

EDITORIAL

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Charles Washington
Publisher & Editor

Mark Washington
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Gary Ann Taylor
Business Manager

Sean Cruz
Consultant & Editor
Portland Observador

Danny Bell
Advertising Sales Manager

Paul Neufeldt
Production & Design

Gary Washington
Public Relations

Rovonne Black
Business Assistant

Contributing Writers:

Professor McKinley Burt, Lee Perlman, Fred Hembry, Eugene Rashad

4747 NE Martin Luther King, Jr. Blvd.,
Portland, Oregon 97211
503-288-0033 • Fax 503-288-0015
Email: Pdxobserv@aol.com

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Letter To The Editor

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Demand paper: It's the law

There's a reason why stores ask, "Paper or plastic?" when bagging purchases--they have to. According to Oregon law (ORS 459A.695), retail establishments that offer plastic bags to customers for purchases made at the store must offer paper bags as an alternative to plastic bags. Further, the store must inform customers that the choice is available.

The law was passed in 1991 to encourage the use of paper bags and facilitate recycling options. Paper bags are considered environmentally superior to plastic bags for a number of reasons: They are manufactured from a renewable, natural resource; they are easy to recycle; they are made from recyclable materials; and they require less energy to manufacture.

Willamette Industries, Inc. is the largest producer of paper grocery

bags in Oregon. Bags are manufactured at the company's Beaverton plant with paper manufactured at Willamette's paper mill in Albany. The mill combines recycled bags and old corrugated containers with leftover wood fibers from sawmills and plywood plants to make paper. Willamette's bags contain up to 60 percent recycled content.

Oregon revised statute 459A.695: Any retail establishment that offers plastic bags to customers for purchases made at the establishment shall offer, at the location where the customer pays for the goods, paper bags as an alternative to plastic bags and inform customers that a choice is available. Nothing in this subsection shall be construed as requiring retail establishments to use plastic bags.

--Carrie Reese,
Willamette Industries, Inc.

Texaco released its diversity plan, in response to the scandal caused by the corporate racism in its executive suites.

"Texaco is on a journey from tragedy to triumph. The journey is incomplete, but they have changed their course.

"It took a combination of factors to trigger a review of Texaco's toxic culture: worker resistance to indignity, the sacrifice of some jobs and careers, lawsuits, embarrassing tapes, and a strong consumer boycott which devalued Texaco's stock.

"Texaco's review was from the Board of Directors to entry level positions. Under the leadership of Peter Bijur, Texaco has developed a plan for equal opportunity and inclusion--an affirmative remedy to present and past discrimination.

"Mr. Bijur plans to expand by pursuing the urban market, as op-

NATIONAL RAINBOW COALITION

Texaco: Tragedy to triumph

posed to the present strategy of urban abandonment. Texaco is now reaching out for new talent and new capital. This is good under the law, and it is good business.

"Texaco's new plan is comprehensive and thorough, but our standing concerns about the environment, and the lack of complete data remain unresolved. Without detailed employment information on Latino/Hispanics, without further details about African-American employment, and

without an adequate plan to reduce emissions of carcinogens, their plan remains incomplete. We will continue to monitor--and force adequate attention to--these areas.

"The specific benchmarks for goals, targets, and timetables for employment and business opportunity expansion are substantial. For example, Texaco plans to double the number of minority- and women-owned wholesaler marketers within five years. Overall company minori-

ty employment will increase from 23% to 29% within four years, and employment of women will increase from 32% to 35%.

"Texaco also plans to increase its purchasing with minority and women-owned businesses, from \$135 million this year to a cumulative total over five years of more than \$1 billion.

"Those businesses include professional service firms in the areas of law, advertising, accounting, and public relations.

"Texaco officials say they are already increasing the number of minority- and women-owned banks they do business with, from 21 to 50. The company will increase the number of fixed-income and equity managers of its pension fund who are women and minorities from one to eight, and increase the funds under their management from \$31 million to \$186 million--13% of the fund.

per se p e c t i v e s

We Have Fire, Now Let's Move On

Some of us seem not to have had a new idea since the discovery of fire.

At least it would appear that way when we examine a number of programs said to address the economic, educational or social situation of African Americans.

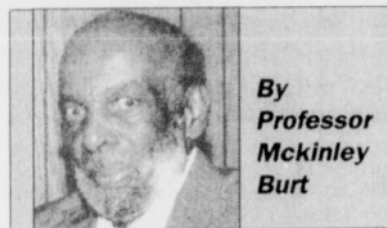
Certainly that is not just one man's opinion, a fact made abundantly clear by the reader comments generated by recent articles: "Who Told You That You Were Naked" for an instance, and similar expositions of forward-looking interventions -- quite successful and which could be applied across the board.

