

EDITORIAL/OPINION

The Santa Clauses of OSP

The unsung heroes of this holiday season are the members of the "Legal Processes Class" at Oregon State Penitentiary. The members of the class and their coordinator, Larry Baker, are all prison inmates.

The Legal Process Class planned a party for inmates families. Although the planning and the recruitment of mothers and children was done at the prison, the leg work was done by local people; Commissioner Charles Jordan, Sgt. Bob Janisse and several juvenile officers; Jim Loving of the King Neighborhood Facility;

and the Ex-offender organization.

The party, held the Friday before Christmas at King Neighborhood Facility, was a huge success. But what was different about this party is that there was no publicity. The purpose was not to make TV but to provide a little enjoyment for the wives and children of prison inmates.

While the party went on in Portland, the men who planned it were locked in their cells. While prison is never pleasant, their efforts to help others should have made their Christmas a little more cheerful.

NONSENSE... WE REPUBLICANS AREN'T AGAINST BLACKS... WE'RE JUST AGAINST BUSING.



See... WE DON'T WANT BUSES COMING TO OUR SCHOOLS...



OR BUSES MOVING IN NEXT DOOR...



OR BUSES DATING OUR SISTERS...



OR MY DAUGHTER MARRYING A BUS...



COURSE... SOME OF MY BEST FRIENDS ARE BUSES



Mike Peters, Dayton Daily News

A message to Black creators

By Nyewusi Askari

(Editor's Note: This message for Black creators was first aired December 27, 1980, on "Funk 'N' Stuff", KOAP-FM, hosted by Art Alexander)

Our Black creators are important, and must now move into the hearts and mind of our people on a level never attempted before.

Black creators; musicians, educators, artists, storytellers, organizers, writers, actors, playwrights, poets, and prophets must now move into the stream where the mind of Black people flow/searching for the strength to continue dealing with the man-made madness of this century.

Poetry must take on new forms of protest; short stories must speak to the promise and purpose of tomorrow; essays must move in the direction of a new definition of politics; the Black theatre, and other Black art forms, must fully reflect the movement of Black thought as it move through our attitudes, family, women, men, and children. Black community must be redefined; Black music must drive home the

need for a redefinition of soul/funk/jazz and Black music as a tool of liberation.

Among Black creators, there must become a sense of purpose, a sense of direction, a sense of faith in Black peoples ability to survive the 20th century. Black creators cannot afford to compose self-defeating works that treat the Black audience as if they were stupid, ignorant, null and void of the light to see right through non-serious, self-defeating compositions. The Black audience needs something more profound, more for real, more human, more spiritual, more of what Black life should be about and Black creators must constantly let them know that all we want to be...can be...WE!

Black people need the strength of Black people, and Black people need the strength of Black creators. If in the beginning, Black creators don't get that strength (support), they shouldn't panic by coming down negative on Black people, because our people will accept what is worth accepting, they will support what is worth supporting. Black people are not stupid. Each space they occupy, there is a reason for it.

Black creators can't afford to leave any Black mind behind regardless of its state of mind, attitude, and habit. Black creators must come to believe that they are powerful enough to change rock into Gold, bitterness into sweetness, hard into soft, low into high, a frown into a smile, a handshake into an embrace of love. Black creators must possess belief, and expand it into beautiful creation...it's a time for beautiful creations.

Black creators are now more important than at any time in the course of Black history. But, there must develop among these creators, an understanding of creators who create for the purpose of Black liberation, as opposed to those who create for the purpose of ego tripping on gains to a fame that falls apart as easily as a flimsy picture frame. Our Black creators must define themselves to themselves, then to our people, and at the same time, allow the audience to come forth with a greater definition...the final definition because it's for the people that the creator must eventually come to create. Without the people, there can be no creators.



ECOSAS

By Fungai Kumbula

Political independence is still a very new concept in most of Africa's 50 nations. Most of them are just twenty years old or younger. Nearly all of them went through major upheavals to attain even this modicum of independence and, consequently, they spent much of the past decade and a half trying to consolidate that independence. In so doing, economic independence seems to have been overlooked with serious consequences for the continent as a whole.

In the last several years, African leaders have met to discuss ways of correcting this deficiency. The result of these discussions has been the creation of several regional economic communities of which EXOSAS, Economic Community of Southern African States, is one. In a nutshell, the goals of ECOSAS are to increase cooperation among the member states in the areas of trade, communications, education, cultural exchanges, technology, transportation, environmental issues, industrialization, agriculture, labour and employment, mining and metallurgy.

