

## Nigeria hosts Black cultural festival

The Second World Black Festival of Arts and Culture will take place in 1974 in Lagos, Nigeria. Originally known as the World Festival of Negro Arts, the First Festival was held in Dakar, Senegal in 1966 on the initiative of the African Cultural Society and the Government of the Republic of Senegal, and under the chairmanship of President Leopold Sedar Senghor of Senegal. At the Festival Nigeria was honored with the role of "Star Country."

The aim of these two Festivals, and of those that will follow in future years, is to present Black Culture in its highest and widest conception. In order to achieve this goal, each Festival will bring together Black Artists from all over the world, so that styles and talents can confront one another, and so as to illustrate the diversity and the unity of Black Culture, Art and Civilization. The Festival will favour the promotion of Black Artists and bring to light the diverse contributions of Black Peoples to the universal currents of thought and art.

At the First Festival, there were 3,000 participants and 20,000 visitors. The Second Festival is expected to attract 10,000 artists and 100,000 visitors, many of them from the United States of America. Preparations and planning are already well underway both by the Nigerian Government and peoples - hosts to the Festival - and the International Secretariat of the organizing body of the Festival. Chief Anthony Enahoro, Nigeria's Information and Labour Minister, has been appointed President of the Festival. President-Poet Leopold Senghor of Senegal and the Nigerian Head of State, General Yakubu Gowon, are Grand Patron and Patron respectively of the 1974 Festival. The Federal Government of Nigeria is building a reception infrastructure worthy of the high bearing of the occasion. Indeed the 1974 Festival will be the greatest gathering of Black Peoples and the greatest manifestation of their art and culture that the world has ever seen.

Nigeria, as host country, will co-ordinate the arrangements for participation by the Black Liberation Movements of countries still under colo-

onial domination.

Participating countries will be invited to organize their own Festival Co-ordinating Committees and, in particular, to stage their own Festivals not later than end of September 1973, with a view to selecting their entries for the 1974 World Festival. This participation by the United States will be organized by a Committee in the U.S.A., under the direction of a Black American Vice-President, and with the co-operation of the most qualified American organizations.

It is evident that a great impact will be expected from the participation of Black Americans because of the distinctiveness of their art and technical and financial means which they and their country can put at the disposal of the organizers. The artistic experience of Black Americans will be highly prized by Black Peoples everywhere for it constitutes a particular dimension of the artistic genius of Black Civilization.

At the Second World Festival, all the disciplines of art including sculpture, painting, craft, music, ballet, plays, poetry, novels, essays, cinema and dressing fashions will be represented. Shows and exhibitions will display traditional as well as modern art. Prizes will distinguish the greatest talents of the Black World. The panels of judges at the Competitions will be composed of qualified Black Persons in each discipline of art.

The Festival will last for four weeks, during which there will also be a colloquium on the theme:

### "BLACK CIVILIZATION"

It is of the greatest importance that the values of civilization, specific to Black Peoples, be defined and brought to the knowledge of the widest public in the world. With this goal in mind, the colloquium will study the technical means and teaching methods which are most appropriate for the diffusion and teaching of these values of civilization at all levels of world opinion. It will also discuss the important question: "Who are the Blacks?"

Thus it may be said that the aims and objectives of the Sec-

ond World Black Festival of Arts and Culture are generally for intellectual, spiritual and human fulfillment and in particular:

... to bring together Black Artists from all over the world, and especially to enable Black Artists from beyond the Atlantic to perform periodically a "return to origin;"

... to facilitate the growth of Black Artists;

... to bring to light and life all that the Blackman has contributed to the great universal movements of thought and art;

... to lead to better international and inter-racial understanding.

Early this month, a high powered 11-man delegation headed by Chief Enahoro, and including Dr. Alioune Diop visited the United States and held a series of meetings with many Black leaders and organizations. The team visited New York, Washington, D. C., Philadelphia, Baltimore, Chicago, Nashville, New Orleans, Atlanta, San Francisco and Los Angeles.

At a meeting by the delegation with representatives of a number of Black National organizations in New York on Wednesday, May 10th, 1972, Mr. Ossie Davis was selected as Chief Convener of a fuller meeting of Black American organizations to decide on the organization of American participation. In that capacity, Mr. Davis is temporary Chairman of the U.S. Committee. Other members of the American Planning Committee include:

Mr. Charles Diggs, Chairman Congressional Black Caucus,

Mr. Imamu Baraka, Congress of African People,

Dr. Charles Wesley, Assistant for Study of Negro Life and History,

Dr. H. R. Branson, President of Lincoln University,

Dr. Ms. Samella Lewis, National Conference of Artists,

Mr. Samuel L. Evans, Philadelphia Bicentennial Corp.,

Rev. Jesse Jackson, Director of Operation Push in Chicago,

Miss Dorothy Height, National Council of Negro Women,

Dr. Richard Long, Center for Afro-American Studies in Atlanta.

## Wallace shooting worried blacks

By Vernon E. Jordan, Jr.



Vernon E. Jordan, Jr.

By now the national news media have dissected the irrational attempt on the life of Governor George Wallace from almost every angle. The shock and horror all Americans feel, including those of us who see in him a force that is dangerous for the country, is real.

The immediate, gut reaction of many black people was "Who shot him? Was it a black man?" There was fear behind that reaction, fear that in a violent country whose racial tensions are endlessly boiling over, there might be a brutal backlash that would hurt innocent people.

It was only after the word was released that the assailant was a young, blonde, white man, that many black people could breathe a bit easier and turn to hopes that reprisals would not occur.

