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Shaka, April 15, 1971

San Jose State College, Black Journalism Workshop

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SWANA



VOL. 2 NO. 4

THIRD WORLD ISSUE

Published by the Black Journalism Workshop, San Jose State College.

April 15, 1971



EDITORIAL

This issue of SHAKA, the monthly publication of SJS' Black Studies department, hopes to serve as an effective organ to convey a vital message. We are voicing the cry of victory and determination of oppressed peoples the world over. From Angola to Palestine, and from Indo-China to the black communities right here in America.

The message is that the infringements of imperialists forces must be removed from the throats of all people who feel its wrath. The struggle of the vietnamese is a case in point. They have found an effective weapon for winning independence and liberation. This weapon is a people's war against armed suppression and savage massacres of U.S. forces.

The much vaunted U.S. air and naval superiority has been rendered ineffective. Under the leadership of one revolutionary group, National Liberation Front, the aggressors have been trapped. The heroic successes of all revolutionary peoples is the theme of this issue of Shaka.

We also believe that anyone seized in the midst of this struggle is a political prisoner and we must delegate all efforts and resources in freeing these brothers and sisters. In reminding our readers that "the will of the people is stronger than the man's technology", we also remind you that revolution is in your life-time, so live it!

An Open Letter

An Open Letter:

As this day of the Stokley Carmichael happening draws to a close, I especially feel moved to write to the voice of Blackness on the SJS campus.

I wanted to talk to Stokley. Those who were there at Black Studies know what happened. A fellow who I suppose was a 5 percenter, as we called them in New York, evicted me. Now I can understand his anger at me - because I appear to be a white. But I address myself to you today because I feel that his anger was exactly what Stokley was speaking out against.

First of all, I am not a white. My children will not be white. I, if anyone, have a reason to be angry with the establishment and the white System. I do not look what I am. So much so that I am passing because no one can tell otherwise. I am proud that I cannot say I am white. That is a surface color, and also a state of mind. No matter what the color of my complexion, which is several shades lighter than most of you; no matter that my hair happens to come out of my head without the nappiness that would allow me to have a beautiful natural; no matter that I suffer less of the indignities than you suffer - simply because I don't look what I am. I have lived in the ghetto. I have lived in Africa.

I asked myself, Would it have done any good to tell the brother that I am Black, too? Probably not. He is angry enough with whiteness that he would not have seen through his anger. I can understand; his complexion is not so very dark, either.

Perhaps he is a student here. I do not know him. If he is a student, it would suit him well to take the advice of Stokley Carmichael. He should read. There is a lesson I learned long ago - from Stokley, in an East Coast speech he gave in 1966.

That is this: If you have to shout, it means you're saying it wrong. Stokley whispers a lot when he speaks. But he makes every word count. You listen because he is saying something: something constructive.

Yes, I believe in Pan-Africanism. I believe that African peoples throughout the world must get together and work toward a unity. But the attitude of going off in all directions - shouting at individuals to protest, shooting brothers and sisters in the street - this is not unity. I want my Black children to grow up free and proud. But I would not be proud of them if they hated people because of their complexions. That is the very thing which is destroying whites today. And just because some Europeans who settled in America and brought slaves over who were Africans, were bad, I should not teach my children that all whites are bad.

My ancestors come from

Europe, Asia and Africa. I am the first generation of my particular "family" to be born on American soil. My ancestors did not own slaves. They were slaves.

My own rebellion is to do what I can to create a new Africa, a place where my children will grow up proud. But I cannot strike out at people because of the color of their skin. If we STUDY, as Stokley advises, we may be able to learn the color of one's heart...a far better judge than skin, which is often deceptive.

There were people not subjected to eviction from that room who were white - they think white, they act white, all they know is white. They were not evicted because their complexion is darker than mine.

There is no heroism in me. My name is not important, although I hope my point is. Do as Stokley says, study, learn, read, read, read, read! Don't make that kind of costly mistake.

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Black Athletes

Black athletes make up a sizeable part of the sports picture in this country, from college to the professional ranks. At last there is a publication that will balance the superficial view the white press has of the black star.

The name of this ambitious project is called "Black Sports", and according to the publisher, Allan P. Barron, it's not just another swing at black capitalism (hmmm, wonder if he heard Stokley's speech in Morris Dailey).

Says Barron of his new magazine, "the racial polarization of our society sometimes prohibits the objective, face to face exposure that is required to resolve human differences (read on SJS varsity baseball coach Menges, read on...) According to Barron Black Sports is not separatism, but unity through positive action and human exposure. And what does the new black sports voice plan to do?

"We've just come into the game...we aren't just a Pro sports book, we will tell of the ghetto handball player, the small town basketball star and the surf-lover chasing the Pacific coast...the tone is black, all black" says one editor.

Many of the proven black stars have come out and wholeheartedly supported the new black look in sports coverage. Take Lew Alcindor. "I believe in Black Power" says Lew, "To me black power means black people in positions of authority and power. It doesn't mean ranting and raving and a whole lot of rhetoric (now what a minute ya'all let the brother finish...RAP ON Lew). It means Independence, both economically and politically...It means a greater share of the goods in the world and it means dignity."

Your turn Wilt Chamberlain... "Sports is the biggest common denominator of life today". In short the L.A. Laker center really digs the Black Sports magazine idea. At a glance it would seem this new magazine is part of Bill Russell' and other concerned blacks who went over to the super star class have longed asked for. "More black journalists in the sports field. There is no getting around one fact.

A sincere feeling is that many black athletes can relate better to another "brother" about his life and the times.

But still there are some who can't see the light. Take John Hall, a white sports writer for the L.A. Times, to Mr. Hall the first issue of Black Sports offered nothing new in content. The Shaka sports staff believes that a publication published, printed written and an exclusively black table of contents "is" something new, so new it may scare some people into thinking it nothing.

In a way this writer in L.A. sounds a little like that YAF leader, Martha O'Connell when she says "well what if they had a White Studies..." "He wonders how society would react to a "White, All White publication". Guess he isn't hip to the fact that the only thing black in Sports Illustrated is the INK.

But getting back to the magazine if you missed the first issue, that featured a "rap session" with John Carlos and Green Bay's All Pro Willie Davis, (it was on the streets about a month ago) look for the next issue.



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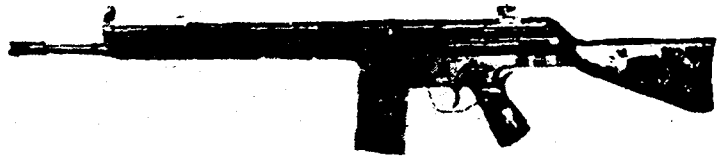
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POINT BLANK



All is Well, if Pentagon Planned Defeat

By BILL KELLEY

Despite nearly 270 helicopters shot down, one quarter of the invading South Vietnamese government forces wiped out, an unknown number of heavy American losses, Ke Sanh on the verge of falling, and American as well as South Vietnamese troops refusing to fight, the invasion of Laos "went strictly according to plans." Who's plans?! The pentagon couldn't possibly have planned a defeat so let us assume that the invasion of Laos went according to the plans of the Viet Cong, Pathet Lao, and North Vietnamese.

American and South Vietnamese forces continue to retreat into South Vietnam in the wake of increasing enemy artillery fire. The American landing field and fire base at Khe Sanh (main outpost for the Laotian campaign) is being evacuated as the North-eastern part of South Vietnam is falling from shaky "allied control."

Two entire South Vietnamese divisions have refused to continue fighting in the hopeless Laotian situation. How could these "victorious troops," as stated by the Pentagon, be this demoralized after this "successful mission which will shorten the war?"

Fifty-three American soldiers refused an order to secure a downed helicopter and a commanding officer's vehicle in the wake of

heavy artillery fire. Brig. General John G. Hill stated "I suppose if I went by the book we could take them out and shoot them for refusing an order in the face of the enemy. "But in this case as in so many others in modern day America, the 'old book' can't be used for fear of causing even worse dissension and disobedience than already occurs." The Lieutenant in charge of the fifty-three men was relieved of his command.

All of the evidence of the Laotian campaign support the fact that America has suffered its most serious defeat of the Southeast Asia War. American imperialism can not win when it is challenged by united people demanding freedom and willing to die for it. American troops in Southeast Asia have nothing to fight for and that is why they are refusing to fight.

The pig American generals would love to use "the old book" on disobedient soldiers if they thought they could get away with it. American soldiers refusing to fight in the wake of certain defeat and possible death is natural of any living being.

A "new book" needs to be written in which generals, politicians, capitalists, and their lackeys can be dealt with by the people. If not, the people reserve that right anyway as stated by the U.S. Constitution.

All Power to the People

'I Hear Ya Stokley'

I am constantly hearing from elders and for myself that the reason blacks can't get it together is because we argue among ourselves. As Stokely Carmichael said on campus "if rapping was revolutionary, we'd have been over a long time ago."

