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Editorial Articles Do Not Necessarily Reflect Or Represent The Views Of The Hortland Bhserver

By Paul Rockwell, California RAINBOW ACTIVIST

or over 25 years, opponents of affirmative action for women and people of color have overlooked a key American reality-the role of affirmative action in the lives of White men. Opposition to affirmative action based on selective inattention to the social props which White men themselves depend.

Most of us recall the first heated arguments over preference programs which took place over 25 years ago in teach-ins about the Vietnam War. How easy it is to forget that people of color were over-represented in the involuntary battlefields of Indochina, while primarily White college youth were building their careers through one form of affirmative action--"college draft deferment." Some professors, judges and journalists who oppose affirmative action today took advantage of such programs years

It is time to consider the extent to which White males continue to be intertwined with preference policies. Tax breaks for corporations, subsidies for middle-class home buyers, mass transit subsidies for White suburbs,

COALITIO **Angry White Guy Speaks Out**

bank bailouts for desperate bank executives, selective allotments for refugees and price supports for corporate farms are all shot through with considerations of need and preference.

In fact, in the last 50 years of social engineering, the vast majority of affirmative action policies were not minorities; they were White males. Under FDR, the New Deal embarked upon a massive affirmative action approach to social crisis. The post-WWII Marshall Plan provided billions of dollars for training and jobs in Europe. Former enemies got free training programs in Europe that were denied Black GIs at home in America. The New Deal concept of government intervention (affirmative action) into social problems became unpopular only after it was

applied to the crisis of segregation. It was not affirmative action itself, but the extension of affirmative action to minorities and women that caused the backlash.

Supposedly this backlash is led by "angry White males." Well, we too are angry White males; but, contrary to the caricature, we support affirmative action. As White males whose families got free medical care. or unquestioned access to higher education through the GI Bill, and shared in the social uplift of the New Deal, we support affirmative action for those who are still left out.

There is a normal tendency for us to overlook the social props, the network of special benefits on which we and our families depend. The late Mitch Snyder, advocate for the home-

less, once gave and address to an affluent, White audience. He asked the, "Who lives in subsidized housing?" No one raised a hand. He then asked who owned a home. After everyone's hand went up he pointed out that the Treasury gives up \$46 billion a year to homeowner dedications in a system that predominantly benefits those who earn more than \$50,000 a year.

Tax breaks for homeowners may not be wrong. What is wrong is the smug psychology of the Pete Wilsons, Pat Buchanans, Bob Doles and Phil Gramms, who take advantage of all kinds of breaks for themselves while denying affirmative action to the most oppressed members of society.

Affirmative action is already part of the fabric of American life. We are all bound together in a vast network. It is hypocritical and profoundly wrong to call affirmative action for minorities "racism in reverse," while treating affirmative action for bankers, corporate farmers, and White men of power, as entitlements.

Note 1: Paul Rockwell is a Rainbow activist from California. Note 2: JaxFax readers in Arizona take note and take action (write, call, mobilize, organize, activate): your state legislators are trying to introduce legislation very similar to the infamous California Civil Rights Initiative.

perspectives The Anatomy Of A Language II: Is Is! (Of Course It Is)

BY PROF. MCKINLEY BURT efore we proceed with

our review of that great speaker's/writer's helper (or thinker's), "Roget's International Thesaurus: Fourth or Fifth Edition", let me acquaint you with the woman who, in her time, was undoubtedly the world's greatest authority on "the verb to be."

Miss Ophelia Moore, one of two sixth-grade teachers at the John Marshall Grammar School-and an absolute stickler for the 'King's English' -- would never

the less have her fun days. After first peering up and down the hall to make sure that Mr. G.D. Brantley the very proper and rotund principal was not on his almost perpetual rounds, Miss Moore would "get down" and I do mean "down."

Propping her usually prim and proper self against her desk in a "ghetto slant" she would take us through another determined exercise in the 'verb-to-be' and all the possible semantic confusion is could cause: "A thing either is or it ain't! And even if it ain't, maybe it wuz or will be -- or 'could' be, after all it is in our minds, isn't it?"

