

Angela tours nation

To thank her supporters, Angela Davis is taking a three-week nationwide tour, ending with a star-studded "Evening With Angela" in Madison Square Garden on June 29. She will speak at the gala, and entertainment will be provided by Carmen McCrae, Nina Simone, Ossie Davis, Jimmie Witherspoon, Melba Moore, Chita Rivera and The Persuasions. The gala is being sponsored by the Angela Davis Legal Defense Fund, which raised thousands of dollars for her legal costs. Miss Davis, who was acquitted of murder-kidnap and conspiracy charges, will then leave for a six week vacation in the Soviet Union or Bulgaria. When she returns to the United States in mid-September, a spokesman said, Miss Davis will begin "building a national defense organization for victims of repression." Her cross-country tour includes stops in San Antonio, Chicago, Detroit and probably Memphis, Tenn., and her home town, Birmingham, Ala.



Mrs. Gladys Knauls, with her son Paul Knauls, visits Portland from San Jose, California.

West Point cadets turned over \$20,000 today to the Howard University Center for Sickle Cell Anemia Research. The money was raised at an Armed Forces Day benefit concert at the U.S. Military Academy's stadium. Cadet Percy Squire ('72) presents the check to Dr. Roland B. Scott, director of the center. Cadet Squire was assisted by Cadet Mercer Ferguson ('73) (left) and Cadet John A. Vaccaro ('72) (right). Featured artists donating their services to the benefit included Stevie Wonder, The Supremes, Spirit, Jimmy and Vella, Smoke Stack and Ecstasy, Passion and Pain. An Academy spokesman said additional funds would be presented after all benefit accounts were settled.

Busing report charges Nixon playing politics

The NAACP Legal Defense and Educational Fund, Inc., has published a report on the busing controversy.

The LDEF states its introduction: "The politicizing of the busing issue during an election year is not a mark of leadership. It has polarized our people. It has diverted attention from the urgent need to eradicate racism."

"... It is not the school bus which is in trouble. What is at stake is our sanity as a people, the independence and integrity of our courts, the fulfillment of our commitment to equal justice."

The following are excerpts from the committee report. 43.4 per cent of the total public school enrollment of

18,975,939 pupils are transported to school daily, according to HEW statistics.

There has been a steady increase in pupil transportation, with annual increases in the last decade of from 5 per cent to 2.5 per cent. The decades with the largest percentage gains were: 11.4 per cent from 1939-40 to 1949-50 - 9.9 per cent from 1949-50 to 1959-60.

The bus had made it possible for urban school districts to relieve over-crowded conditions, to use space wherever it is available in the community, to prevent double sessions and to reduce class size.

Busing has made it possible for school districts to avoid expensive new school construction and not just because current available facilities can be used more efficiently.

There never has been a national source of data on pupil transportation by race. Nor are any statistics available nationally on the numbers of students bused or the number of miles school buses travel to further various educational objectives, i.e., more efficient use of facilities, vocational education, summer school, field trips and special educational programs.

The current discussion suffers from a lack of uniform, objective, factual information. Our investigations do not support the conclusion that large numbers of children are being bused long distances to implement desegregation plans. There are individual

instances of long rides, but we suspect that these are far fewer than when schools were segregated.

It is the lack of transportation which is often the hardship. Local and Federal officials who refuse to provide transportation to pupils who must travel long distances to school and archaic state laws which discriminate against cities in their transportation reimbursements are responsible for inconveniences to children.

We find no conclusive evidence that the aggregate amount of busing has increased nationally or regionally as a result of court-ordered integration. In the absence of data on pupil transportation by race which would reveal how many white and Black children are being bused to what kinds of schools, it is impossible to state accurately the number or race of pupils who are being bused to racially segregated or integrated schools. The cry of "massive busing" for "forced integration" is completely irresponsible.

HEW has estimated a 3 per cent increase in busing as a result of integration. This figure represents the increase in the Southeastern states in overall pupil transportation between 1967-70 from 52.5 per cent to 55.5 per cent. Our investigation leads us to the conclusion that this is no more than normal growth. The cost argument against

pupil transportation rest on the assumption that busing costs are so great that they seriously deplete funds for the regular educational program. But the facts do not support this assumption. The latest national figures available show that 3.7 per cent of all educational expenditures in the United States were spent on pupil transportation of all kinds. This percentage has declined slightly since the 1953-54 school year. The chart on pupil transportation costs for individual school districts reveals that even with increased costs, pupil transportation remains a small percentage of all educational expenditures.

The broad allegations of the cost burden must also be reviewed against the fact that each state reimburses local school districts for both capital and operating costs. There are wide variations in among states in their patterns of reimbursement, and there is no national average of state reimbursement of pupil transportation costs.

The president promises to "curb busing while expanding educational opportunity" which is unrealistic and actually means more separate but unequal schools, hence less educational opportunity for Blacks.

School officials see busing and expanding educational opportunities as complementary and not contradictory objectives. Their views are direct-

ly contrary to those of the President who sees busing as a "symbol of social engineering on the basis of abstractions." School districts throughout the country use their transportation systems to promote a variety of educational and social goals including school consolidation, improved vocational education programs, broadened horizons for their children through field trips, and expanded summer programs and preschool education. No one, to our knowledge, has ever held out these objectives as "social engineering."

Educators have supported school busing to promote educational opportunity.

Transportation is still a relatively modest percentage of all educational expenditures.

"A remedy for the historic evil of racial discrimination has often created a new evil of disrupting communities and imposing hardships on children..." The Legal Defense Fund asks: "Who has disrupted communities, imposed hardships, and torn us apart as a people? "It is not the Federal judges who have exercised judicial restraint. It is not black citizens who are still trying to secure equal educational opportunities for their children. It is not the school bus. "It is the present Administration which has used the power and majesty and authority of the President's office to stir dissension, confusion, and uncertainty among us by politicizing the busing issue."

