



Healthwatch

by Steven Bailey N.D.

Health Clinic Facing Financial Crisis

Once again, the North Portland Nurse Practitioner Community Health Clinic (NPCHC) is facing a critical financial crisis. The clinic is a non-profit, tax exempt corporation in Oregon, and is the only Black American run pediatric clinic in the state. Since 1980 it has provided primary pediatric care to young people in the Portland Metropolitan area regardless of their ability to pay.

Why is it that a clinic that provides such worth, and value to North Portland should have such financial worries? The primary source of the problems is the states Medical Cost Containment Law, which was intended to reduce the cost and increase the coverage of Oregon's welfare recipients. Unfortunately, this plan has resulted in the development of eight big medical organizations known as PCO's (Primary Care

Organizations) which are M.D. run, and regulated clinics. The containment law does not recognize clinics run by Nurse Practitioners, Naturopathic Doctors or Chiropractic Physicians. A real cost savings to the state, to remove lower costs for services, and preventative oriented professions! As a result, Mariah Taylor N.P., and Director of NPCHC has faced a dramatic reduction in her welfare load which had been as high as 95% in 1984. With more indigent (non-covered) patients and fewer ADC/welfare patients the non-profit clinic has had to rely on contributions and grants to cover its operating budget.

Hopefully, we can reverse the tendency for the state legislated discrimination against alternative health practitioners. Yet the NPCHC is in an immediate crunch and public support is

necessary to keep the doors open. Please feel free to contact the clinic for more information about how you can help at (503) 284-5239 or better yet, send your donation check directly to:

Nurse Practitioner Community Health Clinic (NPCHC)
5311 N. Vancouver Ave.
Portland, OR 97217

P.S. Speaking of Salem policies: Who is Genny Burk? As past president of the Oregon Medical Association and recipient of nearly \$100,000 in primary contributions, to run against incumbent State Senator Walt Brown, she may well be one of the highest supported special interest candidates in this year's elections. Let us watch carefully those candidates who receive 5 and \$10,000 individual contributions, for the interest on these monies may be in direct conflict with the interests of the Oregon public.

Letters to the Editor

You don't have to be a farmer to know that "you reap what you sow." You've probably also heard that "out of the abundance of the heart the mouth speaks." Both of these principles (from the Bible) apply to elections where it is very important to look closely at both the seed and the heart.

Bad seed planted in government has resulted in a moral catastrophe in our society. Abortion, divorce, homosexuality, drugs . . . need we say more? A permissive society elects permissive representatives who compromise even the most basic tenets of morality by giving legal status to sin. The rotten-

ness is evident everywhere. Voters will soon make choices based on their own heart. If your heart is not touched by the murder of twenty million unborn children (abortion), then you'll probably vote on the basis of some other issue. But your permissiveness has predictable consequences. Your hopes for prosperity will be eaten up by the social costs of what you choose to ignore.

But if your heart is touched by the tragedy of abortion (and we hope it is), we urge you to vote from your heart. Choose representatives who can boldly plant good seed without compromise.

How else can our nation return to righteousness?

Please don't ignore your own heart. Don't damage your own moral integrity (if not your own Christian faith) by supporting politicians who arrogantly oppose your moral values and good judgment. In other words, don't let yourself be smooth-talked by some political slick into selling your soul! Don't support those who support abortion!

Brian and Bertie Adrian
457 W. Marine Drive
Astoria, OR 97103

To the Editor:

One of the greatest dangers, the most dysfunctional, on the part of Black leaders, is that of individualism, even personal ambition, cultism and self-interest. A recent anthology of Black leaders recognizes that "it is important for a leader to . . . fill the group needs and requirements in a particular situation or set of circumstances . . . Leaders are more often than not the 'tongue of the people.' By this criterion, then, the story of the outstanding Black leaders of the centuries must, of necessity, be a chronicle of an arduous fight against racism, suffering and injustice. Such an awareness of the commanding presence of Black group needs was always present in such men as Du Bois, Martin Luther King, Frantz Fanon and Malcolm X. Along with this quality were also the other necessary attributes of a functional leader: a discipline amounting to a puritanical zeal, an ideology based on historical analysis, a unity of thought and action and a sense of urgency.

