

MECHA Recruitment Program is a Success

THIRD WORLD

Volume 1 Number 1

University of California, San Diego

Wednesday, November 4, 1970

Delegate to Indo China Speaks on Conditions There

Pat Sumi, an Asian woman and member of a recent delegation to Indochina, spoke here at UCSD on October 22, in A2 2024 at 7: 30pm. The visit lasted 2 1/2 months. Eldridge Cleaver, the Black Panther leader, was also a member of the delegation.

In the Indochinese countries she found out that the people generally have "respect and love for the American people", but also have and "undying hatred towards U. S. Imperialism". She described her visit as a "moving experience".

One of the countries she visited was North Korea. She was amazed to discover the strong developing economy of that country after having been completely bombed by the U. S. airplanes. In contrast, she pointed to the "backward economy of South Korea, the US ally during the Korean fiasco.

She learned about discoveries that seemed unbelievable. With North Korea's sophisticated economy, she was able to build its own trucks to make cloth out of limestone and The phenomenal discovery of using cow's blood in a human blood transfusion. Such transfusion was due possible to a scientific discovery.

Attack from U. S.

She also mentioned how North Korea was ready to go to war during the Pueblo incident. It feared an attack from the US and today fears an attack from Japan, the US ally.

In North Vietnam, she found a poor country. She talked about the bomb craters found everywhere she traveled. "Vietnam has been fighting a 40 years struggle for liberation", she said and added that she felt "admiration in their determination". She expressed their contentions of fighting for at least another ten years against the U.S. before succeeding in their struggle.

She explained that in Vietnam people volunteer for eight years in the fight, that there is no draft in existence. The revolutionary movement depends on volunteers who believe in their just struggle.

The next country she visited was the People's Republic of China. Her great amazement was with the Cultural Revolution. As a result of it, workers and peasants today control the means of production,



MECHA chairman, Ana Cardenas and BSC chairman, Sak Carreathes meet to discuss the issues of mutual interest to both organizations, such as education and community involvement.

the factories and farms. She also pointed out that after the Chinese Revolution for the "first time in Chinese history, the Chinese have enough to eat".

'enemies of the people'

In Peking, a city of 4 1/2 million inhabitants, she found no slums. The city was clean. Pat, along with the rest of the Delegation, traveled freely throughout the city.

She related to the attendants about the People's Health Campaigns, held once a year. At one time flies were declared 'enemies of the people'. Soon, all the Chinese were after the pesty flies. Today, there are few, if any exist, in the whole of China. In the farms, she witnessed animal excrement, but without the usual flies around it.

The unity found between the Chinese people was felt by her. She stated that the kind of unity she saw "does not come from a totalitarian society". She added, the "Chinese system frees people to be good to each other, instead of slaves hating each other."

"Imperialism is what is happening in South East Asia", she exclaimed. Then she went on to point at an Eisenhower speech in which he stated that the SEA involvement was in account of "tin, jungster rice". She got her information from a 1953 issue of US News & World Report.

She said of the people she encountered, "people are humane, people are concerned of life" and added "it was a very rational society--not dependent on profit.

In the world wide problem of pollution, the people of China neutralize the chemicals used in factories prior to dumping them in the river.

A People's Solidarity Day is set apart in China. The date is the 18th of March, the date of the Watts Riot occurred in the US. She talked about how little children knew about Huey P. Newton, the Black Panther leader.

Black African Liberator Speaks on South Africa

By Michael Leslie

"South Africa is a slave state for the Black man and a paradise for 31/2 million white". These were the opening words of Mr. Tabata, president of the Unity Movement of South Africa, during a lecture he gave for faculty and students of Third College at 201 MC/Thursday night. Mr. Tabata stated that the Unity Movement, which is a confederation of the 18 million black, colored and

Indian people of South Africa was born in 1943 as a response to the stepped up government oppression of the African people.

