

EDITORIAL/OPINION

Taxation without representation

As Mayor Bud Clark takes office, he is accepting an inequality — no Afro-Americans on his staff and no staff member with an intricate or intimate knowledge of Northeast Portland.

The racially unbalanced composition of Mayor Clark's transition staff paves a foundation on shaky ground. For a candidate who benefited from the surge in voter registration his actions do not measure up to the reality of what he has brought to City Hall.

The inauguration is over and low-income communities and those of color are faced with a symphony of inequalities from national, state and local policies. The only way for the powerless and voiceless to survive in 1985 is to challenge the status quo that Mayor Clark has replaced.

County Commissioner Gretchen Kafoury, who benefited from Gladys McCoy's political miscalculation (she resigned to lose in the City Commissioner's race), is practicing this same type of hiring hypocrisy as she retained McCoy's secretary but hired no staff of color or any with a reputation of working in District 2.

During the campaign, Kafoury told our editorial staff and the Rainbow Coalition that she agreed with the premise that Black political power could be expressed by Blacks in politically responsible positions. However, she exploited the community by ignoring a pool of qualified Afro-

Americans. She coasted into office on name familiarity and is practicing taxation without representation.

Kafoury has taken Affirmative Action back twenty years by engaging in "window dressing" — having a Black out front and none in the back. Both Clark and Kafoury must remember the same margin of victory that put them in office can take them out. Their hiring attitudes and actions border on racism and reinforce the racism that exists in government institutions.

Portland will be better served by City Hall and Multnomah County administrations that operate on the reality of fairness and not the illusion of inclusion.

Certainly, Clark is aware of the City's Affirmative Action hypocrisy and Kafoury can see that the County's Affirmative Action applies everywhere but in administration. The racial composition of these two elected officials can only produce policies that will make the Grand Wizard of the Ku Klux Klan proud.

We challenge Clark to implement policies of Affirmative Action within his own staff, and Kafoury to practice what she preaches in terms of believing in Black self-determination. Challenge them to bring Portland out of the dark ages of inequality to the enlightened decade of fairness in hiring practices. After all, people of color pay taxes, too.

Letters to the Editor

The Observer welcomes letters to the editor. Letters should be typed or neatly printed and signed with the author's name and address (addresses are not published). We reserve the right to edit for length. Mail to: Portland Observer, P. O. Box 3137, Portland, OR 97208.

Allegations preposterous

Our first response to this article (No More Toms) was one of physical violence, but after careful consideration the source of our aggressions are calm and we intend to show the mental growth Uhuru professes.

Uhuru as well as every organization in this institution has the opportunity to submit inmates to the Classification Committee for trips with staff. It is normal for each organization (Lakota, Jaycees, La Raza Running Club, Athletic Club, A.A., etc.) to have two inmates on trip status, but this is not always true, in Uhuru's case because we have been very active in such projects as the festival we put on this summer at Delta Park and the Prisoners Forum that we sponsored to inform the public of the genocidal proportions of Blacks that are being locked up nation-wide. We have been allowed to have as many as six (6) Brothers with escorted trip status.

There is notably a certain amount of envy that exists. Sometimes, this envy shows in the form of malicious slander such as shown by Mr. Boyd who has had four years to address us about any issues he is dissatisfied with. That would have been the manly thing to do. Not only has he not approached

us, he has never been involved in any Black activist moves in this institution.

It is with great difficulty that we combat the racism in the Oregon State Penitentiary and elsewhere, but it is with an even greater difficulty that we must combat the ignorant enemy within. (Because he is our color, does not always mean he is our kind.)

All allegations are totally preposterous and conjured up in a wild imagination, or possibly of another small mind that influences him.

HOMER DeVILLE CLAY, #43391
ANTHONY LINK, #40840
RONNIE KINSEY, #44931
LAMONT JOHNSON, #44866
WAYNE HOWARD, #42301

Danny Boyd is right

To the Editor,

This is being written in response to "No Uncle Tom" that was printed in the December 19th edition by Mr. Danny K. Boyd as well as "Uncle Tom Sour Grapes" and "Uncle Tom Rebuttal," printed in the January 3rd edition.

