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Shaka, December 18, 1970

San Jose State College, Black Journalism Workshop

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SHAKA



Vol. 1 No. 2

published by the Black Journalism Workshop,

San Jose State College. Dec. 18, 1970.

AN IN DEPTH REVIEW OF THE SOLEDAD BROTHERS

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

BLACK WOMEN IN WOMEN'S LIB? PG 3

DRAFT COUNSELING ON CAMPUS PG 4

WHERE IS H. RAP BROWN? PG 9

PROFILES ON BLACK ATHLETES PG 11



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 up 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 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, a fight to the death against oppression, racism and exploitation."

—Kwame Nkrumah

BSU: Political Education

Submitted By
The Black Student Union
of San Jose State

..Political education is the most important and most relevant form of education for black brothers and sisters. In order for we black people to gain our liberation, and the power to control our own destiny we must be aware of events that are happening to Black people all over the world as well as those events that affect Black people daily in this country.

..Political education gives the Black man the insight and understanding of the nature of our true enemies, who have oppressed us for four hundred years, and continues daily to oppress Black people all over the world.

..In order for us to effectively gain our liberation from these racist dogs, we must unite and form mental unity as well as physical unity. We already have the physical unity to prove my point just take a look at the color of your skin.

..Mental unity is something of a different nature, look at most of these Black brothers and sisters on this campus for a good example. Where are their minds? Are they politically aware from a Black point of view? Hell no. Most of the Black people on this campus have their minds on Mickey Mouse or some-

thing that is totally irrelevant to the Black struggle.

..Most Black people worry about parties while acts of oppression and genocide are being practised against other Black brothers and sisters daily around the world. Why is this so? One may ask. These problems exist because these Black people have been brain-washed and programmed by crackers to party and bullshit all of the time, while at the same time this cracker is messing over all of us. I'm not saying that we shouldn't party. I am simply saying that we should get serious and take care of Black business sometime.

..And we should make this sometime right now. This is where political awareness comes in. It will awaken Black brothers and sisters as to what is really going down, and how we can do something about it. Political awareness is Black awareness, so lets unite with the B.S.U. and get it together.

..Remember this, anything that is done towards Black liberation is positive movement, and anything you do against, or anything you don't do for Black liberation is negative, and it makes you an opposer of Black liberation, which would make you an enemy to Black people.

..It's Nation Time!

Angela Blames Press for Bad Propaganda

By GWEN DAVIS

There have been many speculations in the minds of concerned people all over the world as to why Angela Davis was captured. According to Angela, as of Nov. 10, 1970, the bourgeois press is to blame for the confusion in the minds of the American public. She stated this while being held at the women's house of detention.

The Los Angeles Times says it was a Communist plot to have her captured so more black people would have a cause to join the Communist Party USA (CPUSA).

An individual at The University of California at

Los Angeles who wishes his name withheld "feels it is ironic that Angela failed to select or create an alternative political apparatus, and that it is probably the CPUSA that is the real government conspiracy, the real anti-Communist and the sworn enemy of revolutionary forces inside the United States".

Some people feel that the CPUSA sold Angela out, but says Angela: "To have voluntarily turned myself over to Reagan and his accomplices when the warrant was issued would have been equivalent to voluntarily placing my head on the executioner's block".

The public should not be concerned with an individual's personal affiliations but be concerned with the fact of whether or not that person is functional and the fact that Angela Davis has been captured should give black people as a whole a common cause because she has proven herself numerous times to be functional.

As Rudolfo Gonzalez, head of the Denver-based Crusade for Justice, said "When she said something each word was a weapon; each word was a tool; each word was another step forward as she was educating people...she made an impact and created an influence."



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Do Sisters Belong In Women's Lib?

By CYNTHIA EDDINGS

"End manipulation—unite for woman's emancipation." So read one of the posters carried in New York's largest parade ever 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 since 1648 when the first petition for women's suffrage was presented. "I don't see any lack of continuity in the fight, it's been one long struggle," says an 86-year-old Suffragist. 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 thing, not the black woman's. Black women involved in Women's Lib are only fooling themselves; they are 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 1619; but her fight was and still is against this white racist system. The goal is still the same, only the means of obtaining it has changed. Then, her fight was to keep her man and her babies with her as long as she possibly could. Now it is to be behind 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, in terms of being "out there," making it by herself and oftentimes filling the male as well as female role at home.

In the meantime "Miss Anne" was "struggling" upon her lily white pedestal to decide what gown to wear to the next ball. She was overly protected and dominated by the white man—a victim of mental oppression.

The German socialist, Friederich Engels in his 1884 treatise, referred to marriage as a dreary mutation of slavery, urged its abolition and suggested public responsibility for the upbringing of children, a revolutionary woman-

liberating proposition which remains intact with much of the movement today. How many black women do you know would support this philosophy?

On the contrary, a black woman have been playing the dominant role long enough, now it is time to regroup, and give this role back to its rightful owner. It is bad enough that black men must compete against white men and now white women in the business world, without having to hassle with black women as well. Black women must work with their men and instill confidence in them, not rebel against them.

This is not to say that I am against all women receiving equal pay for equal work. More power to them, because it is common knowledge that women do not have the choices and opportunities in life-style that are available to men, and they are hired and paid by a second standard. However, all things in their proper perspective; black women, as well as black men, have to combat discrimination because of color before 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 waste their time in divisive tactics against men, hating men and dreaming up ways to show scorn of them (against white men its probably warranted). And what about all this bullshit about 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 herself (and any man 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.

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 liberal" who will lead the black masses out of their misery. Unfortunately no such white man exists. So, why do black people want to vote for white politicians?

The simple answer is that black people are afraid; afraid of Republican racists getting elected instead of the Democratic racists. Yeah, 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 anything for the black masses.

Malcolm X once said that the Republicans were the vicious wolves 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 in the legislature. Some niggers 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 governor cops. What makes people think that California Democrats are different than Alabama Democrats? They're white, aren't they?

Other niggers say that you should vote for the lesser of two evils. No one needs to vote for any kind of evil, that is if he wants to maintain a clear mind.

The Nation of Islam, through its paper "Muhammed Speaks", tries to show blacks that they have the voting power to swing elections. This in turn means that there is need for a black political party in which whites are excluded, one which can swing elections and force whites of all parties to make concessions to blacks in order 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 sound. No white man cares about black 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

On the night of Nov. 2, 1970, an SJS student was shot and killed while working at the Spartan Market, located on 8th St. at William.

