Shaka, December 18, 1970

San Jose State College, Black Journalism Workshop

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AN IN DEPTH REVIEW OF

THE SOLEDAD BROTHERS

"In Prison for the Crime
of Being Black" PGS 6-7

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Editorials

With this present issue, the students of the Black Journalism Workshop inaugurate the first newspaper of the Black Studies Dept. of San Jose State College, designed to communicate issues of interest and relevance for black people, to black people of the College and the Community.

The students involved have decided to use SHAKA as the name of the newspaper. Historically, the name SHAKA has particular importance to Africa and Africans. As people of African descent living outside of the motherland, we must continually reinforce our ties to Africa.

At the beginning of the 19th century, a large section of Africa was populated by Bantu-speaking people known as Nguni. Politically, they were broken into many different groups—the Zulu people being one such group. Over a short, ten year span, the Zulu people conquered and absorbed most of the people into their region and created the tremendously strong Zulu Nation. One of the most important architects of this African nation was SHAKA.

Shaka revolutionized Zulu military techniques and coupled these changes with a concrete plan for bringing unity to the Zulu people. He was a master of strategy and psychological warfare. He introduced new methods of organizing men for war and applied new principles of military formations, which proved far superior to anything previously existing in the area.

As a result of Shaka's innovations, the people of southern Africa were able to resist European conquest for many years. Only through a series of long wars and, through the use of guns, were the British finally able to destroy the Zulu Nation.

We should be able to relate to the meaning of Shaka, by connecting his historical significance to the goals and aspirations of Black people today. By political trickery, this oppressive system has succeeded in dividing black people into many different socio-economic and political groups, with the purpose of "divide and conquer.

The colonized black man has even been denied the right to speak of obliterating this oppressive system, which the white, colonizing America created. They have carried their madness all over the world and now there is universal rebellion against their continued rule and power.

Black people in America are the only people who can free the world, loosen the yoke of colonialism and destroy the war machine. Black people can destroy the machinery that's enslaving the world. In other words, "We must use war to end war."

We must understand the power in our numbers. Just as Shaka united his people in an effort to abolish the European colonists, so also when black people really unite and rise up in all their splendid millions, we will have the strength to smash the injustice of this colonist here in America.

SHAKA News Staff

Kwame Speaks

"The close links forged between Africans and peoples of African descent over the half a century of common struggle continue to inspire and strengthen us. For although the outward forms of struggle may change, it remains in essence the same, the right to the death against oppression, racism and exploitation."

—Kwame Nkrumah
Do Sisters Belong In Women's Lib?
By CYNTHIA EDDINGS

"End manipulation—Initiate for woman's emancipation." So read one of the posters carried by New York's largest parade this year in support of America's latest bandwagon—Women's Liberation.

However, the fight for women's rights, white women's rights that is, has been going on for a long time. But when the first petition for women's suffrage was presented, don't place continuity in the fight, it's been one long struggle," says an 85-year-old Suffragette. Just what is it that a white woman can tell a black woman about "struggling," that she doesn't already know and hasn't already experienced?

Women's Lib is the white woman's struggle, not the black woman's. Black women involved in Women's Lib are only few, and they see themselves as trying to take on the identity of white women. History proves that it is impossible for the black woman to have had the same "problems" or role as the white woman.

The black woman's fight has been going on since 1648; but her fight was and still is against nothing but the white racist system. The goal is the same, only the means of obtaining it are different. Her fight was to keep her man and her babies with her as long as she possibly could. Now it is to be her man (and all black men as a whole) and support him in his daily struggle against this system.

In this respect, the black woman was liberated 300 years ago. What is happening to us now is "out there," making it by ourselves. No doubt, many of our predecessors, male and female, were trying to break the chains that held them, not rebel against them. This is not to say that I am against all women receiving the same equal pay for equal work. More power to them, because it is common knowledge that women do not have the choices and opportunities in all fields that are available to men, and they are hired and paid by a second standard. However, all things in their proper perspective, as black women, as well as black men, have to combat discrimination because of our race, or the combating discrimination because of sex. We are victims of not only mental oppression, but social, economic and cultural oppression.

I once heard a "Women's Liberationist" say: "Being a woman in America is a liability." My retort is, "Being a black person male or female in America is a liability."

The young women in Women's Lib saw their time in divise tactics against men, hating men and dreaming up ways to show scorn of them (and against white men it probably warranted). And what about all the black men burning bras? Is that freedom? This is the white woman's hang-up and any black woman seriously taking part in it has more than hang-ups, she's missed the boat as far as fulfilling her sex role (a woman if she can get one) as a true black woman.

Black women together have an enormous potential strength. So do white women. They have wasted theirs for thousands of years. Let's not waste ours.

SEE A DRAFT COUNSELOR
Draft counselors are here on campus to be of service to you. No doubt many of your cases will be more serious than having a high lottery number; the draft counseling service may be of some benefit to you.
Main Campus Bldg, GG, No. 2
Draft Counseling San Jose State College
Telephone 294-6144 for an appointment with me or one of the other counselors available.

Black Voters Desire "Liberal"
By BILL KELLEY

The fall elections merely proved that the overwhelming majority of black voters in this country are still searching for the great "white man" to lead the black masses out of their misery. Unfortunately, there is no such white man exists, so, why don't people vote their own color for white politicians?

The simple answer is that black people are afraid; afraid of a Republican racist getting elected instead of the Democratic racist. After all these years they're still thinking that the Democrats are the good whites and the Republicans are the bad whites. History has proven that there has never been a good white for the black masses.

Malcolm X once said that the Republicans and the Democrats were the sly foxes but that both of them were dogs, rotten canines! Many blacks argue with that and say, "what about Kennedy...or Franklin Roosevelt...or Lincoln...or the Jesus Christ?" Yeah, I say the same thing, what about them? Even the same old speeches get boring after you've heard one.