And, after some brief exposure to some 'Olde English' versions of the matter, Miss Moore would return us to some more conventional and current concepts. (Actually, according to many linguists such Old English expressions as "I be hungry" of "I be going" are correct, but archaic). But our formidable teacher, having now left the ghetto far behind, would now have us firmly into the present subjunctive tense, for a situation contrary to fact: "If I were

Since we all are going to be in an improved situation for reading, speaking and writing (we had better be, considering all the past and ongoing layoffs that are demanding immediate entrepreneurial and communication skills of a high level), maybe you'll enjoy a little joke by famed pundit, William

A while back, he wrote a best

seller, "In Love With Norma Loquendi." Latin translation, "the everyday voice of the native speaker." So it was not about a girl at all. but turned out to detail his life-long love affair with Latin Translations and the vernacular. Well, ok, maybe it wasn't quite that funny, but it does cause one to think again about Miss Moore, the sixth grade teacher. She used the vernacular only

occasionally and, then only to gain the rapt at-Professor tention of a Mckinley restive audience. She was not into "Black En-

glish" per se; sort of a 'poets li-

Now, of course, it is the case that one can gain great facility with words, and that further, with good pronunciation and articulation, the words may gush forth as though you were and erudite fountain of wisdom. So, even as you become more familiar and facile with "Roget's Thesaurus, keep in mind how important it is to "not only mean what you say", but to "say what you mean.'

"Semantics' is the key (the study of meanings). Since for lack of space, I will have to resume our analysis of Roget's Thesaurus next week, I'll just include a classic allusion to the semantics by the Reverend Charles Lutwidge Dodgson. better known to most as Lewis

This author of "Alice In Wonderland was a fun-loving 19th-century college professor, mathematician, logician and inventor of mindbending puzzles.

He wrote another all-time children's(?) classic "Through The Looking Glass", also a mind-bender with subtle, but sophisticated exercises in se mantics. In Chapter 6, Alice demands that "Humpty Dumpty' clean up his act and speak in a logical manner so that she might understand him. But old Humpty Dumpty puts forth his devastating rejoinder, "Things Are What I Say They Are! -- No more, no less'. Want to try to analyze that on a logic matrix are on your computer?

Roget resumed next week.

Civil Rights Journal: Saving A Culture That Could Save Ours

BY BERNICE POWELL JACKSON frican Americans and native Americans share a common history of oppression in this country. While our stories are not the same, there are many shared themes and shared outcomes of that history. So it's not surprising that we have come to common solutions to our problems.

One solution can be summed up in the Akan word "sankofa" -- going back to our roots in order to go forward. In other words, we must reclaim our past in order to make progress as a people.

Another solution is that education can play a liberating role for our people and is critical to the revitalization of our communities. Living in a nation where information and the access to it promise to be the key to survival in the next century, both native Americans and African American must find a way of equipping our children to be a part of the future economy and that world.

For native Americans the inter-

section of these two solutions is found in the American Indian College Fund (AICF). Modeled on the older, highly-successful United Negro College Fund, the AICF was established in 1989 by the presidents of the American Indian Colleges. The American Indian College Fund now includes 29 two and four year colleges with 15,000 students, located on or near reservations in 12 midwestern and western states. The AICF raises funds for these institutions which are used to provide scholarships and student aid as well as to strengthen native American studies departments and to begin to build endowments for its member institutions.

These are some of the nation's newest colleges, serving some of the nation's poorest people. The first tribal colleges were founded during the movement of Native Americans for self-determination in the 1960's and 1970's. They were founded by native American leaders who saw that mainstream education was failing their people and that their tribes were in danger of losing both their past and their future -- of losing history and culture as elders died out without passing on the languages and culture to the next generation and as young people succumbed to the dangers of alcohol and despair brought about by poverty and lack of self-

Historically, education was a difficult issue for native Americans. While tribal leaders had usually negotiated for access to education in their treaties with the U.S. government, those provisions were rarely honored. Instead white educators and missionaries provided education for Indian children, premised on the concept of assimilation of Indian people into the larger society. Thus, these educators often forced Indian children to live in boarding schools away from their families, while forbidding them to speak their own languages and giving them Christian names and new identities.

But new native American colleges are grounded in traditional Indian culture and values. Preservation of tribal languages, traditions, values, music, literature and art is one of the critical missions of these colleges. Traditional college academics are offered alongside classes in Native American history, language, litera-

Native American colleges are now more than institutions of higher education. They are home - centers of every aspect of Indian life -- for many Indian communities. On many reservations, they operate the only libraries, daycare centers and tribal archives. They operate health care centers, employ hundreds of tribal members and produce nurses, doctors, technicians, teachers and administrator so desperately needed.

Sitting Bull, the Lakota Sioux chief, once said "Let us put our minds together and see what life we can make for our children." The American Indian College Fund and its member institutions have taken that challenge seriously and are making it a

(Note: for more information on the American Indian College Fund, write 21 W. 68th Street, Suite 1F, New York, NY 10023.)

Vantage Point: "Farrakhan Made The Call-But The March Belongs To Us All"

BY RON DANIELS his slogan advanced by the All African Women's Revolutionary Union of the All African People's **Revolutionary Party (founded** by Kwame Ture aka Stokely Carmichael), captures the essence of the evolution of the Million Man March (MMM) and Day of Absence (DOA).

