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San Jose State College, Black Journalism Workshop

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MAY 25, 1971
WORLD-WIDE DAY
OF SOLIDARITY
WITH THE
LIBERATION STRUGGLES
OF AFRICA AND THE
PAN-AFRICAN WORLD
EDITORIAL

World-wide solidarity

THIS IS THE BLACK WORLD

Certainly we have all wondered what practically we can do to move now to get under the Pan African umbrella and struggle together. How can we go past the point of just saying “We are One African People” or merely shouting “It’s Nation Time!”? It is obvious that the African struggle for continental liberation is centered in the white racist controlled areas of Guinea-Bissau and racist southern Africa and with the considerable financial and military back-up from the NATO powers.

What must be the African response to this fascist-racist-pig happening? Prime Minister Forbes Burnham of the Co-operative Republic of Guyana began to fashion an answer for us (Africans in the Americas) when he, at the non-aligned conference held at Lusaka, Zambia, in behalf of the Black people and Government of Guyana, gave Mwalimu Nyerere, President of Tanzania $25,000 check to be used for the African Liberation movements. The Black people of Boston, Massachusetts also began to give us an answer when they bestowed a $10,000 check on the Tanzanian Ambassador for the use of Pan African liberation movements. THESE ARE EXAMPLES OF TRULY GETTING UNDER THE PAN-AFRICAN UMBRELLA!

We must begin to systematically mobilize ourselves, the Africans of the Americas, to support the African continental liberation movements. By doing this we will: (1) Re-inspire many continental African countries to give more effective aid to the forces of Pan African liberation. (2) We will provide a practical cohesive ideological taproot for our own urgent need of a Black United Front in the African struggle inside the U.S. This perspective of action can also provide a similar basis for a resurgence of a much needed socialist Caribbean. (3) It will facilitate Pan-African Communication Unity. (4) It will make it as clear as a Black Woman that the Africans victimized by imperialism in Southern Africa can expect Africans that have been exiled in the Americas for several hundred years, to utilize their resources and talents for the objective of helping free southern Africa. This will not only provide the Brothers and Sisters in South Africa with much of the necessary material support needed but also will provide all the Africans with the spiritual demand of our Great African Ancestors: Up you mighty race you can accomplish what you will!!!

For these reasons the Pan-African Union agrees to work under the PAN-AFRICAN SECRETARIAT to make May 25, 1971 as the World Wide Day of Solidarity with the Armed Liberation Movement of Africa. On this day we the African People all over the world and our allies will collect money and medical supplies for the brothers and sisters on the battlefield. This is how we will answer the pigs in their plot to build South Africa into an indestructible baby-long bastion of white supremacy hell. Most of us are cousins of those in Zim-babwe, Namibia, Guinea-Bissau, Angola, Mozambique take all their strong Black African fists and knock down the walls of the whore-house and faggot-villages of white South Africa and Portuguese Colonialism!!!!

IT’S NATION TIME!!!!
WE ARE ONE AFRICAN PEOPLE!!!!

Black Iranian demands

“We’re behind the Iranian students”

The Shaka News Staff commends and offers its solidarity to the Iranian Student Assone, in their efforts to oust the puppet regime of the Shag. At the same time we say along with the Iranian students “long live the struggle of the Iranian patriots” and victory in its highest form to you.

The chain of events that lead to the killing of the 12 political prisoners must be viewed as the same position that black political prisoners in this country are in. The Iranian students have the right frame of mind for attacking their problem. “Iranian looking out for their brothers”, Shaka says power to you, because this is the type of motion we are trying to instill in the minds of black students, so is for that matter is the real Africanism union here in San Jose State. The determination you, Iranians are showing must be commended, furthered and imitated by us all in the struggle for liberation.

Shaka Editors

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NOTE TO READERS:

This is the next to the last issue of SHAKA to be printed this year. If you are interested about being on the SHAKA STAFF next year see Bob Allen in Black Studies. Next year SHAKA WILL BE WRITTEN BY THE Black Journalism Club.

An open letter to EOP students

Black EOP students think.

There is a common destiny that makes us brothers and sisters. No one goes their way alone, all that we send into the lives of others comes back into our own. Most of the Blacks on EOP here at SJS don’t think of this program as a service to us, instead we think of this program as some kind of “jive” program the man owes us.

But we should stop and think, and prove to the man that this program can work. We must also start implementing new programs that will increase the percentage of low income Black students entering and graduating from SJS.

BLACK STUDENTS WHERE ARE YOU?

Think about this question, do you know, for a very small minority of us that enjoy upper or middle class status; the masses of Black Americans in the rural south and segregated slum quart- ters in northern cities, while we play cards, drink wine and live most of our brothers and sisters fight to live about the line of starvation. We own very little property, even our household goods are inadequate and dilapidated, Our incomes are low if any at all. And the saying “first to get fired last to be hired” still applies to us.

So we students on EOP should really try to use it instead of making some kind of joke of it. We must take care of business to insure other brothers and sisters being accepted next year.

It seems that the man has his game together, but when we try to run a game at the same time and get “busted”, the white majority stands back and says “I told you so”.

Larry Lee
Remember Malcolm and you remember yourself

May 19, 1925, in an Omaha hospital, Malcolm X was born. February 21, 1965, in a Harlem ballroom, Malcolm X was assassinated. In his short life, he rose from hoodlum, thief, dope peddler, to become the most dynamic leader of the Black Revolution.

It has been said, "the secret of life is fearlessness." If this is so, then surely Malcolm X possessed that quality. The ideas and direction of the African Liberation Struggle in the World are built largely upon the words and thoughts which Malcolm X was able to pull together and present to us, those thoughts in such a fashion that we were unable to hide from them.

Ossie Davis put into words, in the essay "Malcolm X, the thoughts of Black people all over this world about a Black Man:"

"Here at this final hour, in this quiet place, Harlem has come to bid farewell to one of its brightest hopes—extinguished now, and gone from us forever... Many will ask what Harlem finds to say in this story, this counter-versial and bold young captain—and we will smile. They will say that he is of hate—a fanatic, a racist—who can only bring evil to the cause for which you struggle!

And we will answer and say to them: Did you ever talk to Malcolm? Did you ever listen to him? Did you ever touch him, or have him smile at you? Did you ever really listen to him? Did he ever do a mean thing? Was he ever himself associated with violence or any public disturbance?

