; What's Going On?

It has been so quiet on the education beat this past month that I haven't known quite how to interpret it; a sullen silence? Pre-occupation with other pending disasters? or just blind (deaf) acceptance of a seemingly hopeless situation for which neither savant, pedant nor politician seems to have the proper answer? It's too quiet. Game on?

I just received my copy of the schedule of summer classes for what my neighbor describes as kind of expanded version of International Business Schools (Portland Community College). Don't knock it

before the term became popular. Perhaps we should call their products "employables." The community college people (nationwide) recognized certain realities in that marketplace for skills long before the designers of some of our contemporary pedagogic excursions like learning goals and certificates of mastery.

Some have even put it that the community college people were the first to recognize (at least intuitively) that the workplace and workforce were experiencing traumatic strains as early as 1960, when the American economy was definitely seen to be shifting more to service and financial enterprise and to have less emphasis on "rust bucket" manufacturing. Iron and steel. And also from that population of young men and women -- previously considered almost without exception to be bound for 4-year institutions -- there was a considerable number who saw quite clearly a new vocational paradigm: Get a hard skill or a para-professional degree from a two-year college, and hit the ground running in a financial sense. "Maybe I'll go back for a B.A."



By Professor McKinley Burt

brother, they were delivering "competencies" before the term became popular. Perhaps we should call their products "employables." The community college people (nationwide) recognized certain realities in that marketplace for skills long before the designers of some of our contemporary pedagogic excursions like learning goals and certificates of mastery. Some have even put it that the community college people were the first to recognize (at least intuitively) that the workplace and workforce were experiencing traumatic strains as early as 1960, when the American economy was definitely seen to be shifting more to service and financial enterprise and to have less emphasis on "rust bucket" manufacturing. Iron and steel. And also from that population of young men and women -- previously considered almost without exception to be bound for 4-year institutions -- there was a considerable number who saw quite clearly a new vocational paradigm: Get a hard skill or a para-professional degree from a two-year college, and hit the ground running in a financial sense. "Maybe I'll go back for a B.A."

I was in accounting and administration in industry during the critical periods relevant to this process; 1954 to 1970, but of course the trend has gained momentum since then. And then, too, I was administrator for a large Department of Labor Training Program for while, so there was an opportunity for me to assess the educational level/prepa-

ration of the intake for both industry and so-called "Disadvantaged Programs." The former group, of course, said to be "the cream?"

The upshot of all this is that I was brought face-to-face with the same facts confronting a certain Catholic priest who was prompted to do some research and then write, "Why Johnny Can't Read;" and more recently, "Why Johnny Still Can't Read." There is not space to describe the shock to one who made it through K to 12 at an earlier time. But there is space enough to observe that many of the failures and conditions that produced these debacles have not been corrected. And as a very interested party, I have visited enough schools in Oregon and nationwide to know that, in the general case, this is true.

Now, at the time of early momentum for community colleges in Oregon, I was employed by a multi-national corporation operating in a small Oregon town (pop. 10,000) and worked with community groups including the local school district (1964-1969). So it was that I had firsthand acquaintance with several important trends or situations. There was indeed a troubling decline with K to 12, though nothing like many big urban centers; The community colleges were definitely "right on time" with their vocational skills banks -- there was no place else for rural youth to acquire these skills, except for long, expensive and arduous trips to a major population center.

One should note that the community colleges were also "ahead" of their time, for now their complement of educational objectives is just what the doctor ordered for big urban populations facing the limits of a service and para-professional workplace. But is there contradiction and redundancy here when the "Oregon School Improvement Plan" is brought into the equation? When "every high school graduate is prepared for college or for training by industry." Is someone trying to usurp the role of the community college? find out next week.