

EDITORIAL/OPINION

Peters should resign for a better Portland

Stan Peters should resign as President of the Portland Police Association. Peters' constant defense of officers who engage in acts of racism and criminal behavior and his verbal attacks against Black community leaders and city officials has divided the City and increased racial tension between the Black community and the Portland Police Bureau.

Peters' actions have demonstrated he is unfit to represent honest officers in the Department. Besides the racist and criminal acts of individual officers, Peters has done more harm to the image of the rank-and-file officers.

Many citizens consider Peters a racist and point to his public statements:

- Peters has called Ron Herndon, co-founder of the Black United Front, a racist "opportunist" and a "vulture."
- Former *Oregonian* reporter Linda Williams wrote a series in 1981 on police brutality against Blacks and the corrupt actions by the Special Investigation Division (SID). Williams, who is Black, was told by the Police Union newspaper, the *Rap Sheet*, that if she ever needed help, not to call the police.
- When Chief Penny Harrington recommended to Mayor Bud Clark to fire the officers who sold the "Don't Choke 'Em, Smoke 'Em T-shirts," Peters said Harrington and Clark were too quick to follow recommendations by leaders of the Black community in Portland. Peters also referred to Mayor Bud Clark's staff as the "Amateur Hour."
- When the Police Internal Investigations Auditing Committee was formed to monitor the manner in which the Bureau handled citizens' complaints against individual officers, Peters said the committee was "only good for the bleeding hearts." He also said, "I don't agree with anything they're doing."
- After officers dumped dead opossums in front of a Black restaurant, Peters staged a police protest in downtown Portland in support of the two fired officers (who were later reinstated).
- It was recently revealed that since September 16, 1981, Peters has been drawing half of a patrolman's salary without performing any work for the City. On Friday, September 13, Chief Harrington ordered Peters to report for full-time duties in the Bureau's report

unit. He responded by saying it was a political move by the Chief to weaken the police union.

Such irresponsible statements by the President of the police union only creates friction between police administrators and the rank-and-file officers in the Department. The result is low police morale and poor police service for the entire City.

When Chief Harrington ordered Peters to earn his City paycheck, there were no politics involved. Chief Harrington was only correcting an illegal arrangement ordered by former Chief Ron Still. Peters' belief that the City should pay him for nothing, casts doubt on the integrity of the entire police union. This lack of confidence can only be changed by Peters resigning as Union president.

After the majority of Portlanders voted out Frank Ivancie as Mayor, a new era started in City government. It was no secret that the Black community was glad to see Ivancie leave. When newly elected Mayor Bud Clark took office, former Chief Still resigned and Clark appointed Harrington as the new Chief of Police. Harrington, to her credit, has tried to improve relations between the Police Bureau and the Black community. Stan Peters is the only obstacle standing in the way of the Chief's efforts. Not only does Peters prevent a better relationship between the police and the Black community, his verbal attacks directed at Chief Harrington reveals his sexist attitude. There is little doubt, if any, that Peters and other officers in the Department resent taking orders from a woman. During Harrington's career on the force, she has filed dozens of discrimination complaints against the Bureau for not promoting her because she was a woman. If sexism can be found within an organization, you can be sure racism is also present.

When acts of racism and criminal behavior are committed by police officers, community leaders and others should have the right to question the behavior of those officers without being verbally attacked by Stan Peters. If Peters and officers who engage in such acts don't like to be questioned by the public, they should resign from the Bureau. The City and the Department would be better off without such individuals anyway. The only police departments where officers can kill or brutalize citizens without question from the public are in the U.S.S.R. and South Africa.

EDITORIAL/COMMENTARY

by John Buchanan

Jerry Falwell has built his career as a religio-political leader on an intolerant debating tactic. To hear him tell it, there's only one position that a "good Christian" can take on just about every political issue. If you disagree with Falwell, the devil made you do it, for, as he said of those who oppose him: "Our battle is not with human beings. Our battle is with Satan himself."

Now, Falwell is using intolerant tactics to defend one of the most intolerant social arrangements on earth: South Africa's racist system of apartheid. He is debating the issue of United States policies towards South Africa the way he debates most other public issues: by questioning the patriotism, the personal character, and the religious faith of people who disagree with him.

