

# EDITORIAL/ OPINION

## Headed for war and Central America

There is increasing concern in Washington over the threat of socialist revolutions in Central America and the Caribbean. Encouraged by the success of Cuba's revolution 21 years ago, revolutionary activity is increasing. Nicaragua and Grenada have recently achieved liberation from oppressive regimes. Revolutionary activity is increasing in El Salvador, Guatemala and Columbia.

The U.S. could soon see all of Latin America, long considered its personal territory, its interests protected by the U.S. Marines and the CIA, torn away from its sphere of influence. Any excuse will be used to use military force to stop the movement.

El Salvador is fast approaching a state of war. The popular movement is demanding control, attempting to overthrow an oppressive government. The unstable military/civil junta that rules has responded with some reforms, along with increased repression. Since the beginning of 1980, over 700 persons have been killed.

The conservative right wing seeks to protect its interests through death squads. Their terrorism reached a peak this week with the assassination of Archbishop Oscar Arnulfo Romero, who supported the popular movement and advised the U.S. not to aid the government.

Rumors of U.S. involvement persist. One rumor has U.S. military personnel on an island between Nicaragua and El Salvador, and there is rumored presence of CIA and military advisors in the Guatemalan jungles, training expatriates of Cuba and Nicaragua for an invasion of El Salvador. Military and CIA advisors are also rumored to be operating within

El Salvador.

Congress has been asked to supply \$5.7 million in military aid. El Salvador has already been committed \$300,000 for Mobile Training Teams and \$200,000 for riot control equipment. This was authorized in spite of the fact that in 1977 military aid to El Salvador was denied because of alleged human rights abuses.

Judging from rumors "front paged" in the daily press that Cuba is supplying arms to the revolutionaries, the U.S. government is looking for justification for all-out military assistance to the El Salvador government.

## The Judge is right

We commend Judge Mercedes Deiz for her courageous decision in protecting the right to privacy of a juvenile. A request and then a suit were filed by the Oregonian in an attempt to cover the Juvenile Court trial of a child accused of murder.

Although the story - the name and personal details of the life of the child - were obtained elsewhere and exposed by the Oregon Journal, Judge Deiz refused the newspaper access to the courtroom.

Her decision has been appealed and the ultimate ruling has not yet been made.

Although we agree that the press' First Amendment rights are essential to the pursuit of freedom, in this case we believe that the State's responsibility is to protect the child and to enhance any potential for a constructive future.



## Black Freedom of Choice

by N. Fungai Kumbula

By N. Fungai Kumbula

Black nationalism does not imply Black racism. Black pride does not mean contempt for other non Black cultures. "Buy Black; talk Black; think Black; act Black; be Black." All these slogans have one theme in common: they are dedicated to the uplifting of our people. They are directed at some of our people who try to deny their Blackness; to "pass" or to denigrate Black. It is a sad commentary on this and other like societies that we have to do this. Had our history not been one of oppression, denial, enslavement, emasculation and everything else designed to depersonalize us, there would be no need for this sloganeering because Black cultures would be on par with all other cultures.

If Black culture were on par with all other cultures, there would be no need to worry about our children copying the wrong role models, growing up without any idea of who they are or being ashamed of being Black. In such a case, if a Black child grew up with the Fonz as his hero, the parents would not necessarily need worry that he would forget himself because there would be so many more Black heroes to counter the "influence of the Fonz." The child would instead grow up with a sense of identity as well as an appreciation of cultures other than his own.

With the above thoughts in mind, one can now examine such sticky issues as interracial dating, interracial marriages, fried hair, and all these other "beauty" aids.

no one would deny anyone else the freedom of choice of marriage partner. Supposedly, people marry those who they believe they will be compatible with. Dating can be thrown into that same category. So far so good. The only problem though is, as with everything else where we have to compete, because so many handicaps are placed in our way, our women end up at the end of the line again. The situation is exacerbated by the fact that there is a shortage of Black men to begin with, as a result of dope, death, imprisonment, insane asylums and all the other evils that are visited upon us in an attempt to destroy the Black nation.

Is it any wonder then that Black nationalists frown upon interracial dating? Sometimes when one visits a nightclub, disco or other public place, there are almost always Black women either alone or with girl friends. If they had a choice, chances are a good many of them would rather have male company. Then in walks a "brother" with a blonde on his arm, hair carefully "coiffured" and just strutting like a million dollars. What do the sisters think when they look up? Though they may have been looking for male companionship, this charade does not quite measure up.

Why do some Black men have to do that? Superfly? Cool? As Malcom X once said, it does not come across like that at all. Instead it comes across as nasty, disgusting and shows an innate hatred of this beautiful Black skin. Black hair is beautiful. If you must tend to it, trim it, blow it out, shape it or some such basically Black thing. Pressing

it, processing it, tinting it and other such attempts to make it look anything other than Black are about as ridiculous as non Black folks "adopting" cornrows. Again, the question of freedom of choice crops up. Shouldn't everybody be free to do as they please? Sure, as long as they do not make the rest of us look ridiculous and as long as they do not set bad examples for the younger generation. They can do as they please as long as they do not sabotage the nation building process.