But like Stokely and Rosie Douglas who spoke in Black Studies earlier this month, I think Pan Africanism is the only way for us as africans.

This may be argued with by such figures as Ron Dellums and Angela Davis. Dellums says it's "international escapism", and sister Davis calls it "a higher level of cultural nationalism." I support and love Ron Dellums for what he's doing, power to you brother, and I support Angela Davis and what she stands for, I too would like to see you free.

In the process of your trial you speak on the judge being "prejudice", and should not be allowed to continue. I agree, but his prejudice finds it's roots, Dear Angela, in the color of your skin (i.e. Scottsboro Bros.) Not your philosophy. You too are African, my sister!

Let us not let our philosophies part us. I feel U.S. imperialism must be dealt with here, but we must have land. Africa. When a mother spans her child for doing what the child thought was right, she does it out of love not contempt or hate. If I need scolding tell me.

It's nation time !!

Skip Bailey
Pan African
Student Union SJS.

WE OF THE SHAKA EDITORIAL BOARD FITTINGLY DEDICATE THIS THIRD WORLD ISSUE TO A BELOVED COMRADE AND WARRIOR WHO FELL ABOUT ONE YEAR AGO THIS TIME. LARRY BURRIS WAS A YOUNG, GIFTED AND BLACK STUDENT: WHO'S THING WAS TRYING TO GET BLACKS TOGETHER AT SAN JOSE STATE.

NAACP Rejects Mandatory Transfer, Calls It 'Hollow'

The abdication of forced integration in the Sequoia Union High School District, and the formation of a unified school district east of Bayshore was the theme of an open letter to the district trustees last week.

Composed by the South San Mateo Chapter of the NAACP, the letter stated: "The only way to insure a relevant, meaningful education for black youth is to reject any type of mandatory transfer and to strive for the separation of Ravenswood High School, either legally or in a de facto manner, from the control of the Sequoia District."

The letter further explained that the NAACP does not reject integration, but that the concept of mandatory transfer can only lead to a "hollow mockery of true integration."

"Now that the community (east of Bayshore) realizes that our high school could be

good or better than any other if it were under real community control, it is a real insult to put a new predominately white high school in the heart of a black community."

The letter also stated, "all these new, creative, exciting innovations proposed for Ravenswood, and the high quality staff moving there, are not for the benefit of black students. They are for the purpose of attracting and then educating white students. ...There will undoubtedly be tension and resentment on the part of many black Ravenswood students against the white invaders..."

True integration, according to the NAACP, will only occur between equals. "Integration between oppressor and oppressed only results in incomplete assimilation and often loss of identity by a few of the oppressed minority group.

Message to Chicano Draftees

By the Que Tal newstaff

Do you want to be inducted into the armed forces? Do you believe in killing another human being? Do you believe that it is just for Chicanos to die at a higher rate in proportion to our population than any other minority or majority group? Do you believe that your hermanos, carnales, or esposos should be forced to kill or be killed in war?

If the answer is NO, it is time we take action to rid ourselves of the deadly menace which is called the SELECTIVE SERVICE SYSTEM. It is no coincidence that this system has time and time again found it necessary to "select" Raza to fight in the military so as to maintain the security of "OUR AMERICA". As it stands now we are getting the short end of the stick: 3 per cent of the student population in the colleges and universities in the southwest are Chicanos. Yet Raza comprises 20 per cent of the forces in Vietnam. For every gabacho who dies in the war three Chicanos die; 19.4 per cent of the deaths in Vietnam are Chicanos. How many graduate from college? Barely 1 per cent—maybe less. This is not unusual. Chicanos upon graduation from high school (or dropouts) have either through force or lack of choice been manipulated into the armed forces. The seniors have been required to attend assemblies where Army, Navy, Marine, and Air Force recruiters have so often succeeded in coercing Chicanos into signing up. After hearing recruiters speak of the programs and the benefits available for those who enlist; and after comparing these so-called opportunities with their lack of confidence as college students, they rather go and "get it over with." Carnales it doesn't have to be that way! What are the alternatives? Though the best thing to do is to abolish the draft, this will take time. Meanwhile what to do? There are many deferments which Chicanos are entitled to under the law but are not aware of it. Though deferments are temporary, Chicanos should make strong attempts to

obtain their rights under the law. Refusing induction could be the answer for some, but there may not be the need to suffer penalties if you are entitled to deferments. The following are some general information which could enlighten you to some aspect of the SSS laws which could help you correct some misunderstanding you may have.

If you have an induction notice it is almost too late but come in now for counseling. If you are classified 1-A you have 30 days from the date of mailing to request reclassification. If you had a II-S (student deferment) classification last year you may not be eligible for it again due to low academic standards or failure to complete enough units. If you are not given a student II-S deferment by the college it is your responsibility to make a written request stating so or complete a SSS No. 104 form from your local board.

Believe it or not we have legal rights to deferments other than a II-S. For example, we have III-A financial and psychological deferment concerned with dependency Chicanos could qualify for and obtain. There are many physical and mental (I-Y or IV-F) deferments you may qualify for. In reference to the lottery, many Chicanos have the misconception that one gets a new number everytime they draw from the lottery pool. You are only picked from the pool ONCE, and that number is permanent. So far there has been two lottery pools: one in effect in 1970 and another for this year. Since there has been very little education available concerning the draft, it is suggested that all Chicanos see a draft counselor. Don't over-estimate your knowledge of the system, for it may prove fatal. Worry about the draft today and not tomorrow. Tomorrow may be too late. Come and see your Chicano draft counselor early and learn how to fight the draft legally.

Draft counseling is available: MW from 1-3 in the EOP; ask for Richard Herrera. This is one way of saying CHALE CON LA DRAFT!

Racism Thrives in Education

By the Que Tal newstaff

Segregation, riots, police brutality, ghettos, slum housing, and disease are all products of the racism which exists in the United States today. These overt forms of racism are generally recognized and written about by U.S. civil rights commissions and other "experts." The covert racism which deeply hinders the education of Chicanos and Chicanas is rarely discussed. This covert racism is the racism of practices, policies, and traditions which discriminate in a subtle and accepted manner through the economical, political, educational, and judicial institutions of this society. This institutional racism works quietly and effectively against the minority people of this country and keeps them in a position of poverty and powerlessness.

INCORPORATED RACISM

Dr. Ernesto Galarza recently stated that the way a majority holds down a minority is by closing off their economical, educational, and political opportunities. This issue of Que Tal is dedicated to education and how it relates to Chicanos. There are several important ways in which the educational system has incorporated racism. Two of these racist methods of preventing Chicanos from being educated are intelligence tests and ability grouping.

Kenneth B. Clark in his article "Clash of Cultures in the Classroom", stated that there is a "socioeconomic and racial warfare being waged on the battleground of our schools, with middle-class and middle-class-aspiring teachers being provided with a powerful arsenal of half truths, prejudices and rationalizations, arrayed against hopelessly outclassed working-class youngsters."

I Q TEST INVALID

We can honestly conclude that ability grouping is a discriminatory practice. It is a proven fact that intelligence tests do not measure the intelligence of members of minority races or of the working class. Intelligence tests are not culturally free, but instead based on middle-class experiences and values. Since ability grouping is based on intelligence tests, and since intelligence

tests do not measure the intelligence of minority people, it can be said that ability grouping is discriminatory. Also since intelligence test scores effect the teachers attitude toward a student, causing the teacher to think less of here labeled "low achievers", it will perpetuate a belief that those students classified as "low achievers" are "dumb." Since, minority people do poorly on intelligence tests because of cultural differences, minority people will be placed in low groups with teachers who believe their students are "stupid." Thus, ability grouping discriminates against minority races and perpetuates their position in society as second-class citizens.

COMMUNITIES WORK

Communities have begun to recognize the consequences of ability grouping and have in some areas organized in an effort to rid their schools of tracking. Such action was apparent in Washington D.C., when judge Shelley Wright of the Federal District Court ruled that tracking of elementary and secondary students on the basis of presumed ability or achievement is unconstitutional. Judge Wright ruled tracking as a practice which discriminates and denies equal protection of the laws to children from varying racial and socioeconomic backgrounds.

EAST SAN JOSE

Parents in the San Jose area have also begun to question the effects of tracking. With Washington, D.C. as an example, the East Side community has brought a lawsuit against the East Side School District for using ability grouping as a discriminatory device. In the November 22, 1969 issue of the San Jose Mercury, a woman states: "The truth of the matter is that it is almost impossible for the average parent to determine the educational worth of an educational system until it is too late to save the mental life of his child. Questioning the school teachers, principals, or guidance counselors is no help. If a parent appears to doubt the value of what they tell him, the school authority will soon have him believing that it is the child who is a blot upon the system, instead of the other way around."

Is Black Studies 'Revolutionary'?

Is activism on the wane? Again and again, the demand which has troubled the campus authorities and others most deeply has been the student demand for black power and autonomy to control and direct experiments with new forms of education, on and off campus.