For if you did you would know him. And if you knew him you would know why we must honor him MALCOLM WAS OUR MANHOOD, OUR LIVING, BLACK MANHOOD! This was his meaning to his people. And, in honoring him, we honor the best in ourselves... And we will know him for what he was and is—a PRICE—OUR OWN BLACK SHINING PRICE, who didn't hesitate to die, because he loved us so."

People's struggle is to achieve the right of fearlessness by the examples that we have had. THINK! REMEMBER MALCOLM!!!

By BILL KELLY

Over a quarter of a million people showed up for an anti-war demonstration in Washington, D.C. last weekend and at least 100,000 showed up for one in San Francisco. Even though nearly one half million people showed up to protest America's futile attempt to colonize S.E. Asia through force, the president was conveniently vacationing in Maryland and ignoring the pleas of the people.

AGNEW SAYS NO

Spiro Agnew firmly stated that the demonstrators represented a small coalition of radicals and liberals and did not represent the "silent majority." The silent majority he is speaking of was heard earlier in the year when 10,000 right-wingers showed up for a "march to victory" rally in Washington D.C. Perhaps more would have shown up if there was a real possibility of American victory. But since America is trying to impose its will on S.E. Asia and attempting to block the right of self-determination of Asians as it is also trying to do in Africa, Latin America, the Middle East, and racial minorities in its own land, it has no chance of achieving victory. The people will always defeat the oppressors.

WASHINGTON SPEAKERS

Speakers at the anti-war rally in Washington included politicians, civil rights leaders, so-called radicals, and labor union leaders. Mrs. Coretta King (wife of the late Martin Luther King, Jr.) stated that the American people have declared peace with the Vietnamese and declared war on poverty, sickness, hunger, and repression. She called on the people of America to take stepped up non-violent action against the government until all Americans have been withdrawn from S.E. Asia.

May deadline

Many deadline for the American Government to withdraw all Americans from Vietnam according to the Peoples peace treaty. If the people will take direct action against the government of the U.S. until the provisions of the treaty have been met. All who are in favor of self determination of all people throughout the world and are vehemently opposed to the politics and policies of U.S. imperialism are encouraged to take part in these actions.

All Power to the Black People

Bill Kelley

Black film maker says whites dominate industry

"There is no set way for blacks to enter the motion picture industry," said John Evans during an appearance on the San Jose State campus.

Evans, a black film-maker, with two counts working adversely against him, one, he is black; and secondly, he wants to make films about and for black people.

Evans, originally from Jamaica, now works as a free-lance film-maker out of the L.A. area, talked candidly about the problems confronting blacks in the industry and specifically those who desire to use the film medium for education as well as for entertainment.

"Most of all, films dealing with blacks are presently being made by whites," continued Evans, and as such they are geared to the white (middle-class) psyche.

"Men should make films about themselves." Evans said. But he went on to state that since blacks did not have the economic base for such ventures, that they often lost their autonomy to do what they would like.

The autonomy Evans spoke of is essential if black film-makers are to produce the kinds of movies relevant to the black community, and not simply prototype of what is white.

Evans says that the present financial problems that are really going through (hopefully) will break down the monolithic structure of the movie industry.

Once this is accomplished many young film-makers (both black and white) will have the opportunity to make films at a very low cost.

"If this can be done," Evans said, "the cost to the local viewer could be cut in half."

Evans' current film "Speeding Up Time," is being featured at the Cannes Film Festival in France. His first work was a forty-minute documentary on Huey Newton.

John Evans acquired his knowledge of cinematography while attending Columbia University.

By CHARLES JACKSON

"E.O.P. is up to you, the Black student!"

In essence this is what St. Saffold, Director of E.O.P. for Black Students, said at the mandatory meeting on April 16. The success and progress of the E.O.P. is up to the students.

This is a chance that the governor, Ronald Reagan, would cut the proposed budget set up by the Legislature of $4.1 million to $1.8 million. When first heard by students, the fact that the E.O.P. would be cut alarmed us, and at a meeting in March, a $16,000 pledge was made. This would be made by the Black student in the form of a donation of some sort, possibly $25.00 in order to have a meaningful money. Black Students know that this cut would not directly affect the students here now, but it will hit the incoming students.

As it stands now, less than 600 of the 900 goal has been reached. Black Students want to know what kind of togetherness is that? We must build for ourselves and this is the best way to start.

EOP you save may be your own

We must realize that E.O.P. has been given to Blacks by this white capitalist society, not because they love Blacks but because of the need we put on them. We also must realize that everything the whites have given to Blacks has been taken away eventually, so therefore, E.O.P. will also be taken away. This means that E.O.P. is up to you. It may not affect you now, but it will affect the brothers and sisters who are waiting for the opportunity to enter college.

E.O.P. means a lot to black brothers and sisters on the streets and in high schools who have the potential to succeed in college. So black people it's up to you, you are checking your younger brothers and sisters when you fail out of school.

E.O.P. is up to you, you are checking your younger brothers and sisters when you fail out of school. St. Saffold stated that all students who do take a chance to care about business while you're here. Students must complete 12 units a semester or they will be dropped from the program. This shouldn't be very hard, considering that E.O.P. provides this. Their job is to direct students to study methods and facilities, and to motivate students into getting interested in school. Saffold also mentioned that there are 35 students who have not had their financial aids renewed interviews. It is your duty to see that this is taken care of.

Another important point brought out in the meeting is the college social life, as it relates to academics. Presently there are brothers pledging to fraternities who have grade points as low as 2.7! If anything, these brothers should be pledging to the library club or something to get their minds together.

The rule goes that for next semester no freshman can pledge any frat or sorority. St. Saffold feels that our Black frats and sororities should create an interest in freshmen to succeed in college.

Also at the meeting Dr. Jeffries spoke on progress of the Black Studies Department and its work in trying to get money from E.O.P. Overall, the whole meeting was about working with the E.O.P. in order to keep it here. E.O.P. is up to you.

BE AS PROUD OF YOUR RACIAL TODAY AS OUR FATHERS WERE IN THE DAYS OF YORE. WE HAVE A BEAUTIFUL HISTORY, AND WE SHALL CREATE ANOTHER IN THE FUTURE THAT WILL ASTONISH THE WORLD.