Immediately following the incident, Chief Ray Blackmore's goon squad went into action. What follows are the stories of just three of the many brothers who were victims of that action. Names have been changed.

HERMAN X

"Approximately 11:30 p.m. on Nov. 2, I was on 11th and Santa Clara at the Orange Whiz-it to get a hamburger. Earlier, that evening I'd seen a lot of police speeding up and down the street, so I knew something was up."

"Just as I sat down, two pigs came in. One of them said 'Good evening, Sir'.

I asked the cat why I was being searched. He said there'd been a murder committed, and that I fitted the description of the murderer.

Then he looked outside and asked, 'Is that your car out there?' There were two cars out there, one white and one black. I told him that the black one was mine. They

said the murderer drove a white one. Then the waitress came up to the counter and told them that the white car was hers.

Then they told me 'Sorry, Sir, Just checking', and left like nothing had happened.

JITU

"I'd just left a brother's house. I was coming down William St. and I could see police cars flashing their yellow lights, but it didn't bother me. I was just approaching the Red Ram (a white gay-pop joint) when a yellow looking car came up and stopped very fast. So I looked back and saw a shotgun pointing at my face. I raised my hands and said 'peace'.

I was wondering if they were going to take all blacks to concentration camps or something. I asked 'Am I under arrest?' They told me I wasn't. So one cop frisked my body. Then they told me to sit down on the sidewalk, so I sat down.

I saw some other black people being frisked down the street. Then I told them that if I wasn't under arrest, I was leaving. And one of

them said 'Sit down, don't you know there's been a murder committed?'

They told me that a black man had shot a store clerk. Then he asked me if I owned a car, which was confusing because they saw me walking. I told them yes...a Mini-Cooper. He asked me my name, even though he had my I.D. So they finally let me go".

LeROI

"Me and four of my frat brothers were walking by the dorms and we saw a brother being shaken down by a pig. We were curious as to why so we walked up to the scene. As soon as the cop saw all four of us he went to the car and radioed for reinforcements: two paddy wagons, a station wagon, and a regular patrol car pulled up.

The first cop asked us for our I.D. and began to shake us down. Then he told us that this white boy had been killed. We asked him for a description of the murderer. And he gave us one which none of us fitted. Then he went ahead with the shake-down and finally let us go".

Have Blacks Forgotten Obligations?

By WAIYAKI LUMUMBA

I have observed that at this dangerously late point in time, many, too many of my fellow black collegians are still trying to "make it".

I should think that with the U.S. government constantly showing black people that "a nigger is a nigger", and with all the emphasis of late on collective black responsibility, black students would be less susceptible to illusory dreams of owning houses on the hill, big fine cars, and "financial whiteness". Ironically, 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 clarify and 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 outlined above. I mean to say that we **MUST**.

It is our duty, our moral obligation to our people as black men and women. Anything less is foolish, useless, selfish, and downright traitorous.

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.

Malcolm Stoval Bldg. GG, No. 2
Draft Counseling San Jose State College

.. Telephone 294-6414 for an appointment with me or one of the other counselors available.

BIRTHDAYS AND LOTTERY NUMBERS

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.

Day	January		February		March		April		May		June		July		August		September		October		November		December		Day
	1944-1950	1951	1944-1950	1951	1944-1950	1951	1944-1950	1951	1944-1950	1951	1944-1950	1951	1944-1950	1951	1944-1950	1951	1944-1950	1951	1944-1950	1951	1944-1950	1951	1944-1950	1951	
1	305	133	86	335	108	14	32	224	330	179	249	65	93	104	111	326	225	283	359	306	19	243	129	347	1
2	169	195	144	354	29	77	271	216	298	96	228	304	350	322	45	102	161	161	125	191	34	205	328	321	2
3	251	336	297	186	267	207	83	297	40	171	301	135	115	30	261	279	49	183	244	134	348	294	157	110	3
4	215	99	210	94	275	117	81	37	276	240	20	42	279	59	145	300	232	231	202	266	266	39	165	305	4
5	101	33	214	97	293	299	269	124	364	301	28	233	188	287	54	64	82	295	24	166	310	286	56	27	5
6	224	285	347	16	139	296	253	312	155	258	110	153	327	164	114	251	6	21	87	78	76	245	10	198	6
7	306	159	91	25	122	141	147	142	35	29	85	169	50	365	168	263	8	265	234	131	51	72	12	162	7
8	199	116	181	127	213	79	312	267	321	105	366	7	13	106	48	49	184	108	283	45	97	119	105	323	8
9	194	53	338	187	317	273	219	223	197	357	335	352	277	1	106	125	263	313	342	302	80	176	43	114	9
10	325	101	216	46	323	150	218	165	65	146	206	76	284	158	21	359	71	130	220	160	232	63	41	204	10
11	329	144	150	227	136	317	14	178	37	293	134	355	248	174	324	230	158	288	237	84	46	123	39	73	11
12	221	152	68	262	300	24	346	39	133	210	272	51	15	257	142	320	242	314	72	70	66	255	314	19	12
13	318	330	152	13	259	241	124	143	295	353	69	342	42	349	307	58	175	238	138	92	126	272	163	151	13
14	238	71	4	260	354	12	231	202	178	40	356	363	331	156	198	103	1	247	294	115	127	11	26	348	14
15	17	75	89	201	169	157	273	182	150	344	180	276	322	273	102	270	113	291	171	310	131	362	320	87	15
16	121	136	212	334	166	258	148	31	55	175	274	229	120	284	44	329	207	139	254	34	107	197	96	41	16
17	235	54	189	345	33	220	260	264	112	212	73	289	98	341	154	343	255	200	288	290	143	6	304	315	17
18	140	185	292	337	332	319	90	138	278	180	341	214	190	99	141	109	246	333	5	340	146	280	128	208	18
19	58	188	25	331	200	189	336	62	75	155	104	163	227	316	311	83	177	228	241	74	203	252	240	249	19
20	280	211	302	20	239	170	345	118	183	242	360	43	187	120	344	69	63	261	192	196	185	98	135	218	20
21	186	129	363	213	334	246	62	8	250	225	60	113	27	356	291	50	204	68	243	5	156	35	70	181	21
22	337	132	290	271	265	269	316	256	326	199	247	307	153	282	339	250	160	88	117	36	9	253	53	194	22
23	118	48	57	351	256	281	252	292	319	222	109	44	172	172	116	10	119	206	201	339	182	193	162	219	23
24	59	177	236	226	258	203	2	244	31	22	358	236	23	360	36	274	195	237	196	149	230	81	95	2	24
25	52	57	179	325	343	298	351	328	361	26	137	327	67	3	286	364	149	107	176	17	132	23	84	361	25
26	92	140	365	86	170	121	340	137	357	148	22	308	303	47	245	91	18	93	7	184	309	52	173	80	26
27	355	173	205	66	288	254	74	235	296	122	64	55	289	85	352	232	233	338	264	318	47	168	78	239	27
28	77	346	299	234	223	95	202	82	308	9	222	215	88	190	167	248	257	309	94	28	281	324	123	128	28
29	349	277	285		362	147	191	111	226	61	353	154	270	4	61	32	151	303	229	259	99	100	16	145	29
30	164	112			217	56	208	358	103	209	209	217	287	15	333	167	315	18	38	332	174	67	3	192	30
31	211	60			30	38			313	350			193	221	11	275			79	311			100	126	31

