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Shaka, May 21, 1971

San Jose State College, Black Journalism Workshop

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AFRIKA



VOL. 2 NO. 5

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May 21, 1971



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 can we 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 Cooperative 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 federated socialist Caribbean. (3) It will facilitate Pan-African Communicational 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 babylon-bastion of white supremacist hell. **May the guerrillas of Azania, Zimbabwe, 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 Portugese Colonialism!!!!**

IT'S NATION TIME!!!

WE ARE ONE AFRICAN PEOPLE!!!!

**Black Iranian
demands****"We're behind the Iranian students"**

The Shaka Newstaff commends and offers its solidarity to the Iranian Student Assoc. in their efforts to down the puppet regime of the Shan. 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 13 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. "Iranians 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 Pan African student union here at 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 type 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?**

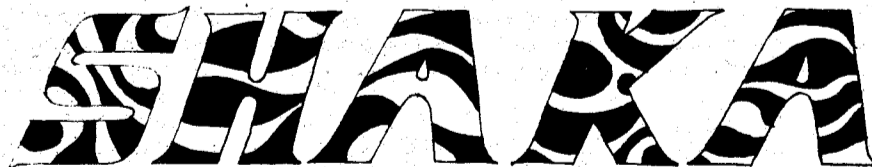
Think about this question, do you know, for a very small minority of us that enjoy upper or middle class status; the masses of Black Americans in the rural south and segregated slum quarters in northern cities, while we play cards, drink wine and jive most of our brothers and sisters fight to live about 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

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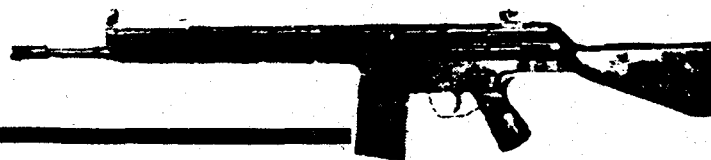
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Black Studies Dept. of San Jose State College. Phone: 294-6414
Ext. 2380.

POINT BLANK



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 lifetime, he rose from hoodlum, thief, dope peddler, pimp...to become the most dynamic leader of the Black Revolution.

It has been said, "that 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 eulogy to 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 honor in this stormy, controversial 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 unto them: Did you ever talk to Brother Malcolm? 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 our struggle is to achieve the quality of fearlessness by the examples that we have had. **THINK! REMEMBER MALCOLM!!!**

EOP you save may be your own

By CHARLES JACKSON

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

In essence this is what St. S. 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 \$1.6 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 \$10,000. 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 assured money. Black Students know that this cut wouldn't directly affect the students here now, but it will hit the incoming students.

As it stands now, less than \$600. of that \$10,000 goal has been reached. Black people, what kind of togetherness is that? We must build for ourselves and this is the best way to start.

We must realize that E.O.P. has been given to Blacks by this white capitalist society, not because they like us Blacks but because of the pressure 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 cheating your younger brothers and sisters when you fail out of school.

St. Saffold stated that all students have to do is take care of 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 tutors. Their job is to direct students

to study methods and facilities, and to motivate students into getting interested in school. Saffold also mentioned the fact that there are 135 students who have not had their financial aids renewal 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 0.7! If anything, these brothers should be pledging the library club or something to get their minds together. The rule goes that for next semester no freshman can pledge any frat or sorotity. St. Saffold feels that our Black frats and sororities should help create an interest in freshmen to succeed in college.

Also during the meeting Dr. Jeffries spoke on the progress of the Black Studies Department and its work in trying to get things together. 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.

Ranks of war protestors swell

By BILL KELLY

Over a quarter of a million people showed up for an anti-war demonstration in Washington, D.C. last weekend and another 150,000 showed up for one in San Francisco. Even though nearly one half million people showed up to protest America's futile attempts 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 deter-

mination of Asians as it is also trying to do so in Africa, Latin America, the Middle East, and racial minorities in its own land, it has no chance of winning any 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 1 DEADLINE

May 1, is the deadline for the American Government to withdraw all Americans from Vietnam according to the Peoples peace treaty. If not 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 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-if not 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 a venture, 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 Hollywood is 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."

