

EDITORIAL/OPINION

Perkins Should Refuse Ambassador Position

Edward J. Perkins, President Ronald Reagan's choice to become the new U.S. Ambassador to South Africa, should refuse that diplomatic position. Perkins, a graduate of Portland's Jefferson High School who is Black, is presently the ambassador to Liberia.

The reason Mr. Perkins should not accept the ambassador post is a simple one. By naming an African-American as ambassador to South Africa, President Reagan is trying to trick critics of his failed constructive engagement policy into believing he is sincere about forcing the South African government to dismantle its system of apartheid.

However, the President's recent veto of legislation imposing stiff economic sanctions

against the government of Pretoria further illustrates his support for that repressive regime.

By accepting the South African ambassador position, Mr. Perkins is allowing himself to be used by the President to carry out his immoral policy of constructive engagement, which has helped that racist government deny millions of blacks and mixed-race citizens basic human rights.

Until President Reagan abandons his constructive engagement policy towards South Africa and replaces it with a new policy that will put pressure on South Africa, it won't matter if the messenger is Black, Yellow, Brown, or White.

Letters to the Editor

"Economic Inequality"

The employer's preconceived impression of the ability of the Black man has closed many a door to the Black workers. For the Black mother, her functioning is that dictated more by necessity than through choice. As a major breadwinner—if not the only breadwinner of the family, she assumes roles and responsibilities far beyond her ability to perform any of them too well. But, contrary to what most social scientists and even some social workers speculate about, she knows quite well and resents very deeply the forces responsible for her fate. As for the children, they, too, often suffer from the absence of a strong male image and a mother too tired and bitter to give time, supervision and, sometimes, though not often, love. They experience on the one hand bitterness and hostility toward a society which mistreated their parents. On the other hand, they feel humiliation, shame and wounded pride. They feel frustration and hopelessness. I'm inclined to believe, it is this situation which has presented us with a tension unprecedented in our history. Time is not our ally. The Time has passed for studies and committees. Unless there is a major crash program now to drastically change this situation, we shall all be sorry as human beings and shall all suffer as American citizens.

It's a time our leaders put their acts together. Us poor folk spend our money and yet do not reap a comparable share of return from our multi-billion buying power. This is comparable to England buying products from the United States, while the United States refuses to buy products from England. You can imagine what this type of situation would do to England's economy if it continued over a protracted period of time. To get balance, tariffs are imposed and balance is achieved and sometimes a common market arises. I believe that Afro-Americans must impose tariffs if we hope to insure ourselves an equitable return from our purchase of goods and services. The attack must be broad and all-inclusive. The piece-meal approach of the past must be forgotten. We are dealing with "pros" and, therefore, we must act and think like "pros". I'm not calling upon Afro-Americans to give up food. I am merely saying: do without those things which have been created by bigotry and bias. Imagine what would happen to the television industry if the television sets in every Afro-American home throughout this country were not used for thirty days. Television is a communication medium and needs an audience in order to sur-

vive. Prejudice and bias go when the bigot is hurt in the pocketbook. The sponsor does not buy time from a station that doesn't have a guaranteed audience. No audience, no sponsor, no television. Prejudice in an industry can be broken if the Afro-Americans in this country will sacrifice just a few of those comforts we all have been accustomed to.

The attitude of the collective caucasoid employer is as basic as bias in education and housing. The common denominator is the misguided concept of caucasoid supremacy which permeates the mores of this country. I can't agree with those who contend that the problem, supra, result from the behavior of the subordinate of a firm without the knowledge of the corporate hierarchy. A large corporation sets the hiring policy, and if discrimination exists it is either by malfeasance or non-feasance and never by accident. Who is so naive as to believe that the management of an industry located in a large urban area, while making an inspection of its plant operation and never seeing a Black face, doesn't know what's going on? Let's face it, management by silence condones the action of the bigoted personnel manager. With all the industries located in Clackamas and Multnomah county, it's hard to find a Black person working in those industries/warehouses. Yet, you will find cars in the parking lots with Washington license plates. What has been the result of this systematic and contrived exclusion of Blacks from the more desirable facets of the labor market? I'm inclined to believe, the most adverse effect has been upon the family life. When the wife must seek employment, she is no longer able to function as the stabilizing influence in the home, while caucasoid educators decry the cultural deprivation of the Black child. We now see some of the bitter fruit of the bigoted love affair of labor and management. The sad commentary is that many of those necessities which Blacks must buy are manufactured/warehoused by firms which refuse to hire Blacks. Blacks.