Throughout the world, people of good will were shocked when Falwell called Bishop Desmond Tutu "a phony" for supporting economic sanctions against South Africa. As the Anglican Bishop of Johannesburg and a Nobel Peace Prize winner, Bishop Tutu's international reputation will survive Falwell's crude attack and his subsequent clumsy apology. But Falwell's attack upon Bishop Tutu is typical of the fire-and-brimstone he pours upon those who oppose the South African government.

On May 26, Falwell used his nationally televised program "Falwell Live" to denounce the Sojourners, a group of evangelical Christians who had demonstrated in Washington earlier that week in opposition to apartheid. Instead of simply taking issue with the Sojourners' views on South Africa, Falwell declared they aren't sincere about their religious beliefs. Introducing two "red herrings" into the debate, Falwell attacked one leader of the Sojourners, charging that, as a pacifist, he wouldn't have fought Hitler, and claimed that the Sojourners have failed to protest Soviet atrocities. Since returning from South Africa, Falwell has also made an ugly personal attack upon the Rev.

Joseph Lowery, president of the Southern Christian Leadership Conference, suggesting that his opposition to apartheid is not to be taken seriously because he "will speak in any position he's paid for." Falwell has also attacked the World Council of Churches and the South African Council of Churches for supposedly backing "Marxist activities."

Following his return from his brief trip to South Africa, Falwell has mobilized his entire televangelical apparatus for a campaign to build American support for the South African government. Reaching millions of viewers each week, his television programs — "The Old Time Gospel Hour" and "Falwell Live" — are "broadcasting slick propaganda defending the Botha regime. Meanwhile, Falwell is also using his religious programming and his monthly newspaper, *Moral Majority Report*, to urge Christians to buy krugerrands, the South African gold coin.

Falwell may never do anything as thoroughly repugnant as his current attempts to cloak apartheid in the garb of Christianity. While Falwell is always eager to claim that his own political views are mandated by the Bible, apartheid contradicts the most basic premises of Americans' religious and political heritages: that all people are created in God's image and are endowed with inalienable rights. It is particularly contemptible for Falwell to urge Americans, as Christians, to buy krugerrands when these gold coins are mined by Black workers employed under conditions whose brutality defies the moral code shared by every major religion. As a vehement "pro-family" advocate, Falwell should be concerned that the miners' families are forced to live far away in their so-called tribal "homelands" and need special government authorization just to visit their husbands, fathers, and brothers in the industrial areas. While the Moral Majority has attacked the Equal Rights Amendment and even child abuse as "anti-family," it apparently finds nothing objectionable about apartheid policies that disrupt Black families. Americans who under-

stand the cruelty of apartheid will not follow Falwell's siren song to sell out their commitment to human rights for 30 pieces of krugerrands.

Not surprisingly, most religious leaders — in South Africa, the United States, and throughout the world — oppose apartheid. On the same day that Falwell announced his million-dollar campaign to support the South African government, the leaders of that nation's Anglican, Catholic, Methodist, Congregational and Presbyterian churches met with President Botha to urge the immediate abolition of apartheid. Here in the United States, leaders of the Protestant, Catholic, and Jewish faiths have all spoken out against South Africa's racial policies.

Jerry Falwell's statements on South Africa have halted his own effort to win acceptance as a mainstream religious and political leader. Earlier this year, he apologized for his past statements that have been construed as anti-Semitic. In recent years, Falwell has apologized for his earlier support of racial segregation in America which he once declared as "God's law."

Falwell took years to repudiate segregationism and anti-Semitism. With South Africa seething with unrest, we don't have time to wait for Falwell to apologize for his support of the racist regime. And, if the past is any guide to the future, Falwell will never repudiate the most consistent feature of his public career: an intolerant style of debate that he has used to condone some of the worst injustices of our times, from the American South of the 1960's to South Africa in the 1980's.

John Buchanan is Chairman of *People For the American Way*, a 150,000-member national nonpartisan citizens organization working to protect and promote constitutional liberties. An ordained Southern Baptist minister, Buchanan served eight terms as a Republican Congressman from Alabama. He was ranking Republican on the African Affairs Subcommittee of the House Foreign Affairs Committee and has traveled in South Africa.