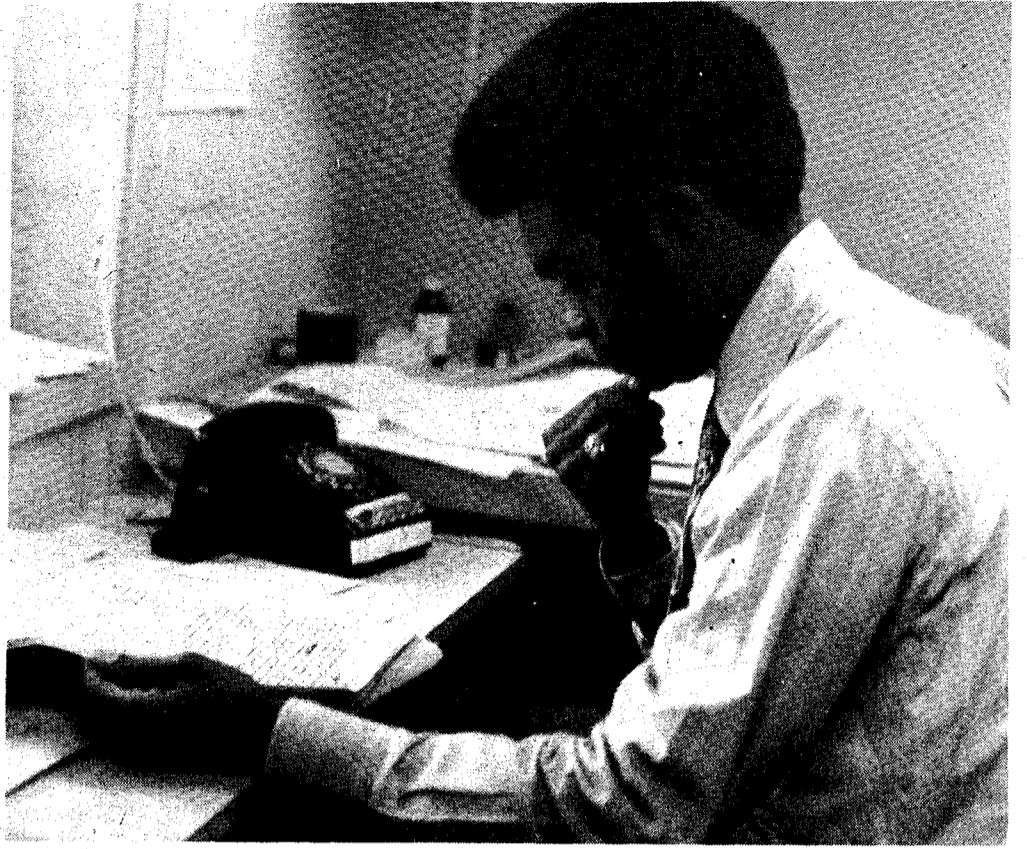
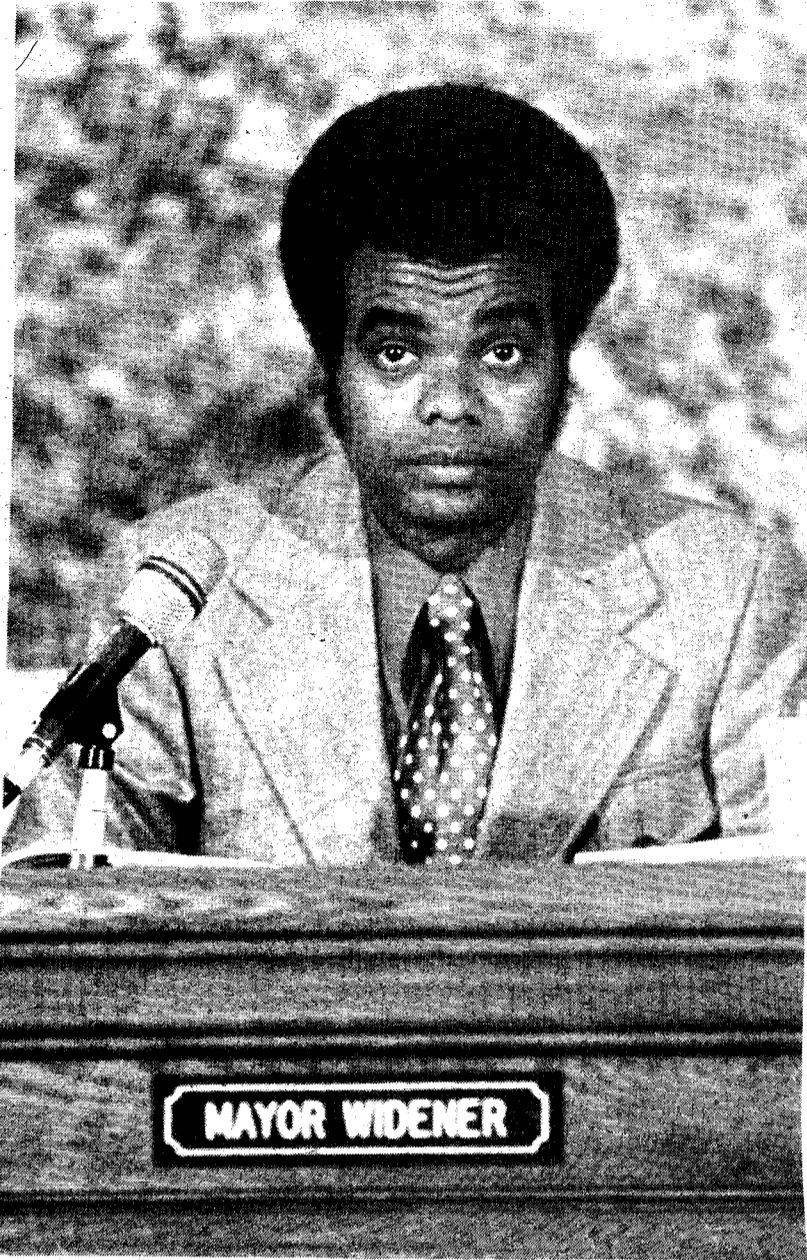
Evans' current film "Speeding Up Time," is being featured at the Cannes Film Festival in France.

His first work was a forty-minute documentary on Huey Newton.