MARCUS GARVEY
By WILLIE JOHNSON

Berkeley, considered nationally to be the "headquarters" for liberal politics, is still a hotbed of liberal institutions. Mike Cubert, columnist for The Berkeley Daily Gazette, says "You can hardly consider these institutions insensitive, irresponsible, and even fascistic. While another partisan group of politicians labeled as ultra-conservative, consider Berkeley 'part of a conspiracy of the Left, one involving the April Coalition," says Cubert. Also, and an unusual point, the people located between these two lines have more moderate labels such as suburban and apply somewhat centrally located tactics for change. Right, Left, hypocrisy and idiocy were the most popular terms that were flying around during the elections.

FIRST BLACK MAYOR

Another black today, this colorful and entertaining election charges, minority representation succeeded in the election of Warren Widener as the city's first black mayor. D'Army Bailey, Bluejay, and Ira T. Simmons won city council seats. There is a good chance that Richard Brown will be appointed to the one vacant council seat (all four are members of The April Coalition-Black Caucus unified radical slate). A two day mayoral recount estimated at 12,000 votes. The two other candidates who are running, one hundred absentee ballots, are being counted. The major and most controversial of the Police Partition Charter amendment, lost by at least a two to one margin. This issue was given its strongest support from Berkeley Congressman Donald V. Delhams, who was honorary chairman of the Citizens Committee for Community Control of Police. Had this amendment succeeded, it would have broken Berkeley into three units-Black and Flat land community, the "hill" community, and the student community. The controversial push here, was the majority of police who work in Berkeley, leave work and go many miles to their homes in the suburbs. The city council, strongly backed this issue. Widener was quoted as saying, "the first order of business for the new council would be the police problem." Although Widener endorsed the police amendment, he has his own restructuring proposal. "BOURGEOIS RADICALS" Southern Democrats were the most popular terms that were flying around during the elections.

BLACKPHOBIA (?)

Outgoing Mayor Wallace J.S. Johnson, struck with a bad case of "instant paranoia," (or Blackphobia) said during his proposal, "that a primary election system should always have something to say about what goes on in the Black community," said Camejo. Camejo considered himself the only real "left, mayoral candidate running. Besides winning the mayoral election, Camejo (SWP) endorses Widener for the "com game of the year" award, for opposing the community control of police issue, then shrewdly announcing a restructuring plan of his own. The real race was between Vice Mayor Sweeney and Widener, both blacks. Although Widener doesn't consider his ideology radical but "reasonable," his role was more popularly recognized as radical, Sweeney stayed fairly quiet. He personally worked hard enough to get popularly recognized as "the great white hope." The unified radical slate also had a two to one margin. Aside from Berkeleys' liberal" (or Black) neighborhoods, there had been a NCCF restructuring proposal. The Black Student's Association at N.T.S., but I did not ask to go out for another ride after dark. In Dallas, Fort Worth, Denton (where North Texas State University is located), and Tyler, many of the streets are not paved in the Black community, and there are no sidewalks. The poor Blacks live in houses made of wood, and mostly in pretty bad condition. You see, the severe temperatures cause the panels to crack and rot away at an alarming rate. On top of this, Texas is known for it's red clay. Once it gets hot, something's got to give. And so it is for the Blacks too. Only a few of the streets are paved, most of the houses, no matter what color they are, have a reddish-brown hue.
Portugal still tries to rule millions of Africans

Since reaching the shores of Africa 500 years ago, the Portuguese have enslaved and exploited black people. Today, the Portuguese show no indication of allowing Africans to govern themselves. Portugal's colonies in Africa include Angola, Mozambique, Guinea-Bissau, the Cape Verde Islands and Sao Tome and Principe. With a population of about nine million in a 33,000 square mile corner of Europe, Portugal attempts to rule 14 million black people occupying nearly 800,000 square miles in Africa. Since 1961, nationalist African forces have been challenging the Portuguese occupation by armed rebellion.

The Police State Apparatus

The police state in the colonies is an extension of the police state in Portugal itself. Infringements on possible rights of the accused include a six-month renewable detention without arraignment, legal charges, or right to counsel and the use of torture to extract confessions.

Men over 18, boys from 12 to 18 who are employed and women employed in cities must carry passbooks. These books contain fingerprints, a photograph, and other statistics. Without it blacks risk correctional labor (de facto slavery). This practice creates an enormous labor supply for the colonies and the mines of South Africa.

In order to enjoy the rights of the Portuguese (who are not required to carry passbooks), blacks must achieve assimilado status. To do this blacks must be able to read and speak Portuguese when almost half the people in Portugal are illiterate (40 per cent).

Education

Portugal limits the number of assimilados by spending pitifully little on education. As a result the literacy rate among blacks has not climbed above 2 per cent. Even those who do become assimilados get only the jobs unwanted by whites and are not allowed to vote in assemblies with any real influence.

Land policy

Some 90 per cent of the Angolan and Mozambican people still live on the land and try to make their living from it but land policy favors the white settlers to the extent that in Angola average acreage occupied by Europeans is 60 times that by Africans.

The administration is forcibly relocating people in regions, African land reserves. Africans who live outside of them are subject to removal from their land if it is not cultivated for two years.

Labor and Wages

The absence of trade unionism or even minimal civil liberties means that African workers have no protection from arbitrary wages and wages are abnormally low. Although racial breakdown in the wage schedules are not published, it is clear that in general European workers receive up to three times the wages of Africans.

The Wars of Liberation

Open fighting between Portuguese troops and Frican nationalistic forces has been continuous in Angola since 1961. Three major nationalist political groups are involved: GRAE, FNLA with headquarters in Kinshasa, Congo; MPLA with headquarters in Brazzaville, Congo and UNITA. In Mozambique, two major parties exist, FRELIMO and COREMO. Fighting by FRELIMO began in northern Mozambique in September 1961; three provinces are now under siege. In Guinea-Bissau, two thirds of the country is controlled by the forces of PAIGC under the leadership of Amilcar Cabral. Portugal has seen fit to commit half of its national budget to the suppression of African nationalism. She also has the full support of the NATO powers without which support, she would have no artillery, armor or planes. The spirit of African nationalism is movingly expressed by Angolan leader Holden Roberto speaking in 1961, "This is a cruel war and it will be a long time out all if it is to be carried out efficiently. Its outcome is certain... If Salazar imagines he has crushed our army I assure him he is only deceiving himself. He is faced with a war that can last for a 100 years, for our people have sworn they will be free and so they will...."