Dig it, California has Democratic control of both houses of the legislature. So Negroes are already thinking that this means more E.O.P. money. What Democrat said anything about E.O.P. All I heard was "Law and Order", the same plea the govern­ cops. What makes people think that California Democrats are better than Alabama Democrats? They’re white, aren’t they?

Other negroes say that you should vote for the lesser of two evils. One doesn’t need to vote for any kind of evil, that is if he wants to maintain a clear mind.

The Nation of Islam through its paper "Muhammad Speaks", tries to show blacks that they have the voting power to swing elections. This is the need for a black political party in which whites are excluded, one which can swing elections and force whites of all parties to take more concessions and stand for support. Many blacks may not agree with this point of view but it is a positive step because it means black unity!

The simple conclusion is that blacks won’t find any kind of salvation through white political parties no matter how "liberal" they claim to be. We are not people or their problem. Why should he? After all, he has everything he wants. It’s time for black people to start taking what they want and deserve!

Three Brothers Tell of Spartan Market Harrassment
By WAIYAKI LUMUBA

I have observed that this dangerously late point in time when many of our fellow black collegians are still trying to "make it".

I sit by the U.S. government constantly showing black people that "a nigger is a nigger" and with all the so-called "collective black responsibility, black students would be urged to give up their dreams of owning houses on the hill, big fine cars, and "financial whiteness". Irra­ cially, however, this is not the case.

Many black students, it would seem, have forgotten their mission, their reason for being on a college campus.

My purpose in writing this is to clearly restate this mission, the black student’s raison d’etre.

Black students, we are living in a time of revolutionary war. We have been privileged to infiltrate an enemy camp, the white college campus. Our mission is to gather every bit of knowledge and every skill we can.

But our mission doesn’t stop there. The knowledge and skills we gain must be taken back to our communities and our people and used for the benefit of the maximum amount of black people.

Black students, don’t misunderstand me. I don’t mean to suggest that we follow the course of action discussed above. I mean to say that we MUST.

In our duty, our moral obligation to our people as black men and women. Anything less is foolish, useless, selfish, and downright traitorous.
To learn your draft lottery number from this table, find the column for your month and year of birth and go down that column to the number opposite the day you were born.

### Draftees Should Analyse Situation

**Liability**
- Liability means that from age 18 to age 28 one can be drafted. A registrant's liability is extended to age 35 if he has been deferred on Dec. 31, 1970 whose deferment can be dropped if he is 1-A or 1-O plus older men have not been mailed an induction order by then, as Priority Selection Group (PSG).

**Vulnerability**
- Within 5 days after one's 18th birthday, lawfully must register with Selective Service.
- A registrant has prime vulnerability of his number being reached by lottery for one year. If one's lottery number has not been reached by his birthday and in the calendar year of his prime vulnerability, he is still vulnerable—but to a lesser degree.

**Priority of Selection Groups**
- If you are at least 28 years old and have not been mailed an induction order by then, you will enter the Extended Priority Selection Group (EPSG). The number has not been reached in 1970 for a Lower Priority Selection Group (LPSG) (number has not been reached in 1970).
- Pending appeal, C. O. claim, etc., won't alter this decision. Selective Service still expects, but won't promise a 1970 ceiling of 195. The EPSG is safe. Men in the EPSG will be drafted when delay is concluded. If you qualify for a deferment while in FPSG, EPSG or LPSG, you return to the same group when the deferment expires. If you reach age 28 before your induction order is mailed, you are safe.

**Loop Hole in the Law**
- The existence of a technicality in the law has been played up by journalists recently with varying degrees of accuracy. However, this has been brought to your attention, the consequences of the right moves can be tremendous.
- One is required to serve one year of liability if he hopes to be missed by the lottery. However, a closer look at what Selective Service means by this one year of servitude reveals something incongruous. A draft registrant can serve a year of liability in one day!

—photos by Don Foreman
Soledad 3 Await Trial

Three black Soledad inmates—George Jackson, Fleeta Drumgo, and Clutchette—are presently awaiting trial, accused of assault and murder in the Jan. 16 slaying of a white prison guard, John Mills. Their case has brought to clear focus the racism inherent in the prison system and judicial institutions of California.

Authorities have suggested that this slaying was “revenge” for an incident three days earlier. On that day, eight prisoners on O-Wing, half black and half white, were in the recreation yard when a scuffle allegedly broke out. No prison officials were present then, without warning, guard O.G. Miller, a marksman, fired four shots into the crowd, killing three black inmates. Three days later, a grand jury ruled these killings “justifiable homicide”.

For a week following Mills’ death, all inmates of Y-wing, where it occurred, were confined to their cells while authorities investigated. For an additional 3 weeks, three black inmates, Jackson, Drumgo, and Clutchette were isolated in brutal solitary confinement.

The Monterey County grand jury meeting secretly found “sufficient” evidence to indict the three for the guard’s death.

During their confinement, they couldn’t communicate with their families or lawyers, and were never told of the charges against them. Finally, a note from Clutchette that simply said, “Help, Life in danger,” reached his parents. The brothers’ families immediately found lawyers who would intercede.

The following is a list of events that have occurred in their case:

- On Feb. 24, the defendants were arraigned separately, and barred from the proceedings against the other two, a clear violation of their right to due process.

- The defense lawyers appeared before the court of Judge Gordon Campbell, a racist, biased judge, to argue on the unconstitutionality of the nearly all white grand jury proceedings because the jury selection didn’t properly represent Monterey County’s substantial Chicano and increased black population.

- The defendants appeared in the court chained and shackled. Remarkably, their “lips aren’t shackled”, the judge has repeatedly denied motions to have them removed during private interviews with their attorneys.