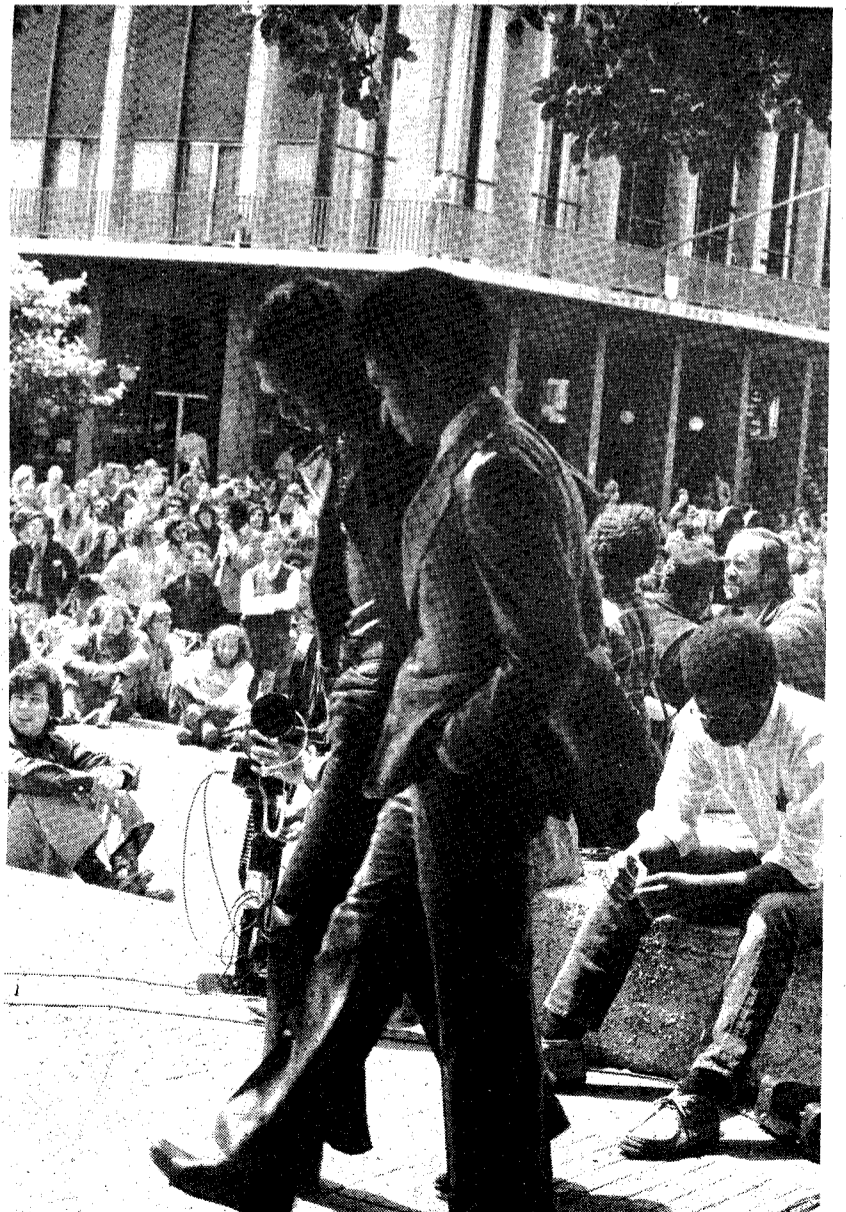
John Evans acquired his knowledge of cinematography while attending Columbia University.

BE AS PROUD OF YOUR RACE 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



Upper left: Newly-elected Berkeley mayor, Warren Widener took office on May 4. Upper right: Widener goes over some important notes in his former office in Boalt Hall, U.C. Berkeley campus. Lower left: Widener takes his turn at the mike at a Berkeley rally. Below: Widener and a brother talk about the problems of Berkeley.



Headquarters of liberal politics

Berkeley moves on three police dept. issue

By WILLIE JOHNSON

Berkeley, considered nationally to be the "headquarters" for liberal politics, is stitched together with liberal institutions. Mike Culbert, columnist for The Berkeley Daily Gazette, says "young radicals consider these institutions insensitive, unresponsive, and even fascist." 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 Culbert. Also, and as usual, the people located between these two lines have more moderate labels to stab with and apply somewhat centrally located tactics for change. Right, Left, hypocrisy and conspiracy were the most popular terms that were flying around during the elections.

FIRST BLACK MAYOR

Aside from Berkeley's colorful and entertaining election charges, minority

representation succeeded in the election of Warren Widener as the city's first black mayor. D'Army Bailey, Ilona Hancock, 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 \$2,800, was setting Vice Mayor Wilmont Sweeney even further from his goal with Widener receiving the most recount votes. The remaining votes, one hundred absentee ballots, are being counted.

MAJOR ISSUE

The major and most controversial issue, the Police Partition Charter amendment, lost by at least a two to one margin. This issue was given its strongest support from Berkeley Congressman Ronald V. Dellums, who was honorary chairman of the Citizens

Committee for Community Control of Police. Had this amendment succeeded, it would have broken Berkeley into three police departments—Black and flat land community, the "hill" community, and the student community. The controversial push here, was that the majority of police who work in Berkeley, leave work and go many miles to their homes in the suburbs. The unified radical slate also 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 slipped around the police amendment, he has his own restructuring proposal.

"BOURGEOIS RADICALS"

Socialist Workers Party mayoral candidate, 29 year old Antonio Camejo, who placed fourth with only a thousand votes, had some interesting things to say. Camejo, an instructor at Merritt College in Oakland, called all other so-called

radicals, "bourgeois radicals at best." Widener and Sweeney, who opposed the police amendment, "are really saying that whites 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 "con 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 popularly recognized as radical. Sweeney stayed fairly quiet, but he did work hard enough to get popularly recognized as "the great white hope."

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 be instituted to prevent future councilmen and mayors from being elected by a minority of the city's voters, as was the case April 6, with an enormous field of candidates."

Al Raeburn, leader of the Berkeley Democratic Caucus, pointed out that the recent elections are very similar to the elections two years ago when Johnson and a united minority called the Republican Party, elected three of the four people it supported. Raeburn stated that "the Republican Party in the last two years has never had more than a quarter of the voters in Berkeley."

