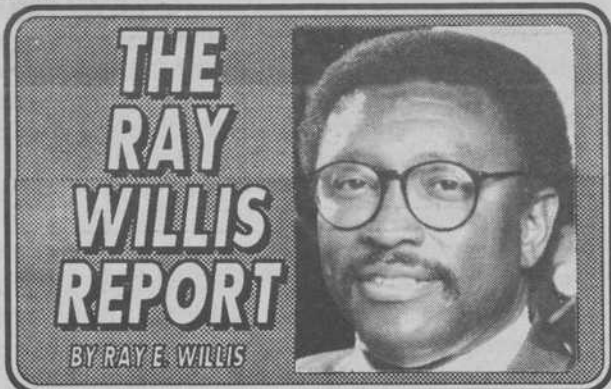


NATIONAL ALLIANCE AGAINST RACIST & POLITICAL REPRESSION



WORK ETHIC

I hope the Black unemployed don't look a gift horse in the mouth. I'm talking about thousands of local jobs being held open exclusively for minority, youth and disadvantaged workers. The Rodney King civil rights trail is a catalyst to reawaken America's consciousness about the race issue.

But when you get right down to it, the racial bottom line is simply a matter of jobs. To be gainfully employed, to be respected in the workplace, to have a sense of belonging and a sense of self-worth, means a lot on a personal level.

On face value, jobs should mean the same to everyone. But when you look below the surface, dramatic differences emerge.

What does the prospect of gainful employment mean to a member of the Black underclass who doesn't have a specific skill to parlay in the job market? Frequently it means only being able to get an entry level job.

But even more meaningful is that an entry level job represents an extension of the same kind of despair and hopelessness that caused this member of the underclass to be on public assistance.

Statistically it is predicable that 50 percent or more of the workers who will fill these entry level positions will be unemployed once more within one year. Let's look at some of the factors which will affect Blacks taking these jobs.

While employed the person sees others being promoted while he remains in the same low level position. After awhile his despair is reflected in poor job performance and spotty attendance, because he doesn't enjoy going to work. In some cases the person's distaste for work is caused by unequal treatment by supervisors. A combination of subtle and overt factors places undue burden and pressure on the employee. In a final fit of despair the person may even lose his temper. End of job.

Another scenario is the entry-level worker who works his way up to a supervisory level but finds himself stuck there too. To give you an example, there's the infamous "In Living Color" skit where a low-level Black manager at a hypothetical fast food outlet trains a White entry-level worker.

By the end of the skit the White worker is surprisingly promoted above the Black co-worker who trained him. In reality, many Blacks have had this same experience.

The combined impact of all of this is no secret to Blacks, regardless of their age. In corporate America they call it "hitting the glass ceiling."

Every mainstream business has its identifiable H.N.I.C. (Head Negro (sic) In Charge). It's not a derogatory term. H.N.I.C.'S are the top Black in the organization. They serve as a benchmark for achievement for other blacks in the company. "If so-and-so can make it, there's hope for me."

But make no mistake about it. Very few opportunities exist in many, if not most, organizations for Blacks to duplicate the success of the known H.N.I.C.

Black youth are especially impatient with the way things are. That may explain why unemployment for them is so high. Entry level jobs abound, but many young people don't want them. Many feel constricted by the lack of future opportunity.

The work ethic is closely tied to a positive mental state. Without that, many Blacks will continue to languish without the personal drive, motivation and desire to work. It's a chicken and egg proposition. How do you motivate people to have a work ethic when they feel the system treats them fairly because of their race?

I challenge us all to jointly pursue a workable solution. More on the subject next week. In the meantime, there are jobs out there. There's no excuse for not working.

To know is to grow. Until next week.

DO I LOOK LIKE AN "INDIAN" TO YOU?

By James S. Tate, Jr., M.D.
Chairperson, NAARPR

I recently had an experience while I was about to get into my car after having worked out at a local gym. An individual pointed out to me that I had dropped a belt on the ground, but his method of notifying me left, shall we say, something to be desired. The quote used was "Hey, chief you've dropped something."

That got me wondering whether or not this man calls everybody he sees "Chief" and what that term means to him. You see, if I am going to call somebody "Chief" then I assume that he is either one of two things: He may be Chief of a Department of Medicine, a Department of Pediatrics etc., or he may be a real Chief as in Geronimo, Shaka Zulu, etc., or he may be a Fire or Police Chief.

In those situations the term "Chief" would be appropriate, in the case when you don't know an individual the term "Chief" is probably not appropriate.

So the question then is why does this man use this term. If you haven't guessed it by now, the individual that I am speaking about was of course an European and my observation in the time that I have been on this planet is that the only people that Europeans use this term for are Africans.

So again, I raise the question

as to why this individual feels that he must use that term. Is it his replacement for "boy", since he figures that he would get his jaw broken by using that term. Is it his replacement for "Nigger", since he knows that he would probably die using that term.

Then the question is why do some Europeans feel that they must use the term "Chief" when encountering Africans. It would seem that there continues to be a very healthy thread of racism that permeates the brain, s, thought centers, etc. of Europeans.

What is it about some Europeans that make them so insecure in their own existence that they must degrade others in



JAMES S. TATE JR., MD
order to feel whole. It is a sickness that unfortunately runs too prevalent throughout European existence, experience, and culture.

It would be easy to say that it exists only in the United states but that really is not true for it exists any place that you find Europeans who have made, or are in intimate contact with non-Europeans, Africans, Pacific Islanders, Asians, etc.

It seems to me that there can be no real progress until this mentality is corrected, and until everyone begins to understand that people you don't know should always be treated with a certain level of respect such as "Excuse me, Mister..." "Excuse me, Madam..." "Excuse me, Sir..." etc. "...I think you dropped your belt..."

La Lucha Continua. The Struggle Continues...

NLV...THE WESTSIDE STORY

"A NIGGA?"

By R.K. Brown

By far, one of the most controversial words in the language of black America is the term "nigger." It is used by racist factions of white America, to personify the very essence of black worthlessness and inferiority.

From the beginning of American colonialism, white racists used the word nigger to incorporate the sub-human, vermin type aspects, of the black American experience. From that very negative beginning, the term has grown and blossomed into, a very intricate part of the African American sub culture. Today, on the streets of America, and in songs of urban hip hoppers, the word Nigga has become synonymous with the black experience.

To better understand how the word became a physical representation of the black male population, we must examine the origin of terms used to describe people of African continent.

As early as six thousand years ago the Greek philosopher Herodotus, and all of the people of the Middle East and Asia, referred to people of African decent as "Ethiopians". If you examine the modern people of Ethiopia, you can see their "African" features clearly! But after white racist imperialism, that term couldn't be used because Ethiopia is the FIRST recognizable land name in the Bible! (book of Genesis ch.2

Ln.13). So whites couldn't call blacks that anymore because, they said we had no place in the history of religion.

During the Renaissance,

Shakespeare, in all of his plays referred to people from Africa as "Moors." But after imperial racism, all of the people in North (See Westside Story, Page 10)

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