The initial of the last name, and if necessary the first name, are assigned numbers according to the following table to decide which of two men with the same lottery number should be drafted first.

1-J	2-G	3-D	4-X	5-N	6-O	7-Z	8-T	9-W	10-P	11-Q	12-Y	13-U
14-C	15-F	16-I	17-K	18-H	19-S	20-L	21-M	22-A	23-R	24-E	25-B	26-V

Draftees Should Analyse Situation

.. This month marks the last days of the 1970 Draft Lottery. Close attention to your draft status and its relationship to present conditions is always important if one values his time, his own values, and even his life; now is a very good time for many to analyze their situations.

.. There are two primary concepts related to one's relationship to selective service: Liability and Vulnerability.

LIABILITY

.. Liability means that from age 18 to age 26 one can be drafted. A registrant's liability is extended to age 35 if he has received any deferment.

.. The local board has authorization from congress to draft men aged 18 to 26.

.. Congress retains the authority to authorize the induction of anyone between the ages of 26 and 35. Generally, what this means is if one is under 26 and eligible—I-A—his local board can draft him. If one is over 26, only at congressional discretion could a local board have authorization to draft that person (this could very well occur in case of a declared state of national emergency as well as under some very extenuating circumstances.)

.. In summary liability means that one can be drafted anytime between the ages of 18 and 26 if eligible.

VULNERABILITY

.. Within 5 days after one's 18th birthday he 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 local board during the calendar year of his prime vulnerability, he is still vulnerable—but to a lesser degree.

.. One's highest degree of vulnerability is during his initial calendar year of eligibility. (This is a bit more complicated than is simply stated with varying complications for individual cases. Complications arising in understanding this can be ironed out with the aid of a draft counselor.)

PRIORITY OF SELECTION GROUPS

.. The 1970 First Priority Selection Group (FPSG) is men born from 1944-1950 inclusive and classified I-A, I-A-O, or I-O. The 1971 FPSG is men born in 1951 who are I-A, I-A-O, or I-O plus older men deferred on Dec. 31, 1970 whose deferments expire in 1971.

.. If you are at least 20 years old and I-A, I-A-O, or I-O on Dec. 31, 1970 and have not been mailed an induction order by then, you will enter either the Extended Priority Selection Group (EPSG) (number has been reached in 1970) or a Lower Priority Selection Group (LPSG) (number has not been reached in 1970).

.. Pending appeal, C. O. claim, etc. won't alter this deviation. Selective Service still expects, but won't promise a 1970 ceiling of 195. The LPSG is safe. Men in the EPSG will be drafted when delay is con-

cluded. 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 26 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!

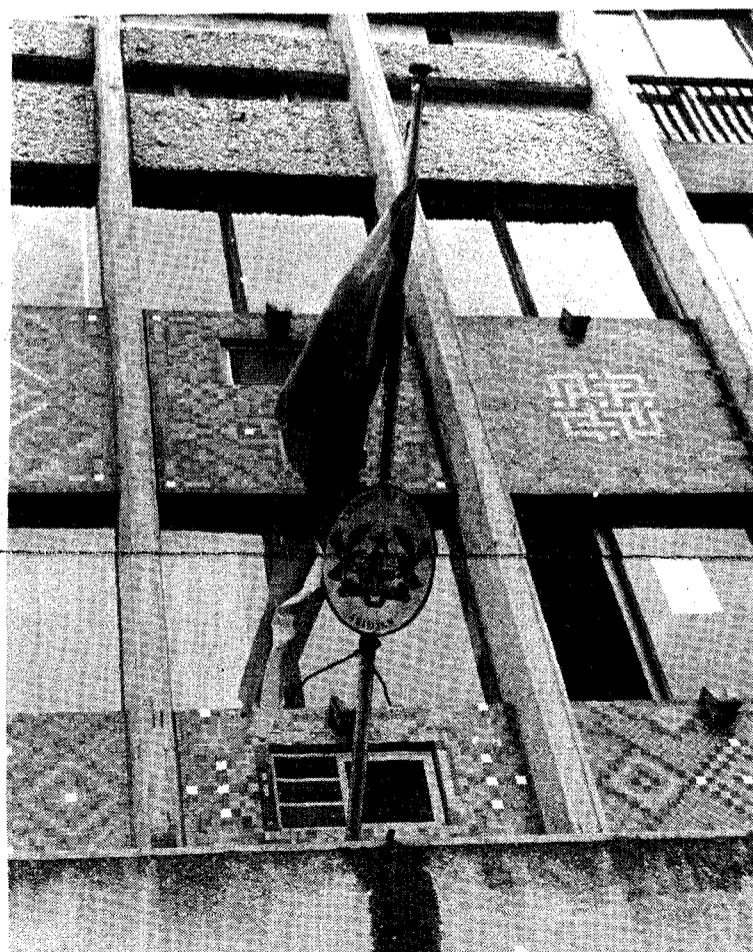
.. Curtis Tarr, director of Selective Service has made the projection of the upper limit of the draft lottery to be 195. Selective Service has been holding at 195 since August.

.. If is my understanding that if one is deferred, the deferment can be dropped and the registrant placed within an induction-type classification simply upon request. If your lottery number is above 195, by requesting such action as just specified before or on December 31, 1970 could result in your being placed within the LPSG (Lower Priority Selection Group); that's almost next to being assured that you will never be drafted.



