

EDITORIAL/COMMENTARY

Harrington's Resignation from the Bureau

Makes Entire City a Loser

by Jerry Garner

When Penny E. Harrington resigned as Chief of the Portland Police Bureau on June 1 the entire city of Portland became a loser. For Chief Harrington was a new breed among police leaders.

Unlike her predecessors, Harrington was trying to bring the Portland Police Bureau into an era of professionalism (something the Bureau has lacked for years). She was attempting to make the Bureau and individual officers accountable to the public in which they served.

Her goals while serving as Chief were to implement new programs in the Bureau in an effort to reduce crime in the City and bring more input from police personnel and citizens alike.

Harrington's resignation as Chief will be a greater loss to Black Portlanders. Unlike former Chief Ron Still (whose administration had terrible relations with the Black community) her administration was sensitive to the legitimate issues of the Black community. On several occasions the Chief came into the Black community (sometimes before hostile crowds) to address issues regarding the concerns of the Black community about the actions of some officers in their neighborhoods or about the mistreatment of Blacks by individual officers. Something her predecessor wouldn't have thought of doing.

Equally important, Harrington was committed to bringing more minorities into the Bureau. When she was in charge of the Bureau's personnel unit from July of 1980 to May of 1982, 10 of the only 20

Black officers presently on the Bureau were hired. Before her resignation, she was planning on increasing this number.

The Lezak Commission failed to consider Harrington's accomplishments during her tenure as Chief or the political motives behind those who criticized her before the Commission. It also appeared that her constitutional rights were violated by the Lezak Commission when the Commission allowed witnesses to testify against her in private without her being able to rebuttle their testimony. This is not surprising, considering that this is the same Sidney I. Lezak who in 1981, when he was U.S. Attorney, gave some Portland police officers, who were guilty of violating the constitutional and civil rights of citizens by planting drugs on them and lying to obtain search warrants during the Bureau's Special Investigation Division (SID) drug scandals, federal immunity from criminal prosecution.

The city of Portland missed the opportunity to move its police Bureau from the "dark ages" into present reality. This is the twentieth century and police departments must be managed in a manner reflecting this period. Police Departments must be accountable to elected officials and the public. Penny Harrington tried to instill these concepts into the Portland Police Bureau, unfortunately a group of right-wing officers in the Bureau and a bias Commission prevented her from doing so.

Minister Describes Life On Nicaragua's Atlantic Coast

by Bob Lothian

During a break in his busy schedule in Portland last week, Nicaraguan Counsellor-Minister Francisco Campbell took a few minutes to describe life on Nicaragua's Atlantic Coast, and to talk about his successful career in government.

Campbell, a native English speaker, received a master's degree in political science from the University of Hawaii.

He was Director of Agrarian Reform in the town of Bluefields on the Atlantic Coast, and Minister of the Atlantic Coast In Puerto Cabezas, a town north of Bluefields, before he was chosen for his present position in 1982.

"We don't have many people in Nicaragua with my background," Campbell said. "They said, 'That's a coat, that's a tie, now go to Washington.'"

His job as Minister-Counsellor involves communicating with Congressmen and the U.S. public, Campbell said. He feels some animosity from government types, but average Americans have been friendly to him, he said.

Campbell said he had more of a chance to succeed because of the special circumstances of Nicaragua's black population on the Atlantic Coast.

The area's 45,000 black people are

the descendants of slaves brought by the British, and runaways from other colonies, he said.

The Atlantic Coast is cut off from the West Coast of Nicaragua. English is the predominate language on the Atlantic side, while Spanish predominates in the rest of the country, he said.

Atlantic coast blacks were educated at mission schools, and many became office workers, teachers, nurses and shipbuilders, according to Campbell. While illiteracy among Nicaraguans was 52% before the revolution, it was less than one per cent among Atlantic Coast blacks, he said.

"Invariably, they saw themselves achieving much more in life," Campbell said about Atlantic Coast blacks.

Growing up in Bluefields was "fun," Campbell said. "I can only think of myself playing ball, fishing and sailing all day. I was very rarely in the house, but spent most of my time outside with large groups of my friends."

The Sandinista revolution of 1979 created a "greater sense of belonging" for residents of the Atlantic Coast, according to Campbell. "For the first time in the history of Nicaragua, this is a government really trying to address the problems of the Atlantic Coast."

"I'm a Sandinista," Campbell said.



Healthwatch

by Steven Bailey N.D.

One of the most frequently asked questions that I encounter is "What is Naturopathic Medicine?" Fewer than 10 years ago, I had not heard of Naturopathy, though had studied many of its "modalities." While I had spent years studying nutrition, herbal medicine, physical science and medicine, and psychology I had not realized that there existed a distinct branch of medicine that enjoined these disciplines within one philosophy.