- The court ruled that neither the brothers nor their attorneys could release to the media statements concerning the case or any relevant issue. Thus, for two weeks (before the “guilt” ruling was imposed on both sides) the press only received the prejudged accounts of the prosecution and the grand jury. Defense motions to publicly rebut them were denied.

- The site where the slain guard was found was remodeled before defense lawyers were allowed to inspect it.

- Eight inmates identified by one of the defendants as witnesses, as well as other potential witnesses from Y-wing, have been transferred to other prisons throughout the state.

- The judge ruled that the defense counsel can’t obtain prison records on the murder of the 3 black inmates by the prison guard, though the prosecution plans to use this incident in its case against the 3 defendants.

- In an unprecedented ruling, the judge denied the defense motion for rights of discovery (the facts) before pleas were entered. Because of this, the defendants refused to enter pleas, so Judge Campbell entered a plea of not guilty for them and set trial for June 22.

In June, Judge Campbell, his qualifications as trial judge challenged on the basis of clear racist bias, suddenly disqualified himself. The defense requested from the new judge, Anthony Brazil, a change of venue, arguing that a fair trial in Monterey County was impossible.

After first denying the motion, the judge suddenly reversed himself and granted the motion for change of venue of the trial to San Francisco. The brothers were then moved to San Francisco. The brothers were then moved to San Quentin and trial set for September 21.

In September, the judge ordered, at the prosecution’s request, the trial moved from San Francisco to San Diego, claiming that publicity surrounding the August shoot-out at Marin County Courthouse prevented a fair trial in the bay area.

The defense argued that under California law, only the defendants have a right to request a change of venue, has appealed the decision to send the trial to San Diego, a city blacks there call “the Mississippi of the West”.

The next hearing is due this month.

To some people, all this sounds unbelievable. They probably say that it really didn’t happen that way. Or that it’s an exception.

WHAT DO YOU THINK?

Imprisoned for Being Black

When George Jackson was fifteen, he was brought before a judge after a family car, which he had been driving, had an accident. The judge noted that George and his family had tight skin. He told George to be a good boy and that he could go far because he was not really black.

"Look at your little brother (Johnathon)," said the judge, "how cute and nice he is. And your mother is a nice-looking woman. I have heard that families like this go farther than the real dark families and the real black people. People take all that into consideration."

George told his mother, "Somewhere I just wished he’d have gone on and sent me to jail rather than say that to me."

That was his first experience with the law.

At 18, an inept public defender persuaded Jackson to plead guilty to second-degree armed robbery, even though the white gas station attendant was willing to testify that George had taken no part in the actual robbery itself.

The average sentence is 2½ years. Given on indeterminate sentence of "one year to life", George Jackson has been in prisons—San Quentin or Soledad—for over ten years. The Adult Authority has refused to set his sentence. They consider him a "trouble-maker".

Fleeta Drumgo, 24, has spent half his life in and out of "correction centers" and jails. His last three have been at Soledad on a charge of burglary. He probably would have been paroled a year ago had he not tucked political posters of H. Rap Brown and Stokely Carmichael on the walls of his cell.

John Clutchette, also 24, has been in Soledad for three years because he innocently bought a stolen TV. Before he could catch the real thief, he was tried and convicted of burglary.

Six months earlier, his mother had appeared in court to explain why her son had missed one day out of a hundred in reporting to his probation officer. As she left the court, the arresting officer said, "You got your son out this time. He is much more self-respecting, he’ll put him in the penitentiary next time."

These three black brothers, who’s pride, who’s self-dignity, and who’s revolutionary maturity has kept them from submitting to the oppressive and inhumane conditions of Soledad prison, now find themselves facing assault and murder charges in the Jan. 16 slaying of a white prison guard in Soledad’s Y-wing.

What brought these three brothers to Soledad is not atypical. For black people have always had to face racist police, hostile courts, indifferent lawyers, this racist society itself, in their attempts to obtain justice in America.

The Soledad Brothers represent the thousands of young blacks trapped in the brutal prison systems of America through poverty and racism.

These three young men, labeled "militants" by prison authorities, are being railroaded to the gas chamber for refusing to bow down, for trying to save their self-identity, for speaking out against oppression.

More than anything else, these three men find themselves in prison mostly for the "crime" of being black.

—A.K.
Seven More Brothers Added to Soledad 3

Seven more young brothers have been accused of killing a Soledad guard, who was found dead on July 22. These new additions bring the total of “Soledad Brothers” to ten.

Besides George Jackson, Fleeta Drumgo and John Cluchette, seven more brothers have been added to the list of “targets to be gotten rid of.” The brothers, according to Jessie Phillips, age 20, Jimmy James, 23; O.C. Allen, 26; Jimmy Wagner, 21; Roosevelt Williams, 27; Allen Dunn, 20 and Walter Watson, 22.

The brothers have been labeled by prison officials as “black militants.” Only 22, all seven of the brothers were thrown into 7x5 solitary cells and repeatedly interrogated by the “Gestapo” about the guard’s death.

Before the brothers preliminary hearing, Soledad officials posted notices throughout the prison offering early parole and even money to any inmate who would “testify” against the seven brothers. This is indicative of the type of atmosphere existing in Soledad regarding the lives of black people. What’s important to understand here is that “such witnesses” could testify (tell lies) against the brothers at the preliminary hearing, get paroled, and split town.

On October 13, 1970 these brothers were taken to Monterey County’s Municipal Court Bldg. in Salinas, Calif., for their preliminary hearing on the alleged murder of a Soledad prison guard, July, 1970.

The brothers were chained—and foot—when delivered and picked up in a closed garage beneath the courthouse. Security at Salinas Municipal Court is very heavy. Guards with shotguns stand all around the driveway where the brothers are brought in. The brothers are “chained and shackled” (is this really necessary?) inside the cars, which are covered at the windows with thick mesh screens. The families of the brothers were given green cards with their own fingerprints for identification. Everyone is searched thoroughly before entering the elevator to the courtroom.

