

PEACE RALLIES

S.F. LAST MONTH

is this the Future of Dissent

Late last month, estimates indicated that nearly one million Americans participated in anti-war demonstrations held in San Francisco, Washington D.C., and throughout the country. There were "representatives" from numerous groups: Chicanos, Blacks, Asians Whites, Native Americans, Gay Liberation, businessmen, the military young, and old alike joined together to demonstrate against the war if but for a few hours. What does this indicate? It shows that a growing number of Americans, regardless of age, class, or color are becoming increasingly dissatisfied with American foreign policy and the perpetual stream of distortions and lies coming from the Pentagon...

So the anti-war movement has grown to be heart warmingly large. (even the hardhats had a contingent in San Francisco) Seeing forty-one blocks of people marching against the war almost makes one feel as though we might win the struggle against the war in Southeast Asia - but, sadly the anti-war movement on the West Coast showed its confusion and ineffectiveness when it was no longer marching in the streets, and it was gathered together in Golden Gate Park for the rally. For some reason most of those in the demonstration come to the rally to listen to Big Brother rock out on stage. Throughout the rally the group's impatience forced the speakers to hurry. The speaker list included representatives from the labor contingent, the military, Dalton Trumbo, Dick Gregory, Pete McCloskey... (Who ended up not speaking because David Sanchez, a Brown Beret, spoke unannounced.)

All kinds of new people proclaimed that the Asian war was immoral, a mistake, etc., etc. But the real interest of the major part of the group, it seems, was in the music, the dope, the frisbees, the wine - it might well have been another Woodstock. The six mile march was over, and that was the extent of the anti-war and dedication to countless dead Americans (and the living) to countless dead Asians (AND the living). After our six mile march it was time for Woodstock - the speakers tried not to take up too much time - the sacrificing was over.

Dick Gregory spoke of the nonsensical powerstructure- and he spoke of the oppression of Third World people - in this country and all over the world. People dug it - he's famous, he's funny, he's dedicated. He suggested a nation-wide boycott of Christmas - and everybody dug that - but I wonder if the group understood the implications of the suggestion. Clearly if a major portion of Americans boycotted Christmas-capitalism would, for the first time since the ten years before W.W. II, shake in its boots. If the American people saw that the war in Asia was a result of the capitalist power structure, and not merely a mistake-then we would be dealing with wars waged against Third World People. On top of his Christmas boycott suggestion, he announced that from April 24, until the war in S.E Asia was over, he would not eat and the crowd thought that this was swell, real nice, and they cheered the suggestion with great glee. It was then time for more music....

On April 24, in San Francisco, at least 5,000 Third World people marched with the anti-war movement. Yet the speaker list set its priorities elsewhere. There were not plans to ask the representatives from the Third World contingents to speak. Thus, David Sanchez, perhaps impolitely set out to speak to the rally without being asked. He questioned the validity of a movement fighting against a racist war that cannot see the relationship between the racism, exploitation, and oppression in this country and the racism, exploitation, and oppression in Southeast Asia. He also questioned whether an age of Woodstocks would truly end the oppression of Third World peoples. He questioned if this peace crowd thought that at all important. He was shouted down with cries of peace.

From this point on the rally had the opportunity to hear representatives from the Native Americans, and the Third World Women's contingent... however, impatience was building-more music-what do the Native Amer-

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to my asian american brothers

by pat sumi

Clarity of vision
of perception
is a color not possible
in Los Angeles
To the far horizons
the city slumbers
smoulders
in its brown chemistry
of Babylonian chains

Chains
bind my feet
my eyes
as I stumble along the yellow mosaic path
Carefully, I search for the missing pieces
There....
a glittering piece
a sparkle of discovery
My family sword is found
to strike my chains of sorrow
But the chains merely part
then re-form

In despair
Is stumble

Brother
Now I see you so near
You give me strength to rise again
But why are you so still
so stoic
brother?

Chains of Babylon
bind us together
but we do not touch
With this sword
I would free you
But where are your chains?
They are not like mine

In your eyes
I see your spirit
bound by chains
by burdens
by weight
by heart
so heavy
the sword cannot free you yet

As you stand so still
your eyes
steadily mirror
a painful past

Do you see
grandfather back bent
worked to the ground?

Do you see
father barb bound
concentration sent?

Do you see
brother Asian death
Vietnam sent?

Do you see
the unshed tears
the unavenged humiliation?

Do you see as you stand so still
so stoic?

