

N B U F

Dr. King E. Davis, served as guest editor of the special edition of Black Scholar Magazine with the cover title of Funding The Black Community. The special edition was published by Black Scholar in association with National Black United Funds.

Dr. Davis is a Professor of Human Behavior at the Graduate School of Social Work, Norfolk State College. Dr. Davis has written extensively on black fund raising and is currently studying black volunteers and their roles in black organizations.

Dr. Davis asserted in a guest editorial that led off the edition that: "The collective efforts of blacks resulted in charitable contributions in excess of one billion dollars in 1976. However this largess was primarily directed to black religious organizations and was therefore unavailable to non-sectarian black organizations faced with increasing inflation and decreasing revenue. Many of the most stalwart black organizations, that flourished between 1947 to 1977, no longer exist, as traditional sources of funds summarily withdrew their support. One need only look at the balance sheets of some black organizations to discover the disparity between expenditures and revenue as funds from government, foundations, United Way and individual contributions diminished.

"As more traditional sources of revenue withdrew their support or established unacceptable conditions, some black groups decided to implement a modified version of "doing for self," a theory long propounded as a partial solution to some black economic problems. However as these black organizations initiated programs to raise money from black people, extensive opposition has developed."

It is against this backdrop that the special edition was enacted under Dr. Davis' direction.

His article on Jobs, Income, Business and Charity in the Black Community established the broad framework for the full development of the special edition.

Dr. Davis examines black income trends from 1947 to 1977, identifying the major sources of black income, presenting a theoretical model outlining the interrelationships between jobs, income, business and charity. He finally proposes some preliminary steps for lessening the financial, political dilemmas of emerging black organizations.

He begins by identifying several inter-related areas of questioning precipitated by the debate on fund raising and black fund raising in particular:

1-Do black Americans have sufficient disposable income to respond to the needs of black organizations?

2-What are the major sources of black income; and what is the relationship between these sources and the pattern of black charitable contributions?

3-Is there sufficient motivation, trust, collective concern and risk-taking among black people to facilitate and sustain a climate of mutual aid or self help?

4-What are the inter-organizational exchanges, if any, between black charities, business and households, and white charities, business, and households?

5-Are major black fund raising organizations structured to generate collect, distribute, and account for the contributions of black people?

These are the crucial questions. I will deal again with this question in my next article. Focusing on inter-organization exchanges in charity, Aggregate Black Income and Wealth, and other subjects. (To Be Continued)

U.N. Column

by Laura Parks

If you happen to be a member of the international set and happen to live in any one of the exclusive residential sections between Marseille and Rome, on Europe's Mediterranean coast, recently dubbed the most fertile kidnapping region in the world, you would undoubtedly have dined on rare and succulent fish flown to your favorite restaurant or club, from the tropical waters of the Gulf of Guinea, south of Ghana and Nigeria.

Daily the fish will have travelled close to 2,000 miles to reach your table. It will have been touched by a variety of hands from the blue-black hands of the tropical African fisherman to the lily-white hands of Europe's master chefs.

As is the custom everybody will praise the wine, the quality of the fish and excellence of the chef. The African fisherman will have been forgotten.

So too will be forgotten the African miners who have mined every diamond ever worn by Imperial monarchs or humble working men, who will have saved, borrowed, lied, cheated, gone to war, pillaged and murdered in order to possess the crystalline essence of pure carbon.

Yet the African miner will not be permitted to live with his wife and family. He will be forced to leave his remote village of shacks and alone, seek work in the mines. Daily as he emerges from the mines he will be searched and X-rayed for stolen treasure. The search is degrading. Every opening and cavity of his body will be probed. But he will endure all of this and more for the sake of his wife and children.

The African, in addition to the harshness of his labors endures the sufferings inflicted in the deepest parts of his being by alien masters living in alien worlds. The African will never own a diamond or an ounce of gold nor taste the rare flavors of his fish prepared by a great chef.

And yet the great wealth and the luxuries of this world have, in one way or another, had their origins in Africa.