None of the brothers were able to afford private lawyers. At the first hearing, Pat Hallinan, who requested that the court appoint him as their lawyer, but Judge Cambell (who has been heard to say “considering all the violence Martin Luther King caused, maybe he got what he deserved!”) appointed court lawyers (hand-picked) for six of the brothers and appointed Hallinan as attorney for Jimmy Wagner only.

This same Judge Cambell has been removed from the trial of George Jackson, Fleeta Drumgo and John Cluchette because of his bias as a trial judge (he is an overt racist). The next week Hallinan and five other lawyers went to the arraignment and asked to be appointed by the court in the place of the five Cambell appointed lawyers who didn’t want to get involved.

The courtroom scene that day was an obvious attempt to railroad the brothers to the gas chamber; even the lawyers whom Cambell had appointed were pissed. Each asked to withdraw from the case. The judge refused to let the other five lawyers represent the brothers stating that he did not “personally know the ethical and professional competence of these men.” You can plainly see at this point the judge is deliberately refusing the brothers a fair trial, but what black man has ever received a “fair trial” in Amerikka?

Early in November the final arraignment hearing was held: Cambell presided. Hallinan couldn’t represent the seven brothers and the six court-appointed lawyers tried to withdraw from the trial a second time. They insisted that the brothers either take the unwilling lawyers, or else get the lawyers of their choice at their own expense.

The brothers were asked to enter pleas. They replied “that without adequate legal counsel they could not enter pleas.” One brother, Walter Watson, was sick—that morning a guard took him out of the hospital without checking with the doctor. One of the brothers refused to go to the court at all. He is a Soledad guard who was found dead on July 22. This now brings the total of “Soledad Brothers” to ten.

In 1969, 1970 and 1971, a Soledad guard was killed by a black militant. In 1952 a Soledad guard was killed by a black militant. In the late 1950’s and early 1960’s the Prosecuting Attorney approved court lawyers (hand-picked) for six of the brothers and appointed Hallinan as attorney for Jimmy Wagner only.

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Revolutionaries Revise Constitution

By RANDY WHITE

Two thousand delegates of the “Revolutionary People’s Convention” met the week-end of December which opened at St. Stephens Episcopal Church, in Washington D.C., to make people’s history—to rewrite the Constitution of the United States.

The present Constitution was designed to serve the needs of a small group of people, whose descendents now constitute the ruling class of America.

On Saturday night the Convention was highlighted by a two hour address from Minister of Defense Huey P. Newton. Newton described the Black Panther party as nationalistic in outlook when he and Bobby Seale first formed the organization.

“They realized that nationalism would not solve our problems,” Newton said. So the party moved on to a policy that Newton called “revolutionary nationalism within a socialist framework”.

This didn’t work either, Newton said, nor did the next position of international socialism. Newton said, “We found that nations didn’t exist.” He told the delegates, the United States with its capitalist economic, has changed itself from a nation to an empire, and in the process so exploited other countries that it has no longer nations, “but a group of communities under siege...by the ruling circle”. When Newton was exiled in 1970 by the fact that, “Separatism cannot be achieved, we don’t do the racist way he did us, we won’t exclude him.”

Newton was then asked if the party is the vanguard and will be handing down the word to others to follow. Why are there only blacks in the party and not other third-world people and whites? Newton replied that a black third world and white collaboration would be ideal, but not practical.

“The world would be beautiful now if we could have one large party not splitting the communities of the world...but at this time, we say to have to organize our self-defense against the oppressors, all other communities. After we seize power,” Newton said, “then we’ll deal the world of racism.”

Newton cited the closing of Howard University as the first objective of the movement. Howard University allegedly threw the convention into turmoil when it de­filed the Panthers space because a rental fee was not paid in advance. The Panthers say that Howard University, after demanding $10,824.06 for the rental of three buildings, told them that only a portion of the fee would have to be paid in advance.

But three days later the Panthers learned that the payment would have to be paid in advance or the buildings would not be made available. Now the whole world is aware of the needs of black people.

The second focus of the movement is to “close down all institutions in Washington D.C. The third focus is the seizure of the White House.”

BLACK PANTHER MANIFESTO

This convention of Revolutionary Peoples from oppressed communities throughout the world is convened in recognition of the fact that the changing social conditions throughout the world require new analysis and approaches in order that our consciousness might be raised to the point where we can effectively end the oppression of people by people and that the political structures which separate us from each other are the new obstacles to our revolutionary unity.

Not only do we recognize our commonalities we further recognize the concepts and the beliefs in which were previously used to define us as peoples can no longer apply for them dim our view and impede our progress. The same phenomenon which have freed us from the separation of geographical barriers are also the same phenomenon which have transformed us into a revolutionary unity.

We once defined ourselves as nations because we had distinct geographical boundaries, we controlled the economy, the political structure and the institutions in our territories. In this sense the United States was also a nation at one time.

We see, however, that the growth of bureaucratic capitalism in the United States transformed the nation. When capitalism in the nation reached a high level of development it reached beyond the national boundaries to exploit the wealth and labor of other territories. We further notice that this exploitation of the wealth of other nations was combined with control of their political structure and their cultural institutions. This was done through the use of the high levels of technology developed by bureaucratic capitalism. This technology made it possible for the strong arm of the capitalist to reach into every corner of the world and use its police force—commonly called the military—to carry out its desires. This technology has made it possible for the capitalist to reach into other geographical areas and to manipulate their cultural institutions.

In conclusion, then, that the speed of bureaucratic capitalism in America, the effectiveness of the police force of the ruling circle and the swiftness with which their “message” can be sent to these territories has transformed the previous situation. We recognize this. When we admit that the United States is no longer a nation but an empire. However, an empire by definition controls other territories and is not subject to the same form of nation. If a nation cannot protect its boundaries and prevent the entry of an aggressor, if a nation cannot control its political structure and its cultural institutions then it is no longer a nation, it must be something else.