The demand that is especially being made of Black Studies, and by way of Black Studies, is for some national effort at making full amends for all the exclusions of the past). Many black students feel Black Studies is not "revolutionary enough".

Most of the black students argue that the goal of Black Studies should be to build up the black liberationist mentality and teach skills that can aid the cause. Conscious black students want knowledge and skills that are relevant to the experience and conditions of their people.

This often involves levels of sophistication, thought of an unacceptable in the orderly process of things. But orderly processes almost never serve the disinherited, only the privileged.

In the past, Black Studies programs were mostly conceived in haste and were often beset by politics. Suffering from lack of funds and short on qualified teachers, many of them amounted to little more than a quick

reshuffling of existing courses offered by various "White Studies" departments, and black students sensed condescension.

On practically every campus, black studies programs are caught in a conflict over whether it should stress academics or action. Should the work take place inside the classroom or in the community?

Nathan Hare, in Jan. 1970, said that the major pitfall of black studies programs as they exist today is the absence of a revolutionary perspective. Hare, chairman of the Black Studies Department at San Francisco State College in 1969, was fired from that college because his program emphasized Malcolm X more than Margaret Mead and that most of the courses were coordinated with work in the community.

One of the reasons black students major in the program and take Black Studies classes, is because they feel it will best enable them to work for black communities when they get out of college. Should Black Studies programs stress historical and cultural subjects or bow to the revolutionary cry for militant relevance? This issue has been at the heart of most of the friction between the administrations, faculty members, and black students.

Merritt Protestors

Get Concessions

By CHAUNCEY BAILEY

In one corner stood the Peralta College District, and its plan to erect a \$9 million "New Merritt" in the East Oakland Hills.

In the other corner stood 1,000 protesting students (last Feb. 2) from the Black and Chicano student Unions saying "no thanks."

The student protestors circulated leaflets demanding that the "Old Merritt" be kept open and in full operation, until a community college is established on the site or in the vicinity. "We demand that the present flatland campus of Merritt at this or any other future site after construction be controlled by the community" said the leaders on the strike. "And by community we mean students, faculty, staff, administrators and community residents."

STRIKE CALLED

The strike began when members from the two student Unions told a racially mixed rally in the school's auditorium that the strike would continue until the demands were met. Then they moved.

A small band of students, about 30, took over the College's administrative offices, including that of the president Norvel Smith, who is black. Women took the switchboard operation over, and when calls came in to the College they replied "the office is liberated territory...there is a strike going on." When President Smith offered to grant amnesty to the students (through a crack in the door) the students said "no thanks."

Meanwhile other students, carrying signs, hastily drawn in art classes marched 4 and 5 abreast down the halls of Merritt, chanting and stomping in unison.

However the strike remained peaceful and the police were never called, well at least not on Feb. 2, the next day was entirely different.

President Smith made a statement that "most of the students assigned to the new campus are willing to make the change". He continued that plans for a facility were in the process for the Grove street location, but "officially" the College will be located in the hills. Students could only look-on as the police watched over the moving vans as they began lifting equipment in route to the Redwood Drive location in East Oakland.

BOARD CONCEEDS

The student pressured the Board and a couple days after the occupation of offices the Board granted several concessions. After a turbulent meeting that almost went 6 hours the Board said from now on police would not be used to settle differences. The Trustees also offered to involve community representatives in the actions affecting the transfer of equipment to the new site. Community members will also be in on the decisions effecting future operations at the Grove street site. Furthermore the Board said it would establish a special committee to work out allocations of books, and supplies between the two campuses.

The strikers earlier had accused the Board of procrastinating, when they said that some classes would still be taught at the Grove site.

But looking at the Grove site objectively, one sees a old, condemned building that fails to meet state fire and earthquake standards. Built in the 1920's, it was called the pride of the Oakland school system, it was University High then. This distinction should be returned to the community say the students. They want the old campus modernized and functioning and stay a part of the community.

Reagan's Scissors May Clip EOP Funds

By DAVID PIPER

Ronald Reagan, beloved Governor of California, has drastically cut the E.O.P. program from \$3.2 million to \$1.6 million. If the California Legislature passes the proposal, the E.O.P. program at San Jose State will stand to lose better than \$200,000 in grant funds.

Money for continuing students will be eliminated and incoming students will practically be cut out altogether. To insure the crippling effects there has also been a cutback in the E.O.P. tutorial staff.

"UNREASONABLE"

Senator Milton Marks, quoted in the Examiner March 28, 1971, called the cuts "unreasonable". In view of there being no assurance the Federal funds will come through, several thousand students, most from minority backgrounds, will be forced out of college. Marks feels we all recognize the need for economy, but he does not believe that harsh cuts should be made in an educational program that has given so many deserving students a chance to obtain college degrees.

The San Francisco Republican stressed that budget cuts were made by Reagan's anticipation that Federal funds would be available to continue the program.

The E.O.P. program has been the major source of funds for students of minority and low income families. Most black students on all State college campuses possibly could not have begun college-level studies if it were not for this program.

ONLY \$100 EACH

According to St. Saffold, director of the Black E.O.P. program at San Jose State, there were 465 special admit slots for all E.O.P. students in '70 and '71, 42 per cent of which go to the black students. The State grant for those semesters was \$245,000.00. This grant gave all E.O.P. just under \$400.00. This year's proposal of \$43,000. will give each student admitted just under \$100.00.

Mr. Saffold suggests that the best way to combat this drastic move is for the Black parents and students to write to the Governor and his legislature and let them know that there is dissatisfactory reaction to their proposed action.

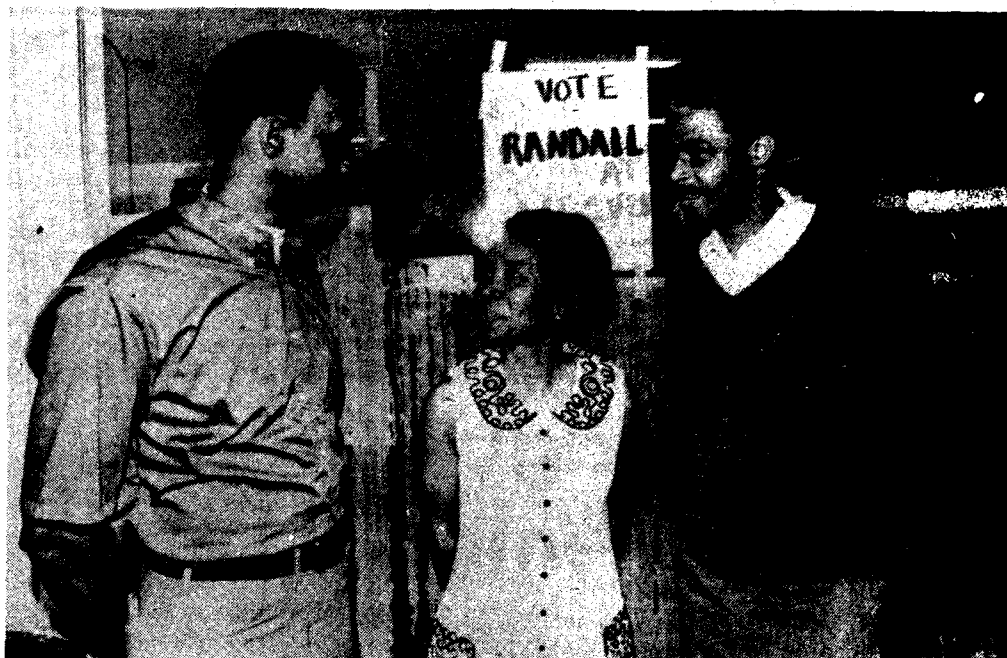
In a general E.O.P. student body meeting at Markham hall, last month; some of the students suggested another way of combating the Governor's cutback. E.O.P. students would give \$25 out of their second checks for this semester to help raise \$10,000.00 for the program.

SOMETHING IRONIC

The ironical aspect is, even though there has been a rise in tuition cost over-all, the foreign students tuition has experienced the largest of that increase. Due to this increase it became impossible for some of the foreign students to return to school after returning home for the summer. The largest rise in tuition has been for the foreign students and the largest cutback for the E.O.P. students. It appears that the elimination of all students, other than white, is on the rise.

"If a kid speaks in Spanish he is criticized. If a kid has a Mexican accent, he is ridiculed. If a kid talks back, in any language, he is arrested. If a kid wants to leave school, he is forced back. We have gun-point education. The school is a prison."

Sal Castro,
Los Angeles
High School Teacher.



CANDIDATES FOR ELECTION to the Ravenswood City School District Board of Directors include, from left, Bob Hoover,

Syrtilia Kabat and Walter Randall. The three are running on a common platform.
Steve McKee Photo

SHAKA Backs Ravenswood Candidates

Shaka endorses the following candidates for the Ravenswood school district. Walter Randall, Syrtilia Kabat and Bob Hoover. The following is a statement from the three. "In order for the Ravenswood City School District to survive and provide quality education it must receive more state and federal revenue. It is impossible for the district's fixed tax base, which is one of the highest in San Mateo County, to support the increasing costs of education.