In South Africa, Mr. Tabata continued, Black men under the laws have absolutely no rights. They are not considered to be workers and therefore cannot strike or join a union. Not one single black man has the right to vote. As of 1960, with the government passage of the Bantu Education Act, all black man are excluded from the University no matter what their financial standing.

In order to provide further in-

On Monday, Nov. 1, the official U.C.S.D. applications were released. The persons involved in the program have only 21 days in which to have the applications mailed to them and return them. Last year they were allowed close to two months, so this year they will seek a closer contact with the applicants.

On Tuesday, Nov. 2, there was a conference in room Aat 9:00a.m. There MECHA talked to high school counselors, state college counselors and general U.C. administrators about the success of the program. At the same conference, Terry Lindsey, the person in charge of Black recruitment, summed up his work saying that "to allow students to do most of the talking" established good rapport and ties with the high school students and the administrators".

Ana Cardenas, MECHA chairman and recruiter, summed up the success of the program by stating "they always used to tell us they couldn't find qualified Chicano students. We have now shown that there exists a vast number of fully scholastically qualified Chicanos in the San Diego and Imperial counties."

Other recruiters in the program are Javier Correa, a Revelle Math major and Alberto Guererro, a Muir student.



Estelle Chacon explaining how the Recruitment Program works.

continued on Page 3

THIS ISSUE IS DEDICATED TO THE U.C. REGENTS FOR MAKING IT POSSIBLE

EDITOR'S NOTE:
(The sudden appearance of a different student Publication, on campus, probably raises some questions as to what is its purpose. Below is a position paper that was submitted to the Communications Board, in search of official recognition. In reading it, we hope that you, the reader, will be aware of the Publication's purpose and significance.)

EDITORIAL

"We now seek to learn about ourselves from a minority perspective."

—BSC/MAYA Demands for the Third College, UCSD.
(March 14, 1969)

The above quote comes from the BSC/MAYA demands, March 14, 1969. It embodies the general concept behind the need of a newspaper the Third World people at UCSD. We should recall that those demands begat a college and we are using this particular quote, from the document, to emphasize that the newspaper we seek is only a continuation of that desire to learn about ourselves through our perspective.

Throughout our experience within the boundaries of the United States we have been repeatedly informed that we live in a "melting pot" society, a Pluralistic Society. So it has been contended. Yet, in the past, such belief has been advocated by a majority who has repressed the other components of such a Pluralistic Society. The minorities within that society were never allowed to exercise their own freedoms. Such basic freedoms as incorporated in their own basic cultures. One of those freedoms is the Freedom of the Press— in which it could have dealt with its particular intersocietal problems.

IMMEDIATE PROBLEMS

Today those Third World People, Chicanos, Blacks, Asians, Native-Americans, who constituted the minorities (within the US) of the so-called Pluralistic Society, are faced with immediate and pressing problems. Problems relating to poverty, education, housing and law enforcement which must be solved by the people who are affected by them and no one else— not forgetting the current war issue in which Third World people constitute 45% of the death toll on the domestic level: much more on the international level. A means towards an end in solving those crucial problems is the implementation of a means of communication: a media that would allow more detailed examination, analysis and discussion of those problems.

We feel that the institution of a Third World newspaper on campus would serve to fulfill one of the responsibilities required of a Pluralistic Society— full participation in the Freedom of the Press. A Pluralistic Society demands from its components cultural, political, economical and social participation. Let's not have one over-all Majority control and exercise their over-all responsibilities for the others. A newspaper on campus only introduces Third World people to fulfill their responsibility to a Pluralistic Society in the making. As those other components move on to exercise their over-all responsibilities, a news media serves them to arrive at the predestined order

GOALS & ASPIRATIONS

One purpose of the newspaper, as it relates to the University, is to improve communications between the various ethnic groups that constitute it. Here is a way in which we can express our feelings, goals and aspirations, the present issues on campus and how they affect us, the educational and social life in the University and how it relates to us and our communities. It will be a disseminating publication for the benefit of the University. The newspaper will be written and produced by concerned and interested individuals. Those individuals come from the three different colleges on the UCSD campus, Revelle, Muir and Third College. Among them are Blacks, Chicanos, Asians and Whites, and soon to recruit other Third World people. General discussion and ideas will be portrayed in our communication.