Book Review

Know Why a Caged Bird Sings?

By MAYA ANGELOU

Often you've heard of books that "you can't put down" until you finished reading, and often of books that you "can't put down" until you have finished reading, and often of books that you "can't put down" until you have finished reading, and often of books that you "can't put down" until you have finished reading, and often of books that you "can't put down" until you have finished reading, and often of books that you "can't put down" until you have finished reading.

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Miss Angelou's ability to make simple phrases stand out must be that gift that only she and all too few possess. She tells of her childhood in Stamps, Arkansas, of the life she led with Grandmama, Uncle Willie and her brother Bailey, in such a way, that you would have to be "out of it" if you couldn't feel the love that passed among all four.

Miss Angelou also tells of her completely different life in St. Louis, Missouri, where she learned how to play pool and fight, which she found almost necessary to "maintain" in the new environment.

The necessary changes that all Black women go through is captured in 246 short pages, that end all too suddenly. To quote Miss Angelou, "The Black female is assaulted in her tender years by all those common forces of nature at the same time that she is caught in the tripartite crossfire of masculine pre­judice, white illegitimate hate and Black lack of power."

To summarize the book is not doing you or the book justice, or to quote writer Julian Mayfield "Anyone who doesn't read Maya Angelou doesn't know where it was, much less where it's at."

No hope with dope, dig don't kill yourself

There is a white beast killing and maiming the minds and bodies of young Black men and women all over. This beast is even more deadly than the White Knights of the Ku Klux Klan.

The name of this beast is HEROIN although he carries many nicknames - SCAG, HORSE, SMACK, STUFF, SHIT. The last nickname - SHIT - is the most applicable because heroin is that. When an able-bodied brother or sister jabs a spike (hypodermic needle) into his body so that the cooked up white powder can ooze into his blood, he is putting FULL THROTTLE DEATH into his system just as surely as if he were eating feces.

Who is to blame for this killing, crippling plague that rides the backs of our youths?

1. We must blame the gangster system of white racist America that permitted the mafia and other criminal elements to introduce heroin into the Black community exclusively in the Black community three decades ago, Realizing the vile and fatal nature of heroin, the racist mafia initially introduced this killer drug exclusively in to the Black community.

2. The racist incompetent police force. As any ghetto dweller in any city well knows, the policemen turn their heads as the white gangster elements that control drugs, numbers and vice in our communities. All of us have allowed ourselves to be brutalized by the fascist police force, often ignoring the warnings of dedicated people. All of us have turned our heads at the Black gangster - including the pushers.

If the problem is going to be solved, we must declare an all out war on pushers and their police accomplices, and we must offer a helping hand to any brother or sister who has become addicted and sincerely wants to kick the habit.
Black people and police

Riverside blacks searched 'illegally'

By BILL KELLEY

Recently two policemen went on a house-to-house search in Riverside, California, Black community. The whites of Riverside went after the police to take revenge on the black community because that was where the killing occurred even though no one saw their assailants. The Riverside Police Dept. immediately conducted an illegal house to house search of the black community looking for the assailants and confiscating the legally owned guns of many black citizens. Despite these fascist acts on the part of the police department, the assailants got away free. The black community had refused to be intimidated by the police.

PANTHERS?
The action taken against the blacks in hold back assailants was similar to action taken against the police in black communities all across the country. Many people claim that police actions are taken by crazed revolutionary fanatics, criminals, or Panthers. This is by no means true. Many of the police killings are merely acts of black people defending themselves in the face of hostile police brutality. Others are acts taken by desperate young black men who have no faith left in the American system and have decided to take guerrilla action against the society that has damned them to the role of second class citizen. These actions can be justified in no other way than justified. Ever since black people in America have been "free" from slavery, law enforcement officers have been the greatest enemies of black people. Therefore, it includes the murders of 33 blacks in Watts in 1965, 22 blacks in Newark in 1967. 34 blacks in Detroit in 1967, and 12 blacks in Chicago in 1968. As long as police men are killed at the hands of police in America every year. There are literally thousands of instances of police brutality in black communities across the nation every year. There were 50 complaints filed against the Berkeley Police Dept. by black citizens from Berkeley's black community. These complaints were rarely investigated and the heaviest sentence given to a policeman for brutality to a black was a verbal reprimand. The police are probably more interested in perpetrating these verbal reprimands. Black people are constantly being denied daily by racist white police and their pleas for justice go ignored. When "legal" acts of police against police in court, they are always acquitted and free to return to the工作岗位 of terrorizing black communities.

Black people realize that the end of police oppression comes with the control of police by the community. Only then will black people be free from the present system of oppression, brutality, and murder. They will no longer have to worry about being targeted by racist police riding around in their communities.

We wonder why young black men retaliate on behalf of their communities against the racist policemen occupying the black communities. They are not murderers, they are merely victims of that governmental and racist police riding around in their communities.

BERKELEY ELECTION

Recently an election was held in Berkeley, California. The propositions on the ballot was community control of police. This was voted down by a two to one margin. The whites of Berkeley teaming with the black "middle class" defeated the proposition. Many wondered why any black vote against community control. The argument of the bourgeois black voters was that it would result in three separate police departments for Berkeley, all segregated according to color ratio of the community. They felt that this would destroy Berkeley's "integrated" police department (6 blacks out of 300). It was a big defeat for no black police officers. Actually the bourgeois black community was voting to retain the present status quo at the price of the black masses. This action on the part of the bourgeois black community is not only bad but treasonous! The penalty for treason is death. All Power to Black People.

"It's nation time"

1971: Year of African creation

It has been determined, in fact, by means of astronomical calculations of mathematical precision, that in 4,241 B.C. a calendar was in use in African Egypt. That is to say that African had acquired enough theoretical and practical scientific knowledge to invent a calendar.

It was not long after that we entered the year of our ancestors, 1971 still not having reclaimed and given rebirth to our glorious Pan African destiny-origin. We still find ourselves mired in the white pus of lack of communication, jealousies, dope addiction and dope traffic refusing to hear the ghost of Marcus Garvey calling out to our souls: UP YOU MIGHTY RIVER (Black Liberation, which includes Land).