ECOSAS is made up of the nine independent, Black majority ruled southern African nations of Angola, Botswana, Lesotho, Malawi, Mozambique, Swaziland, Tanzania, Zambia and Zimbabwe. To date, Zaire has had only observer status but is expected to formally join very soon thus transforming the Southern Nine into the Southern Ten. To accelerate the region's agriculture production, an International Center for Research in Agriculture in the Semi-Arid Tropics, ICRASAT, was set up with its headquarters in Gaborone, Botswana.

ICRASAT will be responsible for research in devising methods of environmental protection, halting the steady encroachment of desert on the region's dwindling farmlands, and combating the recurrent drought cycles as well as coming up with a vaccine for the dreaded foot and mouth disease that at present threatens cattle in almost all the southern African countries.

Maputo, Mozambique was designated the headquarters of the Southern Africa Communications commissions and its task will be to upgrade the region's transportation network. So far most of the countries of southern Africa was forced to rely on South African ports and port facilities. The Commission will be studying ways of upgrading Mozambique's and Angola's ports so the ten countries' trade can pass wholly through Free Africa and thus reduce dependence on South Africa and keep our money in the Black.

While the immediate objective of the creation of ECOSAS is to reduce dependence on South Africa and so strengthen Africa's hand in aiding in the liberation of South Africa, the longer term objective is to increase Africa's bargaining power in her dealings with multinational corporations and the Western nations. By increasing intra-African trade, Africa's money is kept in Africa and used to develop the continent instead of being siphoned off to London, Paris or Washington. By pooling resources, energies, ideas and technologies, southern Africa will industrialize and advance much faster than if each of the countries were to go at it alone.

Achieving economic independence will strengthen Africa's

political independence, bring about stability, increase and accelerate cooperation in all other areas of African life and bring crashing down the artificial boundaries that now divide one African country from the next.

The creation of ECOSAS dealt a severe blow to South Africa's hopes of creating a constellation of southern African states that would remain forever economically dependent on South Africa and, consequently, incapable of wholeheartedly participating in the liberation of South Africa.

ECOSAS is only one of several regional economic communities all with the one objective of re-integrating the African continent. The recent elections in Uganda are expected to bring about a revival of the East African Community that once joined Kenya, Uganda and Tanzania in another regional economic entity.

Sixteen West African nations are joined in yet another economic community appropriately called the Economic Community of West African States, ECOWAS. North Africa, North-East Africa and North-West Africa all have their own communities and, come December 31, 1999, all these regional economic communities are going to combine and form the African Economic Community, joining all of Africa. This will formally bring together all of Africa's peoples, then projected to be about 600 million strong.

Africa still has a long way to go to realize this tantalizing objective but, the first steps have been taken. Africa's wise old men and women, always tell us: "A long journey begins with but one step."

Blacks and the military

PART II

By Dr. Manning Marable

The legacy of racial terrorism did not stop the American government and the military from actively recruiting Blacks to fight against the Spanish Empire in 1898. Once more, Blacks performed within segregated units with exemplary behavior and bravery. Black contingents in the Ninth and Tenth Calvaries saved the lives of Teddy Roosevelt and his Rough Riders at the battle of Las Guasimas in Cuba. After the battle, one southern white officer admitted reluctantly that "the Negro cavalry" saved Roosevelt's white troops, adding that he was "not a Negro lover." Others more generously praised the "Smoked Yankees," declaring that they were good enough "to drink out of our canteens."

In the "Great war to end all Wars," a similar story emerged. Fighting in segregated units, Black infantrymen participated in most of the major battles along the Western Front in France. The entire 369th U.S. infantry, an all-Black regiment, received the Croix de Guerre for their exceptional courage under enemy fire. At home, Blacks purchased over \$250 million worth of bonds and stamps to support the war effort. The leading Black activist of the era, the NAACP's Dr. W. E. B. DuBois, encouraged Black people to "Close Ranks" with white Americans, forgetting "our special grievances" in our struggle to defend "democracy."

But after World War I, the old pattern of Jim Crow was reasserted with a new level of viciousness. Over seventy Blacks were lynched in 1919; many were soldiers just returning from France. Mobs in Mississippi and Georgia murdered three returning soldiers each. Fourteen Blacks were burned in public, eleven of whom were burned alive.

