

# Still too early to lift apartheid sanctions

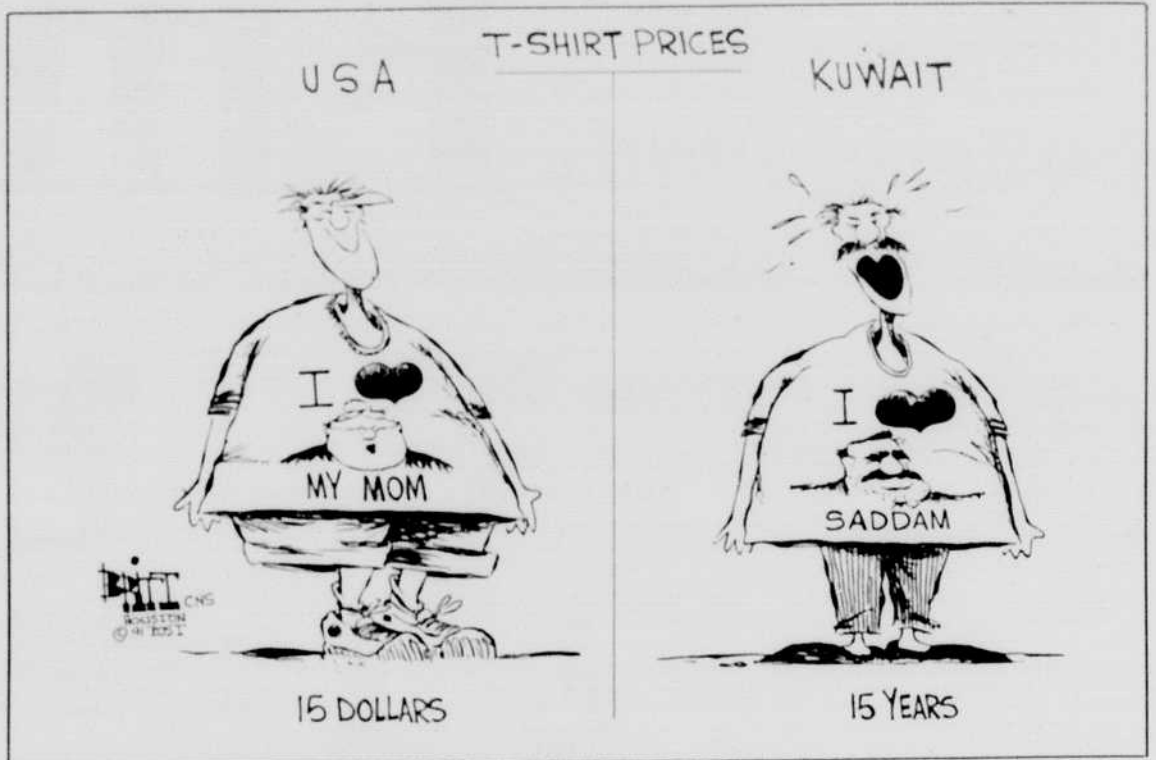
When South Africa's apartheid government repealed the country's segregation laws, it stirred debate in Washington over whether U.S. sanctions against the country should be discontinued.

The 1986 sanctions law essentially ended all commerce between the United States and South Africa, except for the purchase of certain metals considered important for national defense. According to the law, the sanctions are to remain in effect until Nelson Mandela and all other political prisoners are freed and the segregation laws are repealed.

The laws are off the books, Mandela is free and other political prisoners still in jail are soon to be released. However, while all of this looks good on paper, the reality of segregation in South Africa still exists. Lifting economic sanctions now would be a grave mistake. Obviously the sanctions were the impetus for South Africa's move toward joining the 20th century, and they can still play an important part in making sure the changes in the country are not simply cosmetic. It would be a shame for the Bush administration to abandon the fight for equality in South Africa after having come this far.