I am an inmate here at the Oregon State Penitentiary as well as a member of Uhuru Sa Sa.

This is not being written to throw mud but to try to put things in an objective view and shed insight.

On January 4th, I personally spoke with the two top members of our leadership in Uhuru Sa Sa. It was agreed by ourselves and other members who were present that Mr. Ronnie Martin has not been as effective as he could be in his job capacity here at OSP. There are several reasons offered for this being so. 1) Mr. Ronnie

Martin has much apprehension for his job because of lack of minority employees within the OSP to support him; 2) Mr. Ronnie Martin is the only minority on the Executive level and is overworked; and 3) the minority inmates here at OSP are not seriously minded in the proper areas and do not give Mr. Ronnie Martin the means or incentives necessary to approach the administration and receive serious consideration.

Additionally, what was not mentioned in the December 19th or the January 3rd editions is that Mr. Ronnie Martin is also the Affirmative Action Officer here at OSP. Whose responsibility is it to recruit minorities within the OSP employment ranks?

I personally think that Danny K. Boyd is right: the community and society should keep a closer watch on this institution and Department of Corrections because the Danny K. Boyds of this institution will be released one day, back into the community and society, with a lot of hatred built up due to the actions of the whole community, whites included, corrections department employees, all the way from the Executive level down to the CSOs.

Asmar Habeeb-ullah Saleem
CLARENCE EUGENE JONES

United Way

To the Editor,

On behalf of United Way of the Columbia-Willamette, I would like to express by gratitude to Portland-Observer readers for your outstanding support of the recently concluded United Way Campaign.

ROBERT H. SHORT
Volunteer Campaign Chairman



African and Black American connections

Along the Color Line by Dr. Manning Marable

The recent anti-apartheid demonstrations across the nation represent, in the short run, an attempt to revive the old civil rights coalition of Blacks, liberals, Latinos, Jews, and labor. Despite the refusal of some Orthodox and Conservative Jewish groups to take part in the protests — because of Israel's extensive economic and political links with the South African regime — many Jewish rabbis and political activists have endorsed the actions.

William Lucy, secretary-treasurer of the American Federation of State, County and Municipal Employees, was among those arrested at the South African embassy in Washington. In San Francisco, members of the International Longshoremen's and Warehousemen's Union have refused to unload cargo from South Africa, and over 500 dockworkers and community leaders have demonstrated on their behalf. As M. Car I Holman, executive director of the National Urban Coalition observes, these "sit-ins have been useful" in bringing together all liberal, labor and minority forces around a clear-cut issue of moral and political immediacy. "This kind of action will probably result in a spurt of action in other areas."

Viewed historically, however, the anti-apartheid campaign represents a renaissance of Black solidarity and identity with Africa. And in many respects, this connection of culture and politics has very deep roots among Afro-Americans. In the eighteenth and nineteenth centuries, for example, Black Americans were acutely aware of their African kinship, and sought to express their connectedness in numerous ways. Free Blacks in the northern states in the years before emancipation frequently named their fraternal societies and educational institutions after their ancestral home. The first Black school in New York City, founded in 1787, was called the "African Free School." Boston's Black community founded the "Sons of the African Society" in 1798, to provide financial assistance to the

poor. When Afro-Americans were prohibited from worshipping in many whites' churches, they started their own denomination in 1816 — the African Methodist Episcopal Church.

Many nineteenth century Black leaders, disillusioned with the failure of American democracy to embrace Black freedom, proposed a mass emigration back to Africa. In 1887, the Kansas African Emigration Association advocated the creation of a "United States of Africa, for the elevation of the African and for the perpetuity of our race." Black abolitionist leader Dr. Martin Delany went to Nigeria and successfully negotiated with local chiefs for a tract of land suitable for Black American emigrants.