We believe that parents must be more involved and have the opportunity to select and evaluate teachers. They must further have a voice in the preparation and control of budgets for individual schools and curri-

culum development. Teacher training and evaluation are vehicles to help improve teaching skills and quality education. In summary we must improve the quality of education in the fourth through eighth grades, increase state and federal funding, involve parents, and institute a meaningful, workable teacher evaluation and training program."

The candidates, Randall, Kabat and Hoover are also organizing 40 other school districts in the state that share the same crisis as they do. They are trying to form a power block to secure their aims. Shaka commends and supports them in their efforts.

Chicanos Form Their Own Party

By the QueTal newstaff

Recently at San Jose State College a political party chapter was established by concerned Chicano students. To introduce La Raza Unida Party on campus, the Chicano students, most of them from the Chicano Political Science Association, held a successful introductory rally. Food was served, a movie was shown and new students were registered.

LOPEZ INTERVIEW

Since the first rally was a success, the group has planned another registration drive. An interview with Marco Lopez, the chairman of La Raza Unida at San Jose State, revealed that approximately one-hundred students registered for La Raza Unida Party. Lopez stressed the importance of student

participation. He said it is often heard on campus, mostly by the students themselves, that the students at San Jose State College are for the most part apathetic and unrelating to community affairs. It must be realized therefore that by registering with this "revolutionary" party a student can be assured of a future voice in determining the advancement of the Mexican community which needs and surrounds him.

GOALS SET

Some of the projected goals that the Northern California platform has set forth are:

1. To insure that all La Raza has the opportunities so long denied them.

2. To insure that all La Raza has recognition of culture, history language, and tradition in society and the educational system.

3. To insure that La Raza barrios (housing, business, and all new developments) are improved as the people in them desire, with their means, and for their benefit.

4. To insure that all barrio lands are developed according to the community desires and within the interest of the community.

5. To insure that all that is "La Raza" is not lost in the process so called "assimilation".

6. All La Raza must work toward these goals within the community, in their county, and in the state with whatever means possible.

800 Million Asians Offer Solidarity

By PAT SUMI
of "Rodan"

Pat has just returned from a two month trip with the U.S. Peoples' Anti-Imperialist Delegation to North Korea, North Vietnam, and China. She represented Movement for a Democratic Military in the Delegation and is now working with the Asian Movement in Los Angeles.

Korea 17 years ago didn't exist. The bombings were really atrocious kinds of bombings from the Korean War, what they call the Fatherland Liberation War. Pyongyang is now completely rebuilt. There's no evidence of any war destruction anywhere in the city; and in 17 years the Korean Workers' Party, under the leadership of Comrade Kim Il Sung, and all the Korean people have banded together to build a completely independent industrial economy.

It's a fantastic place, you know, very sophisticated kinds of industry. They make their own water pumps for their irrigation system. Everywhere you go children are out planting fruit trees and flowers. All the roads are lined with flowers. In the cities they have great bit concrete urns at each street corner that are filled with flowers. The streets are washed two or three times a day to keep them clean. It's a very bright and airy kind of society, very advanced. The standard of living is on the average much higher than it is in the U.S. in terms of the basic necessities of life for all the people.

In China, we were impressed mostly with the quality of life that, for the first time in Chinese history, everyone has enough to eat, everyone has clothing, and everyone has decent shelter. It's the first time in 4000 years of history that that's happened for everyone, for all the people in the country. We were impressed also with the achievements of the Great Proletarian Cultural Revolution, which we considered to be one of the most significant events in the 20th century for mankind. It was during this revolution, during '65 to '68, that masses of the Chinese people, in the form of the workers and the peasants, consolidated their power and their control over the institutions which affect their life, their government, the way factories are run, their educational institutions, and so on. It's phenomenal, you know, 700 million Chinese are united, and they dig, they dig their revolutionary movement.

In Vietnam we were especially impressed with the unity of the people—even though they have about 30 national minorities in the North and 30 national minorities in the South, many of whom are dark skinned, speak completely different languages from the 80 percent of the population, which is the Kinh majority. The whole country is united against U.S. imperialism. The bombings in fact did not decrease anyone's determination to defeat the U.S.; it only increased their determination.

PAT ON OVERPOPULATION !!

Let me give you kind of a generalized description of the way people are freed to be good to each other. Each country, even Vietnam which is much the poorest of the three, child care centers are provided for all working women in the factory, for free. So a woman needs only to leave her child with trained child care people in the morning and if it's a small baby, she can go nurse the child three or four times a day; she can have lunch with him if she feels like it. Women receive 77 days of paid maternity leave, under the assumption that, a woman because she biologically carries and gives birth to the baby, should not have her productive capacity impaired because of that. So they pay her while she's having her baby. They also assume that producing babies is part of the revolution. You know, they told us, everywhere they told us, you must have children because there's no point in having a revolution if you don't have such hope for the future, you see, that you want to have children around to inherit the revolution which you create. There's no point in making sacrifices for a revolution unless you're so sure that its going to be better, so sure that you're going to win.

It's hard. We have this vision, even those of us who are radical or revolutionaries, we have this vision that 800 million Asians come marching around grey, with grey uniforms and grey buildings and grey sky and everyone's regimented and no one smiles and no one laughs and it's all a very terrible society. On the contrary; it's totally the opposite. It's light and it's beautiful and it's happy. People are good to each other.

And they consider us all their friends, all their comrades. When 800 million Asians offer you their solidarity, that's a lot of solidarity. A lot of people think that we're really a brave people and we need to carry forward the revolution here, because it's our international duty as well as our national duty. See, especially as Asians, you know. We've got 800 million brothers and sisters who are already free and we have millions more to help free as well as the millions of

people that we have in this country to free. It's almost like having two homes to fight for, two nations to fight for. And it's a great responsibility. But they can do it, too. It's a difficult question. A lot of things remain to be resolved, a lot of struggle needs to be waged, a lot of sacrifices will need to be made. But it's all worth it, you know, because we really are fighting for something that really is better. Socialism in fact works better, is better, feels better, just helps behave a lot better. We really do have something concrete to work for. People always say, "Ah, what do you want?" Well, sir, I want a socialist state like they have in China, and Korea, and Vietnam, thank you.



Iranian Group Faces Extinction

Shah Outlaws
World Confederation
of Iranian Students

In Teheran, on January 17, 1971, the military prosecutor accused the World Confederation of Iranian Students (CISNU) of being "subversive to the security of the country" and declared it illegal. Students who are members of the CISNU were given until March 21, 1971 to either resign their membership or be tried in absentia and face a sentence of 3 to 10 years of prison.

OPEN ATTACK

This open attack against the Iranian students' organizations outside Iran came as the culmination of a two month propaganda campaign waged by the Shah's regime about the existence of a "conspiracy against internal security." The Confederation was labeled as being paid by "Red and Black Imperialists." The Shah's regime excelled in using the theory of "outside agitators" when it accused the Confederation of Iranian Students (based in Europe and the U.S.) of organizing student strikes at Teheran University!

In the past year an upsurge of struggle against the Shah's regime has occurred in Iran. Large boycott

actions against the government-owned bus company in Teheran, strikes by workers (particularly in textiles and in oil) and peasants and large demonstrations at universities are part of this new wave of struggle against the Shah's dictatorship.

1,000 ARRESTED

The Shah's regime reacted by arresting more than 1,000 people many of whom are tortured on a regular basis. These acts of political repression were confirmed by world human rights organizations. Dr. Heldmann, German lawyer sent to Iran by Amnesty International and the Confederation of Iranian Students wrote in his famous report on the recent repression in Iran: "The already available announcement about the torture death of the holy man Saidi and the graduate of the polytechnical school in Teheran, Nikdavudi is confirmed. Saidi is said to have ultimately died from the introduction of boiling water into the intestine...Nikdavudi had suffered the following injuries, leading ultimately to death: broken vertebrae in the neck, injuries to the spinal chord, and from discs shoved between the vertebrae, leading ultimately to complete lamming of all extremities and intercostal muscles."

STUDENTS ACTIVE

The World Confederation of Iranian Students has been very active in the defense of Iranian political prisoners in the last 12 years. It has consistently brought the plight of Iranian political prisoners to the attention of world public opinion. For example, many of the San Jose State community have been reached by the Iranian Students Association at SJS. The exposure of the real nature of the Shah's regime by the Iranian students outside Iran has seriously damaged the Shah's "image" in the West. The Shah is having more trouble (and expenses) everyday trying to convince the World public that he is a "benevolent," "liberal" ruler through paid articles in major Western newspapers. In its new attack on all its political opponents, therefore, the Shah's regime decided not to spare the Iranian Students studying outside Iran.