Many Berkeley citizens feel municipal politicians use such "slick tactics," that the majority of Berkeley voters want new officers who will apply tactics and shape the future of the city.

Texas:

No place to be somebody (black that is)

By LYNDA PRESTON
A PERSONAL VIEW
SOUTHERN ODYSSEY

It is the duty of all students striving toward social change to get out into the real world and "mingle with the masses". Taking this responsibility upon myself, I spent Spring break in Dallas, Texas.

Since the weather is so extreme in Texas, most of the middle class homes are brick so that they don't deteriorate so quickly. But that is one of the few advantages middle class blacks enjoy. In Texas, the middle class Blacks stay on the Black side of town. I didn't see any "integrated neighborhoods", or middle class Blacks and Whites living in "peaceful coexistence".

One evening a friend took me for a ride around town, and he got lost. He didn't know where we were, but he did know it was on the "wrong side of town". At first it tripped me out how frantically he was looking at street signs to try and get some bearing on where we were. I started thought he was just trippin, but when he didn't lighten up, I started looking at the street signs too.

All sorts of things started popping into my head about

what happened to niggas—at 10 o'clock at night—on the White side of town. When he finally got his bearings together, and we got back on "our" side of town, another thought popped into my head. Police. In Texas, the police have been known to stop Blacks just on G.P. (general principle) for being on the streets after dark. You don't necessarily go to jail (if your answers sound okay, but the pig had a nice day that day), but you may be subject to a lot of harassment. When I finally got home, I didn't 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 are mostly in pretty bad condition. You see, the severe temperatures cause the panels to crack and rot away at an amazing rate. On top of this, Texas is known for it's red clay. Once it gets on something, it's on there for good—or until it wears off. So in the Black community, since only a few of the streets are paved, most of the houses, no matter what color they are painted, have a reddish-brown hue.

I visited some Black students at North Texas State University. They were very together, and eager to find out what was happening on the West Coast politically. The only person they really knew very much about was Angela Davis. Angela has a lot of support in the South. Even the church-going old people I talked to were very sympathetic towards her.

There is a Black Student's Association at N.T.S., but I was told it is typically non-functional due to the apathy of many of the Black students at that campus.

I took some books with me to Texas, and every Black person that saw them, in particular *The Philosophy and Opinions of Marcus Garvey*, picked it up and started reading. One brother told me that he had never heard of Marcus Garvey until he was almost finished with college. Nobody I talked to had ever had any Black Studies classes in school. And nobody was hipped to anything going on in Africa—other than what was covered in *Muhammad Speaks*. The Nation of Islam seemed to be the hippest movement going in East Texas. Each place I went, I heard about brothers who had stopped getting high, and joined the Nation. There had been a NCCF (National Committee to

Combat Facism) in Dallas, but it closed down in the summer.

The TV and newspapers shocked me. They were so blatantly racist that at first I couldn't believe it. I had been pissed off about racist statements in the Spartan Daily, but compared to what white people in Texas were saying, the Spartan Daily is revolutionary. If it were left to the media in Texas, Calley could run for President. He was innocent beyond a shadow of a doubt because the Vietnamese are the enemy—regardless of sex, or age. On all the talk shows, and all the news shows, there were G.I.'s being interviewed telling the public about individual encounters with civilians in Viet Nam. They said that none of the Vietnamese could be trusted—that they all were the enemy, and that they all had to be killed. No mention was made in these interviews that most of the children killed in My Lai were under four, and could not hold a gun and pull the trigger, or pull the tab off a hand grenade.

In Texas, the war is glorified as the epitome of the American Way of life. Even the Black males are anxious to go to the service when they complete high school. They feel that their manhood



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 35,000 square mile corner of Europe, Portugal still 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 rege-dorias, 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 coercion and wages are abnormally low. Although racial breakdowns 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 African nationalist 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 lasting one, demanding 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

Often you've heard of books that "you can't put down" until you have finished reading, and often these same books are put back on shelves long before the last chapter is completed. But Maya Angelou's painful, yet beautiful autobiography, "I Know Why the Caged Bird Sings," is definitely one of those that will be read and finished.

Miss Angelou's ability to make simple phrases stand

out must be a 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 illogical hate and Black lack of power."

To summarize the book is not doing you ore the

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 want to 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 white beast is even more deadly than the White Knights of the Klu 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 FILTH and 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 over three decades ago. Realizing the vile and fatal nature of heroin, the racist mafia initially introduced this killer drug exclusively in into the Black community.

2. The racist incompetent police force. As any ghetto dweller in any city well knows. The policemen turn their heads as so-called brothers deal smack (sell heroin) openly on the streets. Yet, these same policemen, even the Negro policemen's association (Guardian Civic League) scream for the blood of Black militants and revolutionaries.

3. "GOD, DAMN THE PUSHER." ANY MAN OR WOMAN - ESPECIALLY BLACK MAN OR WOMAN - WHO WILL MAKE A LIVING BY PUSHING STUFF (selling heroin) IN THE BLACK COMMUNITY IS A LOW-NATURED ANIMAL OF THE VERY WORST SORT. IF THE POLICEMEN ARE TO BE CALLED PIGS, THEN HARD DRUG PUSHERS ARE LOWER THAN PIG SHIT. ANYONE WHO SELLS DEATH TO OUR YOUTHS AND CHILDREN HAS FORFEITED THE RIGHT TO LIVE IN OUR COMMUNITY.

We say "GOD, DAMN THE PUSHER", because a pusher breaks every principal holy in the eyes of God or man. He is truly a creature of the devil. Our sacred job is to drive him back to hell.

