

# EDITORIAL/OPINION

## Give humanity a chance

The current wave of violence in South Africa is typical of a dying colonialism and the correlation between the 1963 observations of Frantz Fanon in his book, "The Wretched of the Earth" and South Africa today is too strong to ignore.

Fanon was a Black psychiatrist who observed the Algerian Revolution when the Algerians fought the French for their independence. In 1963 Fanon called South Africa "colonialism." "Apartheid creates a world of permanent tension. The settlers pit brute force against the weight of numbers."

In South Africa the Black population is 22.7 million. The white population is 4.7 million. Although Blacks comprise over 72 percent of the population, they can live permanently on only 13 percent of the total land. To maintain economic, political and social control the minority regime employs a complex system of security measures supplied by American multi-nationals such as International Business Machines (IBM).

Fanon wrote, "The settlers keep alive in the native an anger which he deprives of an outlet... only to trap the native in tight links of the chains of colonialism." This anger has boiled over and the South African Black is willing to die for their freedom. Oregonians have an opportunity to

contribute to a non-violent movement called divestment before violence escalates to a point involving that entire region and the entire world.

Representative Margaret Carter, who introduced House Bill 2001, has charted us a road which will prohibit new investment by the Public Employees' Retirement Fund, State Bank deposits and other public funds from propping up the colonialists in power who retain control by force. Whatever violence occurs after the votes in Salem are counted, if Oregon is still funding the virus called apartheid, the blood shed by the regime trying to maintain oppression and the lives sacrificed by both Blacks and whites in pursuit of freedom will be on the hands of all Oregonians.

For once, let's maintain a position that we will not be ashamed of in the year 2001, a mere 16 years from now. Our children need not live with the guilt of our reluctance to avoid violence by our willingness to tolerate apartheid for the sake of a buck when profitable alternatives exist.

Let's give humanity a chance in the year 2001. Encourage your state senator and state representative to vote "yes" on House Bill 2001. Let's stop the bloodshed now!

## 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.

### Recapture neighborhoods

To the Editor,

Whenever people are being dehumanized and their neighborhoods are being held hostage by pimps, whores, johns and drug dealers, it becomes the business of the religious community of the entire area.

Parts of north and northeast Portland are being made most unlivable by an element that defies the authorities and makes a mockery of the justice system. Women cannot go to the store without being harassed. Young girls cannot ride Tri-Met on Union Avenue without the fear of pressure for prostitution and drugs.

Some people tell us that there are those who could care less about what happens in our neighborhoods and say that prostitution and its accompanying destruction of people and property "belongs over there" — meaning in our community.

Some groups argue that legalizing prostitution can solve the problem. It would lower the crime statistics but not the devastation of communities. We consider the push to legalize prostitution now under way in the State Legislature (HB 2940) is to be an assault on the justice system and on the faith beliefs of the great majority of the religious community.

We feel that lack of support from the greater community is not a lack of concern but a lack of understanding. If we can get the support of the religious community, we can solve

the problem.

The Board of Elders of Mallory Avenue Christian Church is addressing the problem, and we need your help and support. You and your organization can help in three ways: 1) Become informed about the devastation of on-the-street prostitution and open drug sales; and how it adversely impacts on entire communities. 2) Contact your state legislators and ask that HB 2940 be defeated. 3) Call Mayor Clark, Chief Harrington, and District Attorney Schunk to ask for enforcement of laws now on the books (or write them).

We can help with the first step. Bob Nelson, an Elder and a Trustee of Mallory Church, is active in community groups trying to recapture our neighborhoods. Call Bob, 287-4050, and arrange a meeting with various groups in your area to hear our story.

The problem is real and a solution must be found and soon, before people decide to act on their own — one to one — with their tormentors.

JOHN LEUTHOLD  
Chairperson, Board of Elders

### Not our kind

To the Editor,

She's our color, but not our kind. I am hoping to help some of the Black men and women at OSP, OSCI and OWCC. Ms. Hazel G. Hayes — the chairperson of the Parole Board and the chairperson of the N.A.A.C.P. in Portland — is without a doubt "Miss Uncle Tom."