The newspaper will be published bi-monthly and issues in between if possible. It will be distributed around all three colleges. The distribution will probably occur on either Wednesday or Thursday morning. All this done by the concerned Staff.

A JOURNALISTIC ENDEAVOR

The characteristics of the newspaper will follow the journalistic principles as its guideline. The paper will contain a first page for news, a page for editorials, opinions and comments, a feature page and a secondary news page. Its contents will also contain cartoons, poetry and general literature as it reflects the consensus of the Staff. We will have a letters to the Editor and so on.

With the above generally expressed views, ideas and purposes we come before the Communications Board of UCSD to request that a THIRD WORLD newspaper be recognized by it as a campus publication, securing the official sanction of the University of California at San Diego, and petition for financial assistance.

It is hoped that with the existence of a THIRD WORLD newspaper under the sanction of the UCSD Communications Board we, the individuals who make up the University, can best be served by searching into all aspects and viewpoints within the University's academics and polemics.

Lettuce Workers Struggle For Self-Determination

BY
ALEXIS LANE

The influence of Migrant farm workers upon the history of the West and Southwest has been very direct. California farming was "by nature" such that it required a permanent supply of itinerant laborers. Since whites refused to perform such menial tasks, such a labor supply had to be colonial or non-white.

The importing of Chinese serfs was the growers' first solution to the labor problem. By 1886, it was estimated that there were 30,000 Chinese serfs working as harvest hands. The labor unions pressed Congress, and due to the Chinese Exclusion Act, a new source of labor was needed.

Japanese farmworkers were then imported. When the bitter racial hostility of the country and their industriousness caused the Japanese to leave the fields, the growers moved to the Filipinos.

Filipinos were brought in at the rate of 4,000 yearly; by 1930 there were 25,000 men alone working in the San Joaquin and Salinas valleys. But the Depression once more created racial tension which in turn gave need for a new labor supply.

Bracero Program

Thus, came into existence the Bracero program. Migrant workers from across the border were herded like cattle. They had no rights, no protection. The Bracero program, like slavery, isolated a man from his family, in a strange country, so his livelihood was his work.

There is a deep alienation between the workers and the growers; those who work the earth...and those who own it; those who love the earth...and those who destroy it.

The latest manifestation of this alienation is the lettuce boycott. Most growers had conceded, privately, that the grape settlement had signalled the inevitable— California farmworkers were going to be organized. But some people think that they have the power and the money to stop the inevitable. So, the growers are fighting.

Teamsters

A few months ago, about 200 growers announced they had signed agreements with the Teamsters Union. The growers have been among the most violent opponents of unionization. Why had they signed these agreements then?

The grower-Teamsters contracts charged Cesar Chavez, were "sweetheart contracts" designed to help the Anglo growers and Teamster officials at the expense of the farmworkers. Chavez and the United Farm-Workers Organizing Committee (UFWOC) demanded that the growers sign agreements with the Organizing Committee instead.

Most growers refused the demand—that is why pickets appeared at markets. That is why the price of lettuce went up. And that is why farmworkers walked off their jobs in the Salinas and Santa Maria Valleys, and why violent pickets and counter-pickets have appeared at the farms.

There were only two apparent alternatives for the growers: sign a contract with UFWOC or face a boycott that would cost millions of dollars.

There was, however, another alternative that had been previously ignored. The growers could sign with another union that would not demand as much as the UFWOC demanded. Thus, the growers signed with the Teamsters Union a day before Chavez announced the end of the grape strike.

