



What's Good for America

Recent post office shootings underscore how important jobs are to a person's mental and physical health and welfare. Of nine shootings like these over the past decade, a certain profile has emerged of the perpetrator. He is a person suffering from acute job burnout, stress and who has a seething resentment for those in authority over him. Note that the classic description of this individual is a middle-age White male who is in danger of losing his job or not getting the recognition or promotion he believes he deserves.

Correlate this point with the fact that Black men have the hardest time finding suitable employment in American society, but ironically are not among those who have ever gone berserk to harm others.

Obviously the vast majority of jobs in this country are controlled by White men. They determine who gets a job, who gets promoted and how high a person can be elevated within an organization.

That's why when you go seeking employment, you should be especially concerned about how you dress, how you act and above all, how you conduct yourself. Are your social skills on par with those of Whites? Through your actions, do you make others feel comfortable in your presence and vice versa?

In the final analysis, their perception of how well you "fit in" can mean the difference between getting a job or not.

Percentage-wise, there are only a few African-American entrepreneurs in business for themselves. The ones who own businesses can't hire but a small number of the available Black work force across the nation. That means that the vast majority of Blacks who seek work have to apply at White-run businesses.

Many times, Black job applicants express frustration because they don't get hired; or, if they do, they find it difficult to advance. When you consider an employer's motivation or lack of motivation for hiring a Black worker, especially a Black male, then you can understand why Black men have the hardest time finding jobs.

Hypothetically, if the tables were reversed and Blacks controlled most jobs in this country, consider the probable outcome.

Blacks in upper level management would be a commonplace occurrence. Upward mobility of Blacks would be a foregone conclusion—not a pipe dream. To consider such a lofty proposition though is to reject reality.

Realistically, why should we expect for those who own and control businesses to give us anything? It's no secret that the employment equation in this country has always favored people of the dominant culture and society for the most lucrative, prestigious and upwardly mobile jobs.

And why shouldn't it be that way? Form follows function. If you don't own it, you have absolutely no direct say-so in who's hired. America is a capitalistic country. Anyone can start up and operate their own business. Few Blacks ever exercise that option. Unfortunately for Black people in America, the residual psychological baggage we carry interferes with our ability to equally compete against those from the dominant culture who have amassed generations of business acumen.

Black people are not looking for a handout, just a job. All we want is the same thing anyone else desires—a fair opportunity to pursue gainful employment. And after we're hired, we just want a fair shot at being promoted.

Equal entitlement and access to jobs and promotion could produce a dramatic overnight improvement in race relations. If only America would realize that what's good for Black America is good for America, we could go a long way toward eliminating the race question.

To know is to grow. Until next week...

"WHIPPING THE SLAVE"

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

On Tuesday April 20, 1993 the local branch of the American College of Surgeons had into speak, a Doctor Frances Connelly, who is a neurosurgeon at Stanford University in California. Normally this would not be something that I would make note of in these pages, however Doctor Connelly was speaking on "Sexism in the Work Place", specifically the academic medical work place, those who

work in Academic Medicine in universities etc.. She spoke very forcefully about what it is like to be a woman in that situation. However, during her talk, which lasted close to 40 minutes, she mentioned the term "minority" once. At the end when there was time for questions and answers, I asked her the following question..."How do you keep the Women's Movement from becoming an argument between Miss Ann and Mr. Charlie over who had the authority to whip

the slave?" She did not understand what I meant. So I asked her again "How do you keep the "Women's Movement from becoming an argument between white men and white women over who will whip the slave?" She still did not quite apparently understand the question as evidence by her answer that as far as she was concerned "...Blacks were only 10 to 12 % of the population and women were 51% of the population and so the two did not correlate". Well, thank



JAMES S. TATE JR., MD

you Ms. Ann, I really appreciate that.

The issue here is that from its inception the Women's Movement has been primarily a movement among white women (See NAARPR Report, Page 9)

NLV...THE WESTSIDE STORY

"I'M NOT BLACK!"

By R.K. Brown

One of the new freedoms which came along with the civil rights movement, is the ability of African Americans to choose if they want to belong to our group of people. I know the statement sounds like a contradiction, but I will begin to clarify what I mean.

In some of the recent issues of Ebony Magazine, we find that people who have one white parent and one black one, now see themselves as "third world citizens". I can see the dilemma of their situation. If they claim their blackness, then they exclude their white side! It would be a crime for anyone to deny a part of their heritage, or not claim a parent. These people should be proud of their white and black parents.

This brings me back to the point of the discussion. Because of the new freedoms gained by the civil rights movement, black people are free to be whatever they want to become. The ability of people to call themselves third world or whatever, is a sign of the great gains we have made, during the 1960's. We are now free to be who we want to be.

Some people might have a problem, with people who don't want to be considered "black", but I feel it is a sign of our new freedom. It allows people to now "choose" which group they want to belong to! We must remember that the term, black is a generic one. It is a very finite

and unmoving description of the newly freed people. Time and time again I have had white friends tell me, "you are not black, you are brown skinned." I reply, you are missing the point, black isn't a physical description, it is a state of mind! The term came out of the new freedoms of the

1960's, to become our original description of, people of African ancestry.

I have said all of this very simply to suggest that one is only black if one chooses to be black. Now...if we were to examine the African American (See Westside Story, Page 9)

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