Brothers and Sisters: In 1971 we must come together because our African Ancestors demand that we raise their pure Black Souls onto the vestibule of the good Black qirt and take revenge on the white pus. Their atrocities in Watts in 1965, 22 blacks is not only bad but treasonous! The penalty for treason is death. All Power to Black People.

Let us make 1971 into its original meaning of the time-phase the year: African creations rather than European destructive.

1971 is the year of Pan African Communication Unity! 1971 we must demand the pusher man!

1971 is Nation-Time!..."It was close to midnight, and the cars had long since left the streets. We walked between the stripped, swollen buildings and our shoulders barely touching slowly, as we watched the dolly sky above. Suddenly the white pools of light could go backwards instead of forwards. But finally we did reach her house, and she turned with one foot on the peeling staircase, and I was suddenly caught in the deep brown pools of her eyes, and felt the warmth of her fingertips on my cheeks, and as I pulled her soft Black body against mine I realized for the first time that she knew. And I knew!"

Communication Unity begins on a one to one basis...because if you can't sit and talk to the Brother or Sister next door, how can you expect to send messages from San Francisco to Black People in Senegal, or Washington, D.C., or Ghana? Can we remember the savannahs of Guyana that we will ever achieve Umoja na Uhuru (Black Liberation, which includes Land)?

For so the above reasons, Black People must establish a Communication Unity which works in places as well as in books, pamphlets, films, tape, television, and recordings prepared by Black People for Black People. In addition, the Pan African Courier service must be established not only in Afro America but all around the globe, so that messages sent by African People will be received by African People, without hindrance or white interference. If we do not do this, Brothers and Sisters, we shall drink the deadly poison of white pus. If we do this we shall again drink the soulful Black grape wine from the good Black dirt which the cracker misnamed the "Garden of Eden."
A look at San Jose’ Soul Riders

By CYNTHIA EDDINGS
The San Jose “Soul Riders” do just that, they ride with a whole lot of soul. What’s what Elwin Wiley, founder of the skillful group of horsemen says, and judging from their winnings, I’d dare anyone to argue with him!

Wiley, a part-time SJS custodian and a fulltime soul brother, got the Soul Riders started here about a year ago. He began riding in 1946 in Bakersfield with a 35 member group called the “Sundowners.” At first there was only Wiley and a friend, Bill Maxey, but now the Soul Riders also includes Perry Buchanan, J.C. Douglas and George Hayward. Wiley’s Afghan, “Pasha”, usually parades too. Says Wiley, “Even my dog’s got soul!”

Since their beginning, the Soul Riders have taken second place in Milpitas’ Frontier Days parade and the Mexican Independence Day Events last summer, and first place at the Black History Week festivities in Bakersfield in January of this year.

The Riders also wear bright “soulful” outfits which consist of green leather pants, gold shirts, green scarves and gold hats. The high-spirited horses wear green nosebands. “The more soulful the music, the better the horses perform,” Wiley said.

The Soul Riders is open to new membership. There is no fee to join, but the brother must own a horse and buy a uniform.

Wiley said he would like to see the group grow to the size of the Sundowners. “After we get enough soul brothers, then we hope to get some soul sisters riding with us too,” he said.

The Soul Riders will perform in the Memorial Day parade in downtown San Jose on May 30; also in the rodeo in Livermore on June 12.

Soul Riders left to right: Bill Maxey, Elwin Riley, Pasha, Perry Buchanan, J.C. Douglas.

White promoters, hairdressers collect

Ali and Frazier:
Did the best man really win

Outside the boxings glorious history, both Ali and Frazier equally received injury and conquered poverty. Although, if you took a survey most brothers would tell you something to the effect of Ali IS the champ; he could’ve won it in the seventh if he wanted to. This could be a correct assumption and maybe both will win the rematch. Get ready to buy your theatre tickets!

Sunny Liston said the first so-called “super boxer” to get rich from closed circuit exploitation, in his bouts with Floyd Patterson. Television and magazines giving shots of him posed like a gorilla from darkest Africa. Sometimes they would just give you a picture of the size of his fist, or a shot of his cold hungry eyes. The was dynamite for the gate.

ALT’S ENTRANCE

The next king after Sonny, Ali, put a controversial dent in white America’s mind. He laughed at and clowned with all the white fighters he met, and almost destroyed his black opponents manhood. All, who referred to Floyd Patterson as a rabbit, a white man’s rabbit; Sonny Liston as an old, ugly big bear; Zora Polley (Zora who?) as no competition; and to the present king as “a simple, hard working fellow, but not a true champion. Frazier must have felt the vibes and smelled the stench; “a simple, hard working fellow,” and all the wrong people putting big money on him. Look out — the theatres are sold out!

A comment, writer Norman Mailer made on heavyweight boxings impact gives a view from the image standpoint; “being a Black heavyweight champion in the second half of the 20th Century (with Black revolutions opening all over the world) was no unlike being Jack Johnson, Malcolm X and Frank Costello all in one.” This is true, but it has nothing to do with present boxing economics.

Blacks didn’t even see the fight…unless they pay $12.50 to go to a theatre. Imagine how high the lowest gate ticket was. Television, that revolutionary masturbation box, where we beat our minds into laughing at almost any commercial or product that’s designed to exploit our change. It has truly affected the mind. Muhammad Ali and Joe Fra­zier, before their fight were frequently seen on T.V. yelling at each other from two phone booths which were right next to each other—all for somebody’s creamy smooth long-time shaving cream money. Or how about the news? “Now we bring you SPORTS with Sam Sullen­hok,” who is holding a microphone in Fraziers face. Frazier, with modest charm, tells his outlook on the fight with a yeah, it’s gonna be a good fight, deck um in the eight approach.

Ali, on the other hand, arrogant as the worst brother to ever wear tassels in the ring, has him whip me... ain’t no competition style. This is the build up to make you...and me interested in spending $12.50 at a theatre, instead of lying back and watching the trance tube.

What does this jive have to do with the best man winning? Simply that it doesn’t really matter, if the average man is getting his funds scalped from Maine to California! If there was a theatre boycott on chapter two of the “fight of the century,” Ali and Frazier would still get paid their guarantee. Quite a few other people would be in serious debt (namely the designing capital). If the boycott was concrete for real business, we might see Joe and Ali thumping on T.V. again. This would be a major defeat, putting mansk sometimes foolish mind, over the strength of commercial T.V. and the printed word.

