

Jimmy Carter: Black observations

I love you, Jimmy

by Reverend Martin Luther King, Sr.

I know a man I can trust, Blacks can trust, and all Americans can trust as their President — that man is Jimmy Carter.

Jimmy, I was with you when you started your long journey, I'm with you now, and I'm going to be with you when you're in the White House.

Jimmy Carter has been for equal justice when it wasn't an easy thing to be for in South Georgia. He was for equal rights long before it was a popular thing to support — and long before he entered the political arena.

Jimmy Carter spoke out in favor of integrating his rural Southern church many, many years ago. He and his family had to withstand a fierce economic boycott because they refused to join the White Citizens Council, which almost drove him out of business. His daughter has always gone to integrated public schools.

When he was Governor of Georgia, the first public speech Jimmy Carter made said that "the time for discrimina-

tion is over." And he proved he meant what he said. He appointed Blacks to judgeships and other important positions. He supported social programs to help the poor and disadvantaged. He desegregated the Georgia Real Estate Commission and pushed for and succeeded in having passed Georgia's first fair housing law.

And he gave my son, Martin Luther King, Jr., an honored place in the Georgia State Capitol — against a lot of opposition.

These are the things that tell me what is in Jimmy Carter's mind and in his heart.

Yes, Jimmy Carter has been with Black people when it wasn't easy for him. And we're with Jimmy Carter even when the road to the White House has a small bump or two in it. Nothing that is worth achieving in life comes without some hardship — but that hardship will make Jimmy Carter an even greater President. It is wrong to jump on a man for the slip of a tongue that everyone knows does not represent his thinking. I know where Jimmy Carter

stands and has always stood because I've been right here to watch him — and so do Black Americans.

During your race for President you have told the American people about things that unite us, not that divide us; about the things we can do together. That's why you're winning support from all Americans, Black and white.

You better than anyone understand the problems of Black and white Americans — and they believe in you, now more than ever.

Martin Luther King, Jr. had a dream — a dream that one day Black and white, rich and poor, Christian and Jew, we would all be brothers in harmony.

I have a dream today too, a dream that will come true — a dream that a Southerner, Jimmy Carter, is going to be President of the United States. That as President he's going to make us all proud, as he did as Governor of Georgia. That as President he is going to make the dream of Martin Luther King, Jr. a reality in our lifetime.

God bless you Jimmy Carter and God's speed on your way to the White House.

Why I won't vote for Carter

by Julian Bond

The Democratic process that elects the President of the United States is essentially an elimination contest in which voters are presented with a series of diminishing options.

The voter's first choice of December isn't available by March, and the April contender who ticks the public fancy may have disappeared by June. As voters search for a candidate whose political views and voting record are closest to their own, they try to remain loyal to certain political principles. That's why I support Morris Udall of Arizona. That's why I can't support Jimmy Carter of Georgia.

As a veteran of the '69 McCarthy campaign, and of the '72 McGovern campaign, I've tried to seek out and support candidates whose accomplishments and current statements demonstrate their support of traditionally liberal principles and humanistic values in which I believe. Morris Udall supports those principles and values. Jimmy Carter does not.

Congressman Udall's fourteen year record in the U.S. Congress places him squarely in the liberal column, and demonstrates that his commitment to social justice didn't begin with his ambition to become President.

Jimmy Carter nominated "Scoop" Jackson for President in Miami in 1972, then attempted to organize a "stop McGovern" movement. When that failed, he approached at least two Black Georgia delegates and asked us to mention his name to McGovern as a possible running mate. I did so twice, both before and after Eagleton, but now Carter lies, and says it wasn't so.

As a candidate for Governor of Georgia, Carter courted the Wallace vote, and said nice things about Lester Maddox. Ray Abernathy, who worked for Carter's advertising agency during the gubernatorial campaign, says he used Carter campaign funds to pay for the media advertising of a Black candidate for Governor, who would pull votes away from Carter's more liberal op-

ponent, former Governor Carl Sanders. Carter let Georgia's white voters know he could win "without a single Black vote." He won the primary with less than ten percent of that vote.