Thus our presence here is a recognition that the United States has transformed itself from a nation to an empire and in the process has transformed other nations into something else. Our new understanding leads us to the fact that we must apply ourselves with the oppressed communities of the world. Therefore we cannot make our stand as internationalists, we must place our future hopes upon the philosophy of intercommunalism, a philosophy which holds that the rise of imperialism in America transformed all oppressed people into oppressed communities. In revolutionary love we must make common cause with these oppressed communities.

We must do this because we realize that we are also oppressed communities here. We are aware that many of us are present are the descendants of those who were dispossessed from their lands to permit capitalism to flourish. We are aware that many of us here are the descendants of those who were captured and enslaved so that their labor could build the wealth of the world. We are also aware that the capitalists used the philosophy of racism to support their wicked oppression. Through the philosophy of racism all those in this country have been taught to hate each other for differences of physical and social characteristics, and therefore they have a right to exploit the other.

This Constitutional Convention of Revolutionary Peoples is gathered here to organize our forces to move against the evils of capitalism, imperialism and racism which have been used to oppress people. We will move against the evil and corrupt gentry by any means necessary and sufficient to take away the power which they have wielded too selfishly for too long.

We who are gathering here by our presence do resolve to liberate our race from the boot and whip of the oppressor so that people of good will may live their lives free from want, free from fear, and free from need. We resolve that the Chinese People under the leadership of Mao Tse Tung, the Korean People under the leadership of Kim II Sung, and the Algerian People—rose up against the oppressors and have taken over territory from their hands. Consequently, other oppressed people such as Brother Eldridge Cleaver have liberated communities from the boot and whip of the oppressor so that people of good will may live their lives free from want, free from fear, and free from need. We resolve that the Chinese People under the leadership of Mao Tse Tung, the Korean People under the leadership of Kim II Sung, and the Algerian People—rose up against the oppressors and have taken over territory from their hands. Consequently, other oppressed people such as Brother Eldridge Cleaver have liberated communities from the boot and whip of the oppressor so that people of good will may live their lives free from want, free from fear, and free from need.

We declare that our goal is to destroy all elements of the oppression which has gone on for so many years. We pledge ourselves to end imperialism and distribute the wealth of the world to all the people of the world. We foresee a system of true communism where all people produce according to their abilities and all receive according to their needs.

Recognizing the possibility of a cultural lag between the destruction of the oppression and the erection of a new world based on that which makes us human, we call for all people in the communities throughout the world to be represented in decision making and participatory decision proportion to their presence in the population under consideration. Whether on an intercommunal level, a regional level, or on a local level, we hold that all people have the right to proportional representation within the framework of revolutionary intercommunalism and communism.

We have gathered for the solemn purpose of forming a new constitution for a new world. We must become more conscious of who we are and why we are in these circumstances, then we must break these chains and institute a new world which makes use of all the technology and knowledge we have accumulated to this time. When we have arrived at that which is in the true interest of the people. It is in this spirit the word work will only refer to meaningful play. We will have cause of all our problems and then we can live according to a constitution of Revolutionary People.
Where is Rap?

By HAKIM BRAUD

H. Rap Brown, one time fiery spokesman for the Student Non-Violent Coordinating Committee (SNCC), has been missing ever since that frightful day, March 9, when two revolutionary black brothers (Ralph Featherstone and William "Che" Payne) were killed while en route to the brother's trial. The police alleged that the brothers were killed when a home-made bomb that they were carrying exploded killing them and one other passenger (possibly H. Rap Brown?)

Rap was to stand trial for inciting to riot and violating federal firearms regulations. He was sentenced to five years in prison and a $3000 fine in New Orleans on the firearms charge.

On July 24, 1967, at the request of the black people of Cambridge, Maryland, Rap went to speak in that city. Now we must understand the type of city Cambridge is: The blacks live on one side of the street and the whites live on the other side; the street that divides Cambridge is called "Race" street (can you dig that?). Four hours after the brother had been the very much segregated and inadequate (we should say irrelevant) Pine Street Elementary School, which was burned twice before, was burned a third time.

Now we must understand what has happened. We must focus on the contradictions surrounding this entire episode. Rap Brown was a very revolutionary brother who believed in the principle of "telling it like it is," thus exposing the country's true identity and for that reason and that reason only was he being arrested. What the brother actually said was in essence, "That school should have been burned down a long time ago." The brother was referring to the quality of the school and we as black people know what type of education we receive in ghetto schools—None!

The brother had been shot in the face with buckshot by a white racist deputy sheriff and immediately after receiving treatment at a local infirmary, Rap left Maryland and returned to Washington. In fact the police had followed the brother's car across the state line and watched it disappear in the direction of D.C.

A federal warrant was issued by the U.S. Attorney, William B. Yates II, in Baltimore and the crime Rap was sought for was "counseling to arson." The racist establishment claimed that the brother's words were "inflammatory," and that they had caused some younger brothers and sisters to burn down "the already burned down school." Dig that brothers and sisters because it is very important to understand what has happened here.

The brother is said to have caused an "already burned down school" to be burned some more? What really happened to Rap is exactly what happened to David Hilliard, Chief of Staff of the Black Panther Party. The establishment deliberately takes a brother's speech out of context and tries to discredit his program. We must understand how this government operates.

Rap's mysterious disappearance the FBI, under the leadership of J. Edgar Hoover, has placed the brother on its "10 most wanted" list. This clearly indicates the direction of the U.S. in matters concerning black people. Rap Brown has been placed on the same list as "common criminals," whose only interest lies within the limitations of their own safety and welfare.

Rap Brown is a revolutionary brother, a brother who loves his people and would gladly meet death for the liberation of all oppressed people. How this country could ever begin to equate revolutionary valor with criminal insanity is beyond me.