Above: housing built by students of Kinda, Guinea. Above right and below left: Treichville Marketplace, Ivory Coast, Abidjan. Below right; banner outside Ghana Embassy. Photos taken during Black Studies' summer tour of Africa.

—photos by Don Foreman



Soledad 3 Await Trial

Three black Soledad inmates—George Jackson, Fleeta Drumgo and John 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 into 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 Mill's 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. Remarking that "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 "gag" ruled was imposed on both sides) the press only received the prejudiced 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 thruout the state.

—The judge ruled that the defense council 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 at first denying the motion, the judge suddenly reversed himself and granted the motion for change 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.

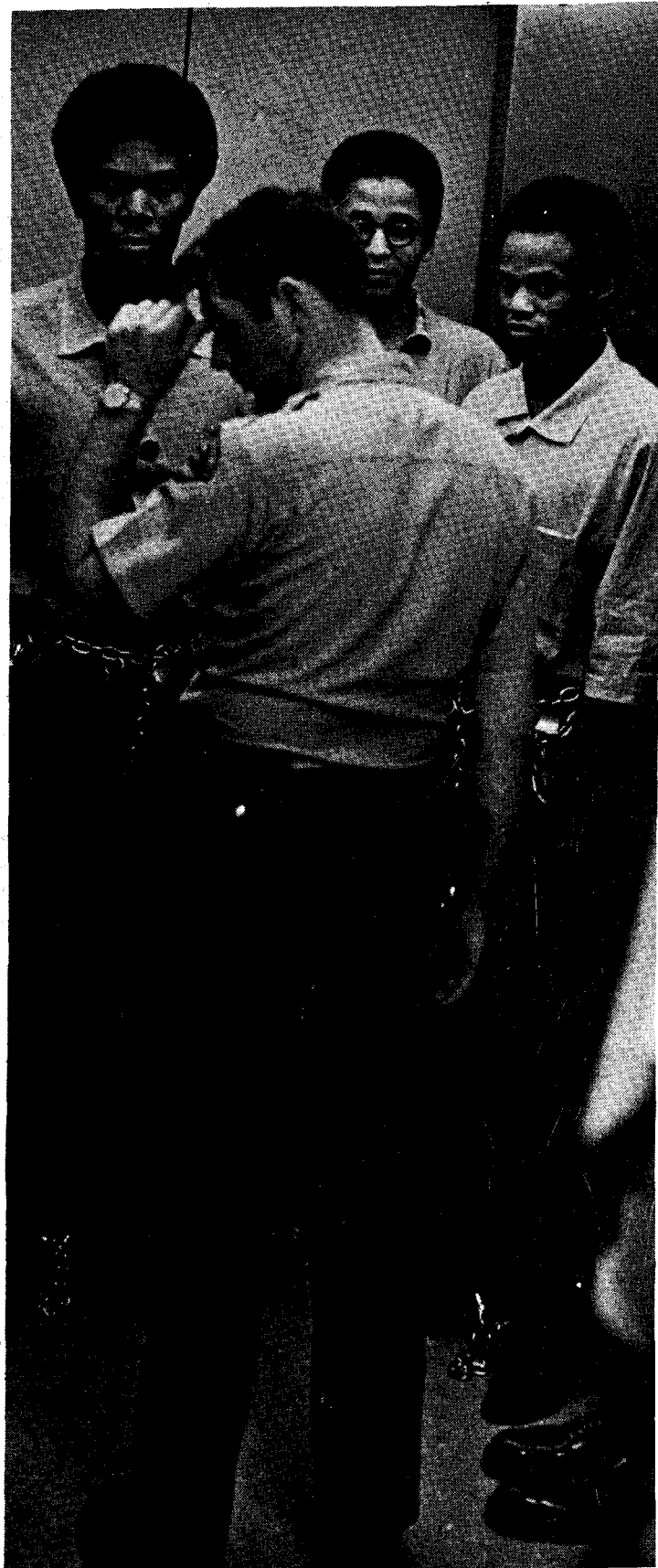
In September, the judge ordered, at the prosecution's request, the trial moved from San Francisco to San Diego, claiming that publicity surrounding the August shoot-out at Marin County Courthouse prevented a fair trial in the bay area.

The defense arguing 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?



Left to right, the Soledad 3: John Clutchette, George Jackson and Fleeta Drumgo at the Monterey County Courthouse.

Imprisoned for Being Black

When George Jackson was fifteen, he was brought before a judge after the family car, which he had been driving, had had an accident.

The judge noted that George and his family had light 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. You know 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, "Somehow 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 tacked 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. If he so much as stubs his toe, we'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 Amerika.

The Soledad Brothers represent the thousands of young blacks trapped in the brutal prison systems of Amerika 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. R.

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. This now brings 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 "niggers to be gotten rid of." The brothers are: Jessie Phillips, age 20, Jimmy James, 23; O.C. Ailen, 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—hand and foot—when delivered and picked up in a closed garage beneath the courthouse. Security at Salinas Municipal Courthouse is very heavy. Guards with shotguns stand all around the driveway where the brothers are brought in. The brothers are "chained and schakled" (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 asked the court to 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 pre-trial 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. The judge 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. Once again it becomes clear through the action of the court and its puppets that matters concerning black people, justice and humanity are merely words signifying nothing!! Cambell entered pleas of "not guilty" into the records for all the brothers, and set their trial date for Dec. 7. Since that time there has been no word concerning the brothers' trial, but we will let you know the findings of the court as soon as possible.

Black people, we must understand in this hour of death that we must fight to the last breath to preserve our race, and to put an end to the oppression of all oppressed people by the U.S. As Mrs. Bessie Phillips, the very courageous mother of one the brothers so eloquently stated: "We aren't going to let you fascists get away with this. We aren't going to let you murder our sons."

— H.B.

Times Says Judge, D.A. Mafia Linked

Like most trials involving black, brown, or red people, the dominant theme at this trial involving 21 members of the Black Panther Party is racism.

The Party members are being tried on conspiracy charges, allegedly involving the bombing of various government buildings, and killing of various federal officials in New York.

Judge Murtaugh, who is handling the case, has already denied the defendants the right to see what various charges are against each individual.

One complication in the trial is that old clippings from the New York Times have alleged underworld ties of Judge Murtaugh. These clippings have also suggested that Murtaugh was involved in the misuse of funds going on within the New York police department during the early 1950's.

