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Rep. Edith Green

Representative Edith Green, D-Ore., met Monday, October 11, 1971, with 20 Oregon college presidents in the Sylvania Formal Dining Room, Portland Community College, to discuss pending legislation for higher education. Mrs. Green outlined her financial aid to higher education bill, House Bill 7248, which has been voted out of committee and will be up for rule the week of October 18. She emphasized that more general rather than categorical financial assistance should be given to colleges because college administration is in the best position to decide how aid should be used. She added that without federal assistance to institutional operating funds, many colleges, especially small ones, will be forced to close their

doors. Mrs. Greene's bill would provide financial assistance to colleges based on student enrollment and then leave it to the college how best to spend the funds. She drove hard on the point that college administrators are most competent to determine what is best for their institutions. With regard to student financial aid, Mrs. Green believes greater flexibility should be given to the institution in distributing student financial aid. Current guidelines prevent students from middle income families from receiving assistance. Mrs. Green supports the current Economic Opportunity Grant which gives colleges flexibility in administering the program.

"White Attitudes Toward Black People"

(This article is drawn from the book "White Attitudes Toward Black People", by Dr. Angus Campbell, director of the Michigan Institute for Social Research - Editor)

By Dr. Angus Campbell

The white population in America's cities is not universally racist, as some have charged nor can it even be divided into contrasting categories that could be called racist and nonracist.

White Americans are racist in degree.

Some white Americans want to keep the black man in "his place": send him back to Africa; if necessary. Relatively few would go that far but many would oppose legislation that would bring blacks into closer contact, especially into their neighborhoods.

Some white people give verbal approval to the principle of racial equality but they are disturbed by the pace of change in race relations now going on.

There is a minority of the white population, however, who display no racist orientation, who are sympathetic to the black protest and in some cases contribute to it.

America can be called a racist country in the same sense that it is called a rich country. As a whole the country has less racial equality than some other countries - Brazil, for example - but not every American is a racist. America is also richer than most other countries but not every American is rich.

The University of Michigan's Institute for Social Research (ISR) has found that when white Americans talk about racial problems their attitudes are often conflicting and ambiguous.

On the positive side, for example, we find that:

- Eighty-six per cent say they would not mind at all having a qualified black as a supervisor on their job;
- Sixty-nine per cent think blacks are justified in using orderly marches to protest against racial discrimination;
- Sixty-eight per cent say they believe many or some blacks miss out on good housing because white owners won't rent or sell to them;
- Sixty-seven per cent say they favor laws to prevent discrimination against blacks in job hiring and promotion.

On the other hand there are many indications of apprehension and resistance to change. Of the white people ISR interviewed in the cities:

- Sixty-seven per cent say black people are pushing too hard for what they want;
- Fifty-one percent oppose laws to prevent racial discrimination in housing;
- Thirty-three per cent say that if they had small children they would rather the children have only white friends;
- Twenty-four per cent of those old enough to vote say they would not vote for a qualified black of their own party preference who was running for the mayor of their city.

When we look into the background of these white people we find that their racial outlook differs substantially according to the section of the country they come from.

Although all of the people interviewed in the survey were living in northern cities at the time they were interviewed, only half of them were born in the city where they now live.

In general, people whose early life was spent in the Western or New England states are most positively disposed to changes in racial patterns. Then follow those from the Middle Atlantic states.

Those who grew up in the Midwest or South are the most negative, with southerners being particularly resistant to change. Many of these people have lived in their present location for many years, but their attitudes still reflect the racial culture of the area from which they came.

The contribution of the public schools and the churches to the formation of racial attitudes among white people appears to have been to preserve the status quo in American race relations rather than to produce change.

The role of the churches has been especially remarkable. Despite their traditional dedication to the inculcation of moral values, their influence on the racial attitudes of their constituents seems to have been very limited.

White Protestants and Catholics in the 15 cities surveyed by ISR do not differ in

their views on racial questions. If there is any difference in the doctrines of the two churches on these matters, it is not reflected in the attitudes of their parishioners.

Jewish people, on the other hand, are substantially more likely than either of the larger religious groups to support racial intergration and to sympathize with various aspects of the black protest. They are also more supportive of proposals to improve the lot of blacks in the cities.

Protestants and Catholics both differ a great deal in how often they attend church services. Some attend regularly; some never go. But there are no consistent differences in the racial attitudes of those who attend church regularly and those who do not attend at all.

Attendance at church services appears to have no influences on the racial attitudes, with one important exception: the more often a Protestant or Catholic attends church, the less willing he is to accept violence as a justifiable response to black rioting.

Many blacks believe white people dislike them and want to keep them down, but the fact is that only a small minority of the white population expresses overtly hostile attitudes toward black people. They do not hesitate to criticize black people and to show a lack of sympathy for their problems, but we find very little support for counter-violence.

Although most white people feel that blacks are pressing too fast for what they want, very few whites have done anything to hinder the black movement for change.