Black colleges: Endangered?

Along the Color Line by Dr. Manning Marable

Part II of a Two-Part Series

Why are historically Black colleges absolutely essential for Black America's future? The current crisis within higher education stems from what I call the "paradox of desegregation." The majority of white society has rejected the social policy goal of desegregation in regards to public school systems — but this rejection has not included a desire to maintain the historically Black colleges.

For example, after a series of school desegregation victories in the Federal courts in the 1960s, public school systems were required to develop rigorous integration plans which reaffirmed "the original understanding" of the 1954 *Brown* decision, which "required integration as the means of insuring equal educational opportunity." The legal turning point was perhaps the 1974 *Milliken vs. Bradley* decision, in which the Supreme Court overturned a lower court order which mandated the consolidation of Detroit's public schools with 53 white suburban school districts. After 1976, according to legal scholar Derrick Bell, "the Court stiffened standards of proof in even those districts where large-scale busing would be limited to a single district. Arguments that segregation was unconstitutional regardless of how caused were rejected. Plaintiffs were now required to prove that school officials had acted affirmatively to segregated schools, and remedies were to be limited to the harm caused by the discrimination." Since the late 1970s, many local Black educational organizations have not pursued desegregation strategies, and have opted to improve existing school systems within a majority Black context.

Ironically, the desegregation of Black higher education continues to accelerate. Former Black colleges — West Virginia State, University of Maryland-Eastern Shore, and Lincoln University of Missouri — have majority white student bodies. Within a decade, Tennessee State University and other state-supported, Black colleges may also have majority white faculties and student populations.

The demise of historically Black

institutions might not be as regrettable if the recruitment of Black faculty, students and administrators had continued at white universities. Unfortunately, the trend at white institutions during the past decade has been toward greater racial segregation. The total number of Black college professors in the United States in 1981 was approximately 19,300, about 4.2 percent of all university faculty. Over one-quarter of this group are employed at junior colleges, and half teach at historically Black institutions. Only a small minority, probably less than 25 percent, are employed full time at white, four year institutions. Since 1975, both the number and percentage of Black faculty at white colleges has declined. There are innumerable examples from 1984-85 academic statistics: of Cornell University's 1,561 full-time faculty, only 25 are Black (1.6 percent); of 500 full-time faculty at the University of Mississippi, 9 are Black (1.8 percent); of 935 Texas Tech University faculty, 5 are Black (0.5 percent); of Columbia University's 1,315 faculty, 20 are Black (1.5 percent).

The paradox of desegregation requires a comprehensive strategy to save and to transform historically Black academic institutions. Economically, a national effort must be initiated to increase college endowments, particularly for those schools in immediate fiscal difficulties. This must include all Afro-American churches, trade unions, sororities, fraternities, civic associations, civil rights organizations and professional societies. It requires an intensive and coordinated lobbying effort by Black representatives in state legislatures and in the Congressional Black Caucus to preserve the existence of all-Black institutions politically, and to increase state and federal funds to these colleges.

Black colleges must establish structural ties with two-year institutions to ensure that Black students make the transition to complete their B.A. degrees. A fundamental revision of college curricula is also necessary to meet the realities of U.S. labor force projections in the next century. A number of white liberal arts universities have

established departments of "Computer and Information Studies" during the past decade, instructing undergraduates in the theoretical and concrete analysis of computation, automata theory and information systems theory. Few Black universities have yet adopted courses in computer technology. Part of the problem, of course, is the lack of capital needed to initiate ambitious programs in the sciences at many private schools. Yet there is also the related tendency of Black private colleges to attempt to provide too many programs with two few resources. As educator Lawrence E. Gary has noted, "Black colleges offer too many courses given the size of the faculty. In some cases, one can find a department offering 20 courses with only three faculty members." Many Black colleges have been too reluctant, with some notable exceptions, to focus on several specific academic fields, while cross-listing courses at neighboring universities which have resources or faculty in other areas.