He was tried on two occasions for accepting bribes. Both times he was released because of lack of evidence. But much of the money that he still has in his account from those years is still unexplainable.

In the late 1950's and early 1960's the Prosecuting Attorney, Frank Hogan, was accused of having ties with a known Mafia figure, Carmine DeSapio. Hogan has yet to deny these charges. Not much evidence disproving the charges against Hogan has been heard of either.

As to how the trial is going, the prosecution has brought up very little evidence against the Panthers. About all Hogan has said thus far is that the defendants are terrorists and belong in jail.

Like most Panther trials in the past, it is being heard by an all white jury. Whatever the outcome of the trial, it is sure to be appealed.

—B. K.



Fleeta Drumgo

—photos by Dan O'Neill

Panther Trial at Standstill Defense Searches for Peers

The trial of Black Panther Party Chairman Bobby Seale and party member Ericka Huggins is still without a jury following intense questioning of prospective jurors by both defense and prosecution. Most of the prospective jurors have been excused by the defense.

Seale and Huggins are being tried on conspiracy and murder charges involving the death of Alex Rackley.

The constitution states that any defendant will be tried by a jury of his peer group. The ages of Ericka Huggins and Bobby Seale range between 25 and 32. Both are black, classified as poor, and are products of black ghetto environments.

The average or median age of the prospective jurors is 49. 97 of the first 100 jurors were white and the overwhelming majority of them came from white middle class environments. In no way are they a peer group of Bobby Seale or Ericka Huggins.

This naturally has created a very difficult problem because the great majority of the prospective jurors are already prejudiced against the defendants, who are not only black, but also are Black Panther Party members, young and poor.

Two jurors have been chosen, one black and one white. Both proved to the defense that they had no feeling either way about the

Black Panther Party and therefore could serve as good jurors.

One would believe that the purpose of a jury is to decide whether one is guilty or not. Deciding one's guilt and deciding one's sentence are two very different things which should be handled by different people, not a jury.

In looking at the jury prospects and the attitude of the prosecution, it seems that the prosecution feels that the fewer blacks on the jury means a greater chance for conviction. One would predict that the jury choosing and trial itself will last many months and any verdict will be appealed.

—B. K.

Revolutionaries Revise Constitution

By RANDY WHITE

Two thousand delegates of the "Revolutionary People's Convention" met the weekend of November 27th-29th, 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 descendants 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 nationalist in outlook when he and Bobby Seal first formed the organization.

"Then we 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 capitalistic economy, has changed itself from a nation to an empire, and in the pro-

cess so exploited other countries that they are no longer nations, but "a group of communities under siege...by the ruling circle".

When Newton was asked for his position on separatism and black nationalism, he rejected them both flatly, by stating that, "Separatism cannot be achieved, we don't do the racist the way he did us, we won't exclude him."

Newton was then asked if the party is the vanguard and will be handing down ideology for 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 coalition would be ideal, but not practical.

"The world would be beautiful now if we could have one large party representing all the communities of the world...but at this time, we say we have to organize ourselves and have coalitions with other communities. After we seize power," Newton said, "then we'll rid 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 denied 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 entire amount would have to be paid in advance or the buildings would not be made available to them.

Howard, the Panthers feel, is only a "tool of this racist and fascist American Government" and unresponsive to 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. We gather here from our communities because we realize that we have a common enemy, a common goal, and that the geographical barriers which separated us from one another in the past are no longer obstacles to our revolutionary unity.

Not only do we recognize our commonalities we further recognize that the concepts and ideas which were previously used to define us as peoples can no longer apply for they dim our view and impeded 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 control the air waves and communications media of other territories and thereby manipulate their cultural institutions.

We recognize, then, that the greed 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 in so doing transforms the former nations. 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 understandings lead us to the recognition that we must ally ourselves with the oppressed communities of the world. Therefore we cannot make our stand as nationalists, we cannot even 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 other nations 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 from oppressed communities here. We are aware that many of us 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 this nation. But 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 that people are better than others because of differences in 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 he has wielded too selfishly for too long.

We who are gathered here by our presence do resolve to liberate our 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 recognize that the Chinese People under the leadership of Mao Tse Tung, the Korean People under the leadership of Kim Il Sung, and the Algerian People rose up against the oppressor and liberated the people's territory from his hands. Consequently, other oppressed people such as Brother Eldridge Cleaver have liberated community where they can live in peace and harmony. These courageous revolutionaries have set an example for us to also liberate our communities and give freedom to those who have sought so long to bask in its glow.

There can be no real freedom until the imperialist—World Enemy Number I—has been stripped of his power and put in his rightful place as one of the people rather than the rules of the people.

Then and only then will unity and harmony truly prevail. So we resolve to liberate our communities in order that we might serve the true interests of the community.

We who are gathered here by our presence do indicate that we believe that every community has the right to define, determine and control its institutions so that they reflect the integrity of the community. Therefore we declare that all communities of the world have the freedom to determine their own destinies. We declare that all communities, by their very existence, have the power to specify what institutions will be set up within them and what cultural values will be propagated through them.

We declare that all communities have the right to determine what laws will govern their territories and what officials will be placed in leadership to carry out the true interests of the people and meet their needs.

We who are gathered here do declare by our presence that the physical and social characteristics of the people of our communities shall never be used as a basis for exclusion from any aspect of the life of our communities.

All people from all communities have the right to write their own constitutions for self-governance and to live according to their needs and desires.

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 participation in direct 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 are here gathered for the solemn purpose of formulating a new constitution for a new world. We must become even more conscious of who we are and why we are in these circumstances, then we must break these circumstances and construct 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 interests of the people and established it in full, then 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 \$2000 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 them is called "Race" street (can you dig that?) Four hours after the brother had spoken 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"; he was 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 D.C. 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 enforce its Fascist Program. We must understand how this government operates!

Since 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 was and 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 time 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.