But times change. Now Africa is demanding economic justice and fair play. Africa cares little for the trinkets of fashionable gold or the diamond studded ladies and gentlemen carousing along the kidnap strips of dying Europe.

Africa will exchange all of this for science, tech

technology, machinery, chemicals and fertilizers, medicines and more; in fact for anything that will enhance the stature of her peoples and enable them to catch up after 500 years, yes, 500 years of barbarism planned by the merchants of Venice of the Medieval world to the pinned striped suited wizards of the world's bankers of today.

I have noticed an odd thing in Africa in recent weeks. The young guerrilla fighters go to battle wearing sneakers. They say it lightens their way to victory, gives them speed, silence and a sense of freedom. Many of the guerrilla fighters are teen-agers and would rather fight in sneakers, or barefeet rather than wear the leather prison of conventional battle boots.

So the sneaker has come to Africa by way of a thousand devious routes and eager young feet trample the continent's road to glory and freedom. For a short strange moment I felt as if I was back home and remembered how fast my sons said they could run, and how high they could jump, and how free they felt in that particularly American creation, the sneaker.

How odd I thought that the teen-age fighters of the Polisario Front fighting for independence in the former Spanish colony of Spanish

Sahara, scattered over thousands of square miles of desert, should be wearing sneakers like my teen-agers in highly condensed urban environments back home.

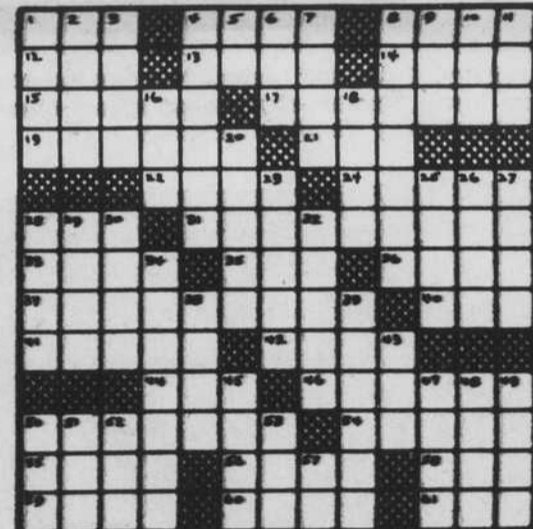
Perhaps the sneaker is the ultimate symbol of our common desire for freedom. Sneakers have taken hold along the worlds most exclusive watering holes where it is regarded as the required footwear of the wealthy young leisure classes as they relax between heavy bouts of afternoon cocktail parties and the more difficult requirements of the formal evening dinner.

In the deserts of the Western Sahara I felt very much at home in my sneakers and knew that very soon a shower of gold and diamonds would fall like rain into the outstretched hand of Africa and that her children would be able to buy & eat the fish of her oceans and play with nuggets of gold and diamond chips and be the envy of the world.

But in the desert nothing like this matters. The people of the desert are one of the earth's great treasures and they value freedom and independence above all else.

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Crossword Puzzle



- ACROSS**
- 1. Cereal grass
 - 4. On the highest point
 - 8. Facts
 - 12. Rowing device
 - 13. Deep dish
 - 14. Cheese
 - 15. Assumed name
 - 17. Baby's room
 - 19. Tyrant
 - 21. Dine
 - 22. Goes astray
 - 24. Untrue
 - 28. Chatter
 - 31. Part of football team
 - 33. Frosted
 - 35. Is able
 - 36. Sudden attack
 - 37. Honed
 - 40. Pen
 - 41. Singing voice
 - 42. Seagull
 - 44. Explosive sound
 - 46. Director
- DOWN**
- 1. Highway
 - 2. Eli
 - 3. Discard goddess
 - 4. Swallow up
 - 5. Toward
 - 6. Possess
 - 7. Addition sign
 - 8. Hopelessness
 - 9. Fruit drink
 - 10. Pitch
 - 11. Girl's name
 - 16. Monkey
 - 18. Filled neckpiece
 - 20. Vestige
 - 23. Inadequate
 - 25. Meadow
- ANSWERS ON PAGE 16**

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