This is something that puzzles a lot of people. Governor Wallace is a self-proclaimed segregationist much of whose program is diametrically opposed to black rights and interests. Yet the immediate and overwhelming black response was to condemn the shooting and to hope for the Governor's recovery.

That shouldn't puzzle anyone. We have felt the lash of the whip and have seen beloved leaders like the Kennedy brothers, Medgar Evers, Malcolm X and Martin Luther King, Jr., fall before the guns of twisted killers. Enough blood has been shed, enough martyrs have been created. These terrible deeds have only wedded us ever more firmly to the conviction that bullets have no answer for our problems.

Our disagreements with Governor Wallace cannot obscure two very basic elements. First, that our challenge to him and the ideas he represents must be through the medium of free speech and legal and political action. In an open society with free expression for all ideas, the marketplace of the ballot box should decide among differing viewpoints. The rule of the gun must never be allowed to replace the rule of reason.

Secondly, we hold human life too precious to allow political

and ideological differences to obscure the sanctity of human life. Racism and segregation preceded any single spokesman for those causes and they will continue for a season, for they are rooted deep in the darkest corners of the national psyche. It is only when the root causes and conditions change that they will be ended.

We are now in for a spat of glib questionings like those which followed the tragic murders of Senator Robert Kennedy and Dr. King in 1968. The same old questions come up - "Are we a violent nation?", etc. My feeling is that we may get so hung up on the questions that we don't get around to providing the answers.

On the question of violence, for example. Black people have been the victims of American violence for 400 years. An assassination attempt doesn't make a whole country "violent," but persistent racism and a stubbornly lingering, escalating war that kills many thousands every year does.

Present-day political violence in America, like so much of our past political violence, seems to be the product of lone, disturbed minds. There may be very little a democratic society can do to prevent sick individuals from running amok. But it doesn't have to make it easy for them, either.

The prevalence of cheap hand guns made it possible for prominent political figures like Governor Wallace to be attacked and it also makes it

possible for innocent people in the ghetto to become victims of violent crime. It seems to me that it's not enough to ask if we are a violent nation - the historic American love affair with the gun has to be ended.

As we wish Governor Wallace a speedy recovery, and as we condemn any attempt to intrude violence into the normal democratic processes, we also affirm our undying opposition to segregation and to racism. Sympathy for the man in his hour of trial does not negate our unending opposition to the positions and actions he has taken, both past and present.

Patrick Gray III, Acting Director of the F.B.I., said he will take steps to hire more black agents. He also will overturn J. Edgar Hoover's policy against hiring women as special agents.

The F.B.I. now has 19,875 employees, 8631 agents and 11,226 clerical. Only 120 of the agents are black or chicano. The job pays \$12,151 a year.

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## Tribute to the ideals of Kwame Nkrumah

By C.L.R. James

(The following column was written for the Institute of the Black World by guest author C.L.R. James, famed West Indian Scholar and political theorist, and author of "The Black Jacobins." James' critical appreciation of the work of Nkrumah is based on personal and political association with him and with George Padmore, of whom he also speaks.)

On May 27, we took part, if not in person at least in spirit, in one of the great political celebrations of the day, African Liberation Day. Osagyefo Dr. Kwame Nkrumah died on April 27, 1972. He died inex-

ile and away from his family and intimate friends.

Some of us may say, and with truth, that the exile was due to his political mistakes. If he had been alive on African Liberation Day, I doubt that there are any who would have objected to our letting him know that we, even though seas divided us, would have been at one with him, and confident also that he was at one with us.

The elementary facts of his life tell us a great deal about him and, as with all great men, about the kind of world in which we live. Nkrumah grew up as a little African boy in the Gold Coast, and was fortunate

enough to obtain a scholarship to a secondary school. In his early twenties he went to the United States and there worked and gave himself an education at Lincoln University, then under the presidency of Horace Mann Bond. He also did work at Pennsylvania University.

We have to bear in mind that the future president of independent Ghana gave himself this education often by working with his hands at backbreaking manual labor. I got to know him in 1941, and for two years he was very friendly with me and my associates, although he never became a member of any organization that I know of.

All who knew him were struck by his intellectual energy and acuteness, the elegance and grace of his person, and his capacity very quickly to establish good relations in whatever company he found himself. But it would be a mistake to believe, as some have done, that these social gifts were the secret of his political success.

He left the United States in 1943 and spent four years in England in close association with George Padmore, and this was one of the great political associations of the century.

To the energy, social gifts, and political determination to free Africa, which were always characteristic of Nkrumah, he was now able to add the enormous political sophistication of George Padmore, who today rightly bears the title of "The Father of African Emancipation." I who knew them both cannot think of Padmore without Nkrumah or Nkrumah without Padmore.

Yet Nkrumah was, of necessity, the man of politically effective action in Africa. The Africans of the Gold Coast were a people who suffered for two centuries from slavery and then 100 years from colonialism. But for the work of a few devoted Africans, men like Rev. J.E. Aggrey and J. Casely-Hayford, those few Africans who had managed to get an education would have been taught to see the world through the eyes of the British University mentality and the government officialdom.

In this stifling environment Nkrumah built a political party and the way this was done is one of the great political achievements of our time.

Nkrumah returned to the Gold Coast on December 19, 1947. He had been away from Africa for 12 years, living and working for his education in the United States and spending some years in England, with the purpose of passing the bar examination and becoming a lawyer, but in reality devoting himself to politics.

On January 20, 1948, Nkrumah called a meeting of the

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