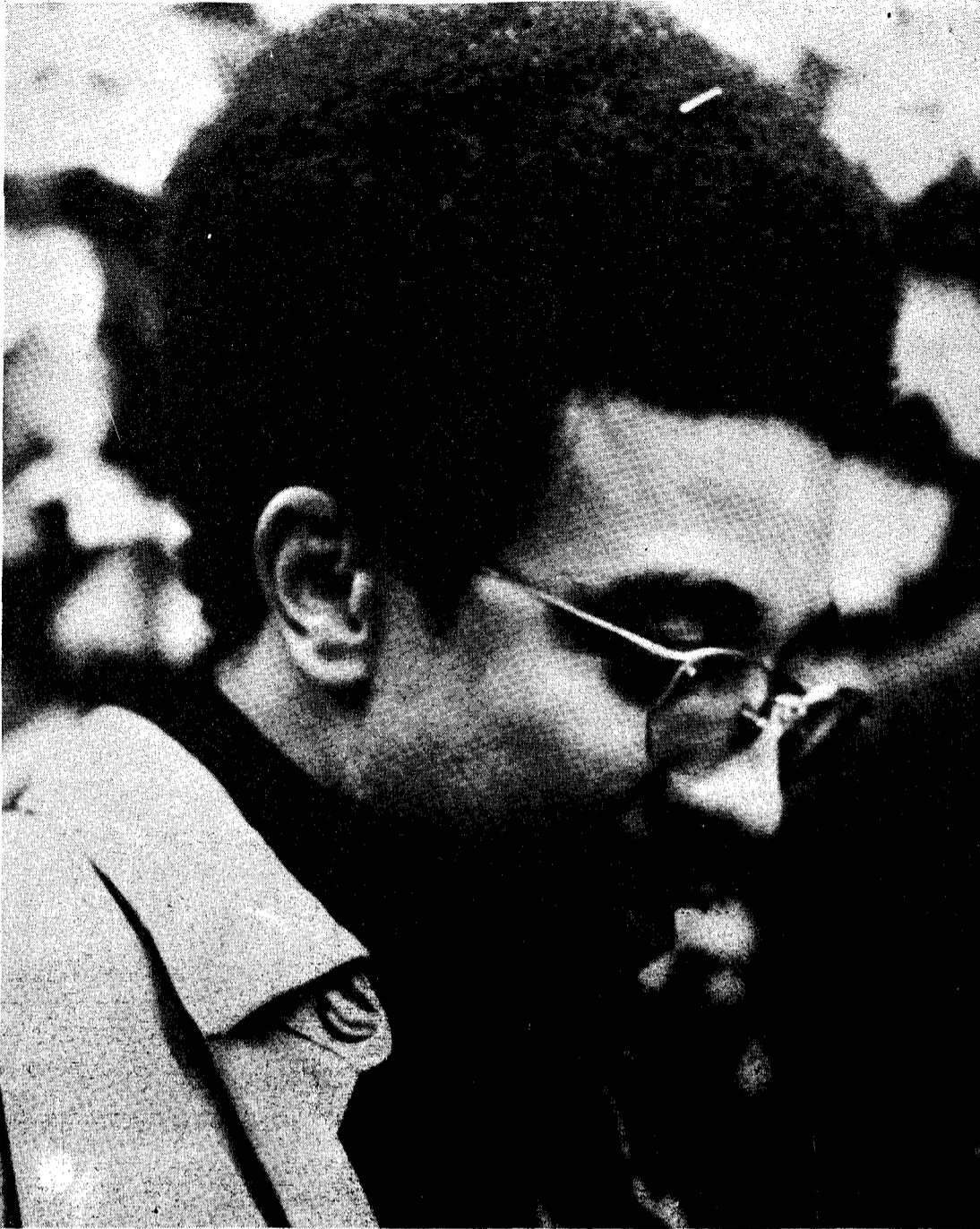
Rap Brown has been labeled by the FBI as "armed and dangerous" and in fact he is armed and dangerous because he has instilled in the hearts of all oppressed peoples the courage to stand up and criticize this country's policies and even to die if necessary.

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. All I ask of you brothers and sisters is to think about this. Think about it very hard!

NOTE TO AMERICA

America, if it takes my death to organize my people to revolt against you, and to organize your jails to revolt against you, and to organize your troops to revolt against you, and to organize your children, your god, your poor, your country, and to organize mankind to rejoice in your destruction and ruin, then here is my life but MY SOUL BELONGS TO MY PEOPLE!

WHERE IS "H. RAP" BROWN?????



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 reap-

ing 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 and dances from various countries were performed with a tribute to Guinea, and other African countries.

The Spirit of the Hunt followed, emphasizing a boy about to become a man. His struggles and triumphs over the water buffalo were relived in dance. The costume of the hunter was very colorful, and his mastering of the spear and a long knife were high points of the dance.

The sound of the drum came to life as they expressed the Drummers of the Bush. 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 is 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.

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
but a enormous black sleigh and eight large panthers near,
with a big black driver, so lively and quick
I knew in a moment it must be Brother Nick.

More rapid than bullets his coursers they came
and he whistled, and shouted, and called them by name,
"Now Cleaver; Now Bobby; Now Huey and Ali
on Angela; on, Rapp; on Kathleen and Stokely
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 a 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 hapnen brutha?
Niggahs always taken bout
What's hapnen.
1 day i heard a brutha say
Revolution
that's whats hapnen
but
Niggahs laughed
(talken 'bout the niggah's insane)

What's goin oooooon?
Niggahs always talken bout
What's goin on
1 day i heard "bout a war
(undeclared)
being waged rite heah
in Ameerikkka & black folks
was being killed,
yet
Niggahs all time asken
What's goin on?

What it is brotha?
1970(after the death of Malcomn & many more)
Niggahs still talken 'bout
What it is?
Racism & Imperialism
wds dat kill (your momma & mine)

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

Can u dig brotha?
Yeah, brotha i can diig!
& have dug
have dug the slaughter
of children(yours&mine)
Jackson, Selma, Oakland &
many more

remember brotha???
Yeah, brotha i can dig.
& have dug...Graves
ta bury myself
but to Riiise 1day
& walk tall toward the Sun of life
Shouting, Shouting
Looouud
for all the world to hear
Rolution! Revolution in my life time
Revolution.

(can u relate brutha?)
Hakim

LOOK OUT Y'ALL By WALLACE ALLEN

There once was . . . And still is . . . a niggah
Who, for some honky-s inspired reason
Thought it made his dick get biggah
If he remembered to talk loud,
Whenever he visited the subject of treason,
or revolution as we call it.
The LOUDER You talk BOY
The BADDER Your RAP BOY,
The BADDER Your Rap Boy, the greater the joy, . . . boy
or the "big-mouth-niggah-watchers" who are layin'
to camp you, and every innocent
brother you smoke a joint with,
and . . . that ain't cool!!

Niggah, don't you remember the story of the wolf and
the three pigs!