The Iranian Students members of CISNU have a long experience in fighting the Shah's terror tactics. The Iranian Students Association at SJS (as all other chapters of the confederation of Iranian Students) pledges to continue its struggle against the Shah's dictatorship in Iran.

U.S. is Silent on Latin Liberation

Statement by
Organization of

Latin American Students

What is happening in Latin America can be easily translated by traditional cliches of Communism, Marxism, Castroism, etc. that the U.S. press and government attach to struggles of liberation all over the world.

But, is it that simple? The answer is rather more complicated than most experts in the State Department may think. "Guatemala is the clumsily masked face of all Latin America, the face of the suffering and of the hope of our countries, plundered of their wealth and their right to choose their destiny," said Eduardo Galeano, Uruguayan writer in charge of publications for the University of Montevideo Press.

Three years ago, FAR (Fuerzas Armadas Rebeldes) the highly successful rural-urban guerrillas of Guatemala started a series of attacks against the U.S. representatives in Guatemala city. Early in 1968 they executed the two top U.S. military advisers, in August of the same year, they executed the U.S. ambassador, last year, the German ambassador, an ex-captain of Hitler's army during the Polish, was executed when the U.S. and Guatemalan government decided to test the revolutionary forces.

To one that knows the situation, social conditions, and historical background to the conflict, this does not come as a surprise; as a matter of fact, it is something one knows has to happen and unfortunately will continue to happen. The news agencies, and wire services in the U.S. have virtually declared a campaign of silence against the revolutionary struggle in Latin America, and Guatemala in particular.

When the two military advisers were executed three years ago by the FAR, nobody in the world knew, or was informed of what really happened. The U.S. advisers, according to FAR, were directly responsible for the deaths of more than 10,000 people. Time magazine of March 16, 1970, reports 3000.

The advisers, authorised by the ambassador; late in 1967 were responsible for calling the U.S. Air Force stationed in the Canal Zone, Panama, to NAPALM the Guatemalan mountains.

This prompted a remark from the Vice-president of Guatemala, Clemente Marroquin Rojas, to a reporter from Prensa Latina; "For example", he said, trying to describe recent U.S. policy toward Guatemala, "They should have landed in Guatemala when that thing from Panama happened; the least they should have done was to let us know that they were going to use NAPALM in the mountains." (Guatemala: Occupied Country. p. 70)

"White racism is the disease that is tearing America apart, and we have to study it and seek a cure for it, just as we do research on other diseases that kill, such as cancer. We won't be able to control the damage done by racism until we know more about why it exists and how it infects people."

Whitney M. Young, Jr.

How many men, women, and children were burnt alive? According to the reports coming from Guatemala at the time, none. It appears as if Latin Americans have to die by the tens of thousands before somebody will notice. Anyway, they were Latins weren't they?

The National Catholic Reporter, in January, 1968, carried a story that in part says, "during the last 18 months three right wing terrorist groups together have assassinated more than 2,800 intellectuals, students, labor leaders, and peasants who have in anyway tried to organize and combat the ills of Guatemalan society."

The people of the western world that read newspapers, find themselves "shocked" when they read about an act of terrorism carried out against diplomats. But, did the newspapers care to tell them how this "shocking violence" came about?

In 1954 when the elected government in Guatemala tried to carry out a mild agrarian reform; United Fruit Company, which is the country's single largest landowner, cried out Communism; and the U.S. government made it its priority to violently overthrow the constitutional government.

The afternoon of June 18, 1954, Guatemala city, the port of San Jose in the Pacific, and Puerto Barrios in the Atlantic were bombed and machine gunned by U.S. "volunteer" pilots aboard P-47's. To that effect, later on, Senator Barry Goldwater wrote, "In Guatemala, in July, 1954. We moved decisively to effect an anti-Communist coup d'etat, and there is NO NEED TO APOLOGIZE for served out national interests, and, in so doing, we saved the Guatemalan people the ultimate misery." (Why not Victory? p.31)

It may be useless to mention, but over 100,000 people were killed while in the process of saving them from "the ultimate misery." But then... "there is no need to apologize." Gringos do not have to apologize to nobody, even God cannot scorn them.

In 1961, President Kennedy declared through the Alliance for Progress program, that agrarian reform was the most needed step to take by the governments of Latin America; but then, was not the legitimate Guatemalan government overthrown by force in 1954 because of the agrarian reform they were trying to carry out? And if so, where after ten years of Alliance for Progress is that agrarian reform? Certainly, the only countries that have carried out agrarian reform, have done it against the U.S. interests, and tremendously straining relations with the U.S.

Since 1965, the U.S. has rewarded the Guatemalan Air Force with more than 60 jet fighters, 30 turbo prop helicopters, 25 conventional type helicopters for troop transportation, and the most advanced equipment for ground operation, plus hundreds of military advisors.

In Latin America, Guatemala is one of the countries whose army is equipped with the most advanced, modern, sophisticated means of destruction; while the great masses of people are literally starving to death.

Father Blase Bonpane, denounced this sick society in the Washington Post (Feb. 4, 1968): "of the 70,000 a year who die in Guatemala, 30,000 are children. In Guatemala," explains father Bonpane, "the United States is standing militarily behind an oligarchy of two percent of the Guatemalan people who possess eighty per cent of the land and the resultant power."

Statement from SJS Organisation of Latin American Students.

Inmates...Victims of Injustice

By LYNDA PRESTON

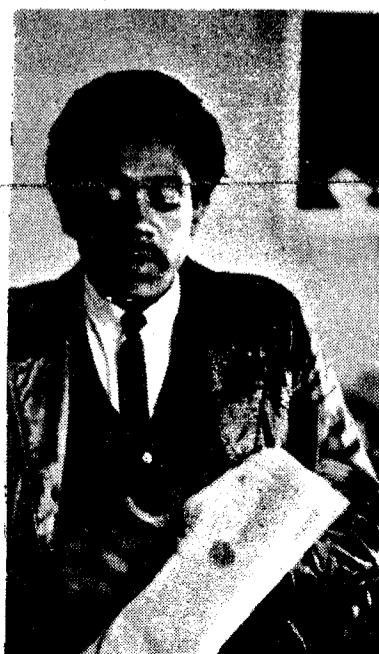
A close examination should be taken into the Penal System of the United States. In the past months, we have witnessed an influx of complaints lodged by inmates against their particular incarceration agent (i.e. San Quentin, Folsom, Soledad, etc.) The masses have received twisted bits of information regarding these brothers through national news media. This information has not, however, been very helpful due to the media's fascist journalistic talent to only bring out the conditions that would help to turn the masses of people's interest away from the truly genocidal conditions in the prisons today.

Historically Blacks and other third world peoples have been the victims of unjust incarceration for being "at the wrong place, at the wrong time". Circumstantial evidence, and sometimes no evidence at all, has been used to railroad our brothers into jail for an "undetermined" length of time. Examples of such racist, fascist policies can be exemplified through people like Ruchell Magee, George Jackson, Fleeta Drumgo, John Cluchette, Rayfield Johnson, Angela Davis, Erika Huggins, Bobby Seale, and countless mediarized others.

Inmates have tried to ban together to express their grievances through both public and penal channels. They have peacefully demonstrated, written letters, filed suits, - they have done everything they could to get public attention. The result has been that the fascist, racist reaction from the institutions have maimed, murdered, destroyed evidence, and added more charges to the inmates for trying to get public attention. Yet, the public has not responded. If you can take a few minutes to go over some of the demands from inmates, they include such things as:

- inadequate medical policy and procedure
- an immediate end to indeterminate
- adequate medical policy and procedure
- an immediate end to indeterminate sentences
- an end to systematic programmed racist segregation for purpose of pitting Blacks against Browns, and Blacks against Whites, etc.
- an end to political persecution, racial persecution, and the denial of inmates to subscribe to political papers, books, or any other material that is forwarded through the United States mail
- the constitutional right of legal representation at the time of all Adult Authority hearings, and the right to cross-examine witnesses, and have witnesses on behalf of the parolee at parole revocation hearings
- adequate visiting conditions and facilities for inmates and families
- an end to persecution and punishment of inmates who practice the constitutional right of peaceful dissent
- that industries enter the institutions to provide jobs that pay more than six cents (6c) an hour so that the inmate can earn money to support his family and take them off the welfare roles

Is that too much for a human being to ask?



BOBBY SEALE



ERICKA HUGGINS

Chicano's Easter Pilgrimage

ALETA FIELDS

In protest of Reagan's proposed EOP cut-back, Chicano Pilgrimage to Sacramento took place April 2-7.

Gabe Reyes, organizer of the march said it was organized, oriented and controlled by the Chicanos, but the community and all those who felt they want to express their concern for the educational problem of the Chicano were invited.

Other reasons for the march were (1) to implement bi-lingual educational

programs. (2) to bring about more Chicano representation in the educational system (3) and to bring about Chicano community involvement in education policy-making.