Special interest was expressed in my description of inter-generation applications that enabled the design of experience-based programs for the youngsters. By sensibly taking advantage of a real-time learning curve, one has no difficulty tailoring a procedure which with that parent and grandparent support can accomplish a seamless transition into the 'year-2000' technology.

Several people were especially

appreciative of my reprise of earlier U.S. Forest Service Outreach Programs where this time instead of taking the youths and parents to tree nurseries or other horticultural sites to see black role models in technological environs -- my program transports them to the 'west side provinces of cyberspace' and the world's electronic future. We've discovered fire and I thoroughly understand its time to move on (or perish).

One reader said, "we wondered



By
Professor
McKinley
Burt

what was up when we could drive by your place and see you sitting out there on that little ledge in front of the beauty shop -- or my son would quizzically comment that sometimes he would see a van load of kids pick you up (doesn't look like he's headed for the Senior Citizens Center). Now we

know; right on brother."

Several teachers commented, "we were wondering why you were actively involved with AOI (Association or Oregon Industries), hobnobbing with all those big C.E.O.s and executives from 'that other culture' and paying those big dues for the privilege. But now it all begins to fall into place."

Well, thank the Lord for little things. Some people are beginning to remember that I came to the teaching fraternity after two decades of intensive experience in the very real world of American industry and business, moving along the traditional timelines: worked technician, book-keeper, accountant, certified for Federal Tax Court practice, and administrator/executive.

This, I explain to sometimes uncomprehending people, is how I was able to win that National Science Foundation Award for that 'Math-Communications Demonstration in The Dalles Oregon' -- startling everyone by being the first ever to put terminals in elementary/junior high

class rooms and to On-line with remote computers and industrial sites (1966). Earlier this year I gave a hint of my new '21st century' designs when I gave a demonstration for Portland's "Saturday Academy" (Michael Grice, Director).

The word out there in westside cyberspace land is that several of my new designs may again win national awards. Once more I am trying to point the way, demonstrating the obvious -- that the education process can be successfully designed to incorporate the "real world". But realizing that this requires input of real people from the real world, not the superficiality of academic dilettantes (not all of course).

And also it is found that real world experiences equip one with a "people posture" that transcends race and culture; e.g my organizing a demonstration support group for The Dalles demon station: engineers, electronic technicians, ranchers, teachers, et. or when back in 1949 & 1950 I organized 2 dozen white car dealers and set up "Union Ave. Finance Co."

"Shuckin and Jivin" (HOSEA 4:6)

Our youth need to be re-educated. They need the intellectual history of the Black movement toward peopledom, and it's leaders.

Today this task falls heavily on the shoulders of youth who have it within their grasp to lead us all out of this wilderness on the treacherous shores of this modern Babylon. They can do so not only by looking forward, for they came further than the rest of us, but by looking backward as well, for they can see the future more clearly if they look from the perspective of the past. It is for them to complete the task which was so nobly advanced by our leaders of the past. These children of the sun to whom life has bequeathed an awesome legacy. For they - our youth - are surely the last best hope for the transformation of our people, our country, and our world.

Critics sometime say that each generation of young Blacks acts as though history didn't begin until they came on the scene; that the young fail to appreciate that there is international in scope. To the extent that this charge is intended to promote cynicism and demoralization, it should be rejected out of hand. But to the extent that it is intended to instruct then its merits should be considered.

I'm inclined to believe, history favors no particular generation; we must all hack our way through time, climbing over obstacles and struggling with forces that would oppress us. But each generation is not isolated into itself, stumbling along in an

historical void. Others have traveled similar paths, and we would do well to learn from the fighters and teachers who have gone before.

Since we tend to associate people with events, it is particularly fitting that we should pay tribute to Jose Marti, Ho Chi Minh and Malcolm X. It is significant these revolutionary figures and, more importantly, in their lives we can discern the history and unity of the great struggle against racism and oppression.

Brother Ho Chi Minh, the man who was to lead the Vietnamese people in their long struggle against French, Japanese and American imperialism, was born. Five years later, Jose Marti, called the Apostle of the Cuban Revolution and a hero to the oppressed people of Latin America, was killed in battle while fighting the Spanish colonialists. Thirty years later, Brother Malcolm X, who was to epitomize the new Black awakening in North America, was born.