Masons hold Annual Communication

The M. W. Prince Hall Grand Lodge will open its 12th Annual Communication on June 24, 1972. The Grand Promenade will be held June 24, 1972 at the Holiday Inn, 10 N. Weidler Street from 10:00 p.m. until 2:00 a.m. The Annual Memorial Service will be held at the New Hope Baptist Church, 3927 N. Gantenbein Avenue. The Annual Banquet will be held Monday evening, commencing with a No Host cocktail hour from 6:30 until

7:30 p.m. at the Holiday Inn with dinner to follow immediately after the cocktail hour at 8:00 p.m. Monday morning June 26, 1972 at 9:00 a.m. the business session will get underway and will terminate Tuesday afternoon. The Promenade and also the Banquet is open to the general public. Promenade tickets are \$2.50 and Banquet tickets are \$6.50. Guest speaker for the Banquet will be Russell Dawson, Director of HUD.



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Blacks cherish African myths

by DAPO ODEBIYI

Two black men -- a Ghanaian student and an Afro-American -- were introduced recently at a party welcoming the Ghanaian to the United States.

"Jambo, bwana," the Afro-American said in Kiswahili, extending his hand for a shake.

"Beg your pardon?" the Ghanaian asked, surprised. "What did you say?"

"Jambo, bwana," the Afro-American repeated and rattled on in excellent Kiswahili.

"Sorry, mister," the Ghanaian interrupted after a few seconds. "I don't understand what you're saying."

"Don't you speak Swahili?" the Afro-American asked.

"Swahili?" the Ghanaian asked helplessly. "What is Swahili?"

"But... but," the Afro-American stammered, scratching his bushy beard, "aren't you from Africa?"

"Of course, I am," the Ghanaian said, and added humorously, "Ghana is not in the South Sea Islands!"

"Then, how come you don't speak Swahili? Isn't that the national language of Africa?"

The man from Ghana only laughed.

By this time, another African, a Gambian who obviously had been in the United States for some time, had joined them. He explained to the Ghanaian: "Most Afro-Americans believe Kiswahili is the only language all Africans speak. I only wish they knew Kiswahili is not even an authentic African tongue but an adopted language --

based on a combination of corrupt Arabic and Bantu -- spoken largely only in Tanzania, Kenya and Uganda."

Kiswahili, often shortened to "Swahili" in the United States, far from being the language of Africa, is spoken by only about 30 million of the continent's approximately 350 million people.

Also, recently I met a young girl from a Los Angeles high school who wore a carefully coiffured Afro hairstyle. She asked me, as a Nigerian, whether there was anything she could do to make her Afro even more African.

She burst into tears when I shrugged and told her that the Afro is not African at all but strictly an American hair-style. "A form of black protest... black identity... a quest to create something that is one's own... setting new beauty standards that are anything but American."

How much else of Black America's current love affair with African culture is based on a wish for new myths -- or a desire to create new growths on ancient roots?

Make no mistake about it, an increasing number of black Americans -- especially the young -- consider themselves African-Americans. The establishment of communes designed after traditional African societies, the general clamor for African studies on American college campuses, the popularity of African garments, the mounting interest in African affairs and the "back to Africa" crusade, just to mention a

few, are all reflections of this wave of "relating to" or "identifying with the old country."

But writing in the New York Times in 1970, the former Sierra Leone ambassador to the United States, Dr. John Akar, stunned black America by contending that although the black American "may wear five dashikis, one atop the other, shake hands in 22 different ways, speak Kiswahili and even lose his accent, he is still no closer to Africa than the Chinese or the Japanese."

Dr. Akar, in fact, merely echoed the words of the late Kenyan minister for economic planning and development, Tom Mboya, a noted pan-Africanist, who in 1969 told black Americans they weren't any more welcome in Kenya than whites. He said: "The American Negro who comes here has only one thing in common with Kenyans: His color. Beyond that, he will be in a totally foreign and strange community -- a strange culture, strange habits and strange attitudes of mind."

"I might here add that I find sometimes there is a complete misunderstanding of what African culture really means. For example, some people think that to identify with Africa one has to wear some cheap Japanese or Hong Kong-made textiles, wear a shaggy beard or a piece of cloth or skin on the head, or have to wear one's hair natural. These are conditions imposed on the African today by the circumstances of

poverty, limitations of technical and educational and other resources. These must not be confused with culture."

Recently, I talked to a class in comparative African literature at Pepperdine University in Los Angeles and the students were surprised when I said there was slavery in Africa before the coming of the white man. Before I could finish my statement, a very light-skinned girl, who spoke good Kiswahili and Yoruba and knew more about the black revolution in Tanzania than the one in Watts, jumped up and challenged me.

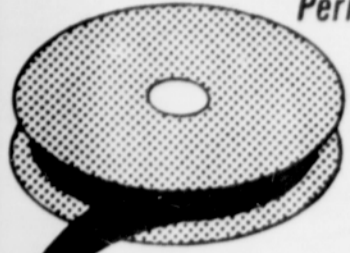
An argument ensued until the lecturer, an African, intervened and explained that slavery existed in Africa long before the arrival of the whites. The winners of African intertribal conflicts regularly enslave the losers as long ago as such conflicts took place. Later, the Arabs made a business of slavery.

When I was talking privately with the girl later, she confessed that the only reason she challenged me was that I had made "such a stupid disclosure" with so many whites listening.

And this experience is by no means unusual. Mboya once was pelted with rotten eggs in Harlem for telling his own side of the truth. Actually, several of my African friends in the United States are afraid to express opinions about Africa because, they say, "it's safer to tell Americans what they want to hear."

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