The over-all objectives were: 1) to present and publicize documentation on the educational needs of our students and community 2) to create an awareness within our Chicano community about our immediate problems such as E.O.P. cut-

backs and how these problems affect all of us. 3) to communicate with and seek the assistance of Legislators who still feel they want to represent all of the people and not just the wealthy. 4) to begin educating the general public towards realizing that programs such as E.O.P. are taken programs that were not supposed to work, and the present success of these programs will be beneficial both socially and economically, to this society.

Marchers walked twenty miles a day with a thirty-five mile shuttle between Livermore and Stockton because of freeways. Food was donated by local stores and sleeping was in pre-arranged parks and church halls along the route.

All in all it was an experience to remember. **RIGHT ON AND POWER TO CHICANO BROTHERS AND SISTERS!**

Aleta Fields

'Constantly Hassled by Guards' says Angela

Taken from the Mar. 27, interview with Angela Davis as told to Shaka by Ric Ricard. Ricard was not allowed to take the tape recorder in the facility. Here's his account of what happened.

GWEN DAVIS

Before entering the visiting room, the room was cleared and the other visitors sent downstairs. Ric was to talk to Miss Davis for a total of 20 minutes but was sent in the visiting room with a young lady by the name of Jamal, both under the assumption that the interview would last 40 minutes.

Ric and Jamal talked to Angela on the other side of a glass partition through phones. Angela, said Ric, was to hear of the outside happenings, she was also encouraged by the 2,000 people who gathered in front of the Marin County Jail in Support of her.

The bulk of the conversation, according to Ric, centered around the getting together of the defense committies for Bobby Seale, Los Siete, Erica Huggins Ruchell MaGee and herself, she also touched upon her feelings of Pan Africanism, said Ric, she feels that Pan Africanism is just a higher form of Cultural Nationalism and that Black students should be moving on more positive issues.

When asked about the treatment she has been receiving she replied that her medical treatment has been o.k. but she is constantly being hassled by the guards over petty things.

After a total of 20 minutes the guard on Angela's side said that her time was up, according to Ric, Angela replied that there were two visitors so she still had another 20 minutes, the guard said that all he knew was that her time was up. At about this time the guards on the visitors side confront Ric and Jamal about the time when told that they both had 20 minutes apiece the guard said that all he knew was that their time was up. Angela then asked Ric and Jamal to speak to the guard at the desk, Ric stated that he, along with Angela and Jamal, felt that would do no good so upon leaving Angela gave her revolutionary thanks with a clenched fist and a smile.

Black Festival This Month

Dick Gregory, Charles White and John Evans are some of the outstanding performers and artists highlighting an exciting Black Cultural Festival this month.

The festival, a series of special presentations, exhibits, films and dances, is being sponsored by the Black Studies Dept., Black EOP and other black organizations during the latter half of April.

The entire San Jose community is invited to attend festival events.

Leading off the festival will be a lecture and exhibit by Charles White, the famous artist whose sensitive drawings of black folk have received world-wide attention. White will lecture on April 14 at 10 a.m. in the Art Building. The lecture will be followed by a reception at noon in the Black Studies Building.

The following evening, April 15, will be enlivened by a black experience in theatre. The Sacramento State Black Theatre Workshop will present the play "Tabernacle" in Morris Dailey Auditorium at 8 p.m.

The Black EOP office has called a general meeting for April 16 at 3:30 p.m. in JC 141 to discuss budget cuts and the future of EOP. All concerned students should plan to attend.

The EOP office is also planning a benefit dance, but details were not available at the time of this writing. Contact the EOP office (ext. 2166) for information.

The Santa Clara Hotel ballroom will be the setting for a black fashion show on April 17. The show is being hosted by the Delta Sigma Theta sorority.

For students interested in putting their education to good use, Fred Anderson of the San Diego Department of Social Work will be speaking on job opportunities in the Social Welfare Field. The talk is scheduled for 4 p.m., April 20 in the Black Studies Building.

A highlight of the cultural festival will be a presentation by black filmmaker John Evans. Evans has written, directed and produced many dramatic and documentary

films. He will be on campus April 22 to discuss the role of filmmaking in the black community. Two of his films, "Prelude to Revolution" and "What do you people want!" will be shown in Morris Dailey Auditorium at 7 p.m.

"Project Soul", a benefit dance with live entertainment, is set for Friday evening, April 23 in the Student Union ballroom. A donation of \$2.00 is being asked. Contributions will help make possible this summer's planned Field Study Seminar in Black America and Africa.

The cultural festival will be capped with an appearance by Dick Gregory, famous comedian-activist and former SJS scholar-in-residence. Gregory will lecture in the Student Union ballroom on April 24 at 7 p.m. The lecture will be followed by an informal reception.

For more details on any of these events please contact the Black Studies Department at 294-6414, ext. 2926.



DICK GREGORY



JOHN EVANS

Welfare: What's So Fair About It??

HENRY MARTIN

Rage, hysteria—and tears—are all staples of the U.S. welfare system. No nation can match America's record of global generosity, but for millions of Americans charity does not always begin at home.

Today, 13.5 million Americans depend on the Jury rigged, red-taped apparatus of public assistance in the u.s., an increase of 70 per cent over five years ago and a jump of 41 per cent in the last fourteen or fifteen months alone.

The budget figures are correspondingly imposing. The total cost of welfare in the U.S. today is estimated at \$15 billion, half of which is paid by the federal government. The other half is paid by the states with help in some cases, from city halls and county administrations and the welfare load alone is propelling many of these governments down the steep slide to bankruptcy.

The current economic mix only intensifies the crisis. The recession is driving ever more clients onto the welfare rolls while inflation magnifies the costs to government and diminishes the value of the dole for the recipient.

HAPHAZARDS

Life is a ceaseless and humiliating ordeal for most of those who have settled in New York. In New York it means racing neighborhood thieves to the mailbox twice a month for the envelope with the buff-colored welfare check. In Detroit it means the threat of "special investigation" visits at 3 a.m. and the warning that "indications of faulty housekeeping" may jeopardize assistance. In many cities it means endless trips to the welfare office to establish basic claims.

FRAUD

Tragic tales of life on welfare are sometimes balanced in part by outrageous accounts of welfare fraud and chiseling. "It's impossible to do adequate eligibility checks," says a San Francisco welfare worker. "There isn't time. It's a question of helping people who need help or catching people who need catching".

A vigorous investigation in Nevada recently resulted in the disqualification of 22 per cent of all AFDC cases because previously undeclared income rendered them ineligible.

The AFDC are families without a full-time working parent, and they currently number 9.1 million Americans, seven out of ten of all welfare cases. They receive \$5.4 billion, or more than a third of all welfare expenditures.

FATHERS

AFDC rolls also are growing faster than

any others. Twenty-six per cent over the past year nationwide, much faster in places like Texas (59 per cent) and Oregon (67 per cent). Surveys show that four out of five of these families are fatherless through illegitimacy. Until a 1968 Supreme Court decision, a family with an able-bodied but unemployed "man-in-the-house" was generally not eligible for AFDC—a factor that fostered even more family instability.

NWRO

The new awareness and activism is fostered largely by the Washington-based National Welfare Rights Organization, led by George Wiley, 39, a husky, dashiki-clad veteran of the civil-rights movement.

Wiley, who left a post as professor of chemistry at Syracuse University to become an activist, developed a basic NWRO strategy five years ago with the aid of Richard Cloward and Frances Fox Piven, a team of Columbia University social-work professors. The idea was simple: since roughly one half of all the eligible poor were not then on the welfare rolls, and since many of those enrolled seemed to be getting less than they were fully entitled to, the system could be convulsed simply by making it live up to its own regulations.

"Like the civil-rights movement, we have the law on our side," says Wiley, whose annual \$500,000 war chest is filled by sympathetic groups and dollar-a-year dues from 125,000 NWRO members. Besides the marches and protests, NWRO collected pertinent manuals and regulations and waged an intensive educational campaign to inform the poor of all their lawful rights.

FRUSTRATION

For the nation's 85,000 welfare caseworkers, just coming to work can mean trouble aplenty. Frustration alone is a

each year. With an ever-increasing number of cases to handle, committed staffers often feel more like glorified clerks than professional social workers. "My primary concern now, sadly enough, is seeing that grants are correct, changing addresses and getting lost checks back to people," says Mrs. Colbert in her Memphis office. "And my greatest frustration is that we're not encouraging these people to have any self-respect."

But for some caseworkers, familiarity with clients has contempt. "They don't have to go on welfare and have babies. Fostered 'I didn't,'" huffs a black welfare worker in New York.

'A Guerrilla is Humble'

"Study, study, study" Those were the words that echoed time and time again in a jam packed Morris Dailey auditorium as Stokely Carmichael rapped on the pan africanists program. And when it was all over they stood and clapped and clapped and clapped some more.