The contracts demanded by the Organizing Committee are two-year agreements, meaning that workers have the chance to press demands to meet future conditions — an opportunity they do not have under the long term agreements signed by the Teamsters. The UFWOC agreements also calls for a higher pay increase, overtime pay, paid holidays and health programs to name a few provisions. However, the crucial difference between the Teamsters and UFWOC's agreements is not financial. The difference is power— self-determination for the farmworkers.

"prohibits...using...DDT"

UFWOC's contract requires growers to seek workers from the committee's hiring halls before going on to other sources such as labor contractors. It also requires all foremen to be UFWOC members. It prohibits growers from using seven dangerous pesticides, including DDT.

The growers say the workers are demanding "the right to run the corporations". The union is demanding that workers control their work, and if that means controlling the corporations, so be it. The issue of self-determination is a "gut-roots" issue. It takes hold, and people fight.

The strike was, in its first days, the most effective strike since the 1930's...More than 5,000 workers walked out and the shipments of produce was cut off. Unlike the grape strike, it was a violent struggle, with serious beatings suffered by the Teamsters and the UFWOC. Hundreds of UFWOC members lined the roads in front of the fields that sprawl out in Salinas. The growers were granted restraining orders. There were dozens of arrests, but the pickets continued.

Within a week, Inter-Harvest called for contract negotiations with UFWOC. Inter-Harvest, which grows almost 1/4 of all Salinas lettuce, was extremely worried over UFWOC's threat to call a boycott against all firms which, like Inter-Harvest, are owned by United Brands; that would mean, among other things, Chiquita Bananas, ice-cream from Baskin-Robbins, and food from A&W Root Beer stands. Finally, Inter-Harvest signed with the union.

Great Success

Most strikers were back on the jobs by late September. UFWOC did what it had done with great success in the vineyard dispute. It called a national boycott.

Officially, the strike continued, but the major effort was at food markets in 64 cities across the country. Committee members and volunteer organizers from New York to Los Angeles urge shoppers to boycott lettuce from those growers who are denying farmworkers the right to negotiate contracts and determine their own destiny.

The lettuce growers can depend on support from the directors of big market chains. Often, these individuals sit on the Board of Directors of major farming and agricultural corporations and they are eager to see the unionization of farmworkers defeated.

The farmworkers must win their fight for self-determination. It must spread to orchards and fields throughout the country.



Scenes as the above were a familiar sight during the great Grape strike. Under the leadership of UFWOC, headed by Cesar Chavez, farmworkers accomplished a great victory when the growers finally signed, sometime last year. Many economic gains were made by "those who work the land."

Model Minority Speaks:

Yellow People Are Not Bananas

By
Phyllis Chiu

Hidden behind the myth that the Asian-American has made it in American society lies a history of suffering and oppression. Behind the few successful Orientals are the thousands in Chinatowns, Japantowns, and Manilatown today. These areas are slums which are as bad or worse than any ghetto or barrio.

To be an Asian-American means to be ignored because one is almost accepted into the mainstream of American society. Orientals are not disadvantaged; they can always be assimilated more easily than some other minorities—if they compromise their heritage and become "bananas."

Very little is known about Asian-Americans because they congregate in pockets of poverty that most people never see or even know about. If tourists visit Chinatown for sightseeing, they do not see seven people crowded into an 8x10 room. They do not see old women working in sweat shops at 55 cents an hour. They do not know that the education of a 25-year old Chinatown resident is 1.7 years.

In California, 15.8% of Chinese men and 18.7% of the women have had no schooling at all; a figure higher than for any other racial group. For non-whites other than Asians, the figure was 2.0% for men and 1.5% for women.

The death rate from tuberculosis in San Francisco Chinatown is three times as high as the rate for the rest of the city.

These kinds of things are not obvious because most Asian-Americans living in poverty pockets do not speak English and are ignorant of their rights. Asian youth who have realized their plight have formed organizations to try to help their people. The Red Guard party in San Francisco is born of the street people. The Red Guard is operating a free hot breakfast program for children, is fighting the destruction of the only open-air playground in Chinatown, and is putting out a community newspaper.

