

Winston-Salem Chronicle

Founded 1974

ERNEST H. PITT, Publisher
 ALLEN JOHNSON, Executive Editor
 NDUBISI EGEMONYE, Co-Founder
 ELAINE L. PITT, Office Manager
 ROBIN ADAMS, Assistant Editor
 MICHAEL PITT, Circulation Manager

Tragedy in Africa

It's sometimes hard to grasp the tragedy, horror and senselessness of starvation as you sip your morning cup of coffee and nibble a Danish you're not really hungry for.

Half a world a way, however, drought-induced famine is painfully real and threatens to fell millions unless someone acts soon.

"Disputed borders, ethnic rivalries, drought, soaring birth rates and grinding poverty have born in upon fragile social political structures," reads a somber release from Africare, "reducing the great dream of independence and prosperity to the grim reality of starvation, death and human misery beyond imagination."

Even so, politics and benign neglect have hampered the desperately-needed relief effort.

The drought and famine in sub-Sahara Africa are nothing new. The International Conference on Assistance To Refugees in South Africa focused on both in July. The Africare release we quoted earlier was mailed in May. And a UNICEF official in Ethiopia has noted: "We have been asking for help since 1983. It seems you have to have thousands of corpses before anyone will sit up and take notice."

U.S. and British aid may have taken so long to arrive because of Ethiopia's Marxist government, which has close ties to the Soviet Union and has been incredibly callous to the starving millions in its own right (it held a \$100 million celebration two months ago to celebrate the coup that brought the present government to power while six million refugees wandered aimlessly in search of food).

But, while politicians point holier-than-thou fingers at one another, men, women and children die.

While this country enjoys huge surpluses of grain, nearly 200 Ethiopians starved to death daily in late October and early November.

In fact, given what our nation is capable of offering, the current trickle of U.S. aid is not nearly enough.

"Something is very, very wrong," said House Speaker Tip O'Neill in *Time* magazine last week. "We turn on the news and we see African children starving to death, and we get no explanation whatever of why we Americans are allowing this to happen."

The American aid package of \$45 million is indeed miniscule based on what this nation can do -- and the millions it pumps, on the other hand, in military aid to allies whose morals and intentions are, at best, questionable.

Too, the media attention given the problem seems to pale considerably when compared to the ink, film and tape committed to Poland, whose inhabitants happen not to be black.

"When the god gives rain, we can live again," a tribeswoman told a United Press International reporter recently.

We only hope her deity is more reliable than her fellow man.

Crosswinds

Helping ourselves?

From The Carolinian, Raleigh, N.C.

A story recently published that the largest black land cooperative in existence today is about to fold should prompt many to question how serious the black community is in its wish to survive and progress in America.

In other words, some of the things the black community could do for itself, it refuses to do, but yet it wishes to cry racism, discrimination and oppression.

New Communities, Inc., is a 14-year-old land trust owning 4,387 acres of land. It is cooperatively owned and operated and plants 2,000 acres of peanuts, corn, soybeans, sugar cane, grapes, watermelons, vegetables and pecans. It raises livestock also, and had hoped in the future to build homes and deliver social services to occupants and others.

Now, the organization faces a forced selling of 3,000 acres this month and the remainder soon thereafter.

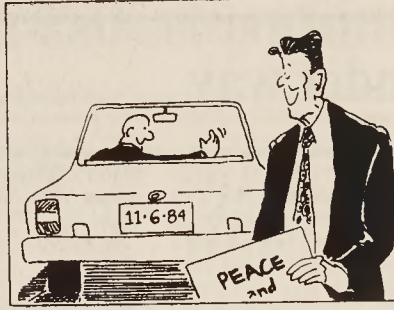
The culprits are allegedly five years of drought, the government's policies in the Farmer's Home Administration, racism and the greed of Southern land speculators. From another perspective, the culprit could simply be the traditional failure on the part of the black community to unite and employ its own resources to protect its own interests.

Belatedly, many well-known personalities are being summoned to help rescue the project: Jesse Jackson, Andrew Young, Julian Bond, Coretta King, John Lewis, Joe Lowery, Vernon Jordan, M. William Howard, Wyatt J. Walker, Dorothy Height and Walter Fauntroy.

But popular black personalities are not the answer to black problems. What are the resources that one expects these individuals to muster? At best, they are political and at worst, they are rhetorical.

The black masses, that centuries-old sleeping giant, must

Please see page A5



Letters

A different alternative

To The Editor:

Two elections took place this week -- one in Nicaragua on Nov. 4 and one in the United States on Nov. 6. The Nicaraguan election was democratic and a gain for workers and farmers; the U.S. election was not.

North Carolina is a perfect example of this. Though the Socialist Workers party met all legal and financial requirements to obtain ballot status, we were denied virtually all access to the media and excluded from all political debates.

The reasons for this denial are simple. Unlike the two parties of the rich, the Democratic and Republican parties, the Socialist Workers candidates raise real solutions to the problems facing workers and the poor.

Our program explains how workers and farmers can build an anti-war movement to stop U.S. intervention into Central America and use the trillion-dollar war budget to meet all social and human needs. We also explain that essential to solving our problems of war, racism, sexism and unemployment is a break from the two parties who represent the bosses and the wealthy.

Independent political action and not a vote for "lesser of two evil" candidates can end the crises facing workers and farmers today. We explain that working people need our own political party, a labor party based on a fighting trade union movement.