On August 28, 1963, in Washington, D.C., Dr. Martin Luther King stated " . . . one hundred years later, we must face the tragic fact the so-called Negro is still not free. One hundred years later the life of the so-called Negro is still sadly crippled by the manacles of segregation and the chains of discrimination . . . The so-called Negro lives on a lonely island of poverty in the midst of a vast ocean of material prosperity . . . the so-called Negro is still languished in the corners of American society and finds himself an exile in his own land . . ."

"There will be neither rest nor tranquility in Amerika until the so-called Negro is granted his citizenship rights.

The whirlwinds of revolt will continue to shake the foundations of our nation until the bright day of justice emerges . . ."

When Black Amerika uses the term freedom, exactly what does it mean? Freedom can refer to an ungoverned or uncontrolled state, however, an ungoverned status for Black Amerika will certainly describe a condition that is the result of exclusion, while an uncontrolled status will be the hallmark of continued disorganization. For almost four hundred years the Black man has struggled to be free. Today he exercises his freedom in the name of democracy. His freedom really consists of being free to be without competent leadership, being free to be without unity of direction, being free to be dependent, being free to be irresponsible all while being free to be proud of his condition. In short, it is necessary to examine the capacity of the individual to accept the responsibility of freedom and the conditions under which he will sacrifice his freedom to gain other objectives.

This society is moving towards a higher degree of organization which mandates that one very important fact must be kept in mind: The organization is not a Democracy. In order to avoid a position of continued conflict, exclusion and inferiority, Black Amerika must organize itself consistent with a redefinition of democracy. Black Amerika, because it has taken no collective responsibility for its economic well-being, is still begging at the door of the federal government for a hand-

out, while the government through the official actions of the Reagan Ad-

ministration, has gone on record as ignoring Poor people. It is generally agreed that the American workers are more trouble than they're worth: They don't have to work, since they get welfare and food stamps. Poor European caucasoids and Black Americans began their history in Amerika as property of the United States Government. It appears that the wheel of history is coming full cycle for poor folks in Amerika as it has done before and each time the cycle is complete, Poor folks finds itself excluded, alone and confused over having somehow lost the progress and status that was thought to have been gained.

Mr. Reagan is now talking about cutting forty domestic programs. Around this nation, daily through the newspapers and television there are many little noticed articles and newscasts that should be of the greatest interest to Poor Black and caucasoid Amerika if it is sincerely interested in safeguarding "Freedom" and maintaining the gains of the last decade.

It's a known fact, that U.S. Blacks combined have a gross national product of One hundred billion dollars. If we were a nation, that would give us the seventh-largest GNP in the free world. It has been stated that money is power. The condition of Black Amerika is a good example that can be used to test the credibility of such a statement. Because even though the money is present in Black Amerika, Blacks remain an impoverished people because their money, like their organizational expertise, has never been collected and channeled to meet the specific needs of Black people.

Dr. Jamil Cherovee

EDITORIAL/OPINION

System is Needed to Fight Crime

The arrest of George Nulph, a state prison inmate accused of raping, sodomizing and kidnapping a Northwest Portland woman, illustrates the serious flaws in the criminal justice system. Nulph, who was on temporary leave from the state prison, was serving time for the 1976 murder of a Cannon Beach woman. Nulph's victim was shot three times in the chest.

For this brutal crime, Nulph was given a life sentence for the murder and a 10-year prison term for second-degree kidnapping. The kidnapping sentence was to be served concurrently with the life-term for murder.

The following must be asked: How can an individual who was given a life sentence for murder and a 10-year sentence for kidnapping be allowed back on the street to commit more violent criminal acts against society? The answer is the crim-

inal justice system is really a non-system. By this I mean there is no continuity of purpose among component parts in what we call the criminal justice system. The present components in the criminal justice system work adversely to one another. A true system has a continuity of purpose among its parts. This lack of cooperation results in violent and dangerous individuals such as Nulph being released from prison.

The courts, corrections, and the police each view the commission of crime and the dispensing of justice differently. This difference results in each component pointing the finger at one another, and a non-system of justice.

Our justice system in reality isn't a system at all, but a series of segments separated by differences in purpose, practice and philosophy. Until these segments come together and function as part of a whole, society will continue to be served by an ineffective, nonsystem of justice.