Some of the support indicates only minimal commitment - making a contribution to a black church or giving old clothes to a black maid. But other support reported by white people involves various forms of political activism - picketing, boycott, circulating petitions, and other work with black groups. Acts of charity towards black people are reported about as frequently by white people who are opposed to change in traditional patterns of race relations as by those who are prepared to accept change.

Acts of political support for the causes of black people are reported only by white people whose racial attitudes are strongly positive.

However, many good intentions are not converted into any kind of social action. Most white people do not lend any active support to the movement toward racial equality even when they are generally sympathetic to it.

Evidence from our survey makes clear that the prevailing white attitude in the cities is far from the monolithic opposition to change which it is sometimes represented to be.

Although white people tend to think of police control as the immediate response to urban violence, they recognize that long-term answers require more fundamental solutions.

They look to their governmental agencies for programs of action to alleviate the complex problems of their cities.

Our surveys of the attitudes of white and black people give us some insights as to the future of race relations in this country and we turn to that subject in the next and final report.

Tips for Vets

WILKINS URGES:

Fill Supreme Court with unity in mind

Q. I am a Vietnam serviceman hospitalized pending discharge. I recently applied for vocational rehabilitation, and understand I will be rated for service-connected disabilities by the VA before I am discharged. Will this rating set the one year period that I will have to apply for service disabled veterans' insurance?

A. No. The one year allowed for applying for service-disabled veterans insurance begins with the date of the first notice of disability rating sent to you by VA after discharge.

Q. Are there any income and credit requirements a veteran must meet in obtaining a VA loan for a mobile home?

A. No, there is no set income requirement. The terms of repayment of the loan, however, must bear a proper relationship to the veteran's or serviceman's present and anticipated income and expenses, and he must be a satisfactory credit risk.

Q. May a veteran who is receiving compensation from the VA arrange to pay a policy loan on his National Service Life Insurance out of this monthly benefit?

A. Yes. It is a most convenient and relatively painless way to accomplish this repayment. VA Form 29-888, Insurance Deduction Authorization, available from any VA office, should be completed and sent to the office which has your insurance records.

... If you're riding a bike this fall, hear these safety tips from the PORTLAND TRAFIC SAFETY COMMISSION: First of all, obey all traffic rules - just like a car. Ride single file well over to the right of the roadway. And above all don't weave back and forth into several lanes of traffic.

WILKINS URGES:

Fill Supreme Court with unity in mind

Roy Wilkins, chairman of the Leadership Conference on Civil Rights has urged President Nixon not to appoint to the U.S. Supreme Court persons who will "evolve divisive confirmation struggles." There are now two vacancies on the High Court.

The noted civil rights leader made his views known in a letter addressed to the White House. Mr. Wilkins told the President that he was conveying the unanimous views of representatives to the Leadership Conference who discussed the matter last Friday.

The Conference is a coalition of more than 120 national civil rights, labor, religious and civic organizations.

Mr. Wilkins said the Conference members recognize the President's right to appoint persons philosophically in tune with his beliefs. But he warned that the appointment of persons opposed to civil rights progress in the Supreme Court and in the Congress could lead to "a nation-splitting confrontation."

The Conference chairman urged the President to appoint someone whose dedication to civil rights for all Americans would help unify the country.

"We are certain there are qualified persons in all regions of America whose appointments would unite this country and uphold the dignity of the Court," Mr. Wilkins said, making it clear that the Conference would not oppose a nominee simply because the nominee was a Southerner.