At the June 1972 Democratic Governor's Conference in Omaha, Carter introduced a resolution asking that the Vietnam war not be an issue in the '72 Campaign, praising the now-deceased FBI Director, J. Edgar Hoover for his "service" to the nation; and urging that both Governor George Wallace of Alabama and Governor John Bell Williams of Mississippi be welcomed back into the party.

In 1972, my brother, Atlanta City Councilman, James Bond, and I filed a challenge with the Credentials Committee of the Convention against the Georgia delegates elected under a Carter-constructed system. We charged racial and sexual discrimination in the makeup of the Carter-led delegation, and a compromise was effected that resulted in fair representation of Georgia voters.

When New York City teetered on the brink of bankruptcy, former governor Carter opposed federal aid, but now says he only opposed federal aid to the city which would bypass state government. Now he says he favors bypassing the states in distributing revenue sharing funds.

Jimmy Carter blames "New York bosses" for challenges that were filed against his delegate states, but neglects to add that he himself challenged other candidates' states in New York state.

Carter's strongest Black supporter, U.S. Representative Andrew Young of Atlanta's fifth district, says that Jimmy Carter wants to drive bosses like Mayor Richard J. Daley out of the party, but Carter instructs his Illinois delegates to vote for Daley, to insure Daley the chairmanship of the Illinois delegation.

Carter says that when he becomes President he's going to fire Agriculture Secretary Earl Butz, but that sounds like an echo of Richard Nixon's cheap promise to fire then U.S. Attorney General Ramsey Clark, and it echoes the boastful claim of every candidate that he will hire his own men.

Carter vacillated on the issues after his New Hampshire primary victory, but responded to queries about his chameleon-like campaign rhetoric by saying "These attacks don't hurt me — they hurt America." Sound familiar?

Carter tells a questioner who seeks full information about changes he proposes in the nation's foreign policy, "I'll discuss that in my inaugural address."

Carter says he has never benefitted from federal crop subsidies, but now U.S. Department of Agriculture officials say that it isn't so.

Carter has benefitted as well from Northern liberal guilt over decades of scorn heaped on the Southern region's political leaders — Wallace, Maddox, Eastland and Talmadge. In contrast, attitudes and actions which would seem ordinary in a man from Massachusetts or California become virtuous when practiced by a denizen of Dixie.

When Jimmy Carter visited Europe while preparing for his campaign, he indicated that his appointments were made by the Coca-Cola Company, not by U.S. State Department officials.

Jimmy Carter has had undeniable success in putting together a dream coalition of Blacks and anti-Black voters, of working class whites and businessmen, and thus appears to be a tempting candidate to those voters who hold victory higher than principle.

In North Carolina and in Florida, his success with Black voters can be attributed to his brave posture as the Wallace-slayer. In Massachusetts and in Illinois, he can thank the ineptitude of the opposition.

Southern Baptists are fond of saying that "prayer changes things." Jimmy Carter's religiosity has certainly had that effect on him, in fact has changed him from left to right to center so many times that converts to the Carter Cause ought to take a cue from an earlier apostle, Thomas, who doubted.

Liberal voters who are long tired of losing election battles may want to lay down their liberalism and convert to Carter. I'll stick with Morris Udall of Arizona.

Northern liberal or Southern moderate?

[Editor's Note] D.F. Glover, as a candidate for Lieutenant Governor of Georgia in the Democratic Primary in 1970.

The recent inappropriate choice of words used by presidential candidate Jimmy Carter is causing much debate especially among Blacks and so-called liberals. The tenor of the debate seems to be that the statement made by Mr. Carter is a true reflection of his racial views and, therefore, proves that he is a southern conservative unworthy of consideration for president of the United States of America.

An analysis of the statement made by Carter, the so-called southern moderate, and the statement made by Morris Udall, the so-called northern liberal, criticizing Carter reveals what many Blacks have known for years.