Naturopathic medicine has its roots in western medicine, and Hippocrates the "father of modern medicine" would without question fit most completely within the field of Naturopathy. His use of herbal medicine, avoidance of surgery, and prohibitions of "poisons" in treatment are hallmarks of the Naturopathic practice. Current practice of allopathic medicine (M.D.'s) required the rewriting of the Hippocratic oath in the 1940's to delete the prohibitions of the use of poisons in treatment and the prohibitions of abortions.

The current practice of Naturopathic Medicine as it is licensed in Oregon is a broad "family oriented" or "general practice" field of medicine. Naturopathic doctors are educated at Naturopathic Medical colleges such as America's oldest, the National College of Naturopathic Medicine in Portland, or the John Bastyr College in Seattle. The curriculum of Naturopathic colleges is similar in the first two years to most major medical colleges in America, with a strong emphasis on basic sciences, human anatomy, physiology, lab diagnosis, physical diagnosis, radiology, pharmacology, and other "hard sciences." It is the clinical years of study that distinguish Naturopathy from other systems of medicine. To my knowledge there are no other doctoral/physician programs that provide equal levels of study in nutrition, herbal medicines, preventive medicine and homeopathy.

Naturopathic medicine is a system of treatments based on the philosophy "vis Medicatrix Naturae" which translates to, "let the forces of nature be your medicine". The Naturopathic doctor will utilize substances found in nature (nutrition, herbs, heat, massage, electricity, fasting, counseling etc.) to encourage the body's natural ability to heal itself. Naturopathic Medicine, like other healing arts, continually grows with the advancements of science, integrating new knowledge with proven therapies that have withstood the tests of time.

What has historically separated Naturopathic Medicine from the other medical professions has been the concept of wellness, and the practice of preventive medicine. "Wellness" or "health" may be defined as freedom from "disease", a freedom to live, grow, and create without undue attention to limiting symptoms in the physical, emotional and mental areas of life.

Symptoms represent the body's vital expression of "disease". Naturopathic physicians seek to identify and eliminate the factors that cause the symptoms, and by doing so, a healthier state will return, and the symptoms themselves will disappear. Therefore, rather than just treating the symptoms, the Naturopathic physician will attempt to understand the "whole" person, to remove the illness through its root causes, with a state of wellness and prevention of future "dis-ease" as the final objective. "Above all, do no harm" remains a foundation of Naturopathy, and the recognition of safe effective treatments outside the Naturopathic field is an important adjunct to complete care. There may be occasions when a Naturopath chooses to refer to an allied field for a more appropriate treatment program, yet thousands of Americans die each year from high risk intervention which might have safer Naturopathic alternatives. Unfortunately most allopathic doctors are uneducated in most alternative therapies and cannot provide the patient with an educated base of choice.

What services do Naturopathic Doctors offer? While some Naturopathic physicians specialize in a particular area of practice, most are in "general" practice. The services they are prepared to offer include: general health, nutritional counseling, laboratory testing and diagnosis, fasting programs, women's health care, pre-natal nutrition and management, home birthing, children's health care, physio-therapy (physical therapy), Homeopathy, Chinese medicine, stress management, work and auto injuries, weight reduction and herbal medicine. The conditions that naturopathic physicians work with include: arthritis, allergies, hypoglycemia, premenstrual syndrome, diabetes, digestive problems, viral and bacterial infections, depression, heart disease and high blood pressure, immune deficiency syndromes.

Consider Naturopathic Medicine as the natural alternative to the drug and surgical predominance of American medicine in the '80's. You may live to appreciate your choice.



"Are Blacks Becoming Reagan Conservatives?"

Along the Color Line by Dr. Manning Marable

In recent months, some commentators have argued that Blacks are becoming more politically conservative. There is some evidence which suggests that the presence of a Black Democrat on the ballot will no longer guarantee a strong voter turnout of Blacks. In 1985, Herman Farrell ran a largely symbolic campaign against incumbent, neoconservative mayor Ed Koch in New York City, and only 38 percent of all Black registered Voters cast ballots. In the election of Douglas Wilder as lieutenant governor in Virginia, Black turnout was estimated at 12 percent of the total turnout — 3 percent less than in the previous gubernatorial election.

Several conservative political scientists have insisted that the reason for this is narrowly ideological: that Black elected officials hold generally a "liberal" political orientation, while the majority of Blacks are much more "conservative." The Center for Media and Public Affairs, a nonprofit organization randomly surveyed the opinions of 600 Blacks and collected the responses of 105 leaders from the Congressional Black Caucus, Operation PUSH, and NAACP, Urban League, National Conference of Black Mayors, and the Southern Christian Leadership Conference. The 1986 surveys revealed, according to the Center, "a surprising divergence between Black leaders and the average Black American on a broad spectrum of concerns, including some at the very heart of race relations."