To be a man
to be free
to love
to walk proud
in a clear night
to a gentle lover
to a home
is a life not possible
in Los Angeles

But history is not defeat
weakness
sorrow
The back is bent but unbroken
The spirit is bound but unbroken
And you, brother,
are chained but unbroken
Strength is will
is spirit
is soul
is love
is unity
As we speak
the world has turned
a revolution
a great victory in the East

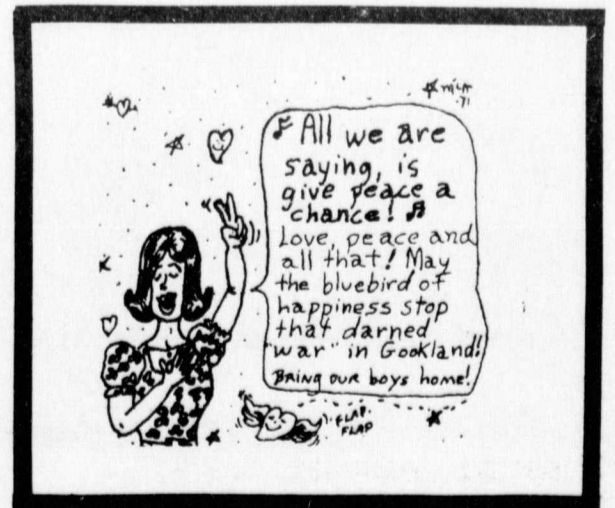
Clarity of vision
of perception
is a color possible
by a new light
by a new day dawning
The burdens of grandfather
father
brother
become light by this new day

The sword glitters and sparkles
with piercing red fire
smokeless
pure
to shatter the chains

Yes
We are free
Yes
You are free
to be a man

Chains
are to be thrown away
so we walk freely
Eyes
are to be free
to see us and the world
in the light of a new day dawning
Brother
Come join hands with me
we have been separated too long
A home of revolution
of love
for us is possible
in Los Angeles

Pat Sumi



School Systems

Personal Rating for the Classroom

In this society- people are forced to undergo a certain number of rituals. School (until you can legally decide for yourself whether to stay in or drop out, which is after having been polluted for 10 years) is one of the most cruel and inhuman rites which is imposed upon small people.

School, in this technocratic society, must prepare the small person to become an adult whose loyalty to the State lies in unquestioning obedience. In a society where regimentation is a desirable necessity, these disciplines must be taught in a manner that will stick forever in the minds of the young, in such a way that they will be remembered for a life time.

- Are you dependable? Do you bring to call every day your textbook, pencil pen, notebook, and any special sheets that you have been told to have with you? Do you watch assignments posted on both bulletin boards and assume responsibility for doing your work? Do you come to class on test day and on the day that papers are due? If you know that you are going to be absent, do you make up your work in advance? If you have been absent, do you assume the responsibility the teacher expects you to do so. Do you belong to the group? Do you recite to your classmates, rather than to the teacher? Do you speak up so that you can be heard? Do you volunteer? ARE YOU TAKING AN INTEREST? Do you chew gum? Are you considerate of others? Do you wait your turn, or are you impatient for personal attention? Do you sometimes distract others by talking when class is in session? If you know that you are going to miss all or part of a period, do you warn the teacher in advance and remind her again the day before? Do you return any book or pencil that you have borrowed? Do you keep your books in good condition so that next student who will be using them? Do you know how to study? Can you identify the important points as you read? Do you look for summaries? Unfortunately a great part of learning is simply memorizing. (Any educated person will tell you this.) Do you have the self-discipline to sit down and practice saying to your self, or writing out the points that you should know?

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PEACE RALLIES

cont.

icans have to do with the war, or Asians, or Chicanos, or Black people? What does the Third World have to do with the War? Third World people perhaps can see better that the war in Asia is just another product of U.S. Capitalism-that the war in Asia has other fronts; and that one of them is in its own country. That the war is a racist war, attempting to turn all Third World people into acceptable

consumers, who allow the U.S. corporations, armies, and politicians to tell them how to live, what they need, and what they shall have. (Its already been done to the great majority of white people, however they got a better deal.) The struggle against the war in Southeast Asia demands that the anti-war movement see that the struggle is not for peace and quiet and complacency, but for the liberation of Third World peoples. If there is no respect for those who struggle for their self-determination, then the anti-war movement is dead, and perhaps never born...because self-

determination is precisely what Vietnamese people are fighting for. If we refuse to hear Third World people in this country, then we should not call ourselves the friends of the Vietnamese people. It cannot be a question of "peace". It must be a question of liberation for all Third World peoples. If the anti-war movement cannot respect the struggle for liberation of Third World peoples, then we indeed are not talking about ending the war...least of all are we talking about peace.

A significant period in the Black movement was the Black cultural movement, which emerged in the early twentieth century. The Harlem Renaissance was a time when Black people in Harlem could have established a strong cultural identity, and then, could have been in the united position to address themselves to their economic, social, and political situation. In order for Black people to reach for a Black position of power, it is necessary for them to be able to become familiar with their history, and their culture. This endeavor is called by Frantz Fanon, "The plunge into the chasm of the past (which) is the condition and the source of freedom." The cultural revolution, the Harlem Renaissance, might well have been the plunge. It could have provided an understanding of how Black people are different from white people, how their needs might be different, how their culture might be different, how their interests might be different.

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A White Perspective

Black Nationalism

by Paula Bacchus and Mindy Coots

With this knowledge, Black people can deal with their problems as a united force, and can define their interests, their directions, their goals, their society, their new being. Fanon says of Third World people taking on this task of redefining themselves: "It is a question of the Third World starting a new History of Man...we must invent and we must make discoveries...for ourselves, and for humanity, comrades, we must turn over a new leaf, we must work out new concepts, and try to set afoot a new man." When speaking of black unity created by Black History and Black culture, Fanon insists that a cultural revolution must go alongside the social, economic, and political struggle toward black liberation and self-determination.