The Red Guard Eleven-Point Program states, "We want freedom. We want the power to determine the destiny of our people, the Asian community... We want decent housing, fit for the shelter of human beings. We believe that if the landlords will not give decent housing to our Asian community then the housing and the land should be made into cooperatives so that our community, with government aid, can build and make decent housing for its people."

Yellow Brotherhood

Asians are not silent in other areas. The Yellow Brotherhood in Crenshaw helps Asian brothers who have had confrontations with the law, and who have been strung out on dope. In Oriental families, such youths face double problems. Besides their outside problems, they also face ostracization at home because they have brought dishonor to the family.

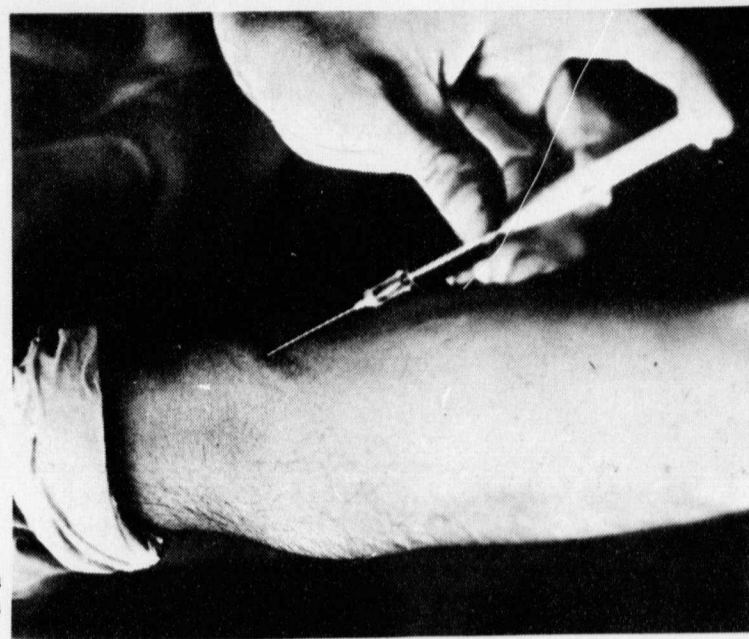
One yellow brother explained, "And then I was elected chairman (of the younger group of the Brotherhood) after a while, and every day I would go to school and take roll, and the people who were absent, I'd relate this back to the older members and they would find out why and what did he do when he was absent."

"And every night we go down to the study hall at Centenary Methodist Church and we have tutors there and the older members are there to watch everybody and make things run right. I just like to thank everybody for being here."

Asians are no longer going to be docile people, as the myth goes. The Filipino workers' Agriculture Workers' Organizing Committee initiated the now famous Delano Grape Strike. Afterwards, they joined Cesar Chavez's National Farm Workers of California.

Student Alliances

Asian-American students have organized in almost every college campus in California. One of many groups is the Asian-American Student Alliance at UCLA.



"Shooting up" not only is bad for the revolution, but can cause severe physical problems such as hepatitis and possible death from a drug overdose.

Drugs Hinder Revolution; Don't Be Sold By The Man

By
Paul De Van

Hard drugs (heroin, cocaine, LSD, mescaline) are just another form of genocide that the big business men use on us and themselves.

The main users of these "mind-blowing", self-destroying drugs are white musicians who deem it necessary to be high in order to get soul enough to "blow"; Third World people who are disillusioned with a life in which they can see no way to better themselves; and affluent white kids who are rebelling against their parents.

As members of the Third World society, brothers and sisters, it must be quite obvious to you that the pig is on the road to self-destruction. I cannot see how you can put yourselves on the same path as the fools you seek to be free from.