4. Finally, the Black community must blame ourselves. Students, workers, preachers, teachers, professionals, men and women - all of us have allowed ourselves to be abused by the white gangster elements that control drugs, numbers and vices 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 element - 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.

ONE DOES NOT HAVE TO
LEARN HOW TO FALL INTO
A PIT; ALL IT TAKES IS THE
FIRST STEP, THE OTHERS TAKE
CARE OF THEMSELVES.

(AFRICAN PROVERBS)

DAMN THE



PUSHER MAN

Black people and police

Riverside blacks searched 'illegally'

By BILL KELLEY

Recently two policemen were killed in an ambush in Riverside, California, Black community. The whites of Riverside wanted the police to take revenge on the black community because that was where the policemen were killed even though no one saw their assailants. The Riverside Police Dept. immediately conducted an illegal house to house search of the black community look-

ing 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 police in Riverside by the assailants was similar to action taken against the po-

lice in black communities all across the country. Many people claim that these actions are taken by crazed revolutionary fanatics, criminals, or "Black Panthers." This is by no means true. Many of the police killings are merely cases of black people defending themselves in the face of hostile police brutality. Other actions against the police are taken by desperate young black men who have no faith left in the American

system and have decided to take guerilla action against the society that has damned them to the role of second class citizen. These actions can be looked at 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. Their atrocities include 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.

At least 20 blacks die at the hands of police in America every year. There are literally thousands of instances of police brutality in black communities across the nation each year. There were 200 complaints filed against the Berkeley Police Dept. by black citizens from Berkeley's black communities. 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 being congratulated during these verbal reprimands. Black people are constantly being harrassed daily by racist white police and their pleas for justice go ignored. When "legal" action is taken against police in court, they are always acquitted and free to return to their jobs of terrorizing black communities.,,

Black people realize that the end of police oppression comes through community control of police. Only then will black people be free from police harrassment, brutality, and murder. They will no longer have to worry about deranged hostile white racists riding around in their communities.

It is no wonder why young black men retaliate on behalf of their communities against the racist policemen occupying their communities. They are not murderers, they are merely victims of murder, rape, poverty, hostility, etc., reacting in the only ways that seem fit; killing their oppressors.

BERKELEY ELECTION

Recently an election was held in Berkeley. One of 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 would 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 each community. They felt that this would destroy Berkeley's "integrated" police department (6 blacks out of 300 police and no black 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 blacks 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 Africans had acquired enough theoretical and practical scientific knowledge to invent a calendar.

It was not long ago 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 communications, jealousy, dope addiction and dope traffic refusing to hear the ghost of Marcus Garvey calling out to our souls: UP YOU MIGHTY RACE YOU CAN ACCOMPLISH WHAT YOU WILL!!

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 dirt and above the white pus of sunken slave ships, haunted plantations and corrupt dirty cities.

Specifically we must:

1.) Solve our problems of a lack of communication between Black people in various parts of the Pan African World. **Communicational Unity** is a prerequisite to re-integrate our people and coordinate our struggles with the most revolutionary of African People. Let 1971 be the year of **Pan African Communicational Unity**.

2.) The major enemy to the revolutionary Pan African youth, (which is that section of the world's African population which is most capable of leading change for African People) is **dope traffic and addiction**. There is no possibility of revolutionary action for African People unless we first destroy the drug traffic and dope addiction. We must begin this now!! Those that deal in dope are the enemies of African People everywhere! In 1971 let us **damn the pusher man**.

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

1971 is the year of **Pan African Communicational Unity!**

1971 we must **damn 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 dotted sky and somehow wished the time 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."

Communicational 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 Selma, or Washington, D.C., or Georgetown, or Dares-Salaam? In racist white America, one of the hardest things for anybody to do is to communicate with another person, but somehow over the years, Black People have managed to retain a lot of our ability to sense what each other means, one of the strongest Black African traits. This is why you don't see Black People writing a thousand fifty-page essays on why James Brown does the bougaloo, or what John Coltrane meant when he blew "A Love Supreme," or what James Cleveland the Angelic Choir are trying to tell you. We know it. We know it. We feel it. My soul, my blackness, is common go your soul, Brother and Sister,

and when you blow something from the soul it touches my soul and we communicate.

But while Black People were able to retain much of the ability to intuitively communicate with each other individually, the white man either ripped off or gained control of our ability to scientifically communicate with each other on a mass basis.

In order to destroy the communicational unity that our ancestors had, the (north american) white slave holders, at the beginning of the 19th Century, forbade the captured African slaves to practice our traditional religion, and any signs of it were virtually eliminated. In African culture (Religion), our communicational unity revolved around the village storyteller, the sonnet, the ballad, and especially the drum. The drum, which even today will draw a crowd of Black People when it's played, was used in Black Africa to send messages across vast stretches of forest and open plain, regardless of ethnic groupings ("tribes"), and in its time it did a better job than Whitey's famed telegraph. Each drum rhythm had a message which, when played, would move our souls and our minds making us an effective cohesive Political and Cultural Unit.

In Africa, Surinam, Palmares, in Haiti, under the Voodoo Priest-Warriors, Black People used the drum successfully as a rallying point for Black revolution against the white slaveholders. Seeing how it was a force for Black Liberation in the Caribbean and South America, whitey never allowed the drum to remain among the Black slaves in North America, because of this mass lack of communication most of the Black slave revolts in the United States, while many were locally successful, were not able to unite the masses of the Black Slaves. Like today, when in order to learn about the struggle of Black People in Detroit or Atlanta most of us have to watch it on the white man's television, the only way the Black slaves had any news of slaves on other plantations was through their white slavemasters.