Our price of free trade is equality of opportunity. The operation of this plan is not as one might imagine. It would take time and the complete cooperation of religious denominations, every civil rights organization and every Afro-American Organization, whether fraternal or social. The desire of individuals to be chief would have to be sublimated and a common goal be considered the motivating factor.

Dr. Jamil Cherovee

"International Women's Day" Planning Meeting

The "International Women's Day" planning meeting will take place at Portland State University, in the Smith Memorial Center, S.W. Broadway and Montgomery, Wednesday, October 22, at 7:30 p.m. in Room 331.

Free childcare will be provided. There is parking after 7:00 in all PSU Parking Structures. This meeting is wheelchair accessible.

This event is sponsored by PSU Women's Union. For more information, call 229-4452, ext. 13.

Northeast Church to Host Arts Festival

Augustana Lutheran Church at Northeast 15th and Knott is hosting an Arts Festival November 8th from 1:30 to 4:30 p.m. This festival celebrates creative gifts and encompasses all types of art, including jewelry making, rosemaking, pottery, wood working, water colors, ceramics, weaving, quilting, calligraphy. In the liturgical area there will be church banners, children's banners, pottery baptismal bowls and pitchers, vestments, and communion ware. The festival, open to the public and free of charge, provides a place to share and observe, and works will not be sold that day.

Some artists well known in the Portland area who will be showing include Vaunie Maier, pottery; Joel Ogard, watercolors; Selma Case, rosemaking; and Roger Sogge, wood sculpturing. Other features will be a clowning workshop, performance by Portland Recorder Society, guides to viewing art, and a Sacred Arts Society presentation.

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POSAAF ON SOUTH AFRICA

Call To Conscience: Anti-Apartheid Action Network

There is at least one issue in which mean spirit of Reaganism is being defeated. The issue is U.S. policy toward apartheid South Africa. And though we haven't won this issue yet, we are gaining ground. If Reagan had had his way, U.S. economic ties to South Africa would still be business as usual. But over the last two years, bills imposing limited economic sanctions against South Africa have passed Congress with so much support that Reagan has not been able to use his veto to prevent these limited sanctions. Public pressure on Congress—owing to the combination of heightened resistance in Southern Africa and heightened solidarity action for divestment and sanctions in American universities, cities, and states—has proven irresistible.

What is more important than the limited sanctions against apartheid that have been won so far is that the anti-apartheid movement has succeeded in putting this issue on the national agenda to stay. We are beginning to change U.S. policy toward Southern Africa and now have the opportunity to change it fundamentally. The task from here is to organize and follow through.

There is still a long way to go, however. While some ground was gained on the economic front, the U.S. entered into a military alliance with the apartheid regime to help South Africa-backed UNITA overthrow the government of Angola. \$15 million has already been deployed by the U.S. for that purpose since last year when Congress repealed the Clark Amendment, a law which had prohibited U.S. military intervention in Angola since 1975. Bills now before Congress would up this funding for the UNITA contra to as much as \$50 million this year and administration officials have said they would like to go for \$200-300 million next year if an Angolan contra aid bill passes this year.

The Call to Conscience is an effort to link up and coordinate the efforts of groups active in the anti-apartheid movement. The Call does not seek to form a new organization, but rather to be a network through which existing local, state, and national groups doing anti-apartheid work can consult and coordinate their efforts on a continuing basis. National organizations supporting this effort include the American Committee on Africa, American Friends Service Committee, Clergy and Laity Concerned, Free South Africa Movement, National Black Caucus of State Legislators, National Black United Front, National Political Congress of Black Women, TransAfrica, and Washington Office in Africa.