Twenty years later the U.S. government called upon Black America to fight the Axis Powers of Nazi Germany, Fascist Italy and Imperial Japan. Over 3 million Black men were registered for service in the armed forces. At the height of the conflict, 700,000 Blacks served in the army, 165,000 in the navy, 17,000 in the Marines. About one half million Black troops were stationed in Europe, Africa and the Pacific Ocean.

Blacks participated faithfully and loyally throughout the war despite repeated instances of racism both

within the military and throughout the broader white society. All Black troops were ordered to fight in segregated units. Many commanders banned Black newspapers and magazines from army bases. Recreational and transportation facilities were often segregated. Race riots flared between Black and white civilians during the war in cities like Detroit and New York. Unlike previous conflicts, however, the war did create thousands of new jobs in private industry for Blacks, and in general fostered a greater degree of social mobility and desegregation for a minority of Blacks.

Both major post-World War II conflicts involving the United States inevitably included Black troops. After "testing" the all-Black Third Battalion against North Korean troops, General Matthew Ridgway ordered the full integration of Black and white units in 1951. Throughout the 1960s a proportionately higher percentage of Blacks (30 percent) than whites (18 percent) were drafted from the lists of Selective Service. Blacks totaled about 11-12 percent of the enlisted troops in Vietnam, but always comprised significantly higher numbers of combat personnel. About one-fifth to one-fourth of the troops killed or wounded in Vietnam were Afro-Americans. Blacks served in Marine and/or army units that experienced the worst guerrilla battles with the forces of the National Liberation Front and the North Vietnamese.

Significant elements in the Black movement questioned U.S. involvement in Vietnam. Martin Luther King declared his outspoken opposition to the war in an Easter sermon at New York's Riverside Church in April, 1967. "The Great Society (Lyndon Johnson's administration) has been shot down on the battlefields of Vietnam," he declared. America had to reach a negotiated settlement which recognized the humanity and rights to political self-determination of the Vietnamese people. "It would be very inconsistent for me to teach and preach nonviolence when thousands and thousands of people, both adults and children, are being maimed and mutilated by the U.S. military machine." The next stage of Afro-American domestic struggle, King insisted, had to address the burning question of American imperialism abroad and the international pursuit of peace.

On April 15, 1967, Martin lead a demonstration of 125,000 antiwar activists through Central Park to the United Nations, denouncing the U.S. military and government's involvement in Vietnam. Floyd McKissick, then leader of the Congress of Racial Equality, and Black Power proponent Stokely Carmichael spoke out against the U.S. military's genocidal tactics. Black army and marine personnel began to organize antiwar and anti-racist formations in the barracks. Although many Black activists did not participate overtly in the predominately white-led antiwar campaigns and moratoriums, the Black Power and Pan-Africanist organizations of the late 1960s and early 1970s contained an explicitly anti-militarist and antiwar component which countered over two centuries of Black participation in America's war efforts.

In the final analysis, Black participation in America's war efforts throughout the centuries has been an unqualified disaster for the cause of our freedom and self-determination. The military has neither the capability nor the interest in providing Black youth with the opportunity or means to acquire vocationally-related skills or knowledge which can be directly related to the cause of our liberation as a people. In the Civil War, and in Vietnam, Black servicemen were brutally exploited, used as "cannon-fodder," and discriminated against once they departed active duty. From George Washington to Jimmy Carter, the call to serve the demands of the military-industrial complex has meant the erosion of our own domestic rights and the escalation of racism and political servitude.

Two centuries ago, the famous Black architect/inventor Benjamin Banneker suggested that all militia drills, military titles and dress ought to be abolished. Like his friends and contemporary Benjamin Rush, Banneker advocated the abolition of the Secretary of War's post in favor of a new Secretary of Peace. Banneker encouraged the state to initiate a major public educational program to foster the principles of human equality, non-violence and peace. White Americans did not heed his warnings against militarism and aggressive force. Perhaps the contemporary forces of Progressive America will destroy the intimate relationship between racism and militarism by carrying out the mandate of Benjamin Banneker.



Bruce Broussard
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The Portland Observer is a champion of justice, equality and liberation; an alert guard against social evils, a thorough analyst and critic of discriminatory practices and policies; a sentinel to warn of impending and existing racist trends and practices; and a defender against persecution and oppression.

The real problems of the Black population will be viewed and presented from the perspective of their causality: unrestrained and chronically entrenched racism. National and international arrangements that prolong and increase the oppression of Third World peoples shall be considered in the context of their exploitation and manipulation by the colonial nations, including the United States, and their relationship to this nation's historical treatment of its Black population.

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