To partake in the use of these deadly highs is not only detrimental to yourselves, but also detrimental to your brothers and sisters around you, and to the revolution. For when the time comes for confrontation with the pigs, as it does in the ghetto and in the barrio, your life or a brother's or sister's life may depend on you or on someone around you. I personally would hate to have my life in the hands of a junkie, nor would I like to lay down my life on behalf of someone who is not alive in any damn way. The man has run games on colored people's minds for centuries. During the colonial period, his name was God, during the post-war years, it was communism, and now, in order to keep your minds off of your problems, he "blows" your mind.

Don't be sold by the pig and the lackeys who peddle his poison. Only a doctor with steady hands can operate, and only people with steady heads can liberate.

** 1970 ELECTION RESULTS **

The people have lost!

DON'T BUY COORS BEER

Due to the discriminatory employment practices carried on by Coors industry, we are asking all Spanish speaking and Third World peoples to boycott Coors Beer.

Viva La Causa

... Black Leader

At the same time this maintains an extremely high standard of living for the white controlling class.

To this end, legislation has been passed by the government to insure the continued abundance of cheap labor. When it was discovered that industrialization increased the educational level of the masses, the Bantu Education Act, which encourages tribalism and restricts University education to white only, was passed by the South African government. Similarly, the Group Areas Act, which settles the people in distinct areas of the country on the basis of ethnic origin, assigned the 18 million African people in the country to 13% of the land, while it designated the other 83% of the country for exclusive use by the 3 1/2 million whites.

continued on Page 4

THIRD WORLD

Editor-in-Chief.....Manuel de Jesus Hernandez

Copy Editor.....Linda Clark
Financial Editor.....Phyllis Chiu
Managerial Editor.....Aida Blanco
Photography Editor.....Carmen Nevarez

STAFF

Laurie Alexandre
Paula Bacchus
Nisi Bell
Richard Lapping
Paul De Van
Rita Flores

Angela Harris
Hortensia Lara
Michael Leslie
Ida Lucero
Camy Sharrick
Alexis Lane

THIRD WORLD is officially recognized and supported as a student newspaper by the Communications Board of the University of California, San Diego, Building 250, Matthews Campus, La Jolla, California 92037. Publication is bi-monthly on Wednesdays. The office for THIRD WORLD is located in Room 353, 250 Matthews Campus. For advertising, phone 453-2000, X1167 or write to the above given address. Opinions expressed in this publication do not necessarily represent the views of the University nor of the student body as a whole. P. O. Box 5170, La Jolla, California 92037.

Soledad Trial Moved to San Diego

By
Angela Harris

One of the main controversies today, is the case of the Soledad brothers.

On January 13, 1969, eight white prisoners and seven blacks were searched for weapons and sent out to a special exercise yard in Soledad Prison, Salinas, California. Within minutes a fight broke out in the yard. What happened next is a matter of controversy.

Convict survivors of the incident claim that a tower guard began to fire methodically at the black convicts without any warning. Four shots were fired and three black convicts were killed. One white prisoner was wounded in the groin.

Inmate survivors claim that the guard would not allow them to remove the injured convicts to the prison hospital for over twenty

minutes and that, as a result, one of the black convicts wounded in the leg bled to death on the concrete floor. Three days after the incident the Monterey County Grand Jury made its finding public that the guard's action was justifiable homicide.

Blacks Accused

Less than half an hour after this finding was announced on the prison radio, a white guard, not the guard who had fired the shots, was found beaten and thrown over the Y wing. He died. Six days later, three black convicts were accused of the murder, Fleeta Drumgo, John Clutchette, and George Jackson.

Two hearings were held in Monterey County with the accused men in chains and shackles. Their families were not present in the courthouse because no word of the

charge had been allowed to leak out of the prison. All mail mentioning the case had been held up by the authorities.

A third hearing was about to take place when John Clutchette managed to smuggle a note to his mother. With the help of Huey P. Newton and a state senator, his mother contacted a lawyer. This was the beginning of what has become one of the most extensive legal defenses in American history.

Support Being Organized

The trial is being transferred to San Diego. The date is not definite, but it should be this week. Some say that the trial is being transferred in the hope that there won't be too much support. However, grassroots organizing is in process at this moment; and it is hoped that much support will be shown to the Soledad Brothers.