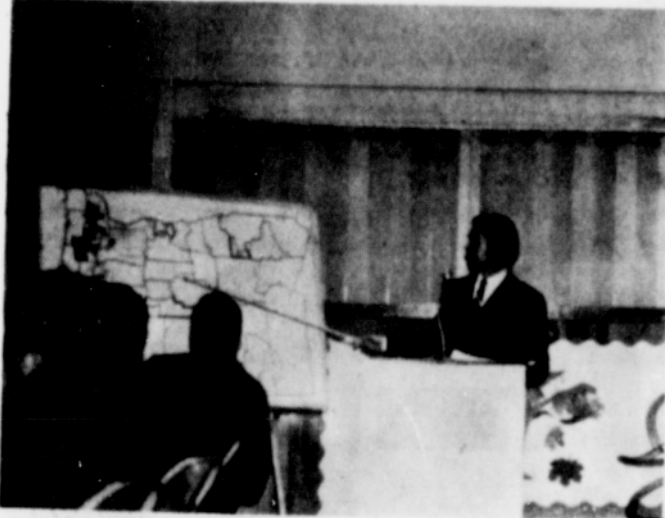
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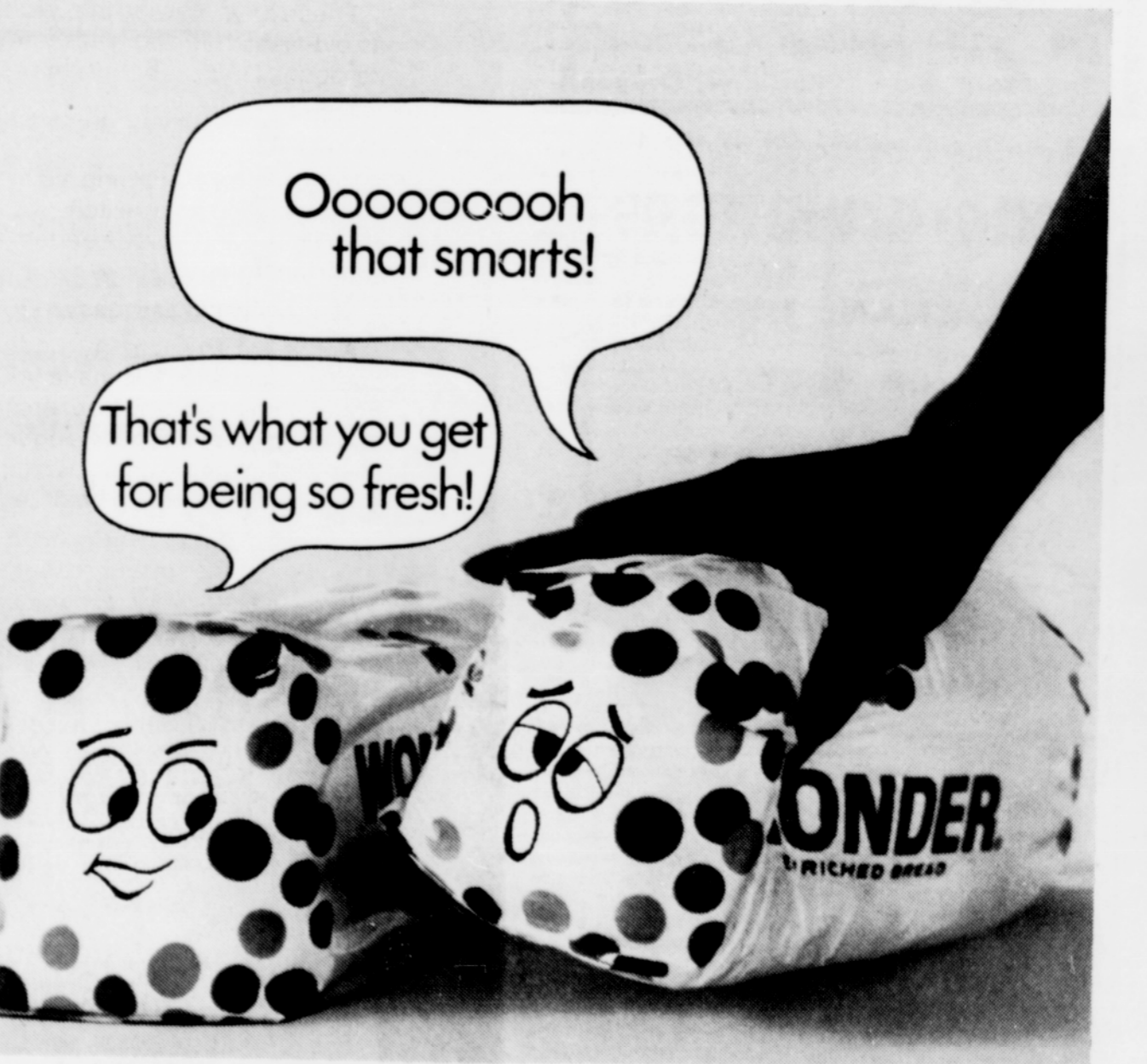
Secretary of State Clay Myers shows the reasons why Al-bins was split into four parts.

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(cont. from pg. 1 col. 9) The District of Non-Existence The question now is what will happen in the next ten years when redistricting comes up again? I wonder if I, a black man, will be stronger in number to attract the attention of the politician; if not I will continue to be at the mercy of the white citizens of Portland, hoping that they will find me worthy. I know too well, as do my black brothers, that the verdict again will be guilty with no representation. For again I will believe in the immortality of black people, because I have within me the immortal longings to be represented.

(cont. from pg. 1 col. 2) Rap Brown Captured by way of protest against the law, a law which neither I nor any of my people have any say in preparing. The law against which the protest was directed (the law which denies freedom) is the law which established this country. "I consider myself neither morally nor legally bound to obey laws made by a body in which I have representation. That the will of the people is the basis of the authority of government is a principle universally acknowledged as sacred throughout the civilized world and which constitutes the basic foundation of freedom and justice. It is expected that the ruling class be morally and legally bound by the laws governing this country. It should be equally understandable that we, as Black people, should adopt the attitude that we are neither morally nor legally bound to obey laws which were not made with our consent and which seek to oppress us. Nor can we be expected to have confidence in courts that interpret and enforce such laws. The white man makes all the laws; he drags us before his courts; he accuses us, and he sits in judgement over us."



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