This so-called Black woman came into our Black club meeting here at OSP to answer questions that were concerning Black brothers and sisters. She came to this concerned meeting, very staggering drunk and made a statement with the word that Blacks have been trying to erase as part of the vocabulary.

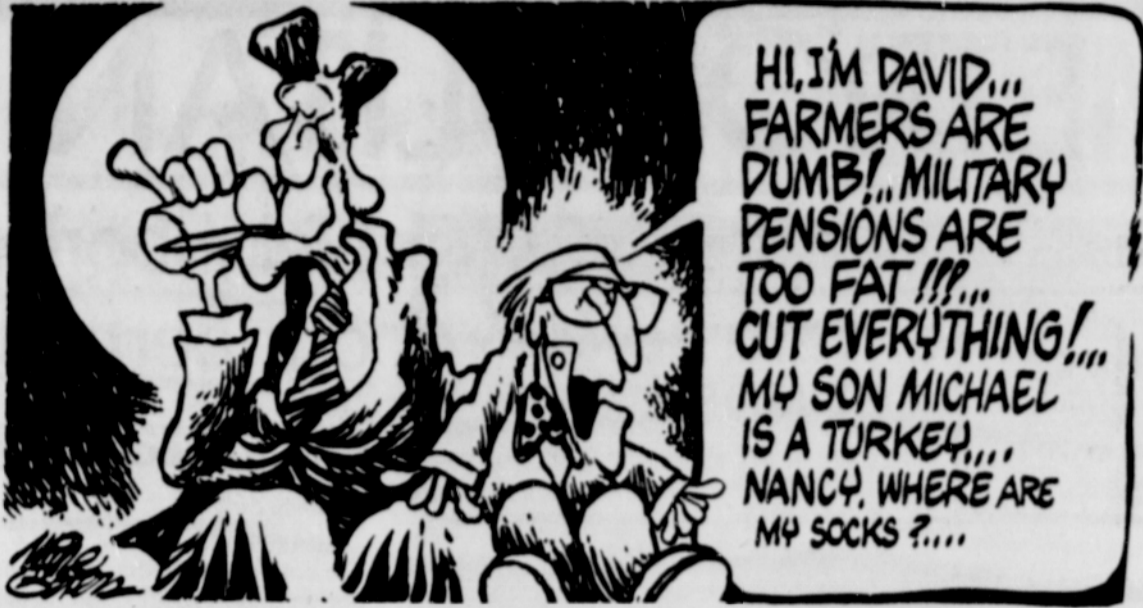
After one of our beautiful Black sisters from OWCC asked her why she refused to answer any of her three letters — one was sent by Express Mail and Ms. Hayes had to sign for it — Ms. Hayes refused to answer the young lady's question. As she sat down, she said to Chalmers Jones, who is another Black parole board member, "That's why I don't like niggers."

Ten to 15 Black men and women overheard Ms. Hayes' arrogant statement and things got a little out of hand. During the dispute, Ms. Hayes' money was stolen out of her handbag. She did not know until one of our snitching brothers wrote and told her who did it.

There is no understanding when a Black person comes to Ms. Hayes and her KKK members. By the metric system, my parole release date was December of '84. Because of my seven years minimum sentence, which the parole board could have overruled but refused to even though they have released three other men years ago that were involved in the same crime. They all have been to prison numerous times before this incident and are back today. Also, the parole board overruled their minimum and withheld mine.

I had never been incarcerated in my life before this. I would have written this letter many moons ago, but I was afraid of doing so when I had to go up before the parole board. Now I have almost completed my time and there is nothing for me to be afraid of, for there is no way I can hurt myself by presenting the truth to the N.A.A.C.P.

I am asking for the support of the N.A.A.C.P., Black United front, Urban League and the people of our community to help those of us that have not been pushed over the line to where there is no more existence in society. WAYNE HOWARD #42301



## 25 years of struggle marked

by Corbin Seavers

Twenty-five years ago this month, 69 Black South Africans (Azanians) men, women and children lost their lives peacefully demonstrating against the apartheid government's Pass Laws. This is such a historic occasion in the anti-apartheid struggle that the United Nations officially recognizes March 21 as the International Day for the Elimination of Racial Discrimination in memory of the Sharpeville Massacre. Nobel laureate Bishop Desmond Tutu describes the pass laws as "the most resented feature of a hated system" and says the pass books, "more than anything else in South Africa, demonstrate that the Black person is a second class citizen in the land of his birth."