When Black people can be united on a political, cultural, social, and economic basis, then the question of power will be dealt with. Black people, when in a united position of power can begin to deal with those questions that they decide they must answer. And those questions that Black people choose to bring up can well be answered by Black people. Establishing and maintaining a cultural identity, at the time of the Harlem Renaissance could have given Black people the opportunity to examine who they are in relation to America, and then, to move together on it in whatever manner and for whatever goals they chose. But, according to Harold Cruse, the author of The Crisis of the Negro Intellectual, there was a great loss to the Black movement because of outside people coming into it, and ending up manipulating it, and defining it wrongly.

The Apollo theater in Harlem, at the time of the Harlem Renaissance, was a central place of entertainment for Harlemites. At the time when various Black artists, intellectuals and writers wanted to get more Black culture into the theater--the Apollo answered with white plays with Black actors. At this time, a member of the just starting Harlem Writers' Club wanted to publish an article addressed to the management of the Apollo concerning the Apollo as an institution in Harlem, and made a request to Freedom newspaper run by white communists, to have it published in the newspaper. They refused to publish it for reasons as lack of space and policy. Yet, in the early 50's when the Apollo theater was showing a film satirizing Russia, the white communists set up an interracial picket line in front of the theater protesting the showing of the film. This strange coalition between Harlemites, and the white communists pointed out the total misunderstanding that the communists had of Harlemites and black people as a whole. There were plenty of issues that

Black Nationalism

the white leftists could have raised that would have directly related to the Harlem community. But, instead, the white leftists used Black peoples' discontent to promote a program which hardly related to Black people. The white leftists response to the discontented Black people of Harlem their opportunism, their manipulation indicates a very clear conflict.

Another such conflict can be seen in the joint effort of Black intellectuals and Greenwich Village whites at the time of the Harlem Renaissance. The Village Movement, though seemingly interested in bettering the world, and the lives of Black people particularly, still defined what form the Renaissance should take. Reviews on Black works indicated that they were nice, but they were not culture or art. Harold Cruse sees this as a case of "cultural paternalism" which eventually drowned the Black cultural

revolution in Harlem. This coalition of Black intellectuals and Greenwich Village artists was not in pursuit of a Black cultural identity, but rather a cultural integration...which, according to Cruse "is too suffused with the compulsion to legitimize its social aims with American standards."

As we have seen with the civil rights movement, up until a few years ago, any attempt for Black identity and unity has been clouded over. With white peoples' involvement up to a point of whites having a fair amount of power, priorities were set for allowing Black people into white society, but not for allowing them to determine how they wanted to live, where they wanted to live, or with whom they wanted to live. In effect, the white people involved in the movement even defined who would represent Black people...and it often turned out that those white chosen leaders were not speaking of or for Black people as a whole.

The Freedom Now Party which emerged in the early 60's is another example of the problems in creating a position of power for Black people. For awhile, it was thought that Black people had a fair amount of power when they voted in the two party system. But, still, when they were allowed to vote between the Republicans and the Democrats, they were voting in a white society, dealing with questions which white people put forth...this power was not

a separate united power. The Freedom Now Party was an attempt to build a nationwide Black political party--a separate united power. Yet, the committee to create the party's policies was an interracial committee. A major reason for the party's failure was obviously the same conflicts between the Blacks and the whites. The failure of the party proved that the Black movement, if it is to create for itself a strong position of power, so that it can force settlement of whatever issues it wants to raise, must be based totally on a Black perspective with Black leaders.

It has already been shown that integrationist aims are no threat to the system that oppresses Black people in this country. The federal government jumped on the integration bandwagon years ago, precisely because if segregation-separation had continued, Black people would have been in a position of power by force of segregation.

Throughout Third World nations nationalism has played an all-important role in the progress of national liberation movements. Black people in this country can be looked at as a colony of an imperialist system. Their struggle for liberation demands that nationalism be accepted by all people concerned with the freedom of Black people. It is necessary now for Black people to be able to create a position of power for themselves, and by themselves.

The Harlem Renaissance and the Village movement coalition, the white communists' effort in Harlem, are both examples of the weakness of a movement for Black liberation which is taken over and distorted by white people. White people, no matter how empathetic or concerned, cannot determine the form of the Black liberation movement for Black people. For those who are not Black who see that Black people are an oppressed colony in this country, it is necessary to assume a role which allows Black people to deal with their problems from their own perspective. It is necessary for white people to understand that if their concern is with the self-determination of Black people, then Black people must determine what form the struggle will take. Malcolm X spoke of the importance of Black nationalism: "...try and work together in unity and harmony with the philosophy of Black nationalism, which only means that we should control our own economy, our own politics, and our own society. Nothing is wrong with that". If white people are aware of the importance of self determination in the Black liberation struggle, then this unity of which Malcolm spoke should be acceptable to them.