South Africa's Hated Pass Laws

Lifting South Africa's hated pass laws will have little impact on the black majority, according to a black woman physician who addressed the United Methodist Women's assembly in Anaheim, California April 19.

Dr. Mamphele Ramphele, "banned" for five years in South Africa, referred to President P.W. Botha's recent announcement that pass laws controlling black employment and place of residence will no longer be enforced. Blacks convicted of or awaiting trial for violating these laws will be freed immediately, the president said in a speech to parliament April 18.

Hundreds of thousands of blacks are arrested each year for violating various provisions of the pass laws. Every black over 16 must carry a pocket-sized identity book giving birthplace, ethnic group and whether the person can live in a black township on the edge of white cities. Failure to produce the book is a crime for blacks but not for white, mixed-race or Asian South Africans.

A standard identity card for all races will be issued beginning in July. Government officials have not said whether it will contain racial information or restrictions.

Dr. Ramphele was banished to a black township 1,000 miles from her home in 1977 after raising questions about the suspicious death of a black activist. She is now senior research officer at the University of Cape Town.

Dr. Ramphele told journalists after her address the Botha decision was timed to undermine an anti-apartheid activist strategy, nationwide demonstrations against the pass laws May 1. She termed the move a government attempt to "checkmate the efforts of the people to use pass laws as an organizing force."

Dr. Ramphele said the Botha announcement will be of most help to those living illegally in urban areas and will remove "a nuisance on the state" — the expense of arresting and processing 200,000 to 300,000 violators a year.

"Lifting of the pass laws doesn't work for the elimination of black people's poverty and powerlessness," she added. "It doesn't change the power relationship."

The government also said it had lifted its ban on a book written to Steve Biko, a black leader who died in police custody in 1977, according to the Associated Press. A government review committee decided the book, *The Testimony of Steve Biko - Black Consciousness in South Africa*, is "not undesirable" and does not advocate revolution, violence or subversion.

Dr. Ramphele said the book has circulated freely despite the ban. Lifting the ban is only another attempt to "improve the image of South Africa," she added. If Steve Biko were alive, she said, he would be an effective leader because he worked to unify various liberation movements: "That's why he died."

Asked whether President Botha was able to bring real change to South Africa, the doctor said change must come from the dispossessed, who "must lay hands on real power and determine what happens to the country's resources."

She added, "The situation is already violent. We're talking about cutting short the prolonged period of violence." The oppressed "must come forward and negotiate a new form of society," she said.

A major problem is lack of adequate black leaders, Dr. Ramphele said: "The articulate ones are either dead or in prison." She believes the government is searching for "an honorable way" to free jailed black nationalist leader Nelson Mandela, but wants to "save face."

Asked about whether today's youth are a lost generation, she said, "It's not just this generation but the next generation as well. You can't expect leadership from 8-year-olds who have been brutalized from birth."

Explaining her family lives in a black township, she said her 3-year-old has become a "nail biter" from seeing military vehicles parked in front of the house. Her 8-year-old plays soldiers with his friends.

Most black children are born into poverty, she said, and, if they survive, grow up in poverty. Their education is designed to condition them for perpetual subservience rather than leadership, she added.

Disintegration of families has produced children who can't love because they do not know how, she said. Their lack of knowledge of security, tolerance or respect has caused them to lose respect for their parents and social institutions. With nothing to lose, they are out to destroy a society that denies them their basic needs.

The system reacts by imprisoning 8-year-olds, who are abused sexually and verbally in detention and have no access to health care, she said. She quoted Minister of Law and Order Louis le Grange as reporting the detention of 2,100 children until the beginning of this year.

Asked whether the churches are strong enough to stem the tide of violence in young people, Dr. Ramphele said ministers are not trained to minister to people in this situation, and few speak out for justice for the oppressed.

Bishop Desmond Tutu, recently elected archbishop of Cape Town, is a "true prophet" who has condemned oppressors who violate human dignity, according to Dr. Ramphele. But "there is only one Tutu," she added.

The *New York Times* quoted Bishop Tutu as saying, "The moratorium and release of pass offenders can only be welcomed. However, I hope there is not a sting in the tail. One has to be very careful they are not going to find another way of harassing blacks."

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