Ho Chi Minh was a revolutionary Vietnamese patriot, but he was also an internationalist concerned about all oppressed peoples, including Black people in the United States. Ho, who visited the U.S. more than sixty years ago as a mess boy aboard a ship, had a deep interest in the plight of Black people. In 1924 he wrote an article for a French publication denouncing lynching in the U.S. that essay opened with the statement:

It is well known that the Black race is the most oppressed and exploited of the human family. It is well

known that the spread of capitalism and the discovery of the New World had as an immediate result the birth of slavery which was, for centuries a scourge for the Negroes and a bitter disgrace for mankind. What everyone does not perhaps know, is that after sixty-five years of so-called emancipation. American Negroes still endure atrocious moral sufferings, of which the most cruel and horrible is the custom of lynching.

In another article, Brother Ho attacked the Christian knights of the Ku Klux Klan and observed that Black People and Vietnamese were victims of racism. He called for solidarity among all the oppressed.

Similarly, Brother Jose Marti, who lived in exile for several years in the U.S. was appalled by the racism in this country and its growing influence in his native Cuba. He declared that the revolution for which he was fighting must destroy racism. In responding to a racist article published in a Philadelphia newspaper, he asserted that:

The colored man is already a fully achieved being who reads his book and knows the measure of his waist. He doesn't need any secret manna to be supplied from the sky of the whites.

In the life of Brother Malcolm X we see the new militant spirit that seized the Black movement in the 1950s and 1960s. Beyond that, Brother Malcolm also called for solidarity among all oppressed peoples. He spoke of "linking the problem of racism in Mississippi with the prob-

lem of racism in the Congo, and also the problem of racism in South Vietnam" "it's all racism," he said. "It's all part of the vicious racist system that the Western powers have used to continue to degrade and exploit and oppress the people in Afrika (ALKEBU-LAN) and Latin America during recent centuries." And he concluded:

The concept of a unified struggle against racism and the idea of Third World solidarity did not arise just yesterday or in a vacuum. Rather, they developed as an inevitable response to the growth and decay of imperialism on a world scale. The struggle will be long, and unity is essential for victory. This is the political heritage left to us by Brother Malcolm X, Brother Ho Chi Minh and Brother Jose Marti.

I know many of my Christian Brothers and Sisters may be mad at me, but I must say this. Generations of Black preachers lost sight of the radical and revolutionary nature of the Christian gospel. They forgot that Jesus the Christ stood in opposition to the religious, political, and social status quo of his day because he found those positions to be oppressive and dehumanizing to his people. Many are able to talk about the crucifixion of Christ without really understanding that here was a radical, a revolutionary who was put to death for treason. Christ was a Malcolm X.

--Dr. Jamil Cherovee,
Field Fir. For CORE

"How to Maximize Your Unemployment Benefits"

BY RAYMOND AVRUTIS

The federal government does not tell people about their rights and responsibilities to receive unemployment insurance (UI).

In my co-authored unique book, How to Maximize Your Unemployment Benefits: Complete Information for All 50 States (Avery Publishing, 1994, 216 pages, \$8.95 + \$3.50 shipping. Order from 1-800-548-

5757), I discuss how to get every UI dollar you may be entitled to receive. Here are some facts about UI you should know:

1. No minimum age is required to collect UI. You may live with your parents, or in a group house or even be homeless - just have a P.O. Box or a friend's house at which to receive your checks.

Problem: Many states disqualify (DQ) people who would otherwise

be eligible just because they're students. This form of discrimination should be taken to the U.S. Supreme Court. Start by filing your two (generally free) appeals if you are DQ because you're in class.

2. UI is not welfare, but comes from an already-paid employer tax on your prior wages. Employees contribute a small amount in just three states.

Problem: UI often has a bad name. Unemployment offices can be grungy

places. But the program should be seen as a survival blessing, not a curse.

3. You need not be poor to draw benefits. Rich stockbrokers have received unemployment checks, which are often "signed for" no longer in person, but simply by mailing in a computer card which is sent back to you as an unemployment check and another card (until you exhaust your claim or find a job). In some states, UI continued claims are done by

push-button telephone.

4. Part-time and temporary work, even work performed at two or more jobs in two or more states, usually counts towards your UI benefits. (Part-time work for non-profit organizations that don't pay federal income tax is not covered).

Problem: When people leave a job, they are often not told about their UI benefit rights and responsibilities by their employer.

5. You don't need six months of constant work to qualify. Base period earnings of \$2,000 or more are necessary in only 11 states. I suggest you read my book for full information about qualifying requirements.

6. You must be able to work, available for work, and looking for work to collect UI. But you don't have to take "just any" job, only suitable employment - if such work can be found.