MATHEMATICS

A Tool for Liberation

We Must Build To Struggle and Struggle to Build

TO WAGE A SUCCESSFUL struggle against the American racist-capitalist system brothers and sisters need not only black people's support, we also need (among many other things) scientific analysis and scientific skills. Black people in the U.S. are not the peasants and workers of an underdeveloped tropical country. Rather, we are a people enslaved in deteriorating rural and urban regions filled with mechanized farms and industries, drugs, poverty, welfare programs and the unemployed within the world's most scientifically advanced and economically overdeveloped nation. Our scientific analysis, strategies and tactics and skills supporting our revolutionary struggle to seize, control and humanistically change America must be realized in the context of 20th and 21st century politics and technology.

The basic tool to understanding and advancing technology is mathematics. Mathematics is the keystone to advancements in chemistry, physics, biology, medicine, all phases of engineering, architecture, economics and the social sciences. Hence, without a thorough understanding of post-high school algebra, calculus, analytic geometry, and mathematical statistics, a brother can only deal with the physical and social sciences from an 18th or 19th century perspective! And this is where black America is at. But before we advance some methodological solutions for bringing black America into the technological present, we must deal briefly with two of the fundamental reasons why we are the most technologically backward people in the most super-technologically oriented country.

White racism is the first, most fundamental reason. We were wrenched from West African shores and brought to America as slaves. According to the white man, we were subhumans, having no culture, language, history and, of course, no scientific skills. From the Crusades to the present, the white man had to continually create "scientific" myths about how much of a superior being he was/is and how savage and uncivilized nonwhites were/are. Their earlier scientific myths were crude and unsophisticated:

- blackfolk have smaller heads, therefore smaller brains, therefore less intelligence;
- Africa had no history before the white man because it was not written;
- Africans have no history of technology because they were not only ignorant but always had to struggle against nature (the jungles, beasts, heat, diseases and desert, etc.)

More contemporary white "scientific" myths are slightly less crude and unsophisticated: our ignorance is transferred through our genes; some civilizations existed in Africa and some scientific knowl-

edge existed, but these only existed because either Europeans influenced those African civilizations or the Africans who developed civilizations and scientific knowledge were white!

These white myths and others have been drummed into black people's minds for centuries. A barrage of "scientific" justifications of these myths, by liberal white racists, conservative white racists and lost Negroes has been pouring out of the white universities. These "justifications" have become an integral part of American and European education; for centuries they have been instilled as truths into black children's minds. White and Negro educators have taken these myths to further rationalize, respectively, their feelings of white superiority and their feelings of inferiority. Because of America's system of capitalist exploitation, its educational system by design discourages even whites from comprehending basic mathematical thought.

SO ONE CAN imagine what happens to blackfolk: when it comes to understanding math, we are confused, petrified, frightened and frustrated. Because white and Negro educators have religiously accepted the American educational system as legitimate, for over a hundred years we have been pushed into a tracking system which channels brothers in (a) simple shopwork, (b) dropping-out of school, (c) pursuing the humanities and sociology in college; and funnels sisters into (a) home economics, (b) marriage and children, (c) domestic and clerical work, (d) pursuing the humanities and sociology in college.

Some results of this institutionalized racist miseducation system are:

- About half of our black youth graduate from high school -- and the sisters outnumber the brothers 2 to 1.

- The average reading level of the black high school graduate is between second and third grade.

- There are only about 375,000 to 390,000* brothers and sisters in college -- and the sisters outnumber the brothers more than two to one.

- Less than 2% of the black college grads majored in any of the sciences, medicine, architecture, engineering. In 1969 there were less than 100 graduating black physicians.

- There is about one black doctor per 110,000 black people! Many of these doctors are specialists as opposed to general practitioners: more money/less "troubles."

- Less than 1% of all Ph.D.'s earned in the U.S. are held by black. Between 1964 and 1968 only 0.8% of the Ph.D. degrees went to blacks. And within this 0.8% less than 1% of the Ph.D.'s were in the field of Science, Math or Engineering.†

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"They have taken the wounds of my people lightly... they have save have said 'peace, peace when there is no peace'"