The Call to Conscience takes no sides in the debates among the different groupings of the liberation movement (i.e., ANC, PAC, Black Consciousness, trade unions, churches), but rather focuses on the demands that all elements of the liberation movement ask us to put forward in our solidarity work. The basis for joining the network is a commitment to work for these demands:

- the abolition of apartheid
- the independence of Namibia
- the full empowerment of Blacks in South Africa

- and Namibia, beginning with one person, one vote in a unitary state
- the implementation of total divestment/disinvestment
- the imposition of mandatory comprehensive economic sanctions
- the prohibition of all U.S. collaboration with apartheid
- non-interference and non-intervention in the front-line states

The Call to Conscience is inspired in part by the Pledge of Resistance and Big Mountain Support Group emergency response networks. Like those networks, individuals and groups are asked to make a pledge to act (in public protest or civil disobedience) when the Call to Conscience network issues a call to action. But the Call to Conscience is a little different in that it intends to put an emphasis on initiating its own actions to push forward its seven demands, in addition to being ready to respond to actions by Reagan or Botha that need to be resisted on short notice.

Organizing to pull the Call to Conscience network together began earlier this year. The intention has been to structure the network as democratically as possible and to make sure that local groups in the network can get their ideas and concerns dealt with on the national level. There is now an interim State Coordinator in every state and the network is ready to begin calling actions this Fall. The interim Coordinators at the local, state, and regional levels will be replaced or reaffirmed annually by the groups in the Call that make up their area. Ideas and initiatives from local groups for consideration by the Call to Conscience National Steering Committee are encouraged. Actions initiated by the Call to Conscience will be decided by National Steering Committee, which is made up of the 11 Regional Coordinators, the national liaison, a student liaison, and representatives from ACOA, AFSC, FSAM, NBUF, TransAfrica, and WOA. Emergency response sanction, on the other hand, can be called by a smaller Call Group that is a sub-committee of the National Steering Committee.

Any individual or group that is doing, or wants to do, anti-apartheid work and supports the seven demands listed above is urged to join the Call to Conscience and make the pledge to act in concern with the network when calls go out. To get involved, contact: American Friends Service Committee, Southern African Program, 2249 E. Burnside, Portland, Oregon 97214, telephone: (503) 230-9427.

Howard Hawkins is one of the 11 Regional Coordinators for the Call to Conscience Network. He resides in White River Junction, Vermont. (Avel Gordly is coordinator for Oregon, Washington, Idaho, Wyoming, Montana and Alaska.)

Portlanders Organized for Southern African Freedom (POSAAF) is an American Friends Service Committee (AFSC)-supported umbrella group for several anti-apartheid and peace groups in the Portland area.



At a press conference Oct. 10, the Oregon Black Lawyers' Ass'n and the National Lawyers Guild announced joining the National Campaign to Free Nelson Mandela in the observance of Oct. 11. John Toran stated: "Today, we join together with lawyers across the United States to ask for the long overdue release of our lawyer colleague Nel-

son Mandela and of the other persons now held in South African jails on the basis of their political beliefs." (L-R) Front: Tom Mason, John Toran, Doug Swanson, Eva Kutas. Back: Monica Little, Janice Wilson, Kate McKeon, Kathleen Herron. Photo by Richard J. Brown



Children from the Black Educational Center joined in the observance of Anti-Apartheid Day March & Rally. The rally, held Saturday at Terry Schunk Plaza, was part of the United Nations proclamation of Oct. 11 as International Day of Solidarity with South African Political Prisoners. The march

wound through areas of downtown Portland and ended at the Plaza with speeches by Ron Herndon, Bud Clark, Maceo Pettis, Bobbi Gary and many others. (L-R) Jamila Harris, Jamila Ormond, Nikki Blake, Benny Carson.

Photo by Richard J. Brown