The survival of Black colleges also depends upon their intimate involvement within the political and socio-economic struggles of their surrounding Black communities. This agenda must be expanded to embrace international and African issues, the problems of technology and economic development, in order to prepare students to assume conscious positions of civic and intellectual leadership as part of the national Black community. Black alumni and students must exercise a more decisive policy-making role in the restructuring of our colleges as well.

If every white university in America was truly desegregated, there would still be a reason for Black academic institutions. As W.E.B. DuBois observed a half century ago, only a Black university can fully examine the "conditions and knowledge" necessary for Black development. There is no conflict between Black colleges and the goal of equality.

Dr. Manning Marable teaches political sociology at Colgate University, Hamilton, New York.



ON SOUTH AFRICA

by Paul Brink

"I would like to hope that there is still the avenue of peaceful solution in South Africa, but the government's failure in the summer to meet with Bishop Tutu and its failure to recognize legitimate Black leaders in that country, makes one wonder if there is still a chance."

Avel Gordly, member of an AFSC delegation to southern Africa in June and July, adds that the only way to end the immense difficulties in the Republic of South Africa to stop the enforced racial separation called apartheid. Another delegation member says, "The whole region won't settle down until there is one person, one vote in a united state in South Africa."

Four members of the group were detained four times by South African government agents — twice at gunpoint — as they tried to make their way from the independent nation of Lesotho to one of the so-called independent homelands of South Africa — the transkei. One of them was Avel Gordly, who said, "I was terrified." She directs the AFSC's Portland-based Southern African Program in Oregon and southern Washington. The four eventually were released after a few hours, but were trailed later on their return to Lesotho, which is surrounded by South Africa.

Some of the AFSC visitors also saw the destruction and heard of lives lost in a South African raid on the Botswana capital of Garbarone. Said Joseph Volk, head of the AFSC Peace Education Division who was part of

the group: "I remember the violence of South Africa, including against its neighbors such as Botswana and Lesotho when the South African Defense Force attacked those countries."

"It's so obvious. We oppose violent methods by anyone for any purpose. I was appalled to hear South African officials, who use violence and terror, call on anti-apartheid groups to give up violence. South Africa itself employs violence and South African officials must themselves renounce the violence of apartheid."

Members of the delegation said they were uplifted by the spirit, commitment and awareness of the oppressed people in South Africa, especially the young, despite the prevailing poverty, hopelessness and desperation. "There is an intensity that encourages us to continue our efforts to develop creative efforts to end apartheid," said Avel Gordly. She added that "I recall part of a sign we saw at a refugees' dormitory in Lesotho, which said, '... We don't determine our enemies by the color of the skin, but by their deeds.'"

What more can be done? Robert Vitale, a Quaker stockbroker from Philadelphia who was part of the AFSC visit, says he has come to the conclusion the no presence in American corporations in South Africa is preferable to other proposals.

Says Vitale: "I believe that Black people as a whole are likely to obtain political and economic freedom and justice more quickly and with less overall suffering if American and other corporations were threatening to leave

South Africa and would leave, than if they were to stay." He adds, however, that he hopes a solution would be found before too many actually had to leave.

Vitale, a member of the AFSC Corporation and Chair of the AFSC Finance Committee, adds that a continued U.S. presence makes possible the suppression of 100 percent of Blacks, although employment by U.S. corporations helps directly only about two percent of the Black population.

Here are two of Vitale's other suggestions, for the U.S. government, which would be symbolic, but he feels very helpful: 1) funding for legal assistance regarding persons in police custody in South Africa, and 2) attendance by the U.S. Secretary of State at the funeral of a Black leader. He also says U.S. consumers may want to give consideration to boycotting products or services of companies involved in South Africa.

Jerry Herman, coordinator of the Service Committee's Southern Africa program in the U.S. and also on the trip, concludes that "We have gained a much better understanding of the issues affecting the southern Africa region, and now have a greater determination to find new and better ways to educate Americans."

Portlanders Organized for Southern African Freedom (POSAF), a local multi-racial citizens action group that supports Black majority rule in Southern Africa and an end to U.S. support for apartheid. For more information call 230-9427.

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Alfred L. Henderson, Editor/Publisher
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