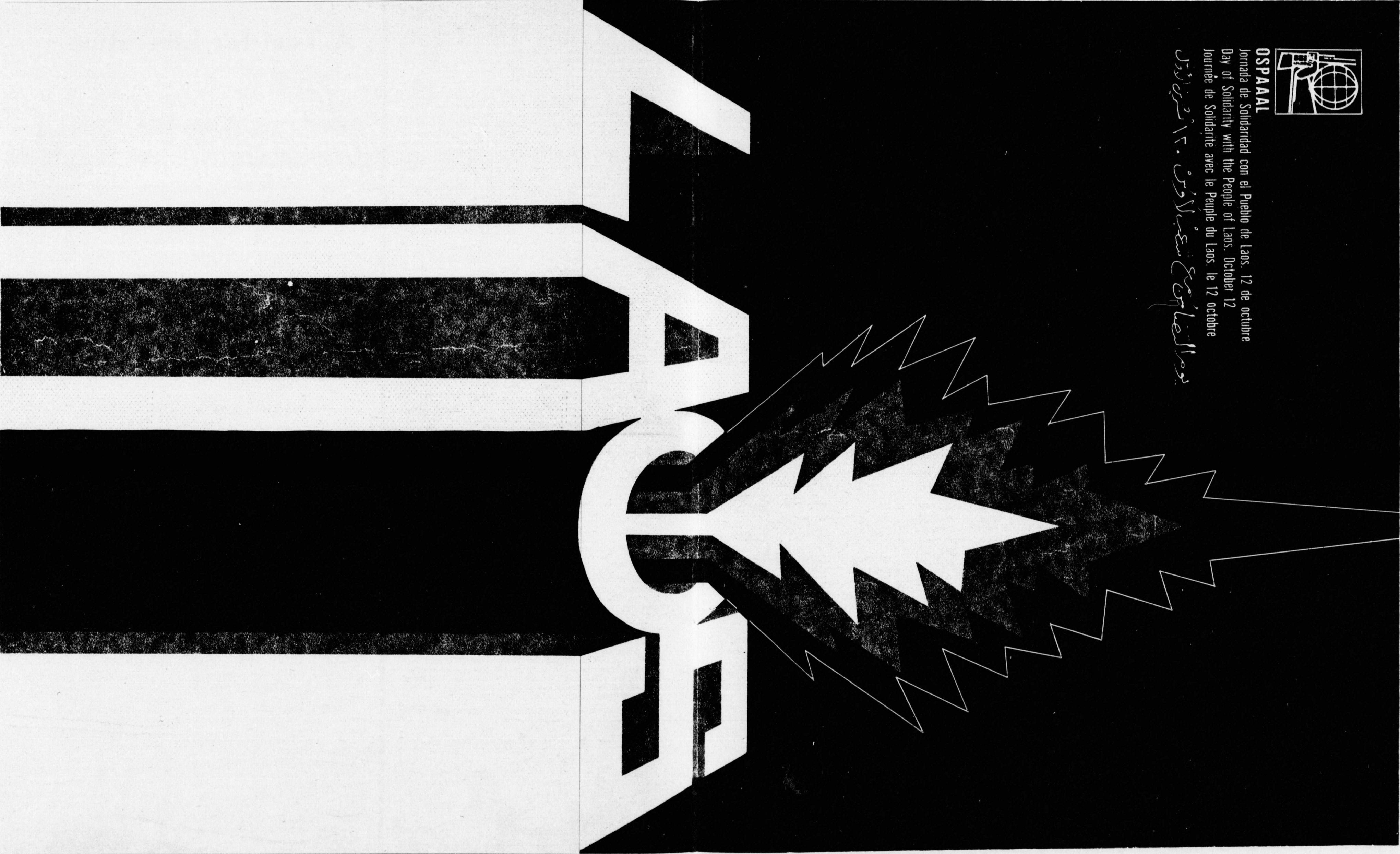
OSPAAAL

Jornada de Solidaridad con el Pueblo de Laos. 12 de octubre

Day of Solidarity with the People of Laos. October 12

Journée de Solidarité avec le Peuple du Laos. le 12 octobre

يوم التضامن مع شعب لاوس. ١٢ تشرين الأول





UNTITLED

We must be so intelligent, we must be so superbly endowed with cultural talents and we must be so extraordinarily gifted with perceptory capabilities, that we the UCSD community, must not only have the solutions to our meager national and international problems, but also must be confident to, in the near future, have the ultimate solution to the riddle of life.

The hills are being carved up. (dreamhouses are "houses on a hill") into tractplots, i.e., Tanos Secos, Tierra Apetosa and Mierda Seca. The economy breathes because the construction industry is busy building communities. We study here but realize that we will have to live elsewhere --perhaps in some newly "annexed part of? We go to Europe or ski off to the mountains or bathe in the sea. To date, we have taken but a step to save Torrey Pines from under the tractor's tracks-- would you permit tracts? We literally bought their lives.

The world is being polluted. The sea nears ecological "re-configuration". The world's resources are being dangerously depleted: organic life natural liquids, gases, and me-

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EDITORIAL cont.

Can you follow directions?

When the teacher assigns exercises, do you follow the correct procedure as directed, or do you often just guess at an acceptable answer?

After you have written the paper, do you reread it softly to yourself and listen to the sound of the sentences? Do you rewrite any that do not sound natural?

Do you reread your work, looking for a different type of error each time that you go over it? Do you look especially for the kinds of errors that have been studied in class?

On test day, take out two or three sheets of clean paper and clear your desk.

Use one of these sheets to keep your answers covered at all times. It is no kindness to tempt anyone.

Never state an opinion without also giving a reason for holding it.

Always reread the essay questions on the test before you hand in your paper. You may have omitted a question unintentionally.

If time allows, go over your answers and look for mechanical errors.

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THIRD WORLD is an officially recognized student opinion journal by the Communications Board of the University of California, San Diego, Building 250, Matthews Campus, La Jolla, California, 92037. Opinions expressed in this publication do not necessarily represent the views of the University nor of the student body as a whole.

AND WHAT HE HAS BEEN DEAD FOR HAS BEEN IGNORED

I wasnt here when it happened but I heard about it. I saw some pictures of the plaza, where there were flowers and candles that people had put there in commeration. People who knew him cry a lot and feel bad but what he has been dead for has been ignored. I wonder where his head was at that he would do such a thing. what is even more is i wonder wher every one elses head is at that they plant some bushes in a grove of trees at the request of some professor who knew him in commeration to the land of art. and with all due respect to the world of academics. a person went out as a marter, and was ignored.