With very few exceptions, the national and international communications networks that Black People are using to get in contact with other Black People are the white boy's system **BAD CASE OF** telephone, telegraph, teletype, and even the postal systems.

Black People must search for another means of communication over which we, Black People, have control and from which we can achieve the maximum unity and coordination between all Black People. It is only when Black People control the communication between the Mississippi Delta and the rapids of the Nile, the alleys of Harlem and Los Angeles and the docks of Kingston, the bush of the Congo and the savannahs of Guyana that we will ever achieve Umoja na Uhuru (Black Liberation, which includes Land).

So for the above reasons, Black People must establish a Communicational Unity which works in personal contact as well as in books, pamphlets, films, tapes, television, and recordings prepared by Black People for Black People. In addition, the Pan African Union encourages all Black People to form their own publishing houses so we can publish more newspapers and magazines without anybody other than Black People having control over their content. And finally, a 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 white distortion 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."



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

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.

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 he'll win the rematch. Get ready to buy your theatre tickets!

Sonny Liston was 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. This was dynamite for the gate.

ALI'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. Ali, who referred to Floyd Patterson as a rabbit, a white man's rabbit; Sonny Liston as an old, ugly big bear; Zora Folley (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!—even the theatres are sold out!

A comment, writer Norman Mailer made on heavy-weight 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 now not 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 chump 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 somebodys creamy smooth lemon-lime shaving cream money. Or how about the news? "Now we bring you SPORTS...with Sam Sullenhonk," who is holding a microphone in Frazier's face. Frazier, with modest character, tells his outlook on the fight with a yeah, it's gonna be a good fight, deck um in the eighth approach. Ali, on the other hand, arrogant as the worst brother to ever wear tassles in the ring, has a him whup 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 capitalist). 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 mans 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.



Ethiopia will change when these brothers and sisters go home. These Ethiopian students use the tool of the theater to portray present poverty conditions and injustices in

their country. They attend colleges all over the bay area and performed here during Black Cultural Week.

—Photo by Cynthia Eddings

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 in their music. And Miles Davis and Isaac Hayes have proven that the music can be both commercial and have artistic merit at the same time.

Thus, jazz is forging from obscurity with a small, se-

lect 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 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 snob thing for a while. Now, 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 lime-

light.

Expanding

Noting that names now, as opposed to then, with the exception of the innovators, don't really mean as much as the intermingling of musical elements as well as 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 instrument. 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 conversation 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 rhythm and blues, which came from the Black man. I think white people are beginning to take credit for rock and roll, which really isn't fair.

"I also want to say some-

thing 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 the Beatles' tunes and do them Baskins and Robbins style—31 varieties.

"But jazz musicians aren't the Beatles or Simon and Garfunkel, which, fortunately, is good. Unfortunately, the people that 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 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 have is brainwashed by the concept of competition. Competition is a killer. That leads to the dog-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."

Republic of New Africa wants southern states

By DUPSİ BROWN

Part 1 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, Louisi-

ana, Alabama, Georgia and South Carolina. Twenty-two acres of land in Mississippi have already been acquired and work has been started to clear the land and begin the building of pre-fab houses for families of the New African community.

The land in Mississippi is near the town of Bolton, 20 miles from Jackson, in Hinds County.

EL MALIK

On March 31, 1971, the RNA had a Land Celebration. The capital of the nation 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 anyway 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.

12 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 National 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 freeing the land. The RNA is built on the concept of New African Ujamaa Economics which is intensive 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 successfully instrumental in securing 1,500 pounds of clothes for the flood and tornado victims in Jackson, Miss. (mostly black) 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 assigned to the Jackson office said that the FBI would love to go down and "run them off" but the RNA has broken no Federal laws.

IMARI OBADELE

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 with all black peopler in America, be they citizens of the Republic 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 it's 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.

Iranian students want political prisoners free

On March 18, of this year the international press announced that a group of 13 people had been shot after being charged with possessing arms illegally and having forged papers. The executions were carried out only 24 hours after arrest and after scant deliberation in a military court, that was under complete secrecy.

Later the news of 50 more people connected with the 13 was made known. Two days after this announcement, General Farsiou, head of the military tribunal and responsible for political trials was gunned down in the street in Teheran. He died a few days later. According to information obtained by the World federation of Iranian Students, 12 of the recently arrested are being tried in another military court and again it's a closed session.

The Shan's government is keeping the proceedings a secret. The charges against the defendants and even the names of the political prisoners. This is due to the Shan's fear of being exposed in the face of world public opinion. The Shan also fears, and to a greater extent, the massive retaliations on the part of the people. He fears the fate of his chief "executioner" General Farsion.

The World Confederation of Iranian Students is currently planning for an international campaign for the defense of the 50 recently arrested political prisoners and more important those 12 being tried right now. Basing it's planning on the experience gained through 12 years, the students have decided to put pressure on the government by mobilizing progressive and democratic groups as well as concerned individuals. Many times before the confederation has forced the Shan to back down by organizing such protest activities. Sending national observers would supply documented reports on the conditions of political trials in Iran, and thus exposing the truth about the so called justice of the Shan's military tribunals.

The Iranian Student association at SJS (the local world confederation chapter) asks all concerned progressive students and groups to express their solidarity with the defense of the 12 now held in political bondage. Iranian students ask those groups to write to: Mr. Hoveida, Prime Minister, Iranian General Consulat, 3400 Washington st. San Francisco.

The Iranian student asso. is holding a defense conference at UC Berkeley Law school on Thursday May 13. The next day a demonstration is planned in front of the general Consulat' office in San Francisco.