A vision in the mind of Minister Louis Farrakhan which was initially promoted by the Nation of Islam has been embraced by millions of Africans in America and thus has emerged as an evolving mass action of major proportions.

Minister Farrakhan and the Nation of Islam clearly remain the principal guiding force and institutional anchor for the MMM (which is appropri-

ate given the call). But, to his credit. Minister Farrakhan has consistently pressed to have the March become more than just a Nation of Islam event. In that regard, the National African American leadership Summit (NAALS), under the leadership of Dr. Benjamin F. Chavis, has played and instrumental role in building the MMM. Indeed, the meetings of NAALS have been a critical sounding board where various proposals on the character of the March and criticisms/ recommendations have been heard.

In addition, key leaders from the Nationalist and Pan-Africanist community, most notably Dr. Conrad Worrill, Chairman of the National Black United Front, have played important roles in planning the March from its inception. Bob Law, Haki Madhubuti, Dr. Maulana Karenga,

and Imari Obadele are also at the center of the planning/organizing process, and Bob Brown of the All African People's Revolutionary Party is the Director of Logistics for the March. Adding to the ecumenical character of the MMM, prominent African Centered and progressive Christian ministers are actively involved in the mobilization for October 16 e.g., Rev. Frank Reid, Baltimore, Rev. Willie Wilson and Arch-Bishop George Augustus Stallings, Washington, D.C., Rev. Calvin O. Butts and Rev. Johnny Youngblood, New York, Rev. Wendell Anthony, Detroit and Rev. Al Sampson, Chi-

The role of women, concerns about the "Atonement" focus, and questions about the "political" direction and follow-up have been among the issues most hotly debated and discussed across the country. Though it is not likely that the ultimate shape and form of the MMM will satisfy everyone, the march has been significantly impacted and changed as a result of the discussion/debate, criticisms within the community and the input/recommendations from various leaders and constituencies

With a few weeks left, the MMM/ DOA is still not sufficiently clear on gender equity issues and political direction for many social and political activist. Though I share these concerns, my own view is that even with its flaws, the MMM/DOA has evolved and is still evolving into an event which will be one of the most significant mass actions of this decade. For information about the MMM/DOA, call: 202-726-5111

knowledge, to not act (or even to not care, for that matter) about that which stares them in the face every day ... at the very least, don't sabotage. Those who will, are your brothers. And that which they pursue is but their God-

search, your tenacity and perseverance do not by any means go unnoticed. We know you are tired...it places on you twice the burden of other men. It is unfair, but a reality. We know you can hold fast and accomplish...we know how brilliant and flexible you are (educational degrees are not the sole suppliers of brilliance). The occasion may not always lend itself enough, but this is one perfect time to say: We appreciate you, we love you, we applaud you, and we are with you. God-speed.

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far better question (and one that should be more important to answer (article by Chester A. Higgins, Sr., Portland Observer Aug. 23rd) would seem to be Where is He? According to him "Ben Chavis should be back in the pack, not out front."

He acknowledges in his article "Mr. Chavis" "alleged" "impropriety," so why does he display his opinion that is of detrimental value to the significance of accomplishing the goal of the March? Why does he take the advantage of displaying his opinion so prominently to put a damper on a worthy cause unless he himself is "knocking it" (to the contrary of what he intones of himself). If his "beef" is not something he can "ground" convictorily, at least for the purpose of the March, he should just keep his mouth shut...obviously he doesn't have anything solid, positive, (or worthy, it would appear) to

To The Portland

Forgetting about Ben Chavis for a minute, if you, Chester A. Sr., were a person who has vision or is enlightened, why didn't you exert yourself and "ensconce yourself as one of the prime leaders of the March?" Dr. Ben Chavis is a Black man, and that alone qualifies him to be in whatever place or position his efforts and his record on issues of human rights puts, so finds him.

What is your record? Are you a Black man? Are you participating? What is your contribution? Are you one of those you speak of who "resent it or even hate it?" A self-Examination may be in order here. And what does it matter who leads it? that, is irrelevant. All Black men who participate are of equal importance. There is no individual status to be

gained here. It is a seeking of collective status. Those who sit back in delusion and analyze or nit-pick...are the ones who are not (yet) important.

Observer

I have a distinct feeling that you will not be there ... and if you are, it will likely be as a rebel-rouser causing dissention and/or fostering disunity. I, for one, would rather you stay at home. You write and submit and article, but you certainly are not intelligent.

An article in the same paper asks "Why are Black women furious with Black men?" this, is a prime example of why we are frustrated and have had it up to here with those Black men who waste both time and energy trying to hide from their blackness.

Those who don't feel they don't have, won't get. Those who do know it and seek to ignore it, or to deliberately distract are probably coward. And those who choose to not acgiven right, taken away To those Black men who still

Joan Gordon

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