All Africans over the age of 16 must carry an identity book called a "pass" at all times or face imprisonment if caught without it. The pass contains the person's fingerprints, ethnic background, place of birth, residence, employment and even tax information. It is a key instrument in the South African government's enforcement and application of the Group Areas Act which tells the African majority where they can and cannot stay; the several Bantu Laws defining the relationship of Africans to white establishments and places of employment; and the Influx Control Acts which restrict the movement of Africans to the urban areas. All these laws are known as the Pass Laws instituted by the white minority gov-

ernment in South Africa to restrict and control all African labor and movement.

"The survival of white supremacy in Azania (South Africa) is dependent on the continued suppression of the indigenous people, restrict their movement and put them in places where they can always be seen and controlled," explains exiled Azanian N. M. Muendane.

The pass books represent the pass laws because without the former it would be impossible to implement the latter, and it is for this reason the March 21, 1960, anti-pass campaign led by the kPan Africanist Congress of Azania represented a direct challenge to racist minority rule in South Africa. It struck at the heart of the apartheid system:

The pan Africanist Congress of Azania (PAC) holds the belief "that the acceptance of any indignity, any insult, any humiliation is the acceptance of inferiority." Once the mind is free, explains the PAC leadership, "the body will soon be free and once white supremacy has become mentally untenable to our people, it will become physically untenable too!" Armed with this perspective and understanding of liberation the PAC led tens of thousands of Africans to peacefully protest the pass laws by burning their pass books and giving themselves up for arrest. PAC Chairman J. N. Pokela describes that followed on that infamous day:

"Like all reactionaries threatened by mass and popular action the South

African racists, too, reacted with brute force against unarmed men, women and children. At Sharpeville, 69 Azanians were killed in cold blood and 186 wounded, many seriously. Also in response to the challenge posed by the mass-oriented March 21, 1960 campaign, the racist regime declared a state of emergency, arrested and incarcerated PAC leaders and members and hurriedly passed a legislation to ban the liberation movements (the Pan Africanist Congress and the African National Congress)."

The white minority government detained 18,000 people, banned public meetings, enforced press censorship and sent several military convoys into Black townships. It even took the unprecedented step of suspending the pass books for 17 days. Foreign companies panicked thinking a revolution might occur soon and quickly withdrew 48 million dollars from South Africa causing for its foreign reserves to plummet. There was enough of a political crisis that many South Africans thought the apartheid government might soon collapse until U.S. banks came to its rescue with emergency loans.

For the struggling African majority, the Sharpeville massacre had its impact too. "Overnight, Sharpeville showed the way," writes PAC member David Dube. "It injected a new confidence in the African. It taught the importance of self-reliance. It showed the African that he was his

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## Street Beat

by Lanita Duke and Richard J. Brown

The Multnomah County Board of Commissioners have settled down after repealing a subsection of a law that would have included homosexual as a protected job status. The Street Beat team asked, "Should homosexuals be given protected job status such as women, people of color and senior citizens?"



Randy Colby  
Bartender

"Of course! I'm one and I am as much a minority as anyone else."



Susan Moothart  
Nurse

Yes. They should be protected from job discrimination like everyone else."



Sheila Elaine Davis  
General Office

"No. It's going against the Christian Bible. Homosexuality is wrong and they should not be protected."



Raymond E. Henry  
Security Officer

"Yes, as long as they are not bothering anyone. I don't agree with their lifestyle, but they have to pay for it themselves with their souls."



Ruby Houghton  
Sales

"No. I don't believe in homosexuality. It's going against God. I don't believe they should be a protected class. They are doing it of their own free will."



Richard Grass  
Body and Fender

"No, I don't really care for them. A lot of them have diseases and I don't think they should be protected."



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