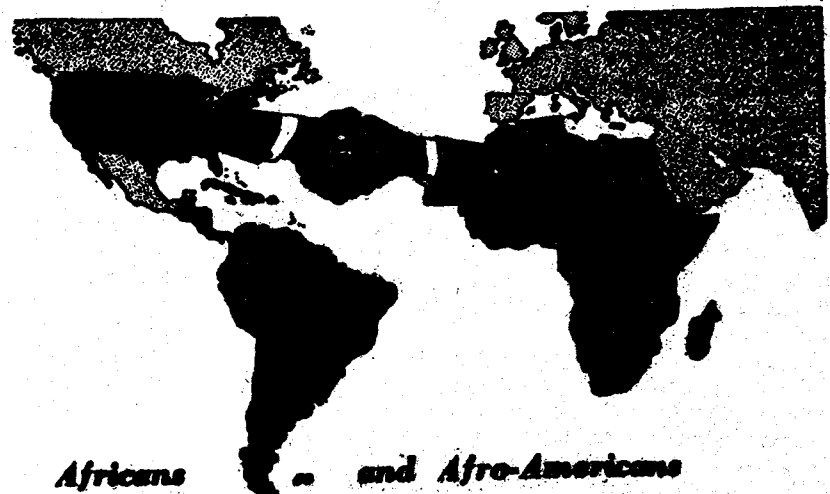
Our demands are as follows:

1) We call on all progressive people or groups to condemn the Iranian Government's killing of these 13 people without an open trial, and to send a telegram to the Iranian Consulate in San Francisco and the Iranian Embassy in Washington D.C.

2) We demand an open court for the group of 12 and the group of 50 and demand the names and charges of these people be made public.

3) We demand that an international observer be allowed to be present at the courts, and be allowed to investigate the conditions of the political prisoners.

4) Free our brother Hossein Rezaii, member of the Confederation of Iranian Students arrested when he went to Iran as a translator for an Amnesty International lawyer.



Africans and Afro-Americans

Stockton convention

"Malcolm X went to Africa to internationalize"

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 Edmund 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 highlighted by the head of the San Fernando Valley State, Pan African Studies Dept., Mamudu Lamumba. Brother Lamumba 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'".

STILLA SLAVE

According to Mamudu what Pan Africanists want is to prevent blacks the world over from being sold into bondage again. "You are an EX slave" he said "and not too much EX". "Not a cultural this or a revolutionary that". "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 decendants of Africa, we are one African

people" Lamumba offered.

Uniting as one african people does not mean going back to the mother land in masses, according to Lamumba. "One land base could very easy be destroyed, bought out or isolated by the white colonial powers" said Lamumba. He urged three land bases. One in Africa. One here in the U.S. and another in the Carribean.

MALCOLM IN AFRICA

The speaker blew on those who call Pan Africanism a higher level of cultural nationalism saying "DuBois was a Pan Africanist and a member of the Party." He said many blacks relate to Malcolm X but dismiss the face that Malcolm was warmly greeted in Africa and that he backed pan Afri-

canism. If Malcolm was living today he would laugh at those people.

He blew on those blacks still giving something to Jesus, someone they've never seen before; when \$10 can carry a liberation fighter in Africa for 3 months. Before breaking up into workshops he urged the audience 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 their 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 "Niggahs still look at California as a Mecca...swimming pools, lots of money and so on, but back East and down south (republic of New Africa in Miss.) Blacks are not jiving."

A brother asked, "Do Africans want us to organize with them"? Brother Carmichael was not allowed to speak in one nation over 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 ask 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 in our coalitions with Communist and other anti-African lackeys, brought devastating blows to such Pan Africanist as Marcus Garvey. Also anti-revolutionary forces intercoursed the, N.A.A.C.P., right on through to the Black Panther party, through their recent Political and sexual masterbation with the (Peace and Freedom "reformist" party).

We also see clearly that through "cracker" cooperation, that as they did by use of the Scottsborough boys. To have black people support white paternalist, they can sway Africans realistic political positions and have them support counter Black revolutionary, white organizations. In essence what occurs through their white influence we loose sight of our African responsibilities to our ancestors and our children of the future. We must support Angela Davis and damn communist party manipulation, support Bobby Seal and damn the white Panthers, and finally support Africans being aware of faggot Africans and neo-colonialists forces.

For these reasons we the editorial board of This is The Black World, feel that it is essential that we print the following editorial from Howard University's Hilltop. It is a concrete example of the division among black people that results from the intrusion of cracker homosexuals and their cohorts into the what should be Africa peoples internal affairs.

We can win our Struggle for Pan African Unity, only through the unity of Africans and only Africans people. We must and we will survive, by uniting with Africans, and kicking all white intruders out of our houses of international (Umoja) unity, now and forever as long as the sun shines and rivers flow.

UMOJA

It looks as if we've learned a valuable lesson about trying to "be relevant" and help to unify the Black community. We have discovered that there is no point in trying to help a nigger who's got a whitey on his back.

When Panther representatives approached Howard students several weeks ago, requesting their help in securing University facilities for their convention, the response was overwhelmingly positive. The Student Association, in one of its rare moments made a unanimous decision to sponsor the Black Panther Party in its request, mainly out of a sense of unity, despite ideologies, and the HILLTOP urged the administration to comply.

Throughout the negotiations between Panther representatives and the administration, Howard students were present, trying in every possible way to assist in making arrangements and facilitating the group's needs. Throughout the negotiation period, the administration was completely agreeable, and succeeded in coming up with the extremely

minimal charge of \$7,300.