In the twentieth century, a major shift in Afro-American social thought occurred, produced by the rise of racial segregation. Blacks were denied the right to vote, were refused employment or service in public establishments, and were forcibly removed from white neighborhoods. Over five thousand Black Americans were lynched between 1882 and 1927, and many publicly burned. The new racial codes segregated all sports facilities, restaurants, buses and trains. Birmingham, Alabama even outlawed Blacks and whites from playing checkers or dominoes together in 1930. Facing the reaction against racial equality, most Black American leaders now advocated a political philosophy of civil rights and integration. Blacks were "fully American," and as such, should be extended basic civil liberties and rights shared by whites. Any connection with Africa was deliberately ignored or forgotten. Gradually, by the 1950s, most Black Americans knew little about Africa's history or its people.

Yet the links between Africa and Afro-Americans did not disappear entirely during these years. W.E.B. DuBois, noted civil rights leader, sponsored an important series of political conferences which brought together West Indians, Black Americans and Africans between 1900 and 1945. In in-

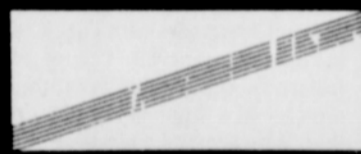
creasing numbers, African intellectuals came to the U.S. and took part in desegregation campaigns. Nnamdi Azikiwe of Nigeria and Kwame Nkrumah of Ghana, both attended all-Black Lincoln University in Pennsylvania. Their respective rise to power in the 1950s was covered extensively in Black American newspapers, and the achievement of African independence captured the imaginations of U.S. Blacks. Congressman Adam Clayton Powell of Harlem attended the initial conference of Third World and non-aligned nations in Bandung, Indonesia in 1955. After independence, connections across the Atlantic deepened in both symbolic and concrete ways. In both downtown Dar-es-Salaam and Nairobi, major streets were named in honor of Du Bois, the "father of Pan-Africanism." In South Africa, young Black leaders such as the late Steve Biko developed their "Black Consciousness" movement against apartheid by drawing upon the rhetoric and tactics of the "Black Power" movement in the 1960s. Black American students and tourists in increasing numbers began to make pilgrimages to their "homeland"; U.S. Black cultural fashions and hairstyles began to consciously imitate African patterns.

Ironically, it was only with the achievement of desegregation and the granting of democratic political rights in the 1960s that Black Americans could fully revive their political and cultural relations with Africa. Black mayors and elected officials began to use their offices to develop closer economic and civic ties with their African counterparts. Black Congressmen lobbied for increased U.S. aid to support Africa's development, and pressured administrations to halt economic and political support for apartheid. The recent demonstrations are a return to a rich historical tradition of support and identity with Africa — sharpened by the realization that no genuine democracy can exist for Black Americans so long as others in the African diaspora remain under racial rule and economic exploitation.

Street Beat

by Lanita Duke and Richard Brown

The recent shooting in a New York subway prompted the Street Beat team to ask, "Should the authorities prosecute the subway rider, who shot four youths who tried to rob him, as a criminal or hail him as a hero?"



Toni Harris
Service Representative
"I don't think he should be treated like a criminal. He was defending himself. He was just doing what is right."



Dexter Morrison
Terminal Operator
"They should prosecute him as a criminal. His motive was wrong because his intent was to kill. It aggravates tensions between Blacks and whites. Should everybody carry a gun with an intent to kill?"



Johnny Johnson
Cool 'R
"They should treat him like a criminal. There was no reason for him to shoot those youths like he did. Even though the youths were wrong, they should treat him like everyone else."



Ray Bruner
Steelworker
"They should hail him as a hero. He was just protecting himself. You would do the same."



Jeffery Jones
Security Officer
"I don't think he should be prosecuted as a criminal. They should take into consideration the crime rate in New York, assault on the elderly, etc."



Tryger Bey
Molder
"I don't think they should do either. They have not prosecuted the guys who tried to rob him."

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