It is clear that we, black people, refuse to play silly and ridiculous games with the authorities by asking or demanding our freedom. We must begin to take measures that will most surely gain that liberation we are always talking about. We must begin to speak of the much needed radical changes of the political, economic, social, and military roles of this country.

Rap Brown has been labeled by the FBI as "armed and dangerous" and in fact he is armed and dangerous. He has instilled in the hearts of all oppressed peoples the courage to stand up and criticize this country's policies and even to die if necessary.

While doing time in Paris Prison, New Orleans, La., brother Rap wrote a very moving letter and I would like to let you share it. I ask you of you brothers and sisters to think about this. Think about it very hard!

NEW MAN IN THE USA

Where is Shaka Page 9

Dancers Show Afro Experience

By BETTY TERRY

The Ishingi dancers, an African family from West Africa, greeted Afro-Americans with a presentation of cultural dances, songs and musical demonstrations on December 7, 1970, in Morris Dailey auditorium. They were presented by the Black Studies Department.

The Ishingi dancers were featured at the World's Fair, and the Guinea Pavilion. They have recently toured the Caribbean, and are presently touring the United States in concert. Aside from their tours and concerts, they lecture and teach.

The Ishingi family brought the black experience in the United States into focus with the black experience of Africa. Afro-Americans, raped from the motherland centuries ago, had the opportunity to learn and enjoy some significant and meaningful aspects of African culture.

The program opened with a Prayer Dance. The Ishingi women danced in colorful garments planting and reaping the harvest. They praised nature and gave all respect to the earth. The drum echoed the language of Africa in the background. To make the black experience more than just empty rhetoric, the audience was asked to participate. The Ishingi women played a variety of colorful instruments, while the audience joined by clapping and singing a small chant to an African song.

A chain of African songs while Afro-Americans received treatment at a local jail came to life as they expressed the drum. An Ishingi woman demonstrated her talent to drum. She showed the strength of African women by her vivacious mastering of the drum.

The Bell Dance followed, emphasizing respect between man and woman. It was also considered a fertility dance.

Other dances performed were the Bird Dance and dances without music, except the occasional clang from two sticks used to balance with.

The Ishingi family spoke with ancestral awareness, while Afro-Americans responded with an undying soulful awareness of a black African past.

This performance made it very clear of how our ancestors speak to us through our own hands in the music we play. Our instruments are not as ancient and unique as African instruments, but they are sufficient in linking the cultural rhythms.

This was the gift the Ishingi family brought through their performance on campus. They brought black people the spirit of the motherland. Thus, another link to black reality and pride.

WHERE IS H. RAP BROWN????
Black Awareness Is . . .

A VISIT FROM BROTHER NICK
By DAVID PIPER

It was the night before Christmas, when all through the house not a creature was stirring, not even a mouse; The stockings were hung by the chimney with care in hope that Brother Nick would soon be there.

The children were restless and retired to their beds, while visions of a boss black civilization danced in their heads, and the wife she topped the evening with a light nitecap and we settled our brains for a long winters nap.

When out on the lawn there arose such a clatter I sprang from the chair to see what was the matter, away to the window I jammed like a flash tore open the shutter and the window in a dash.

When, what to my wondering surprise should appear to the top of the roof; along the brick wall make way, make way, make way for us all.

So up to the house top the Panthers they flew with the sleigh of goodies, and Brother Nick too. And then, in a instant, I saw them on the roof their prancing and pawing and glitter of each tooth as I drew in my head, and was turning around down the chimney Brother Nick came with a bound.

He was dressed in all black, from his head to his toe and his shoes were pure white skins imported from Cairo. A bundle of necessities tucked away in his pack he was strong, sturdy and a revolutionary from way back, A wink of his eye and a twist of his head let me know instantly I had nothing to dread.

He spoke not a word, but then turned with a jerk and filled all the stockings; with guns that really worked. Placing his fist high in an ominous pose, he gave a nod and up the chimney he rose.

He sprang to his sleigh, to his team he gave the signal away they all flew, like a springing Bengal; But I heard him exclaim, as he drove out of sight "Merry Christmas Black Brother, and be ready Tonight;"

MESSAGE TO A DEADMAN
By EARL (HAKIM) BRAUD

What's happen brutha?
Niggahs always taken bout
What's happen.
1 day i heard a brutha say
Revolution
that's what happen
but
Niggahs laughed
(talk bout the niggah's insane)

What's goin onnn?
Niggahs always taken bout
What's goin on
1 day i heard a brutha say
"We're at war
(undeclared)
being waged rite heah
in Amerika & black folks
was being killed,
but
Niggahs all time asken
What's goin on?

What is it brothah?
1970 after the death of Malcolm & many more
Niggahs still talk bout
What it is?
Racism & Imperialism

people wid no color
(who set the clock)
by
which all time is told
Freedom brutha FREEEEEEdom.

Can u dig brothah?
Yeah, brothah i can dig!
& have dug
have dug the slaughter
of children(yours&mine)
Jackson, Selma, Oakland &
many more
remember brothah???
Yeah, brothah i can dig.
& have dug...Graves
in your yard &...in your town
&...in your state & the world
Shouting, Shouting
Loosened
for all the world to hear
Solution! Revolution in my life time
Revolution.
(can u relate brutha?)
Hakim

BLACKNESS
By SHARON LEE PIPER

Blackness is a state of mind not a hair-do, or a fact of clothing or even giving other brothers and sisters the power sign when passing. Blackness is being aware of your situation and surroundings here in the White American Society. Blackness is a identity you have taken on since birth and will continue to have for the rest of your life.

Blackness is a color, a beautiful color, a wonderful color something you should be proud of. Blackness is a mixture of feelings such as love, hate, compassion, hostility, anger, fear and pride. Blackness can be oppression and subjection in certain situations. It is a mixture of many things, places, situations, feelings in many cities.