It seems the world should scream in agony that the only vote he could cast was death by fire in protest of the atrocities that no one has done nothing about and what has been dead for has been ignored.

Olina Black

Free All

Political Prisoners

Symposium

On Friday, April 30th, the Committee to Free All Political Prisoners held a symposium on the issue of political prisoners. The speakers were: Oscar Rios, of Los Siete de la Raza; James Hamilton, who has spent some years in prison; Dimitra McNeil, of the Soledad Defense, Tome Hayden, the founder of SDS; Elaine Winder, who is doing research on conditions in California's prisons; Fannie Houghton of the Committee to Defend Angela Davis in Los Angeles; and Hursel Alexander, of the American Federation of State, County, and Municipal Employees. The speakers gave information on various aspects of the situation of political prisoners throughout the country. The need for mass action in defending political prisoners, the need for opening lines of communication to spread information about political prisoners, and especially the importance of carrying on the work of those who have been imprisoned, were the major points emphasized.

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The speakers and the CFAPP held a press conference prior to the symposium to which newsmen from the local, state, and national press were invited. Only three newsmen showed up for this press conference. (One would think that an issue such as this - one which involves a Black woman, who's charges have called for her to be put on the FBI's "ten most wanted list" - would draw more newsmen, who work in the so-called public interest to preserve a free flow of information, to hear what those who are struggling to free political prisoners have to say.) As for the three who attended the press conference...we'll see.

Fannie Houghton brought up the fact in her discussion of the courtroom where the Angela Davis hearings go on, that the courtroom spectators are mostly newsmen - and that the mass media always carries just one story. The speakers continually stressed the importance of communication - the mass media by the very nature of its structure cannot afford to offer the kind of information that might change the attitudes of the American people. If the American people were suddenly hit with the true information on frame-ups kangaroo courts, prison conditions, etc., the impact of the advertising which supports the mass media might not be so strong anymore. Deodorants, sparkling teeth, and the like might not be so important.

Math cont.

The information above does not mean that we must go out and try to integrate our black schools or their white ones. This has proven to be impossible (white folk hate black folk), psychologically bad (the teacher-white or Negro-would favor the white child because he or she would be "brighter, cleaner, mannered and healthier") and, educationally even worse (knowledge of black achievement is pushed aside for fear of "disturbing" the white child). Nor does it mean that we must demonstrate for, legislate for, or even force, black students to study for the Ph.D. If one understands that the entire American educational system primarily exists to create automatons programmed to make a racist-capitalist (and therefore exploitive) system more efficient, then the person with a Ph.D. - for the most part - is only one of the more superior automatons. We need only to compare the number of all-American whitewashed Negroes with Ph.D.'s with the number of politically aware brothers and sisters holding Ph.D. degrees.

It should be clear that the second fundamental reason for a lack of black scientists, economists, architects, technicians, engineers and doctors is the capitalist system we are subjected to. Because the nature of a capitalist system calls for an identifiable group to be exploited, we are the exploited. Because we are black and because whites are racist, we become the uneducated, unskilled, underemployed, unemployed, oppressed and pillaged mass which, at one time, was the core of the plantation and industrial slavery that built America. We

have become at once the cheap labor force and the expendable labor force. America's advanced form of monopoly capitalism at times needs our cheap, unskilled labor for bigger profits for the white "chosen few." But when a more efficient automated way is created to replace our labor, we become the expendable nigger labor force. Our alternatives *within* this highly technical, exploitive and racist system are:

- become cannon fodder in white America's racist-imperialist wars;
- become human pincushions (drug addicts);
- hustle for nickels and dimes;
- make babies and go on welfare;
- get on the dead-end educational treadmill called "educational upliftment."

Our alternative must be revolution - if we want to survive as human beings, and if we want to see an end to the exploitations of our brothers and sisters throughout the Pan-African and Bundung (Third) World. An inseparable component to our revolutionary struggle is technology. We are presently not a technical people. We must, therefore, develop not only technical skills but a *technical tradition*. For our struggle is a protracted struggle.

The methodological approaches to teaching and learning math that will follow are to be thought of within the context of our analysis of what was, is and what should be for black folk.

The above article was taken from "Mathematics and the struggle for Black Liberation" by S.E. Anderson in the September 1970 issue of The Black Scholar.

Political Prisoners cont.

Appropriately, the symposium started out with an article written by Angela Davis (which, incidentally, has not been seen or heard in the media) calling for a united mass support for political prisoners. The CFAPP will have copies of the article for distribution, at a later date.

Oscar Rios, who has been working on the case of Los Siete, filled the audience in on the work he's done in the Mission District in the Bay Area to build support for Los Siete de la Raza. Los Siete have been constantly subject to frame ups ranging from drug charges (5,000 \$ bail) to assault with a deadly weapon. The most recent case of harassment was the recent shooting of one of Los Siete and another brother while he was walking out of a liquor store. The police claimed that the brothers were robbing the store. The media was present, but their investigation consisted of asking the police what their story was. Oscar Rios has learned from communicating to the community in the defense of Los Siete, that the problems that the community has are all an integral part of the issue of political prisoners. He suggested that the brothers in jail represent millions. Because of the lack of information the public is offered, he called for a united effort to communicate to the people about political prisoners and to offer information which has never gotten out to the public.