JOE F.
WHITE HOPE?

Only if some economic changes occur could Mu­hammad Ali truly represent a serious Black image and Joe Frazier, an image of “the great white hope.” If there eventually is economic change, Ali and Frazier won’t make 2.5 million (a clear $800,000) apiece, but they won’t exactly go on welfare either!! Everything the brothers say on T.V. or in the papers about...fighting, is drawing power for the gate.

They are boxers first, entertainers second... and who knows, maybe politicians somewhere down the line.
Herbie Hancock: His mood and message to jazz

A Feature
By CHARLES JACKSON
The musical idiom known as jazz has expanded by leaps and bounds in both artistic approach and audience appeal during the past five years. Alice Coltrane and Pharoah Sanders, for example, head a strong avant-garde field. Ramsey Lewis and Cannonball Adderley lean toward funkier soul feeling both commercial and have artistic merit at the same time.

Thus, jazz is forging from obscurity with a small, select audience to a multifaceted art with a larger, more diversified following.

Herbie Hancock has been one of the more distinguishable figures of jazz during this period. Beginning in 1961 with Coleman Hawkins, J.J. Johnson and Eric Dolphy before joining Donald Byrd the following year, Hancock attained individual success with the inking of the all-time jazz classic, "Watermelon Man," which was recorded by no less than 100 different artists.

I think there is a greater awareness by the musician of the role of the audience and the part they play for a successful or unsuccessful performance. Jazz musicians are opening up their heads to the fact that a great amount of validity can be found in other forms of music. The musicians were going through a real amok thing for a while, e.g. the snobbery is a little more realistic. They can do things for what they really are.

Hancock spoke the names of Miles Davis, John Coltrane, Cannonball Adderley and Bill Evans, among others, as "the" names in jazz five years ago. He believes that, with the exception of Coltrane, who died in 1967, that those names mentioned are still in the limelight.

Expanding
Noting that names now, as opposed to then, there is an exception of the innovators, don't really mean as much as the intermingling of musical elements. The introduction of technology in music, Hancock added, "So much rock, for example, has gravitated toward the elements of jazz, but that's the tendency in American music. Once you tire of playing the same chords, you automatically want to expand your language and involve yourself with instruments. Since the concept of improvisation exists, then you'll have a tendency to try it. So the musicianship of rock musicians has grown incredibly during this time."

On the subject of electronics, Hancock, whose band has its own sound system, (something unheard of five years ago) said, "For one thing, a sound system costs $3,000. That's why it was unheard of. Nobody could afford one except rock musicians because they were making money. But another thing is that if it's impractical for you to involve yourself in electronics then when you are in a situation where you not even aware of its use. You not only have to learn how to use it, but also discover how to use it, but also discover that it exists. If you don't know that after you record a tune, you can add echo and do other things to it, why would you even ask for it?

"On the use of my electric piano," he added, "I found places to use the echo and wah-wah musically and not as a gimmick. In some groups, electronics are used actually to attract attention. We are trying to stay away from that in my band."

Hancock believes that, through the use of electronics plus the right combination of players in his band, he has really hit something totally different with the "Mwandishi" album.

The Future of Black Music
As the conservatism gradually shifted to other topics, Hancock, surprisingly, requested if he could just rap things on his mind regarding Black music. These ideas, he confessed, have never been stated before and are now being presented without interruption as they pretty well speak for themselves.

"There's not enough of a realization that rock and roll came from the rhythms and blues, which came from the Black man. I think white people are beginning to take credit for rock, blues and soul, which really isn't fair."

"I also want to say something about the jazz musician as a composer. I've heard so many tunes written by jazz musicians that could have been commercial successes with maybe another version. They (other artists) take their tunes, and they do them Baskins and Robbins style—2 varieties. "But musicians aren't the Beatles or Simon and Garfunkel, which, fortunately, is good. Unfortunately, they decide to make more money for Simon and Garfunkel or the Beatles by doing their tunes, miss out. The things that those two groups do are fine, but there's much more music out there that artists could be making money off of for themselves and for the composer that can expand the whole area of commercialism. What one considers commercial now is a very narrow area.

"I, for example, could hear the Fifth Dimension doing "Maiden Voyage. "All it takes is somebody to take enough interest to record in new material. Not to even examine it. And this is why I don't intend to record any Beatles tunes or any Simon and Garfunkel tunes unless they record some of mine. But I'll record tunes by Ron Carter, Joe Henderson, Buster Williams and other people who record my music.

Competitive Brainwash
"It's strange that this society we live in is brainwashed by the concept of competition. Competition is a killer. That leads to thedog-eat-dog and mistrust in all kinds of things. Keeping up with the Joneses, for example. Competition, by its definition, implies separation. That is a direction, but that's not the right one. The real direction is to recognize the similarities within the oneness of the universe."

"But competition has no place in the arts. Yet, these ratings exist where one record is considered better than another, or where one trumpet player wins a poll and that's supposed to mean that he's the best and the guys who finish second and third are not. That's bullshit.

"When an artist gets past a certain point, then his art becomes the spokesman for himself. So for one to say that Miles Davis is better than Freddie Hubbard is the same as saying Miles is a better person than Freddie. And you can't say that, I'm, not saying you should destroy the polls, but just put them in the proper perspective so that people don't place so much importance on them. At best, a poll is a guide on who's playing what. That's all it should be."

"I won't record any Beatles or Simon & Garfunkel tunes unless they record my music."

PAGE 9-SHAKA
By DUPSI BROWN
Part I of a 2 part series:
What it is?
It's about nation building.
It's about freeing the land.
It's about the Republic of New Africa.
The Republic of New Africa (RNA) is an African nation in the Western Hemisphere struggling for complete independence. It all began on March 31, 1968, when over 500 black nationalists converged on Detroit for the purpose of drawing up a Declaration of Independence. In the declaration, the Nationalists stressed a distinct intent to wage war against oppression in all of its forms and to gain for all black people the rights to govern their own destinies and make decisions about land which they themselves control.