Speaking on the black man in America, Carmichael said "this land was taken over by Europeans, but it doesn't belong to them this land belongs to the red man." "Our land base must be Africa, the place from which we came." "Yes my brother and sisters...we are Africans." Stokely stressed.

Carmichael then talked on the significance of the guerrilla and the action he should carry out. "Some of us go around trying to look militant...but the guerrilla should never identify him or herself, identification leads to your destruction." "I'm talking about guerrillas not gorillas". "The guerrilla is a humble person...if the masses are in the church so is he, in other words he mixes with the crowd and never stands out." said Carmichael.

During the speech certain segments of the news media were not allowed to bring equipment into the auditorium. It was falsely reported by the Spartan Dailey that the head of SJS' black studies, Dr. Leonard Jefferies formulated this action. It was found that this is what Carmichael' guards had wanted. "We are concerned with his protection against possible assassination said one of the guards working security in the lobby.

After the speech Carmichael meet with blacks at the black studies department on the campus. But the racists were not finished with him, a few days later the board of trustees meet to discuss what they could do about preventing a re-appearance of Carmichael at state colleges.

COULD YOU EXPLAIN IT ONCE MORE, PLEASE?"



Sorority Sets Fashion Show April 17

The Delta Sigma Theta Sorority invites the public to attend their annual fashion show and dance. The theme of this year's "parade of the latest styles" is a new dimension in fashion "Sensuos Freedom".

The event will be held at the St. Clair Hotel on Saturday April 17. The St. Clair is located at the corner of San Carlos and Market streets in San Jose. The Deltas of San Jose

State say the fashion is slated to start at 8 p.m. until about 10.

The audience will then be asked to "Dig" the "Soul Affair" the group that will head the dancing portion of the program. Portions of the proceeds will go to the EOP program, tickets are \$2 in advance and \$2.50 at the door. Check it out !!!

Pan-Africanism: Land, Ideology

... Taken from *Pan-Africanism and the Black Struggle in the U.S.A.* by Charles V. Hamilton. *Black Scholar* magazine, March 1971, issue.

DAVID PIPER

The Black struggle in the United States at this historical stage necessarily must engage and deal with such real, important issues of survival as jobs, housing, education, community control of important decision-making institutions.

These are pressing, persistent problems that must be dealt with here and now. Organizations, policies and programs must be geared toward achieving these intermediate goals. And across the country, there are black groups dealing with these problems.

They are faced with all the inevitable problems associated with intense, dynamic political struggle—shortage of resources, seemingly divergent ideas on tactics, obvious injection of divisive elements to deter action, etc. But to assume that such would not be the case would be naive.

A REFORMIST?

These efforts to deal with day to-day problems have been labeled "reformist," with the connotation of being irrelevant to the overall struggle. They have been categorized as non- (even counter-) revolutionary in the sense of not leading to drastic change. Whether these conclusions are correct or not depends precisely on one's understanding of the relation of these short-term goals to long-term goals.

They depend, indeed, on one's analysis of the nature of the twentieth century. They may well be "reformist," but when seen in an overall ideological framework of Pan-African struggle, I suggest they constitute the necessary steps to be taken at this precise historical period—that is, in this time and in this place.

4 BASIC RESOURCES

It is possible to identify four basic resources of organization for power: land, economic resources, ideology, and arms (i.e., military weapons).

Black Americans are notoriously weak in economic resources and arms. They have greater possibilities for initial development with land and ideology. They occupy strategic land positions in the cities of the North and in some cities and counties in the South, and their numbers (always of crucial importance in political calculations) are growing. Their numbers may not permit them to control many political bodies, but they can influence elections at certain levels and in certain places through the wise use of voting strength.

Land is a source of taxes. Wherever blacks occupy and control the land, politically, they can fight to reap the benefits of the taxes from that land. All these become not absolute panaceas for growth and development, but they can be used as levers for maximizing political influence.

Ideology is precisely relevant because it speaks to consciousness, self-interest and long-term goals. A people who understand who they are and how they are to progress in a particular society are not likely to submit to someone else's definition of their goals and methods.

NO 'CLASS' OVERTHROW

Whatever is the case in some other countries, the United States is not on the brink of being toppled by a violent, class-oriented revolution. The masses of exploited workers and the vast unneeded and unemployed are not being radicalized through a process of ever-increasing pauperization.

The whites are attempting to consolidate

what slight gains they think they have made since the New Deal, and the blacks are attempting to struggle for a greater share of the power and goods and services.

Thus, blacks want a significant restructuring of institutions of decision-making power in order to maximize benefits from decisions, and whites, uncertain about the consequences of this in terms of their future positions, resist these changes.

The white working mass does not see itself as the oppressed victim of a capitalist oligarchy, but rather as the potential loser in a modernizing process being waged on the part of blacks and one they (the whites) understand largely in terms of lost jobs, reduced status and reversal of power positions—i.e., privilege based on racial identification.

INSTITUTIONAL RACISM

Indeed, if institutional racism means anything, it means that an undifferentiated group ("whites") have generally benefited from the subjugation of blacks. Therefore, most whites are not candidates for an effective alliance with oppressed blacks as long as they do not perceive their ultimate interests as reasonably similar to those of black people. And when Pan-Africanism is put high on the black agenda, such an alliance becomes even less likely.

It is not sufficient to say that the poor whites are being duped or brainwashed by the capitalist class, because those poor whites are holding on to their meager gains precisely because they have dreams that their children "can do better in the future." The Puritan Ethic of work and achievement is still, unfortunately, very strong in the American Ethos.

Man may indeed be a product of the modes of production, but when those modes are perceived as basically functional to survival and development, this view becomes merely a DESCRIPTION OF WHAT IS, NOT A PRESCRIPTION OF IMPENDING REVOLUTION.

Black people, certainly more overtly oppressed, more outwardly alienated, are being increasingly politicized by their condition. It would be dangerous and misleading, however, to assume that the expressive violence in the cities in the late 1960's was a prelude to violent, successful, instrumental revolution.

These are manifest indications of serious

social problems, but a highly complex, industrial society is more likely to opt for forceful (and successful) repression of violent demands than for concession.

A VITAL FUNCTION

Black Americans, living in the midst of the strongest Western nation, have a vital function in the modern political struggle. That function is to utilize the resources of land, economics and ideology to maximize black political power in this country.

This can only be done from within the United States, and it can only be done by an economically and politically powerful force within this country. It is difficult to imagine any force other than blacks taking the initial interest and the lead in this struggle.

If black Americans—organized and powerful—take the lead in reversing policies of this country, this will be Pan-Africanism moved beyond articulation and pronoun pronouncement to act and progress.

A PROTRACTED STRUGGLE

This is a protracted struggle, not an ephemeral one. It means that black forces must see their role as organizing at a level of operation calculated first to develop the collective political and economic strength of the group.

It does not require that one put aside demands for constitutional rights or for community control of schools in the black communities to take up the struggle for African independence.

It does not require that one neglect efforts to elect a black mayor in the cities heavily populated by blacks or to put aside efforts to elect more black congressmen or black sheriffs or give up the struggle for jobs on federally-supported construction projects.

It requires that these positions can be filled by enlightened black people who understand their role in the larger context of the Pan-African struggle.

These are thoughts aimed at defining the role and relationship of black Americans to the on-going struggle for survival and development of Africans throughout the world—to Pan-Africanism.



"WHAT YOU'RE HEARING IN THE BACKGROUND, FELLOW AMERICANS, IS A JUBILANT BATTALION OF SOUTH VIETNAMESE SOLDIERS RETURNING FROM A VICTORIOUS BATTLE IN LAOS!"

'No Business As Usual at Stanford' ...B.S.U.

By SKIP BAILEY

A SPECIAL REPORT: WHAT CAME DOWN AT STANFORD THIS EASTER!

Police clubbed their way (using a barricade also) in the front entrance of the Stanford hospital, clearing out 45 demonstrators participating in a sit-in. They went on to arrest 21 persons, all but one for assault with a deadly weapon. Three policemen were hurt in the process. Policing to the news media, the sit-in was called at 1 p.m. Thursday by supporters of a black hospital worker who was fired. Negotiations went on for 30 hours between the sit in leaders and administrators. When neither side would budge on "rehiring Sam Bridges", the talks recessed.

Then the stuff got "FUNKY". Youths complained that Hospital Director Thomas Gonda said, no police would be called if the demonstrators remained peaceful. They did. Then came two buses of helmeted-stick carrying police, along with a caravan of Palo Alto police cars. They proceeded to go through the blocked front entrance, but sit-in people turned a fire hose on them full force. It took police about 40 minutes to tear the door down, when they did they started snatching people inside. Many escaped by sliding down the fire hose that was hung over a window. The racist San Jose Mercury referred to the arrests as including "area radicals and prominent black militants (as if only blacks can be militant) Former black student leader Leo Bazile and the current BSU co-chairman, Willie Newberry. BSU was one of the peaceful sit in leaders.