The study claimed that 77 percent of the Black leaders "favor minority preferences in hiring and college placement, while 77 percent of all Blacks oppose them." Sixty eight percent of the leaders reportedly favored busing to promote school desegregation, while 53 percent of all Blacks surveyed opposed busing. Forty percent of the Black leaders support religious prayer in public schools, while school prayer was endorsed by 83 percent of all Blacks. Only 14 percent of the Black leaders supported a legal ban on all abortions, while 43 percent of all Blacks supported outlawing abortions. Sixty percent of the Blacks "oppose letting homosexuals teach in public schools; three in five leaders favor it." Politically, 68 percent of Black leaders refer to themselves as "liberals," compared to but 27 percent of all Blacks. Most significantly, the surveys note, "a bare majority — 52 percent — of all Blacks say that the Black leaders they see on TV newscasts and read about... speak for a majority of Black people."

The curious thesis that Afro-Americans were moving to the ideological right was also reinforced by several gubernatorial and municipal elections in 1985, and by several public opinion polls. In Cleveland's recent mayoral election, 85 percent of the Black precincts supported incumbent Republican Mayor George Voinovich. Three out of five New Jersey Black voters endorsed incumbent Republican Governor Thomas Kean. Throughout 1982-83, only about 10 percent of all Blacks ques-

tioned in opinion polls gave their "approval" for President Reagan's job "performance." In late December, 1985, the *New York Times* conducted a controversial poll which asserted that 56 percent of all Blacks endorsed Reagan! Skeptics questioned the results, especially when the *Times* admitted that only 103 Blacks were interviewed. In January, 1986, the *Times* interviewed 1,022 Blacks, and produced a slightly lower approval rating for Reagan of 37 percent. A more accurate Black opinion poll commissioned by the *Washington Post* in January, 1986, gave the President a 23 percent approval rating.

Is Black political culture becoming more aligned with Reaganite policies? Since Afro-Americans are the principal victims of the Reagan agenda, that seems highly unlikely. As Black political scientist Linda F. Williams has observed, the "improvement in Black ratings of Reagan... has more to do with the president's personal style and political success than with his political philosophy. When Blacks were asked about Reagan's handling of particular economic and race-specific policies and about their own political philosophies, they distanced themselves from the president by exceptionally wide margins."

In the *Washington Post* poll, for example, 49 percent of the Blacks stated that Reagan's policies "held them back", 33 percent stated Reagan's policies "made no difference", and only 11 percent said that the policies "helped." Only 14 percent of all Blacks endorsed Reagan's "handling (of) unemployment"; and 56 percent affirmed that "Ronald Reagan was a racist." The *Washington Post* poll directly contradicts some of the findings of the less scientific, Center for Media and Public Affairs survey. Forty one percent of all Blacks called themselves "liberal", and only 23 percent were "conservatives." A clear majority of Blacks also supported affirmative action programs.

A more accurate reading of the 1985-86 Black political opinion surveys would suggest that there is indeed a degree of alienation between Blacks and

their middle class leaders. But this gap represents in part the presence of conservative cultural values among most working class and low income Blacks. Profoundly religious in their outlook, the majority of Afro-American working people have no difficulty in accepting legislation to permit prayer in public schools. This cultural conservatism extends to social relations and, to some degree, criminal law enforcement. Undoubtedly, many Blacks outside of the middle class probably oppose abortion rights, legislation to protect the civil rights of homosexuals, and would not support federally-mandated school desegregation. A majority of Afro-Americans support the death penalty, despite its systemic, racist application against Black prisoners. However conservative Black workers are in social or cultural terms, this does not translate into ideological or political conservatism. Most Black voters still have little identification with GOP, share distinctly left-leaning ideas on foreign policy matters, and have a healthy dislike for the structural inequities in America's economic system.

As Williams observes, "in 1972, when 68 percent of the Black population was affiliated with the Democrats, 37 percent of all Blacks considered themselves strong Democrats while another 31 percent considered themselves weak Democrats. By 1984, the percent of Blacks identifying themselves as Democrats climbed to 76 percent, with 55 percent viewing themselves as strong Democrats and 21 percent as weak Democrats." According to the January, 1986 *Washington Post* poll, 87 percent of all Afro-Americans interviewed viewed Jesse Jackson favorably. More importantly, 66 percent of all Blacks supported a second Jackson presidential campaign in 1988, and 53 percent thought that Jackson could run as an independent. Black Americans will continue to represent the most progressive political constituency in American politics, despite their "conservatism" on some cultural and social issues.

Dr. Manning Marable will be teaching political science and sociology at Purdue University this July. "Along the Color Line" appears in over 140 newspapers internationally.

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