When the wolf got to the well-built Shit,
He could not, could NOT! blow it down.
and the man's shit is heavier than bricks,
TRICK!

So get yourself together—The only way to rid yourself
of bad weather, is to build a shelter.
Shelter your brain from his "Black Revolution"
cause it ain't nothing but "Niggah Evolution"
He got you talking loud—So you can draw a crowd to your own execution
Stay away from his cancer -
Investigation holds no answer that would solve the
plight of his death toll - The answer for us lies in our soul,
And you must listen softly . . . to hear it. - Hear it! - Hear it! -
There it is . . . Feel it? --- Yeah, now that's what's happening,
Feel your soul, no need to play his role, not if you got soul, niggah,
Not if you got soul!

BLACKNESS

By SHARON LEE PIPER

Blackness is a state of
mind not a hair-do, or a fad
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 sub-
jection 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.

this 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 lousy points.

Well that's the spot Johnnie Skinner, SJS' 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 6'9½" and tips the scales at 250 plus, so that could be another reason why Skinner isn't pushing on him.

Skinner is looked upon as the varsity club' sparkplug and about that role 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 3-18 last year and two other brothers Mike Webb and Dave Dockerey have said "no thanks" to coach Glines, 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 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 seeing action 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 consists 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.

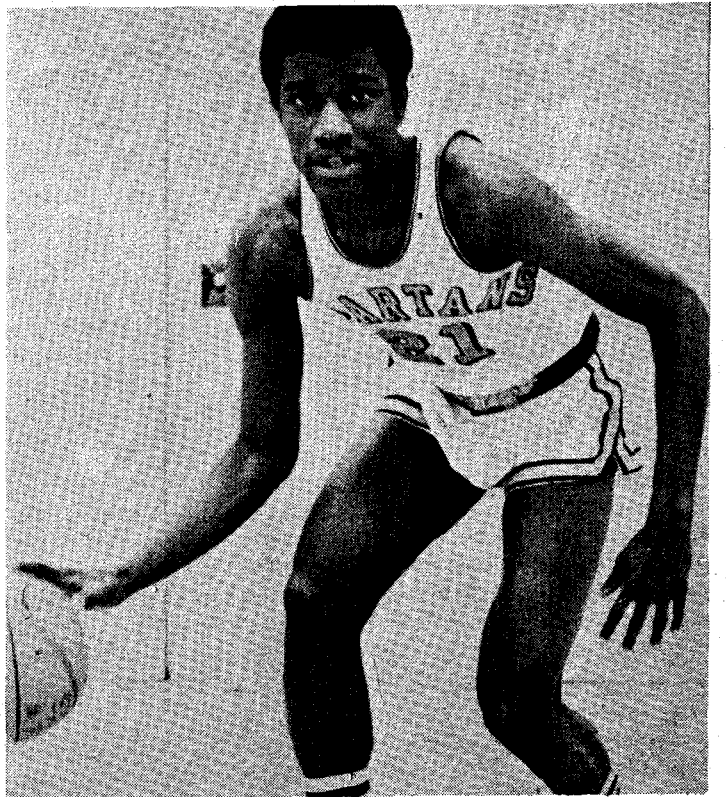
"If the guys would have looked inside a little more I'm positive I could have scored a lot more." said Eleby. Who contends that as a pivot man he's used to racking up points in the neighborhood of 25. Big Ron seems confident he can produce for SJS, "I came here to do my thing" he says.

But the two are not basketball nuts. Their main purpose as Skinner puts it "is to graduate with our class", sports is secondary. Although when they're on the courts 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 Glines 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 basketball. 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.



Johnnie Skinner



Leaping Ron Eleby

Knott Proves "Super Bad" Lead SJS Gridders Offense

By GEORGE HIGHTOWER

Running through, around and over opponents as if he were ready to play 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 2 wins and 9 losses, Knott led San Jose State in pass receiving, rushing and scoring. 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, brother Dale Knott placed himself into the San Jose State record books by tying two school records. First snagging 10 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 Pacifica, brother Dale tied a record set by another Soul brother, Johnnie Johnson in 1962. Johnnie Johnson is now linebacker coach 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 (near Fresno) where he attended Chowchilla High School, starring in football, basketball and track. He was named to the all-League Football team for 2 years and All-League Basketball team 1 year.

Brother Dale is married to a pretty soul sister Sherry, and has an eleven-month old daughter, Tonia.

Will the Black Community watch out for Dale Knott, because he'll be doing his thing on the football field for two more years at San Jose State.

Black Athletes "Do complain"

When asked if he has received a substantial amount of complaints from the black athletes in regard to coaching 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.

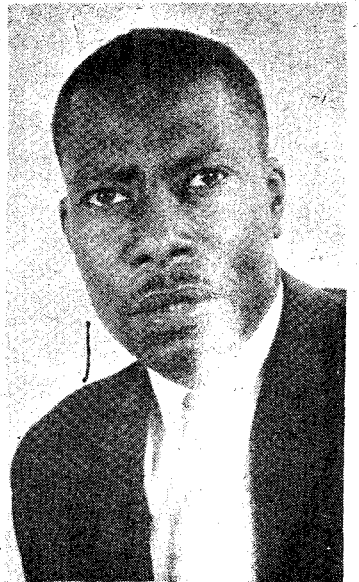
How about SJS playing a southern college such as Grambling or Southern U.?" In order to compete we would have to get the approval of the Athletic board." said Stanley. "At the present time we just don't have any openings to play teams out of NCCA jurisdiction, the football is contracted up to 1976."

78's & 79's. "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.



Lang Stanley
Assistant Director of Athletics

SJS--SJCC Rivalry Growing

San Jose City College will be out to even what has turned out to be a bigger feud than that thing the Hatfields had with the McGraws.

This rivalry focuses around last year's first annual BSU game that saw San Jose State soul brothers come from a 20 point deficit that sent the city crew home saying "wait till next year". SJS won by four points.

SJS not only trotted off with the game trophy but the sisters from state "did their thing" and took the spirit cup. About the only negative thing you could say about last year's contest was that the game itself went rather quick.

As far as City was concerned "quick" was not the

word for it. With only half a minute left in the game, someone on the clock set the time run down to 19 seconds...Whew! If the Spartan gym would have had removable backboards they would have thrown them at that person also.

This time the game will be played at City's gym, and you can bet your bottom dollar (if you have one left) that City will not exactly be giving State the red carpet treatment, on the court that is.