We have gone through slavery, lynchings, Jim Crow, you name it. Each of these processes was in itself designed to destroy the concept of a Black nation. The raping of the Black woman was to dehumanize them while the castration of the men was to emasculate them and destroy the whole idea of the Black family. When this was accomplished, all that would be left for us to look at, envy and imitate was the white society. Now that the most overt forms of slavery are behind us, why should some of our people still live by the slave mentality. The slaves could not be blamed; they had no choice.

We have a choice. We are supposed to be more aware. We have a rich history to draw from. We should, therefore be doing a whole lot better. We should not just remember our heritage but learn from it also. Let us allow the seed of Black awareness to take root once again.

**NEXT: Black men, Black women, the Black community and looking ahead.**

## Letters to the Editor

### Stop chasing the "Promisory Note"

To The Editor:

We are wasting time and energy trying to get rid of Dr. Bianchard. Remove the "Puppeteer" along with the "Puppet." The problem is with the School Board. Racism as justice is no longer tolerable or acceptable. The way in which racism is fostered through judicial reform has become opaque. They are not mutually exclusive. In the American situation racism and reform are interwoven in an extremely complicated and important dialectical way. The 1954 decision by the United States Supreme Court in the school desegregation cases had aspects of both. *Brown v. Board of Education* constituted a major revision or reform of American jurisprudence on questions of race. It also modernized the racist ideology of caucasoid supremacy. Under the guise of integration, a legal basis was created for the relaxation and adjustment of racist practices with respect to public education, and hotels and restaurants.

There is absolutely no constitutional warrant for the gradual, rather than immediate, implementation of the Fourteenth Amendment in the area of public education. It is a rank concession to caucasoid racism. It is now clear that The Black United Front no longer accepts the assumption - if they ever did - that there is nothing of value in the Black community, and that Blacks can create nothing of value. A fundamental change has occurred in the subjective conditions upon which the struggle will continue and intensify.

The fault in *Brown* is the same as that in *Dred Scott* and *Plessy v. Ferguson*. Each of these decisions assumes that caucasoids are racially superior to Blacks. *Brown* is botomed on the assumption that caucasoid schools are superior to Black schools, and that Black schools cannot even be made equal to those attended by caucasoids. *Brown* accepts without question caucasoid domination of the institutional life of the nation. The measure of justice under *Brown*, as it was under *Plessy*, is equal treatment of Blacks on the basis of caucasoid standards and values, not Black ones. Equality between Blacks and caucasoids can never be achieved in this oversimplified manner, which hypothesize an a priori racial peer group toward which all other races must be lifted.

I agree with brother Ron Herndon, the equality to which Blacks are entitled can only be attained by dealing affirmatively with Black people on the basis of their manifest Needs. Both integration and enforced racial segregation are irrelevant to Blacks. However, intergration is preferable to an enforced racial separation to the same extent that prolonged illness is preferred to sudden death. The fight for integration has been necessary. It was imperative that all overt symbols and manifestations of caucasoid superiority and the imposed limitations on the individual and collective freedom of Black people be destroyed. But beyond that limited goal, the class nature of the integration movement made it an inadequate instrument for the

liberation of a people whose relations to the productive forces approximate those found among colonized people. Integration is a way of siphoning off "qualified" Blacks into caucasoid Amerika and exploiting their labor.

Control is and should be the paramount concern of Black people. Only by the attainment of effective and legal control over all institutions affecting their lives can Black people become social equals, equally free to enjoy and exercise their equality. The implications of the struggle for control are revolutionary. Without a distinct Black-led revolution, there can be no qualitative change in the Black situation, and there can be no socially significant control by Blacks without revolution. Of course, there can and will be quantitative changes of a reformist nature, more and better jobs, houses, education, health care, etc; but the basic fact of caucasoid domination over the nation's institutions will remain unchanged.

All of these racists and liberals who are opposing the Black United Front moves today to gain control of our education, are nothing but the descendants of the outright racist slavemasters who oppose us in our attempts to learn how to read and write on the plantations during the days of slavery. This oligarchy has an interest in seeing to it that the content of the curriculum is to its liking, and that it does not expose the true nature of the decadent and racist society that we live in.

Dr. Jamil Cherovee  
Field Dir. for (CORE)



## Notes from City Hall

By Charles Jordan,  
Commissioner of Public Safety

These truly are the best and the worst of times. The worst because we have a problem that only gets worse and the best because we have the means at our disposal to obtain desired Equal Employment Opportunity-Affirmative Action goals and objectives. My only hope is that we will have the intestinal fortitude to do what is timely but most of all, what is right. The time is now.

Equal Employment Opportunity is the right of all individuals to work and advance on the basis of merit, ability and potential without regard to race, color, creed, national origin, sex or handicap. Affirmative Action, on the other hand, is a result-oriented program to achieve a discrimination free personnel system and work environment. You can't have one without the other and anything short of the latter, is mere "window dressing." They both go hand in hand to meet the requirements of the law.