Blackness is all of these things combined. To be black, you have to feel it and express it. It is your state of mind, heart and soul, it is you a black person in today's mixed up White Racists Society.

If I should die...
By A Black Inmate At Folsom

If I should die on the Scarlet yard of the Pit,
Do not place my body in some polished mahogany casket
And eulogize me with uncle tom folklore;
Rather, burn my body and scatter my ashes in the narrow, sordid streets of the Slums...
Where my soul dwells.

the year...

GIVE A BLACK GIFT!
A slick Duo From Philly

How would you feel if in a dormitory your roommate turned out to be the same guy who was responsible for beating you and your prep teammates for the State championship and by three close points?

Well that's the spot Johnny Skinner, the slick, sharpshooting guard, is in. Skinner has been a close friend of Ron Eleby, the Spartans' number one big man this year, when the two ripped and ran in Philadelphia. Eleby is 6'9" and tips the scales at 300, so that could be another reason why Skinner isn't pushing on him.

Skinner is looked upon as the varsity club's sparkplug and about that rule Skinner says he proved to his teammates last year that he was a clutch ballplayer and could respond favorably to most tight situations when they came up.

Skinner, Eleby and Co. will have to prepare themselves for those situations, because it looks like they will pop up. The team finished 3-2 last year and two other brothers Mike Webb and Dave Dockery have said "no thanks" to coach Gilnes, that will hurt. "It was a personal matter that they didn't return, I was concerned but I have a job and the pressures of the school to worry about.

"They are grown men and the decisions they make their own." noted Skinner.

"Most blacks are good athletes" said Skinner, but a player has on and off the court responsibilities that concerns attitude. And as far as a player being able to handle the coach is taking all this into consideration.

Tension was the main factor in the Oregon opener according to the duo from Philly. It took the team that consisted of mostly sophomores a long time to get the tension of their first varsity game out of their systems. The team then made mistakes trying to catch up, Eleby handled himself well against Oregon's Stan Love, blocking shots on several occasions.

"If the guys would have looked inside a little more I'm positive I could have scored a lot more," said Eleby. Who contends that as a pivot man he's used to racking up points in the neighborhood of 15. Big Ron seems confident he can produce for SJS, "I came here to do my thing" he says.

But the two are not basketball nuts. Their main purpose Skinner puts it "is to graduate with our class", sports is secondary. Although when they're on the court it's nothing short of 110 per cent.

They also agree that the style of basketball is different out here on the coast than back in Philly, "it's at a faster pace, a little more hard nosed back home!" But the adjustment was not difficult as coach Gilnes is a fundamentalist and so were some High schools back there.

The team is going to have to fast break a little more in order to be successful, according to Eleby and Skinner. Skinner puts Eleby ahead of himself as far as looking toward Pro ball.

To go along with his fine ability, Skinner says his roommate can make it physically in the Pro ranks.

Eleby believes that Skinner has all the shots and moves to do likewise.

Knott Proves "Super Bad" Lead SJS Gridders Offense

By GEORGE HIGHTOWER

Running through, around and over opponents as if he were ready to play pro, professional football right now, soul brother Dale Knott, San Jose State's sensational sophomore running back enjoyed a fabulous season.

Despite the Spartans losing record of only 3 wins and 9 losses, Knott led San Jose State in pass receiving and rushing. The 6-1, 210 pound Star ran for 409 yards, carrying the pigskin some 136 times, caught 26 passes for another 251 yards and scored 9 touchdowns. Also in his tremendous effort this season, their Dale Knott placed himself into the San Jose State record books by tying two school records. First snatching 16 passes against University of New Mexico, and by scoring 4 touchdowns in leading San Jose State over University of Pacific 48-7. In scoring 4 touchdowns against Pacific, brother Dale tied a state record set by another Soul brother, Johnnie Johnson in 1962. Johnnie is now a linebarker for the San Jose State football squad.

For his outstanding performance against Pacific, Knott was named "player of the week" by the Pacific Coast Athletic Association. Brother Dale Knott is a 19-year-old sophomore, majoring in Physical Education at San Jose State, and upon graduation plans to teach and coach.

Dale Knott came to San Jose State from Chowchilla (near Fresno) where he attended Chowchilla High School, starring in football, basketball and track. Herr

Dale Knott came to San Jose State from Chowchilla High School, starring in football, basketball and track. Herr

Black Athletes "Do complain"

When asked if he has received a substantial amount of complaints from the black athletes in regard to recruiting and policy at SJS, Lang Stanley stated "yes, I received some regarding all phases of our Athletic program here."

Stanley believes the players don't regard him as a channel or a spokesman they can "use", but only as an executive in the department that they can discuss an issue with freely. "If they can relate to me then that's fine" said Stanley, who added that whites also come to confer with him.

How about SJS playing a southern college such as Grambling or Southern U.?" In order to compete we would have to get the approval of the Athletic board," said Stanley. "At the present time we just don't have any openings to play teams out of NCCA jurisdiction, the football is contracted up to 1976."

What if Brigham Young University would have not been taken off the schedule?

"It could have gone into violence or at least a boycott, everybody was against it white and black players."

And how about more black coaches coming to SJS?" This department is doing nothing to hire more black coaches. I feel this department like most others will get their quota and that'll be it" says Stanley.
Huey P. Newton

An unamnred people are subject to slavery at any given moment!

-Huey Newton

Why Did Portugal Invade Guinea

By MELTERRY

The Republic of Guinea was invaded by Portuguese mercenaries almost one month ago. Guinea is an African country about the size of Oregon. It's population is 4 million. Guinea is a small south west coast of Africa. Senegal, Mali, Ivory Coast, Liberia, and Sierra Leone are the bordering countries of Guinea. One portion of Guinea faces the sea.

