

Less than one percent (1%) of all employees locally and nationally are recruited specifically, so that the other ninety-nine (99%) percent of us asked for our job. We said to the employer, "I will do this for this amount of compensation." Once we were hired, we entered into a form of contract and that contract implied that we would do the best job we could possibly do and we would be paid the agreed wage on the predetermined date. We said that we would be a good employee for a good employer.



Bill Murphy

A sign of a good employee is that he is one that plans and organizes work. This includes time, space and function management. The good employee always has some plan of action. Employers want efficient workers but it takes time and

training. Efficient management of one's self is something that is learned and the only way to become proficient in it is to develop one's systems and techniques through actual application.

Planning your work can be applied to almost all activities. Depending on the work ethic at which you approach your task, you can make your work interesting, challenging and easier. We must constantly remember that the more we train ourselves, the more we are helping ourselves.

To work quickly without disturbing others is a practice we should all employ. This does not mean we should work quickly that we do the work in a haphazard manner. It does mean,

however, that each of us should be willing to lend a helping hand when necessary instead of being a disturbing influence. Each of us is a man or woman and we should not be a show-off or immature child. Each of us must remember that we are put on a job to perform or complete some task to the best of our ability. Usually by not acting in the prescribed manner we are only hurting ourselves. Always put forth your best efforts. It is part of the right work attitude because without it, you have NO CHANCE of staying with the employer. It is the vital key to success.



NAACP

From Page 7

conservative move against civil rights. He stressed that Blacks must remain true to coalitions with women's groups and various minorities and look to help from corporations. All people of conscience, he said, must continue to "speak out."

"We must come to see that as Black folks, we cannot win this battle by ourselves," said Hooks. "We need help. We need help from enlightened business interests. We need help from the labor union movement. We need help from the women's movement."

"We need to bind ourselves together with men and women of goodwill everywhere in order to create the kind of nation that needs to be created."

Hooks applauded President George Bush's deviation from what has been called the closed door approach of his predecessor, Ronald Reagan. He cited "positive" meetings with leaders ranging from Bishop Desmond Tutu to Jesse Jackson and Coretta Scott-King.

The civil rights leader praised Bush's appointments of African Americans. -- including Constance Newman of the Office of Personnel; Dr. Louis Sullivan in the Department of Health and Human Services; Jewel S. Lafontant, U.S. Coordinator for Refugee Affairs; Frederick D. McClure, assistant to the president and Grover G. Hankins, deputy general counsel of Health and Human Services.

While Hooks made no mention of a shift in NAACP strategy, several forums and speeches indicated that some in the organization were poised to move towards newer and bolder strategies for self-help, economic and human rights gains.

RIDDLE

From Page 2

bugaboo, are shared by similar minority proportions of blacks and whites.

Are the perceptions of disproportionate black anti-Semitism just as expression of Jewish exaggeration and paranoia? Not entirely. There is the matter of a highly visible and highly vocal sector of black leadership whose hostility towards things Jewish is stronger than that of the black population at large.

Generally, anti-Semitism has been found to be less prevalent among better-educated whites. But the proportion of anti-Semites among black college graduates was about the same as the proportion among black high school graduates.

The elite educated blacks were disturbed by the strong Jewish presence within the civil rights or black movement itself, at a time when the imperative was black independence and power. However, while that rather esoteric confrontation led to alienation on the part of some ousted Jewish liberals, it did not itself cause great concern among the Jewish population at large.

Two developments did create concern among Jews about blacks. One was the radicalization, the Fanonization of a sector of black leadership. The militant and ideological attack on the American society in the late 1960s and early 1970 terrified Jews in general. The kind of public excitement associated with that attack, along with the anti-Semitic edges which familiarly accompanied that excitement -- such as the rhetoric of Black Panthers and of Black Muslims -- frightened American Jews who were just then absorbing the lessons of the German Nazi experience.

To be continued next week.

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