5 STATES
The proclaimed National Territory of the RNA are five southern states in the deep south: Mississippi, Louisiana, Alabama, Georgia and South Carolina. Twenty-two million people live in these states. The RNA had a Land Celebration. The capital of the RNA is this: EL MALIK

EL MALIK
On March 31, 1971, the RNA had a Land Celebration. The capital of the RNA was formally consecrated and named El Malik in honor of Malcolm X (El Hajj Malik Shabazz). The land celebration was part of a national convention of the RNA.

But as always, when oppressed people are making concrete moves to free themselves, the oppressor will come down on them in any way he can to stop or deter their actions. Such was the case with the Republic of New Africa's land celebration and convention.

Twelve members of the RNA were arrested in Miss. on charges ranging from "obstructing justice" to illegal possession of firearms when local police RAIDed an apartment where members of the RNA were staying.

The police said they had a warrant for a suspected car thief who they believed to be in the apartment. When the New Africans would not let them in the house, the police knocked down the barricaded door and arrested the members who were inside on charges of "obstructing justice." The suspected thief was not in the house, nor was the car on the premises.

ARRESTED
That same day, Jackson police arrested two more members of the RNA for running a red light. They searched the car and the two occupants and charged them with carrying concealed weapons and possession of marijuana. The possession charge stemmed from the fact that one of the brothers was allegedly carrying a stick of marijuana. All but one of the 12 arrested have been released.

In an interview with Joseph Brooks, National Minister of Economic Planning for the Republic of New Africa, he explained that the blacks have Territory of the nation (Miss., Louisiana, Alabama, Georgia, South Carolina) is being claimed because it is the land where black people have lived for a very long time. It is land that they have farmed, worked and built up. It is land that black people have fought to stay on. Therefore, it is land that really belongs to black people.

The United States owes this to us because of the hundreds of years it has destroyed the bodies, minds and spirit of black people in America.”

PROVIDE NEEDS
The Republic of New Africa are the first people to obtain land to dedicate to black people to govern themselves and make decisions regarding its use in the 300 years that blacks have been in America. Black genius, internationalization and self-defense are the basic strategy for obtaining land.

The RNA is built on the concept of New African Ujamaa Economics which is inter­active labor and cooperative economics. It is based on the five basic needs of housing, clothing, food, education and health services. The Citizens of the Republic do not have to pay for these things; they work together to make sure that everyone, according to their needs, has those things necessary for human survival.

The RNA has been successful in sanitation in securing 1,500 pounds of clothes for the flood and tornado victims in Jackson, Miss. (mostly blacks) who seemed to be ignored by the Red Cross and the state government.

NEW AFRICA
There have been several moves by the Mississippi state government to get the federal government to move on the New African Nation. The Attorney General of Mississippi, Summer, said that the state would take unilateral action against the RNA if the federal government failed to do its "constitutional duty". An agent of the FBI told the Jackson office that the FBI would love to go down and "run them off" but the RNA has broken no Federal laws.

IMARIOBADELE
Brother Imari Obadele, who is the president of the Republic of New Africa, sent a letter to the Attorney General stating that it was the Republic's policy to maintain peaceful relations with the state of Mississippi that would benefit citizens of both states. The black mans claim to lands that he has worked and struggled for was sealed by the Declaration of Independence and now the job at hand is freeing the land.

The Republic of New Africa unites all with black people in America, be they citizens of this country or not. It unites with all Pan-Africans and with oppressed people all over the world. The fight against oppression and for self-determination is universal. The basic message of the RNA is this: "WE SUFFER OPPRESSION BECAUSE WE LACK POWER. TO GAIN POWER WE MUST ESTABLISH AN INDEPENDENT NATION THROUGH AN INDEPENDENT NATION WE WILL END OPPRESSION AND MAKE LIFE BETTER FOR ALL OF US."

In the next issue of Shaka, we will have an extended interview with Joseph Brooks, National Minister of Economic Planning for the RNA on the internal governmental structure of the nation and its Declaration of Independence and Creed. Also a look at what is going on in the capital of El Malik to provide the Ujamaa Economics of the Republic.
"Malcolm X went to African intellectuals"

By SHAKA EDITORS

CONVENTION

The Pan African convention held in Stockton a couple of weeks ago was highly informative as well as inspirational. At the convention from San Jose State were Edward Harris, Chairman of the SJS Pan African Student Assn., Chuck and Virginia Groce, Dennis Allen, and two SHAKA writers, Henry Martin and Skip Bailey. The convention was highlight by the head of the San Fernando Valley State, Pan African Studies Dept.; Mamudu Lamomba. Brother Lamomba told the gathering from the git go that "the greatest crime ever was the mass kidnap of blacks by the Portuguese...but when we try to discuss it someone says 'you're dealing with hate'"

STILL A SLAVE

According to Mamudu what Pan Africanists want is to prevent blacks from being sold over from being sold into bondage again. "You are an EX slave" he said "and not too much EX". "Not a cultural thing or a revolutionary notion". "You can't organize black people in the City (S.F.) and forget about the brothers in West Africa." He stressed a united effort of all blacks the world over, using a quote from Marcus Garvey "up you mighty race you will accomplish what you will." He urged blacks to place philosophies second and work for a operational functionality. "We must unite as the descendants of Africa, we are one African people" Lamomba offered. Uniting as one African people would come back to the mother land in masses, according to Lamomba. "One land base could readily become the nucleus of a revolution, fought out or isolated by the white colonial powers" said Lamomba. He urged blacks to fight in Africa. One here in the U.S. and another in the Caribbean.

MALAfrican

The speaker blew on those who call Pan Africanism a higher level of cultural nationalism saying "DuBois was a Pan Africanist as a member of the Party." He said many blacks relate to Malcolm X but dismiss the fact that Malcolm was warmly greeted in Africa and that he backed Pan Africanism. If Malcolm was living today he would laugh at those people. He blew those blacks still giving something to Jesus, someone they've never seen before; Jesus in Africa can carry a liberation fighter in Africa for 3 months. Before breaking up into work-shops blacks were asked to turn words of support into deeds of support.

The WORKSHOPS

The workshop on Pan Africanism first concluded that "dope was out". Brothers and sisters bullshit just as much when they are not high so why should they provide excuses for this bullshit by getting high.

WEST COAST SLOW

When a sister asked why Pan Africanism is taking so long to develop on the west coast, a brother sounded "Niggas still look at Calif. as Mecca...swimming pools, lots of money and so on, but back East and down south (Miss.) Blacks are not jiving.