Chicano Civil Rights Struggle Gains Support in Community

By
Manuel de Jesus Hernandez

The Chicano movement for Civil Rights has been on the American scene for the past five years. The Chicano, long denied his basic human rights, has suffered racist attacks, police brutality, poor education, poor housing, and denial of his cultural identity.

Locally, its effects were felt in San Diego last year, when the Chicano park issue appeared. The community was able to mobilize and prevent the California Highway Patrol from stationing another of its oppressive facilities within the boundaries of the barrio. Also, for a while, a publication named El Barrio was able to communicate to the Anglo community the feelings of the Chicano struggle.

This past August 29, Chicanos, in a national effort, held a Moratorium in East Los Angeles, a community predominantly Chicano (800,000). The organizing efforts were done by the National Chicano Moratorium Committee, headed by Rosalio Munoz, a UCLA graduate who has refused induction into the Armed Forces.

The Moratorium's purpose was to emphasize the disproportionate death rate of the Chicano in a racist Vietnam war. Chicanos make up 20% of the front line casualties. The National Moratorium was a culmination of a series of local moratoriums, the latter all having been peaceful.

At the event, 30,000 Chicanos participated and vigorously protested against the racist war. Shouts were heard: "Raza Si, Guerra No!" and "Como Chingas Nixon." The protest was peaceful until the rally began.

What followed is well known. The police, in what was termed an "attack" by the NCMC, moved in on the persons gathered at the peaceful rally. Women, children, and elderly persons were attending.

An inquest was held in connection with Ruben Salazar's death. The jury of the coroner's inquest announced a split decision on Friday, October 16. Four members of the jury concluded that the death was "at the hands of another person," while three concluded that it was an "accident." The verdict was viewed by Chicano leaders as an attempt to cool the rage eminent with the barrio's boundaries. Evelle J. Younger, the District Attorney for Los Angeles, refused to pursue the matter any further.

During the process of the inquest, the Chicano community held its traditional celebration of the 16 of September, Mexico's Independence Day. Ten thousand persons participated in the parade, with about 100,000 spectators. Later at a rally, once again the Chicano community faced a bitter confrontation with the law enforcement agencies.

The 16 of September March had as its themes: 1) to protest the police attack and murder of August 29, reaffirming the constitutional rights of free speech and assembly; 2) to complete the anti-war protest which was cut short; and 3) to commemorate the 160th anniversary of Mexico's Independence.

Charges of Genocide

On Thursday, October 30, a \$50-million dollar suit was filed against District Attorney Evelle J. Younger, Sheriff Peter Pitchess, and Police Chief Edward Davis. The suit accuses the forenamed office holders of committing genocide against the Chicano community.

Along with the suit, it asked for \$100,000 in damages for each of the estimated one million Chicanos living in Los Angeles.

The suit has been termed as a result of the injustices practiced in the Chicano community by the Police Department. The death of Ruben Salazar was the "last straw." Previously, six Chicanos, in a short period of eight months, have been found dead, "accidental" as termed by the authorities, when in custody of the local sheriff's station in East Los Angeles.

Mexican Nationals Shot

At this point, it should be known that a Superior court judge, on Friday, October 29, dismissed charges against four police officers who fatally ("killed") shot two unarmed Mexican nationals. The nationals were killed when police officers, in search of a suspect in a downtown apartment, broke into the apartment, and upon seeing the nationals making an attempt to flee, shot them in the back, as they fled.

Cost of Riot ('Rebellion')

The cost of the East Los Angeles riots (the Chicano community labeled it a Rebellion), was \$1,664,870. Police officers amounted to \$1,401,220; the remaining amount of the sum was for firemen.

Chicanos have long asked for money so that they may improve their educational and living conditions. Chicanos average 8.2 years in education. The East L.A. area is one of the poorest in the county; yet it seems that all it receives from the System's agencies is more police—police who are basically ignorant of the Chicano's culture or are overt racists.