A date has not been set by the two BSU's, but the word is the teams will meet after Christmas. All proceeds will go to the BSU Education school project on the East side.

Cairo Under Terrorism

By RIC RICARD

"An unarmed people are subject to slavery at any given moment"

— Huey P. Newton

If anyone still doubts that the combined forces of racism and fascism aren't moving to eliminate black people, then 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 which is now 21 months old. 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 25-year-old Rev. Charles Kohn. It has demanded, among other things, more and better jobs, an end to offensive name-calling, the removal of diehard 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, burnings and shootings have increased. Ill. Gov. Richard Ogilvie has even sent 24 state troopers and an armored personnel carrier to Cairo to assist 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 Courts housing project and other black homes indicates it comes from very high, somewhere to the east. This points to the

Why Did Portugal Invade Guinea

By MEL TERRY

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 situated on the 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 unmarked vessels—among them a 5,000 ton cargo vessel. They began attacking the capital city of Conakry. They were stopped by the people of Guinea.

One should ask, why does Portugal want to invade Guinea? The immediate reasons point to a military victory in Guinea-Bissau (so-called Portuguese Guinea).

Guinea-Bissau is a section of land in the northwest corner of Guinea near Senegal. The people are Guineans who had lived under Portuguese colonialism in the past. "Guinea-Bissau", says Amilcar Cabral, secretary general of PAIGC (African Party for the Independence of Guinea and Cape Verde), "is in practice an independent state with areas still under Portuguese control."

Guinea-Bissau's people have been fighting for their country's independence for 14 years. They now control 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, mosquitos, and snakes have defeated 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

"crow's nest" firing platform on top of the police station.

In September, the police chief, Roy Burke, resigned citing pressures from blacks and whites. The new chief, brought in from the outside, hired as his assistant Charlie Jestus, a notorious racist member of the disbanded White Hats, a neo-fascist armed militia of Cairo whites.

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

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

Cars from neighboring Kentucky 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 fascist 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 during a confrontation between the pickets and whites and the police in which they attacked and beat the demonstrators. A public information officer for the UF said the deputy was shot accidentally 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 to submit to a local, fascist white power structure.

losing. Portugal is not a world power. Yet it seems she dreams of making Africa Portuguese.

Recent information on the Portuguese invasion into Guinea appears as though it was modeled after the Bay of Pigs. Exiles and dissatisfied government figures were to be used to bring about the overthrow of Sekou Toure and set up a pro-western government.

The Republic of Guinea acts as a base of operation for the liberation force of Guinea-Bissau. The country also offers political asylum to any African person who is in exile because of involvement in a liberation struggle of African peoples wherever they are.

Kwame Nkrumah, who was deposed as President of Ghana in 1966, and Stokely Carmichael and his wife, Miriam Makeba, have become Guinea's best-known exiles-in residence.

What does all this mean? What does it mean for us as an African people in the United States? What was our reaction to Guinea being invaded?

Guinea's president Sekou Toure told his people, "The operation is part of a plan to reconquer the revolutionary countries. Portuguese colonialism is acting as a bridgehead for the aggression."

We as an African people are trying to build bridges to cement our relations with our African brothers. For too long, we have had someone else speak and act for us. Today, we do not understand Africans and Africa. Africans do not understand Afro-Americans and America.

We are moving in directions of discovering our history. We are much friendlier with Africans today, than yesterday. One step in cementing our relationships is helping each other in a time of crisis.

Last year, the Jackson State massacre happened and we were outraged and ready to help. The same thing should have happened for Guinea. It did not.

Thompson Trial Nears Court lacks Evidence

On January 18, 1971, in Santa Clara County Superior Court, the trial of 20 year old Emile Thompson begins. The brother, a former San Jose State student, has been charged with murder in the slaying of a San Jose policeman on August 6 of this year.

Will this brother receive a fair trial? In reality can any black person in America receive a fair trial?

At a preliminary hearing held on August 13, the brother, in chains, listened to the evidence against him. About 20 black people, mostly SJS students, showed up in the brother's support to see the system of justice (or rather injustice) unfold.

Everyone was thoroughly searched before entering the courtroom. The sisters, particularly, were put through some embarrassing searches, much to the delight of the white matrons who conducted them.

The evidence presented against the brother was shakey.

A pathologist who did the autopsy on the slain policeman testified that there were no powder burns found on the victim, even though he was shot at close range. Neither were any found on the defendant or his clothing. How?

The slain officer's car was not even dusted for possible fingerprints. Why?

The alleged death weapon, found on Thompson at the time of his arrest bore no fingerprints. The gun was defective and ballistics tests could not substantiate whether that gun fired the fatal shots.

The prosecution's would-

be "star" witnesses are two youths who were stopped by the officer and were present at the time of his death.

One of them "couldn't tell what color the man (assailant) was". Later, he said, "To my knowledge it was a white man". When asked to identify Emile, he said, "I've never seen this man before".

The other youth said he never saw the assailant when the fatal incident took place.

There were no other witnesses to the fatal shooting.

Despite this shabby evidence, Emile is being held without bail on first degree murder. The prosecution is asking for the death penalty, if he's convicted.

For black folks who understand the nature of oppression, this case is nothing out of the unusual. To them, it's just another repressive tactic to intimidate them and "short-stop" their struggle.

The system of justice in America becomes one of injustice when applied to black folks. (Is that why it's scales aren't balanced?) Black people, because they're black, are guilty until proven innocent, when the Constitution guarantees the reverse. (Or does that Constitution apply to us?)

Will this brother stand trial before a jury of his peers as that Constitution also guarantees? We know the answer.

So Emile Thompson goes on trial January 18 facing a possible death sentence. But it is the system of American justice that should really be going to trial!!

—A. R.

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 Ellis Williams EOP tutorial coordinator.

The program was instituted at San Jose over two years ago. During that time the program has flourished and grown to it's present status. Williams explained, "our system is totally unique. The real emphasis is placed on our tutor counselors; they're the hustlers and backbone behind the whole program."

The department now has thirty-seven tutor counselors employed. The counselor is usually a senior who 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 channeled 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 help is still needed, the problem is turned over to EOP Director S.T. Saffold.

The Academic Tutor is the other road available to the student. Tutors are available in academic subjects from 3pm until 9pm daily.

If necessary, appointments can be made with academic tutors for any hour of the day, in any subject.