A brother asked, "Do Africanism want to organize with them?" Brother Carmichael was not allowed to speak on the matter before he was cut off there he continued. His question was handled thoroughly. "We must internationalize...even Malcolm went for that purpose." "As far as Stokley being rejected we must seek ourselves by who?" "Most certainly it was the white man or white influenced government that shut off Stokley.

With or without the Black Panthers

TAKEN FROM "THE BLACK WORLD"
San Fernando Valley State
Pan African Studies

The intrusion of white imperialist forces, under the guise of white leftist "allies", has been a definite traumatic blow to Pan African Unity in North America as well as African nations abroad. In the past our coalitions with Communist and other anti-African lackeys, brought devastating blows to such Pan Africanists as Marcus Garvey. Also anti-revolutionary forces, ill-wishing, sympathetic to African organizations, and who have been working in the African organizations for years, have not been willing to accept Pan Africanism as a viable political philosophy. The African organizations are uncertain of their courage and of their ability to withstand the criticisms which have been shouted out from the white imperialists.

The following editorial from Howard University's Hilltop.

Black organization in this country that was ready to deal with the intruders, for our own survival and liberation. We have no more reasons to be afraid of the intruders than we have of the intruders that have been around for years. We must take care of the intruders that we have, and not allow them to divide the organization that we have. The intruders are the same that we have been dealing with for years.

We can win our Struggle for Pan African Unity, if we can fight together, we can win.

Brothers and Sisters, its time for us to wake up and realize that we have two moves to make. The two moves are external and internal. The other move of the Black organization is to be able to deal with the intruders, for our own survival and liberation. We have no more reasons to be afraid of the intruders than we have of the intruders that have been around for years.

We must take care of the intruders that we have, and not allow them to divide the organization that we have. The intruders are the same that we have been dealing with for years.

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With or without the Black Panthers

Niggas are very untegther, people, too many cliques

CHARLES JACKSON

Looking at the situation that the black students at San Jose State are in, there seems to be a lot of truth in the saying by the Last Poets that "niggers are very untegther people". Black people, we are letting this racist structure at San Jose State attempt to divide and conquer us. Black people, we should get hipped to unity; it is essential to the soul, that soul that keeps us Black in Blackness and together in togetherness.

Our Black population at San Jose is being broken into many different puzzle pieces. We are setting ourselves off into cliques: my clique, your clique, their clique and those cliques. Its getting so that if you ain't in a clique you ain't clicking. Brothers and Sisters, it's time for us to wake up and come together in one massive force.

Revolutionary Black brothers, before we can properly celebrate a Pan African convention we must first exercise the concept of unity among us here. Unity is useless to all Black movements. Without the unification of our people here, our beautiful Pan Africanist concepts will only be a useless ideology that we will be unable to apply. Brothers and Sisters, it's time for us to come together when dealing prematurely with the struggle, an internal move and an external move. That internal move is unity at San Jose State, that external move is to unify all Black people in the world. Umoja (unity).
By HENRY MARTIN

Chuck Wooten a leader of the League of Black revolutionary workers appeared on SJS campus May 4, 1971 to speak about the black revolutionary workers and their struggles in Detroit.

The black revolutionary workers had its historical beginning in the city of Detroit at the Dodge Main Plant. Here the (D.R.U.M.) Dodge Revolutionary Union Movement was formulated. The industries in the Detroit area is the largest auto producing center in the world. After the recession period in the late 50's and the early 60's the plant began to hire a large amount of young black workers, the black revolutionary workers began to form in the plant. The paper (D.R.U.M.) proved to be a great success. Many black workers looked forward for this paper every week.

Not only was the black worker affected by racism within the plant, but directly across the street from the plant where bars and restaurants are located black area are constantly being mistreated. The news of this type of racism was published in the (D.R.U.M.) and the following week a one-day boycott was called. The black work force of 71 per cent at the Dodge main plant enabled the strike to be a great success.

In the following days the black revolutionary workers drew up fifteen demands and presented them to the Executive Board of the Union. The meeting became fairly heated and the black revolutionary workers realized that their demands were not going to be met. The workers were taking stronger positions than was expected. Wooten then stated that he and the rest of the black workers would hold a strike the next morning at 6:00 a.m. Many of his fellow comrades became inferior to the fact that Wooten had revealed their secret in fear that the strike might not prove to be a success, the next morning the black revolutionary workers did hit the gates at 6:00 a.m. with picket signs and held their strike without any casualties. A turnout of more than 3000 workers showed up for the strike which lasted for four days. The strike proved to be a success. Through the history of labor this was the first time that one was fired in participation in the strike. Following the strike the black revolutionary workers sought the black people in the communities, to aid and assist them in their struggle.

About a month later "D.R.U.M." was involved in the election of trustees at the Dodge main plant. A candidate was chosen for the "D.R.U.M." slate, a brother by the name of Ron March. Many of the black workers in the plant feared that Ron March would not win in such an election as this one, but as it came to prove Ron March pulled more votes than anyone. March did not obtain the 51 per cent majority vote and was forced into a run off against Joe Elliot a white man in the plant and lost by a sum of 12,000 votes. There was many determining factors to cause Ron March to lose, such as the fear by the workers that the main plant might move far into the rural area, the actions taken by the police department against mainly the blacks along various bars situated across the streets from the plant.

Although Ron March lost the election the motivation behind the election by the black people proved to be even a greater success because this was the largest turnout for any election. Its very evident that the sentiment from the blacks was far in favor of Ron March, but as to today its still not clear how he lost by 1,200 votes.

Its very evident that the efforts of Chuck Wooten and his fellow black revolutionary workers will not go in vain provided the black people across the nation and here get your ass in gear and listen to what the brother had to talk about. You know its very sickening to see you black people sit around on your ass waiting for the next party to get in swing, or waiting for the next one of your friends to come around to get you "high"!! But let me tell you this black people this brother came some odd thousands of miles to inform you about certain struggles that are happening are very relevant to you, and you working black people can not get together.

Black people do you think because you're college material that you don't have any obligations to your fellow brother that is struggling in various other areas? Hey yall do you know something you're very much apart of them? Why, because you are BLACK! Black people what yall going to do!