From the sea came the invasion. A U.N. source reports of seeing men disembarking from four four-masted vessels among them a 5,000 ton cargo vessel. They began attacking the capital city of Conacry. They were stopped by the coast guard.

One should ask, why does Portugal want to invade Guinea? The immediate reasons point to a military victory in Guinea-Bissau (so-called Portugal). Guinea-Bissau is a section of land in the northwest corner of Guinea near Senegal. The people are tied to the coast under Portuguese colonialism in the post. “Guinea-Bissau”, says Amilcar Cabral, secretary general of the MPLA (African Party for the Independence of Guinea and Cape Verde), “is in practice an independent state with states still under Portuguese control.

Guinea-Bissau’s people have been fighting for their country’s independence for 14 years. There are now about two-thirds of Guinea-Bissau, and have pinned down some 30,000 Portuguese troops.

Today the only territory controlled unquestionably by the Portuguese in Guinea-Bissau is the air space. The people, the spirit of the people, the jungle, insects, mosquitoes, and other things have hand them. In this small African country, Portuguese Generals have lost all their medals won in palace coups and military academies.

The Portuguese are trying desperately to hold on to colonies in Africa. They are fighting against liberation forces in Guinea-Bissau, Angola, and Mozambique—and the west. They now control two-thirds of the spirit of the people, the jungle, insects, mosquitoes, and other things.

Why did the people of Guinea, Senegal, Mali, Ivory Coast, Liberia, and Sierra Leone become Guinea’s best-known exiles in exile? The immediate reason for the exiles is helping each other in a time of crisis. The boycott is directed by the United Front, burnings and shootings have increased in Guinea.

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Cairo Under Terrorism

By IRC RICARD

If anyone still doubts that the combined forces of racism and fascism aren’t moving to eliminate the liberator in Cairo, they must check out Cairo, Ill. There, blacks from all backgrounds and political beliefs have united for survival.

Cairo, a small impoverished town in southern Illinois, a town 50 per cent black, has been crippled by a boycott of white businesses within the past few months. In response, a reign of white terrorism, supported by city, state, and federal authorities, has taken form in armed vigilante and police attacks on the town’s black community.

The boycott is directed by the United Front, headed by the 28-year-old Rev. Charles Kohn. It has demanded, among other things, more and better jobs, an end to offensive name-calling, the removal of white racket and racist city officials, and 50 per cent representation on the city’s police and fire departments.

Ever since a token offer of jobs by local merchants and city was rejected by the Front, business has grown increasingly. Ill. Gov. Richard Ogilvie has even sent 24 state troopers and an armored personnel carrier to the town to protect the racist police for “as long as necessary—and by that, I mean they may be there for several years.”

Some of the sniping into the Pyramid Court housing complex and other black homes indicates it comes from very high, somewhere to the east. This points to the "crows nest" firing platform on top of the police station.

In September, the police chief, Roy Burke, resigned citing pressures from blacks and whites. Burke built in fresh improvements. Later, hired as his assistant Charlie Jester, a notorious racist member of the disbanded Ku Klux Klan, was neo-fascist armed militia of Cairo whites.

State’s Atty. Peyton Berbling, 73, was one of the Principle organizers of 600 whites who were депош and arrested in Cairo streets wearing white helmets.

Following black protests, the White Hats were officially disbanded, but reorganized under another name. They were said to have close ties with the (white) Citizens Council and the American Nazi Party.

Cairo's white racists are frequently seen around Cairo on nights of white sniping attacks, but, even though this might violate Federal law, the FBI refuses to investigate, clearly showing their complicity with city and state authorities in attempting to impose white fascistic rule on the blacks in Cairo.

On Dec. 5, a demonstration downtown resulted in the arrest of four blacks, charged with attempted murder of a special deputy sheriff. He was shot in the face, from behind the pickets and whites and the police in which they attacked and beat the demonstrators. A public information officer for the U.S. said the shooting was probably done by a white man shooting at the pickets.

But the spirit and unity of Cairo blacks, despite overwhelming odds, remains strong as ever. Nearly all armed, they are determined to see their struggle through, rather than submit to a local, fascist white power structure.

The Republic of Guinea acts as a base of operation for the liberation force of Guinea-Bissau. The Portuguese are trying desperately to hold on to their colonies. They are fighting for their country’s independence, for the people. The people, the spirit of the people, the jungle, insects, mosquitoes, and other things have hand them. In this small African country, Portuguese Generals have lost all their medals won in palace coups and military academies. The Portuguese are trying desperately to hold on to colonies in Africa. They are fighting against liberation forces in Guinea-Bissau, Angola, and Mozambique—and the west. They now control two-thirds of the spirit of the people, the jungle, insects, mosquitoes, and other things.

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EOP Tutor Head Hails Program, Counselors

By ALTON WELCH

“We think that the EOP tutorial program here at San Jose State is the best of the 19 state college’s bar none,” commented Ellen Williams, EOP tutorial coordinator. The program was instumented at San Jose State two years ago. During that time the program has flourished and grown to its present status. Williams explained, “Our system is totally unique. The real emphasis is placed on our tutors; they're the hustlers and backbone behind the whole program.”

The department now has thirty-seven tutor counselors employed. The counselor is usually 18 or 19 and has attained a high grade point average and is familiar with school procedure and the San Jose campus in general.

“With the help of the tutor counselor new students will have someone they can truly communicate with,” says Williams. Tutor counselors learn to deal with new and younger students on a personal level. Social, financial and educational problems are worked out through tutor counselors first.

If the counselor feels unable to deal with the problem, it is then turned over to one of three head tutors or Bill Carter, head counselor. If the man is still needed, the problem is turned over to EOP Director S.T. Safford.

The Academic Tutor is the other road available to the student. Tutors are available in academic subjects from 3pm until 5pm daily.

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