BSU STATEMENT

At the end of a very informative and inspiring BSU meeting last Friday night (April 9). Mr. Newberry released this statement of what came down at Stanford.

"On Thursday, April 8, 1971, following a peaceful rally protesting the loss of tenure of a Chicano doctor, Dr. Aguilar, and the firing of a black worker Sam Bridges, protesters led by the Black United Front (a new organization in Redwood city) proceeded to meet with the Director of Stanford Hospital, Tom Gonda. With Mr. Gonda absent, protesters then decided to wait (not outside but inside) for his return. Approximately 30 hours later, Stanford Head, Provost Miller called the police.

Meanwhile the demands of the workers had been considered by the Black Advisory Council, who were committed to quitting their jobs in support of the demands of the workers. It should be understood that these proceedings (entrance into the Stanford Hospital and occupation) were not disruptive of hospital "functioning". Doctors and patients were allowed to carry on as usual. It should also be understood that the majority of the demands of the workers were met prior to the police intervention and that when police moved to clear the building of the demonstrators there were only two unsettled issues. A) the rehiring of Sam Bridges and B) the question of amnesty for all those involved.

To say that this attack was racist is an understatement. The arrest of Leo Bazile, ex-chairman and much sought after by the Santa Clara Police department, exemplifies the racist tactics employed by Stanford University. Mr. Bazile was seized without struggle and without questions. No illegal assembly had thus far been declared. Under the direction of Sgt. Tamm of Santa Clara Police department. Tamm has had earlier encounters with Bazile. It is

clear that he was singled out for this racist attack.

Furthermore let it be understood that the basis for our struggle is the previous demands issued by the Black community of Stanford. This is just a portion of the wider struggle to make Stanford University meet the needs of that Black community. In the face of brutal tactics employed by Stanford against peaceful demonstrators, we cannot allow business to be carried out as usual at Stanford until all demands are met. The BSU will continue to work with the Black United Front to get these demands.

Here are the 21 demands:

BLACK STUDENT UNION DEMANDS WINTER, 1971

BLACK UNITED FRONT

1. A committee of Black administrators, faculty, and students be immediately established to screen, accept, or reject all Black applicants to Stanford.

2. A minimum of 12 per cent of the entering freshman and transfer students be Black, effective no later than Fall quarter of 1972.

3. Effective with the 12 per cent Black 1972 enrollment, supportive financial assistance be allotted, sufficient to cover room, board, and tuition for Black Students requiring such assistance.

4. Black Student demands are not to be placed in competition with the expressed needs of other people of color at Stanford.

5. There must be a review and reaffirmation of the general principles of the Affirmative Action Program with regard to the employment of people of color.

6. The immediate hiring of a Black equal employment opportunity officer or an administrator of equal rank to the Director of Personnel Services and Employee Relations, and reporting to the President. (officer to monitor all University activity for violations of the Affirmative Action Program, and hear and adjudicate employee grievances.)

7. Establishment of procedures to require a 30 day notice of any and all vacancies to the Personnel Office and a simultaneous moratorium on hiring for any vacancy until the possibilities of placing or training people of color for that position are exhausted.

8. The Personnel Office, under authority to hire for all non-academic positions until such time as any element has conformed to guidelines of the Affirmative Action Program.

9. The guidelines for equal employment opportunity at Stanford, to be determined by the Affirmative Action Committee, should reflect the percentage of minority residents found in the area from which Stanford draws the bulk of its employees. All levels of Stanford employment be subject to close scrutiny as to the proportion of people of color in those job categories.

10. Develop and implement a mechanism for reporting recommended terminations of any minority employee to the Equal Employment Officer at least two weeks in advance. This officer would have veto power if the termination violates the spirit of the Affirmative Action Program.

11. Additional funds of \$50,000 be allocated for the training of new employees and the upgrading of existing minority employees, including the provision of facilities to house the expanded training program.

12. That any employee responsible for the hiring or supervision of other workers be evaluated on how sincere and effective his efforts toward equal employment are, and that this evaluation become prime consideration in promotions, wage increases, and the like.

13. Stanford must use its influence to assure that all Black residents who must relocate because of the Willow Expressway, are given full stipends and suitable housing within the East Bayshore community.

14. Stanford must establish a fund, the amount to be determined by community officials, on which Black residents dislocated by Stanford's and the

mid-peninsula's expressway, can draw on to finance desire relocation.

15. That a portion of the profits derived from Stanford's industrial Park Development, be earmarked for the acquisition of land and development of housing packages presented to it by the East Bayshore community.

16. A Community Research and Development Fund be established by Stanford, under the control of community officials, which can be used to research those questions that are essential to the survival of the Black communities east of Bayshore, and 'minority' communities in general.

17. Stanford to concretely demonstrate its disapproval of American economic dealings with racist colonial regimes in Africa, and announce its intentions to withdraw from participation in those companies or financial institutions engaged in such activity.

18. Stanford University to make available for scrutiny to the Black Students Union, a list of the institutions with which it has financial dealings, and respond promptly and favorably to the suggestions for divestiture and re-investments proposed by a committee appointed by the Union.

19. Stanford African-Afro-American Studies Program be restructured so as to include two components; 1) an Institute for Black Studies, consisting of the fiscal, professorial, and technical resources necessary to facilitate those academic and quasi-academic concerns peculiar to Black students, and 2) an Afro-American Studies Program, providing the curriculum and guidance necessary for fulfilling the requirements for a major in the field of Afro-American Studies.

20. Stanford to provide operating budget of \$137,900 by Fall 1971 for Institute for Black Studies, to be increased to \$360,00 by Fall 1974.

21. Stanford to increase present \$26,000 Black Studies Program budget to \$50,000 by Fall 1971.



Police and Sheriff's deputies use battering ram to break through barricaded doors

Black Expressions

SPIRIT PEOPLE
By WALLACE ALLEN

Spirit People
 People of the mind, we, yes we
 Are the answer for time,
 for time has brought us
 a mirror! to see
 that we
 Are the controllers of destiny.
 Destiny, A hollow timeless vacuum before us unfolds
 Waiting for us to fill it, with the ingredients of
 Our soul
 Soul, our soul, the soul of
 United spirits, propelling us beyond...
 The carmic repercussions of the
 Old ways of time— yesterday's time...
 To a realm of no time,
 no time to hate, to lie,
 to cheat, to kill, no time to let
 time keep us still,
 to the devil's will. No time to submit
 To a realm of spiritual unity, exploring
 the stars of love, creating new emotions
 based on love, emoting new worlds based
 on love, painting the ribbons of time
 with the lovely pastels of
 Our mind
 YES, SPIRIT PEOPLE, MY PEOPLE, WE ARE the answer to time...

"GENESIS"
ALETA FIELDS

A place...
 Man is free
 His destiny is known

 A time
 War—unknown
 Alone is He.

 A feeling
 Pressure contained
 Life without force

 A being.
 Of no hue...simplicity...

THE WOMB

Dimentional Shadows
By Wallace Allen

If ye choose
 not to be
 your brother's keeper
 Ye shall be the grim reaper
 of a fiendishly distorted end.

Motivation
By Wallace Allen

Bodies glowing with truth,
 Fly niggahs fly,
 For our truth, time cannot deny,
 u cry lie, cry...
 For you can be no more...
 Sun reflections cause
 Niggah rejections of false values,
 Converting blues to news,
 Of our other worlds' Awakening,
 Dawn breaking,
 Constantly creating
 Eyes, for the blind to see...

WHO AMONG MEN
By H.L.

I'm so sick with love for you,
 I feel only its poignant pains...
 that inflames my mind and to each cell throughout my body
 lays its boundaries and makes its claims...

 I've never loved in such an abnormal way before,
 for me it's like a darkness concealed behind a solid iron door

 It's too strong a pain, for me alone to claim...
 but who among men would be unafraid,
 to take— to hold— and to kiss...

 So I run to keep my thoughts from catching me,
 concealing myself in the darkness
 which is a friend to me.
 But my legs become weary
 and my eyes uncertain to the things before them.
 I'm a sinner among men...
 a-cast-a-way, running away,
 from that which I cannot flee.

BLACK ECSTASY
ALETA FIELDS

Into the sea of darkness
 You find your way—without a word

 You slowly guide your ship
 through the channel, the wet narrow channel

 The sea is not calm tonight.
 there are signs of a mounting storm

 Sea-worthy is your ship.
 You are experienced. You will ride the waves

 You will not turn back,
 You have a destination

 The storm mounts—the waves crash against your ship
 but you steer a straight and steady course.

 The waves force lift you out of the sea
 and toss your ship about.

 Mighty—strong—lasting...
 but only for a moment more.

 The sea is calm now. There are only quiet ripples
 and white ebbs once again in the channel.

 You have reached your destination
 and you will come again

 You will make this same journey
 The journey is Black Ecstasy!

BLACK ECSTASY