No one would have expected a negative reaction from the Panthers about this amount of money, since they had been willing to pay \$10,000 per day for the use of the D.C. Armory. But no! Howard is a Black institution and should be willing to accomodate their brothers without charge. Our brothers, dig. Our blond, blue-eyed homosexual brothers, and their followers and friends, the Black Panthers.

It is now apparent that Howard was used by the Panthers, with a lot of help from their friends, as an issue that took the focus off of the white community. The theme of their tathering became, not the racist activities in Cairo, Illinois or the invasion of Guinea, but the "liberation of Howard University."

It is necessary for all Black people to analyze this action of the Black Panthers, so that we can determine if they are really working for and with Black people. The attendance at their convention proves otherwise. However, we must not forget that at their inception, the Panthers were the only Black organization in this country that was ready to deal with the system on its own terms.

And we haven't forgotten that. That's why the student government was willing to sponsor the thing, and that's why Howard students and administrators have refused to publicly denounce the organization with the same immature name-calling tactics that they have used. This is because we announced to the world that Black people would no longer be complacent in this country; because we remember the courage we felt after they picked up guns to defend the Black communities; and because we remember the fear in the eyes of the white community at the mention of their name.

That's why we wanted the Panthers to come to Howard. And that's exactly why they stayed away. Imagine the disappointment and disillusionment that those who still looked for these qualities in the Panthers would have felt, after being invaded by hordes of white fags and rejects. We didn't dig them at the Blues Festival, and wouldn't have dug them at the Panther convention.

The white boys knew this, and apparently persuaded the Panthers to excoriate their "bourgeois negro" counterparts because of the money, rather than get their gay, white behinds stomped on Howard's campus. This is the only plausible explanation for the Panthers' actions. But it's not rational for Black people in 1970 to be still following the dictates of white radicals, or even to be dealing with them at all. But it's easier to think that they were influenced by whites, than to think that the Panthers themselves actually wanted to further divide Blacks. Either way, it's a drag, and it's time that we, and all other Black people realized that white people, whether they're radicals, homosexuals, or instructors will seek to destroy any attempt at unity on the part of Blacks, because Black unity threatens their very existence.

Black people must come together, with or without the Panthers, for our own survival and liberation. We have no more time to waste, trying to accomodate Blacks who have more interest in gay whites than in their own appressed people.

Niggahs are very untogether people, too many cliques

CHARLES JACKSON

Looking at the situation that the black students at San Jose State are in, there appears much truth in the saying by the Last Poets that "niggers are very untogether people".

Black people, we are letting this racist structure at San Jose State attempt to divide and conquer us. Black people, we should get hip to unity; it is essential to the soul, that soul that keeps 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, its time for us to wake up and come together in one massive force.

Revolutionary Black brothers, before we can preach Pan Africanism we must first exercise the concept of unity among us here. Unity is the nucleus 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 we have two moves to make 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 allk Black people in the world. Umoja! (unity)

Black Expressions



NUFF EVIL

Don't wait
Till half past
Revolution
To wake me, sweet mama
Tell me now
Maybe an inspiration or two
For your sweet nigga
in distress is
Cold as stainless steel
Warm as low
Tell me now
Sweet mama
Don't need manly help
so stay cool woman
From white liberation
I mean.
Nuff evil dudes in play now!

For Fruits and Fruit Lovers

Like an orange
riding from the farm...
I have no face...I have no arms;
arms to hold the world and haven't held a thing
that hasn't been held before, and discarded.

Like an orange
that has been toss aside...
I ride like a Gypsy through the country-side
of countries...in search of my own,
but find that I've seen everywhere before
only now
it makes no sense... **H.L. WALKER**

OUR THING IS DRUM

Deep in the gloom
of the firefilled pit
Where the Dodge rolls down the line
We challenge the doom
of dying in shit
While strangled by a swine...
...For hours and years
we've sweated tears
Trying to break our chain—
But we broke our backs
and died in packs
To find our manhood slain...
But now we stand—
For DRUM's at hand
To lead our Freedom fight,
and from now til then
we'll unite like men—
For now we know our might—
and damn the plantation
and the whole Dodge nation
For DRUM has dried our tears...
and now as we die
we've a different cry
For now we hold our spears!

U.A.W. is scum— — — OUR THING IS DRUM!!!!!!!!!!!!!!

The Blues

The blues
is a person in me,
which smiles a smile
upside down;
and sometimes.....he
tells all my secrets
to any free sould around.

H.L. WALKER

Wooten speaks on black revolutionary workers

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 recessionary period in the late 50's and the early 60's the plant begin to hire a large amount of young black workers, many of the plants went under a over night change from predominately white plants to predominately black plants. Over the last fifteen to twenty years the interior of the plants have been constantly deteriorating. The black revolutionary workers have undergone many struggles dealing with the plant, their primary concerns were to motivate the blacks inside the plant to

seek better and higher positions.

Chuck Wooten a leader of the black revolutionary workers and eight of his comrades got together and formulated a four page leaflet which later became known as the "Dodge Revolutionary Union Movement" (D.R.U.M.) This paper was issued every Tuesday, dealing with the racism that was affecting the black workers in plants. 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 are are consistantly 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 rea-

lized that their demands weren't 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 no one was fired in participation in the strike. Following the strike the black revolutionary workers seeked the black people in the communities, to aid and assist them in their struggled.

About a month later

"D.R.U.M." was involved in the election of trustee 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 elder 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 12,00 votes. There was many determining factors to cause Ron March to loose, 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 street 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 by

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 that are very relavent to you, and you wonder why 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!