There is no real difference in the basic racial understandings of so-called

southern moderates and so-called northern liberals, and understandably so. Because of similar educational backgrounds, each group tends to project whites in a superior and/or paternalistic view. Jimmy Carter used the word "purity" in reference to race.

I am certain that it reminded many Blacks of the old white supremacist "pure white race" jargon. The interesting thing is that Morris Udall revealed the same pattern of thinking in castigating or criticizing Carter for his poor choice of words. Udall said, in effect, that we have said to minorities "if you improve yourselves" (through education and otherwise) you will be accepted.

You will be able to enjoy the better things of life — such as moving into white neighborhoods. He further stated, in effect, that Carter was saying that a "Black with a Ph.D. will not be able to move into a white neighbor-

hood."

The point I wish to make is that the choice of words used by Carter, "ethnic purity" and the choice used by Udall, "improve yourselves," reveals the same — superior and/or paternalistic view of whites. Like Carter, Udall is projecting the idea that Blacks don't exactly measure up to whites. They need to improve themselves in order to move into white neighborhoods. Perhaps, a Ph.D. will qualify a Black to live in the neighborhood with the "pure white race."

Frankly, all white Americans educated in the American educational system, (private or public) especially prior to 1970, and perhaps thereafter, have serious misconceptions about Blacks. This is true because the American educational system was designed to distort the truth about Black Americans.

Therefore, a choice by Blacks for a Carter, a Ford, a Jackson, a Udall or a Reagan perhaps should be made on basis of which one is more likely to recognize his societal imposed faulty perception and distorted notions about the needs, hopes and aspirations of Black folks, and in so doing, is willing to be corrected.

Jimmy Carter has demonstrated his willingness to be corrected. Let those who support or aspire to support Morris Udall remind him that he, too, has reflected a white supremacist trend of thought. Maybe he will also be willing to quickly admit an error. In my opinion one who is wrong must first admit that he is wrong before he can be expected to do that which is right. Indeed, this may be the difference between a southern moderate and a northern liberal.

Semantics and Carter

from the Gary [Indiana] Crusader

Once more Americans, generally, and Blacks, specifically, have demonstrated a complete lack of understanding of language usage. The hue and cry over Jimmy Carter's "ethnic purity" concept was unwarranted in the first place; that it persisted after Mr. Carter's definition of his own terms is an intellectual abomination.

We are not yet overly fond of Mr. Carter as a Presidential candidate, but we do admire his language, which upon analysis, tends toward the classicism of the 18th Century — with a southern drawl.

Only a racist, or one lacking in language skills, could equate "ethnic" with "race". If both denotes and connotes "heritage," usually "religious heritage." It does imply "bigotry," according to Roget's Thesaurus, but only in the sense of "opposing heritages." For example, in a Christian-Moslem society, "bigotry" would prevail only when each considered the other fidel." This could be equally true in our own Judeo-Christian society.

Ethnic purity is subcultural as any Black Studies student should know. The heritage of the Congolese was far different from that of the Swahili. They were subcultures of a broader concept called "Black History."

Similarly, the heritage of the Poles different substantially from that of the Germans, but both were subcultures of European history.

All things considered, we must temper any condemnation of Mr. Carter. His language is much better than ours in the long run, but over and above this simple fact, we are willing to abide by the analysis of U.S. Representative Andrew Young, Georgia's first Black congressman since Reconstruction Days, who refused despite the racist condemnation of Hosea Williams, to condemn Mr. Carter for the (?) statement, and who, better than we, defined our own position.

We are for "ethnic purity" for as long as it does not mean racial segregation, and by Mr. Carter's definition, it does not.

Washington seeks grads

The 1966 graduating class of Washington High School in Portland is planning its ten year reunion. The events will include a dinner-dance at the Portland Ramada Inn on Saturday evening August 21st, and a family picnic at Laurelhurst Park on Sunday, August 22nd.

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