Dimitra McNeil, of the Soledad Defense, also spoke of the need for a united mass movement to free political prisoners and to keep them free. The situation can no longer tolerate enthusiastic rallies proclaiming the righteousness and the innocence of political prisoners. Those who see the need to free political prisoners must organize and get information out to the people. The Soledad brother's trial for the alleged murder of a prison guard will be on August 9th in San Francisco. The situation at their recent hearings has been a situation of harassment - on April 6th, in the San Francisco court, the hearing to determine the judge and date for their trial lasted five minutes. Dimitra McNeil noted that, without adjourning the court, the judge just got up and walked out, leaving the people just sitting there. George Jackson, one of the Soledad brothers, carrying a folder of papers concerning the case and one Black Panther newspaper, was told that he could not take the paper into his cell as he was shoved by a guard. This led to a general scuffle in which a number of people were shoved around - one sister, pregnant, was shoved in the side.

McNeil stated that, "the Soledad brothers are only guilty of being aware of the oppressive system that has them behind prison walls, as are all political prisoners." She suggested that we can no longer isolate political prisoner cases - she read a statement from Angela Davis calling for unity to free the Soledad brothers and all political prisoners. Only mass action and mass support for all political prisoners can free them and keep them free.

Hursel Alexander of the labor movement gave a fascinating historical account of the labor movement and stressed the need to learn from history's political prisoners (of the labor movement) and the failures of struggles to establish a new and better social order. It is necessary, he said, to widen the political objectives of the movement - which is getting "rousted around" and reacting only to the rousing around. It is time to deal with the political implications of a history of political prisoners. He suggested that, perhaps those behind prison walls, because of their basic understanding of those political implications are the people we need to lead this country.

It is unfortunate that essential information on the subject of political prisoners can only

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Tom Hayden offered us some information on an ongoing pattern of breaking up Black organizations by the New York Police Department, the Conn. Police Department, and the CIA. He spoke of the case against Bobby Seale on the alleged murder of another Panther. The only witness for the prosecution in this case is George Sams, a man with a very questionable background. After years in mental institutions and jails, this former Black Panther has acquired a new image. Under oath, an examining psychiatrist says that Sams has made "great progress" and can be trusted to be a good witness. When questionable behavior evidence on the behavior of Sams has been offered, it has not been allowed to reach the jury. Lawyers and Black Panther's have done research on the involvement of the NYPD, the Conn. Police Department, and the CIA in the breaking up of Black organizations. The media has not bothered to investigate the claims. When political prisoners and those who support political prisoners claim that you can't get a fair trial in this country, one would think that the journalists might see the need to investigate such serious charge. According to Hayden the responsibility then, is with those who support political prisoners to get the information to the public.

Elaine Winder spoke of conditions in California's prisons: "the racism that puts people in prison keeps them there." A prisoner can get put in the "hole", the six by ten feet adjustment center, for accusations as small as writing a letter ("agitation"). Prisoners who work for the prison are paid as little as three cents an hour. Those prisoners who are refusing the harassment and exploitation within the prison are charged again and again.

Fannie Houghton commented on the refusal of a motion for a larger courtroom for the Angela Davis trial; there is no way for the people to find out what is going on in that courtroom. Ruchell Magee has not been allowed to speak during the hearings, and he is chained in the courtroom and is unable to move. There is a petition for bail plan; to be sent to Reagan, U Thant, and Nixon. So the struggle now is to reach all segments of the people with information and to build massive support for political prisoners.

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It is unfortunate that essential information on the subject of political prisoners can only

be spread in small gatherings such as the symposium and not be given more attention in the media. All of the speakers, for this reason, called for mass action to get the information out to the people - who pay taxes for ridiculous courthouse procedures (up to five body searches for the Davis hearing) and who are denied the right to hear what is really going on in this country's prisons and courts.

The speakers also called for a unity - bringing all political prisoner's cases together, dealing with them together - and working to free all political prisoners and to keep them free.

UNTITLED cont.

tal ores face technological "re-transfiguration". What do you think recycling means. Nature faces a gradual "redevelopment" into a new, artificial, computerized, synthetic solid states. We ride bicycles, hitchhike, (while we still can) and hike. We invent new modes of transportation. We buy organic foodstuffs instead of braving the surer Supermarket poison. We meditate and yoga and run and be as healthy as possible awaiting the outcome of the battle that will decide if we are to live in nature or make our own. The First World racist powers seek to "at all costs" dominate the entire world whether the ecology remains in any resemblance natural or lapses into the technocratic. They today commit political genocide. They have a long history of repressive and exploitative acts. They took the land from the natural inhabitant. They built cities to house their necessary international slave force, to house their general consumer public and to house the master social controlling machinery of it all.