Our campaigns also expose the barrage of lies put forth by Washington and the press in this country regarding the Nicaraguan revolution.

What do free elections really look like? Like those in Nicaragua, where all parties had equal access to the ballot, had equal access to campaign funds and equal access to the media. And where, by law, candidates had to explain their program to the people, and not the personalities of their opponents. And because equal amounts of money were made available by the government for all parties, the elections could not be bought by the biggest spender. The example of the Nicaraguan revolution, a workers' and farmers' government in power, is what Washington and its press fear the most.

This is what the candidates of the Socialist Workers Party explain. The war against working people and farmers here and abroad will not go away after Nov. 6 no matter who is elected. In fact, it will intensify and deepen. The SWP will also intensify our efforts to explain the truth to working people and farmers in this country.

U.S. out of Central America!

Jobs, not war!

Kate DeLoach, U.S. Senator, Greenback Party

The Chronicle welcomes reader reaction and responses. Letters must bear a signature, address and telephone number for verification and should be mailed to the Winston-Salem Chronicle, Box 3194, Winston-Salem, N.C. 27102.

Our apartheid policy has failed

By JOHN E. JACOB
 Special to the Chronicle

American policy toward South Africa has failed, and it must be replaced. Continued appeasement of apartheid can only hasten the onset of large-scale violence and subversion of real U.S. interests.

The "evil empire" of South Africa tries to present a human face to the world through huge public relations expenditures that attempt to portray the country as a multi-racial paradise. In reality, it is a racist state in which four and a half million whites have citizenship privileges and power denied to over 24 million blacks.

South Africa pretends that the apartheid system is being replaced by a liberalized system of greater democracy. But nothing could be further from the truth. The government did institute a major constitutional change by granting partial political rights for Indians and what South Africa calls "coloreds" -- people of mixed racial descent.

But even that cosmetic ploy backfired. Most eligible voters boycotted the elections. They



Jacob

recognized that instead of sharing real power, the government was simply trying to split the black majority from their natural allies in the non-white community.

Meanwhile the government was keeping on the pressure against black trade unions, which constitute a major challenge to apartheid's economic oppression of blacks.

Black unions in South Africa -- by their very ex-

istence -- are a threat to the system. Four out of five workers in the country are black and if they organize, make economic demands and pursue citizenship and political rights, the system could crumble.

So the authorities passed laws outlawing what in the United States would be normal labor rights and brutally imprisoned strike leaders and union officials.

With South Africa's economy in trouble, the huge gap between black and white earnings is growing even faster than in the past. As it is, the typical white worker earns between four and five times the wage of the typical black worker.

South Africa's strategy is to define blacks as citizens of "homeland" areas that most have never even seen. That way, blacks are prevented from exercising citizenship rights in South Africa itself.

South Africa's only hope is for whites and blacks to come to a new basis for living together in a unified state. But the white minority will not even consider this alternative without pressure.

Bishop Tutu fights for us all

By DR. CECIL ABRAHAM
 Special to the Chronicle

In awarding the 1984 Nobel Peace Prize to the black South African anti-racist leader, Bishop Desmond Tutu, the Nobel Peace Prize committee has for a second year in a row recognized the immense importance of dissent in a world where unquestioning conformism has encouraged both totalitarian and democratic governments to ride roughshod over the rights of ordinary people.

Last year, Lech Walesa of the Polish labor union Solidarity was honored for his unflinching leadership role in establishing free labor unions in a totalitarian state. Whereas Walesa's protest was focused more narrowly, Bishop Tutu, who was the runner-up last year, has concentrated at great personal risk on the complete dismantling of apartheid and the establishment of a peaceful, harmonious and truly non-racial society.

Born into a humble home in Klerksdorp, just outside Johannesburg, South Africa, Tutu studied for and entered both the teaching and religious vocations. In the teaching profession, he came face to face with the inferior education that the racist regime desired

to force down the throats of black children.

Feeling that he could be of even greater service to the oppressed black community in a religious vocation, he entered an Anglican seminary when he was already 27 years old. A part of his training took him to England, where he served for two years as a parish priest in London.

Upon his return from England, Tutu served as chaplain to the black students at the then-well-known Fort Hare University College. It is

with the black people and to protest the Group Areas Act, which forbids the living together of blacks and whites.

Later, Desmond Tutu was appointed Secretary-General of the South African Council of Churches, an ecumenical affiliate of the World Council of Churches. It is in this position where Tutu has scored most of his national and international successes against the racist regime.

In winning the Nobel prize, Bishop Tutu has indicated clearly that he sees this not as a

"The prize ... as Bishop Tutu has so clearly indicated, is an award to everyone that refuses to cower to unjust laws."

here that people such as Nelson Mandela and Oliver Tambo studied. It is here that Tutu's dissidence grew intensely against the racist regime.

Tutu was the first black prelate to be appointed Dean of the Anglican Cathedral in Johannesburg. And to set the mark of his deanship, he refused at the outset to live in the spacious home attached to the cathedral.

Instead, he chose to live in the black township of Soweto to demonstrate his solidarity

personal victory, but as a recognition by the world that thousands and thousands of men and women engaged in a struggle to bring not only a truly democratic South Africa society to the fore, but in fact to encourage the struggle of everyone else who, on big or small scales, is trying to remove the yoke of oppression from their backs.

Dissent is an ancient practice. It existed long before civilized societies. Oral histories in Africa and Asia

Please see page A5