For an example of changes that still need to be made in the country, one needn't look far. The repeal of the Population Registration Act classifying people according to race applies only to newborns and not those already legally classified as black, white and "colored" (individuals of mixed-race ancestry). By repealing the act in such an obviously lacking fashion, the government has made it clear that it is doing only what it thinks is necessary to have the sanctions withdrawn. They are not acting out of any sense of human rights or justice. Until the government makes changes in the name of justice and human rights, rather than economic necessity, the pressure from this country and others must continue.

**The repeal of the Population Registration Act classifying people according to race applies only to newborns, and not those already legally classified as black, white and "colored."**



## LETTERS

### Job description

I would be the first to point out, with more than a little nasty glee, that the *Emerald* is frequently guilty of sloppy journalism; sometimes the things the paper perpetrates in print do not merit the label of journalism at all.

On the other hand, you owe no apologies for not doing something you never intended to do, and the complaining members of the Women's Center are way out of line in demanding otherwise. The profile of the pseudonymous jiggle dancer "Samantha" (*ODE*, May 30) was well-done, interesting and made no attempt to "glorify" her or her part-time vocation. It erred only in contradicting a number of politically correct, but occasionally intellectually dubious, generalizations about women.

You need make no excuses for not furthering the agendas of society or anyone else. A newspaper's job is to report. Whether the issue at hand is dirty business in the IFC's dirty laundry or a fluff piece about a topless dancer — your sole obligation is to the truth.

Michael E. Stamm  
Composition and  
Graduate Secretary

### Reality check

The statement concerning the IFC rules in your article is not correct.

"According to IFC rules of procedure, five out of six or six out of seven votes in favor are necessary for the removal of an IFC member." (*ODE*, June 3.)

In reality, according to IFC Rules of Procedure revised January 1990, rule -2 states: "A quorum is six to recommend removal of an IFC member from office." Rule -9 states: "Remov-

al from office of an IFC member requires five votes."

Thanks for letting me clear this up for you.

Priscilla Warren  
IFC

### No depth

"The dancing life" article about Samantha's job at Jiggles (*ODE*, May 30) stayed just on the surface of the issues of exploitation of women in our society. First of all, the title suggests something more, but we do not get Samantha's life, just information about her job.

Though entertaining and informative about one person's experience getting and performing this job, the article stayed on the superficial level of her "embarrassment," and her desire for "self-esteem." There was no attempt to discuss, or even allude to, the reasons women have such problems with self-esteem and embarrassment over appearance. Though I can appreciate the challenge and Samantha's bravery, I feel intense pain for all women whose bodies are daily looked at as sexual objects, for all women who want to look like "models," or strippers with a personality.

I'm glad the crowd gave her support when she was new at it, but what does that support really mean — to her and every woman in Eugene? I don't think it was a personal triumph to be able to state that her boyfriend will protect her. I think it is very, very sad and wrong that women have to be protected by men, whether boyfriends, fathers or strangers.

Sure, there are wonderful

men out there who are reversing the tide of violence against women, but I would have liked this article to include a little more about the realities of being female in 1991. What are some other jobs for women that can develop self-esteem? Why does that woman need protection? When will women stop needing protection?

Catherine Heising  
Graduate Student

### Alive and well

I found your article on a University student's job at Jiggle's Tavern and subsequent reaction to it interesting and enlightening. I have always had a problem understanding the point of view of those who would call a woman dancing without a top "pornographic," thereby placing this act in the same category with violent or glorifying depictions of rape, forced incest and other images found in some hard-core pornographic materials.

If topless dancing is "pornographic" and thus "bad," where (and on what basis) is the line between social acceptability and social deviance to be drawn? Is looking at a woman's or man's body in a desirous, sexual way "objectifying" them and therefore "bad"? Is a woman who is looked at in a sexual way necessarily being stripped of her humanity and dignity as a human being? Also, is it different when a man dances naked on a stage?

I hope that a dialogue on this issue is kept alive, and I look forward to further discussion on this subject.

Thomas Gerhardt  
Arts and Letters

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