They built a communicational complex that could make their consumerized puppet dangle in any manner they wished. They could make the puppet decree the illegal (Panther genocide) or legal (Sacco-Vinsetti) death penalty. They could be sure that the puppet would feel more horror that one of their own should die thousands of gooks, congs, and "enemies" already slaughtered. (They had to save Calley in order to save military morale). They could make the puppet alienate parts of itself from itself and proceed to quietly and violently cure itself of whatever illness (rioters, agitators, efete snobs, radical, etc.) with whatever cure they prognosis. They could be sure that people would cheer a figure who babbled liberal-conservative rhetoric al anthems while they feel boo, harangue, and show ill feelings toward a young Black man who stood in front of hundreds of years of historically proven slavery and tore to pieces an American flag. (Seven thousand bums were arrested and crammed into a baseball field) They have defined the sides and left us to take them--mainly against ourselves. WE debate the issues?

BLACK LIGHT

The Need for Cultural Enrichment

in a Poetry Workshop

by Paul DeVan

Having realized the need for, and the potential for, a Black Cultural Enrichment program on this campus, one must now endeavor to develop and to cultivate to the highest degree those mediums which most effectively and enjoyably promote the cultural enrichment of those involved in said program. The life and liberty of the majority of black people within the confines of this nation being in constant jeopardy, and the pursuit of happiness being somewhat infringed upon, the need for self expression becomes more and more an essential part of the everyday needs of black peoples of this nation, this campus, and this community.

The essence of spirituality in the black man needs constant reinforcement and release. Poetry is now and has always been one of the most common and beautiful modes of expression of the soul of man. It is in poetry that a large number of men and women find their "happy medium". It is through poetry that the pent up feelings and frustrations of everyday life are released and realized, not only by the poet, but by his audience. Black people having realized their limitations placed upon them by the entire structure of this nation, can hardly be expected to be optimistic about overcoming these limitations when the community that surrounds them, while in an educational environment that is supposed to teach them to overcome these obstacles, is the reflection of the society which placed the obstacles there in the beginning.

The basis of self-esteem and self-respect is the identification with those around you, of common background, and the background itself. The black man in this country is in a unique situation. He has been denied the fruits of his labor, as far as the building of this country is concerned, and has also been denied his heritage. The Black student, because of this has placed more value historically in those things of a spiritual and emotional nature. Poetry, once again, is the expression of these feelings in such a way that it can be appreciated by those who read it or hear it, and at the same time it fulfills spiritually that need to claim and express the culture, that is the basis of pride and self respect. Can this be denied to any man?

It is our opinion and realization of the facts that a black cultural enrichment program should be initiated to provide for Black students the valuable experiences that the University and surrounding community cannot provide for Black students.

We stand ready to weather the power conflict between oppressor and oppressed. We stand ready like reeds in the wind to sway into the computer. We stand ready to welcome the solution to the last riddle...life. We stand ready to accept order in the place of the riddle. Fall in--no talking in the ranks...Sieg Heil. We, the UC community, face the future brain game with confidence. We seem pleasantly infected with "they". They have brought to its knees, under Kontrol, under "business as usual", the "we" that in pats years has kicked its heels loose of the death culture. WE, the intellectuals, transcend "they".

Hey life. What you doin' here?

Ain't you heard?

They're doing away with the absurd. That's true. Just the other day ...

I now forgot
Some-ones trying to die,
they caunt.

Third College Presents...!
BOBBY HUTCHERSON
& HAROLD LAND QUINTET



FREE CONCERT

REVELLE CAFETERIA FRIDAY, MAY 7, 8.00 pm

WORKSHOP

Mathews Campus Recital Hall-409mc Friday Afternoon 3.00 pm.

LUAU

Benefit:

FREE ALL

POLITICAL PRISONERS COM.

Scripp's Institute Saturday, \$3.00

May 8, 2pm

TAHITIAN DANCERS POI ROAST PIG

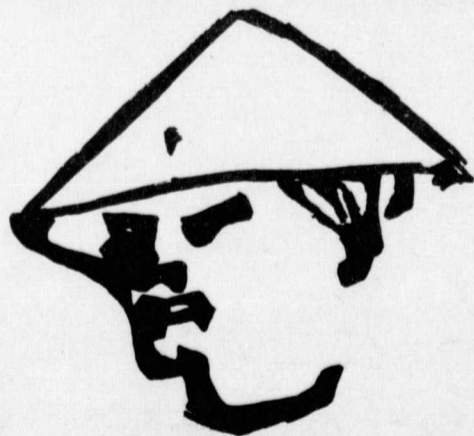
PUNCH CHICKEN LONG RICE

(& MUCH MORE) LIVE MUSIC FOOD FUN

PEOPLE'S PEACE TREATY



- ACTIONS



PEACE RALLIES

SATURDAY, MAY 15 7:30pm - Jane Fonda Show
 place unconfirmed. Call 239-2119 for information.

10:30pm-all night

HOSPITALITY. People invited to open their homes to GI's: Call 239-2119 for info.

SUNDAY, MAY 16 11am - 3pm. PICNIC in Balboa Park (Pepper Tree Grove on Park Blvd)

2:00- JANE FONDA MATINEE