Those requirements were not necessary in 1903 with the establishment of Portland's Civil Service system but they are now. The City cannot possibly improve the well-being of all its citizens today if it restricts itself to a system that has served it's time. The times have changed and I, as a government official, should assist in providing the leadership on a difficult issue such as this one. I must help others to understand that if we and our system do not change for the betterment of our time, we become "yesterday" in a world of "tomorrows."

Therefore, I have proposed an Affirmative Action Certification Rule as an alternative for the City to reach its Equal Employment Opportunity-Affirmative Action goals. Unlike our present system, the affirmative action certification rule would establish two civil service lists from which a City Bureau Manager may voluntarily select applicants to reach desired goals and objectives in that department. One would contain the names of nonminorities highest on the register and the other, the names of all minorities and women. In order to meet the City's goals and objectives, some compensation for positioning on the Civil Service Register must be made. Two lists would provide this opportunity. Managers could then reach minority group members and women who

fared well on tests but could not be appointed to positions for which they qualified because of the length of the lists and the "rule of three."

I am not advocating a change in the City's testing procedures, NOR, am I requesting that the City lower any of its hiring standards to meet it's objective. I am talking about people who have passed the pre-training requirements. The law does not require such and neither do I in my efforts to make Equal Employment Opportunity-Affirmative Action for the City, a fact, as well as an ideal. I am proposing as an alternative, the removal of a barrier in the City's selection process, a barrier that has precluded the hiring of some highly qualified candidates for employment. I am not asking for more than what any acceptable affirmative action plan would call for when it works effectively and I ask no less than what the law requires. Affirmative Action is the law.

Some will not agree with me, but I do not seek agreement; only understanding. I have committed myself

to see it through. I am moved to this action not because of the political part of me - my gain or loss at the polls over this matter is not of concern - nor the minority part of me because I do not allow the color of my skin to cloud my thinking in making any decision which legally or morally affects our citizens; but the AMERICAN part of me because through victory or defeat, I will know that I have done what I believe to be right.

It is of vital importance that you understand the major impact of a positive decision, if made, by the Civil Service Board. For once in the City of Portland's history, all of it's citizens would have equal employment opportunity to compete for entry level positions based on merit, ability and potential in City Government. Any decision short of an affirmative one needs no explanation.

You or I will not win or lose...Portland will...

The Civil Service Board is scheduled to meet April 4, 1980 for a final decision.

## Shamsud-Din displays art

(Continued from page 1 col 3)  
about the formation of the Black United Front, and police violence in Albina.

Shamsud-Din has had one-man, juried and invitational exhibitions at the Portland Art Museum, Museum of Art of the University of Oregon, Portland State University, Albina Art Center, Lewis and Clark College, Mt. Hood Community College, Portland City Hall, Salem, Oregon, Little Rock, Arkansas, and San Francisco, California. He is included in Volume II of Black Artists About Art.

Following this Portland showing the exhibit will travel to Tacoma and Seattle. Additional regional and national circulation is projected. The exhibit is aided by funds from the Washington Commission for the Humanities and the Oregon Arts Commission. Northwest Artists Workshop is supported in part by the National Endowment for the Arts.

Portland mural sites and viewing hours:  
Vanport 1964-65, located in the

stairwell between the 2nd and 3rd floors at the south end of the Smith Memorial Center, Portland State University, 1825 SW Broadway at Montgomery. Hours: 7 AM to 10 PM Monday through Friday; 9 AM to 10 PM Saturday.

Vanport The Promise 1977-78 and Vanport The Flood 1978, both on the Albina Human Resources Center building exterior, 5022 N. Vancouver Avenue at Alberta. Site of the Albina Mural Project's six works.

Freedom Now 1979, inside the Multi-purpose Room, Salvation Army Moore Street Community Center, 5430 N. Moore Street, five blocks north of the Albina Mural Project. Hours: 9 AM to 9 PM, Monday through Friday.



ALFRED L. HENDERSON  
Editor/Publisher

### PORTLAND OBSERVER

The *Portland Observer* (USPS 959-680) is published every Thursday by Exile Publishing Company, Inc., 2201 North Killingsworth, Portland, Oregon 97217, Post Office Box 3137, Portland, Oregon 97208. Second class postage paid at Portland, Oregon.

Subscriptions: \$7.50 per year in Tri-County area; \$8.00 per year outside Tri-County area. **Postmaster:** Send address changes to the *Portland Observer*, P.O. Box 3137, Portland, Oregon 97208.

The *Portland Observer's* official position is expressed only in its Editorial column. Any other material throughout the paper is the opinion of the individual writer or submitter and does not necessarily reflect the opinion of the *Portland Observer*.

283-2486

National Advertising Representative  
Amalgamated Publishers, Inc.  
New York

1st Place  
Community Service  
ONPA 1973

1st Place  
Best Ad Results  
ONPA 1973

5th Place  
Best Editorial  
ONPA 1973

Honorable Mention  
Herrick Editorial Award  
NNA 1973

2nd Place  
Best Editorial  
3rd Place  
Community Leadership  
ONPA 1975

3rd Place  
Community Leadership  
ONPA 1978