The Chicano community views such a dismissal as another proof of "Anglo justice." Superior Court judge David Fitts, thought that there was no negligence in the incident.

Editor's Note:

(The position below reflects the current thinking of the Black Student Union on Campus. In it, one finds the expression of a people who long have been living under a system that reminds them of their slavery and what particular recourse or recourses they seek to alleviate their existence, in relation to their surroundings. The position of Nationalism does in no way reflect the policy of this publication and its is to be taken as, only, the official position of BSU.)

Black Nationalism

B. S. U.

Revolutionary Black nationalism is the philosophy for the survival and salvation of the Black nation. There are many issues involved in revolutionary Black nationalist doctrine. This paper will deal with basic definitions.

Revolutionary Black nationalism means self-control: self-control as an individual, as an organized group, as a political unit, and as a race of people. SELF-CONTROL is the key. A revolutionary Black nationalist will work, pray, beg or fight for self-control. The degree of self-control can only be determined by the desire for self preservation.

This self-control can take the form of so-called community control, bloc voting, economic cooperatives, internal policing, and/or a separate and independent Black nation.

Revolutionary Black nationalism is based upon the universally recognized political principal that all oppressed people have the right to dignity and self-determination. It encompasses the rights of every person of color throughout the world. It recognizes and supports the just struggles of all oppressed people, regardless of color or national boundaries.

It is not a racist doctrine. Racism is the idea that one race is superior and has the right to rule others (Jensen-Munsingerism). That's the "American way." Revolutionary Black nationalism holds that the white man has no legal or moral right to exercise rule over the Chicano or Black peoples, mainly because his rule has been one of facism, brutality and oppression!

Does anyone see Brown of Black people anywhere in the world ruling whites? The answer is an unequivocal "NO!" The white man would never stand for that. He is too arrogant, gallant and proud to submit to such an outrage. On the basis of this human arrogance, gallantry and pride, the Revolutionary Black Nationalist is moving on many levels to rectify the outrage perpetuated against the Black and Brown races in America.

We do not seek the total extinction of the white, the GREAT white race, but we do seek absolute self-control "by any means necessary!"

Black Position Paper
No.1

The Mexican nationals did not speak English. The Chicano community has long been struggling for properly trained policemen, fluent in Spanish and English, and aware of the social problems of the Chicano. So far, the cries have fallen upon deaf ears.

Today, there is a move by the educational institutions of California, to channel Chicanos and other minorities in the community colleges. The University, an elite institution, is cutting down its enrollment, as a result of what it terms "lack of financial assistance."

Liberal & Conservative Politicians

The Chicano community is flooded with social problems, genocide of its youth in a foreign war, and more police in the community. Conservative and liberal politicians alike promise more police in "high crime rate areas" as a solution to today's problems. In those 'high crime rate areas,' we find Chicano communities.

What is to be done remains to be seen as Chicano leaders are moving to solve their community problems in the adequate fashion. As the move to insure the Chicano his basic human rights progresses, the universal right of dignity will be its goal.

The WAR costs twenty billion dollars per year. Enough money to feed three meals a day for sixty-nine years to all the soldiers killed in the war.

... Black Leader

"The net effect of this act is to make every black man a stranger on the land,—stateless, homeless and rootless", Mr. Tabata added. As a consequence of this law, all blacks are trespassers, blacks are only allowed on the land by permission; therefore a laborer can only get a pass if he is employed by the white man. Every year, Mr. Tabata stated, over 11.5 million people go to jail for failure to have the correct pass at the right time.

The plight of the people of South Africa was strongly and graphically depicted by Mr. Tabata when he stated: "The death rate of black children in South Africa is 50% before the age of 5 years, due to malnutrition. Every 50 seconds a black child starves to death". This situation, coupled with the other oppressive measures of the South African government, amounts to genocide against the African people.