



pride in my ethnic background.'

Margo Chinn, Undeclared, Freshman, Oakland: 'I do not identify with 'Asian women' or any other 'women'. As long as I can identify with myself and know who I am, I can tell you the qualities of myself, but not the qualities of any other women. (not pictured)

Gary Yee, Junior, Music Education. 'My answer is, 'What are the qualities of a women?' The question asked of me is similar to the question I asked in that both are ambiguous and thus, I wouldn't be able to answer either.'

...can't distinguish myself from...whites, from some aspects of Blacks..I mean we're not all exactly the same, you can't really stereotype them except for their different historical backgrounds.

Carolyn Hayashida, Senior, Art Major. 'I don't distinguish between Asian and American women, — primarily because I've never been to Asia; and I've never observed their particular characteristics-differences and-or similarities.' no picture

Ron Low, Freshman, Art Major. '...shouldn't fit the stereotyped notion of being quiet, meek, humble, etc.' no picture

Asian women I've met here at school are...they're atypical. In other words they don't fit...they don't fit the general stereotype that white society normally places on Asian woman. In other words, they're not shy, unobtrusive...

## announcement

The Asian Community Services will be showing the Tokyo Story, Dec. 8,9, and 10th to raise funds.

DATE AND PLACES OF FILM SHOWING

Dec. 8 Calif. State Univ., Sac. Anthro. 108. 8:00 pm

Dec. 9 Sac. City College, 8:00 pm

Dec. 10 Sutterville Elem. School, 4973 Monterey Wy., Auditorium, 8L00 pm

Donation: 1 :00

## PSST:

# BY THE WAY...

(Eddie R. Salvacion)

In the last U.S. presidential race, McGovern sure had a tough time against Nixon. As you know, Nixon is Kissinger's closest and most trusted aide.

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Reports the U.P.I.:

" **Ferdinand Marcos is vibrant**," begins the write-up. Imelda Romualdez Marcos is vivacious. Together they epitomize the excitement of the undiscovered Philippine Islands."

It also describe Mrs. Marcos as "one of the most vibrant, vital and influential beauties in Asia." (No mention was made of the richest man in Asia.)

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President Marcos is a judge of conviction. He convicts everybody.

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Marcos' fear that a revolution might break out after he retire (that's in 1973 unless the martial law is over) is borne out by highly reliable intelligence reports.

He confides that the New People's Army and the Kabataang Makabayan (if they're one and the same) are out to overthrow the legitimate form of government and are well on to the constituting a real threat to its existence.

Well, what are they waiting for?



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Question: Why did Marcos declare martial law in the Philippines?

Answer: To protect the U. S. interest in the Philippines.

Learn History:

Throughout the Spanish regime, on Philippine-born Spaniards were regarded as Filipinos, the natives being contemptuously called Indios.

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On November 21, 1899, President McKinley explaining why he came to retain the Philippines, told a party of Protestant clergymen who visited him at the White

House: 'Before you go I should like to say just a word about the Philippine business. I have been criticized a good deal about the Philippines, but I don't deserve it. The truth is, I didn't want the Philippines, and when they came to us, as a gift from the gods, I did not know what to do with them. When the Spanish war broke out, Dewey was at Hongkong, and I ordered him to go to Manila, and he had to go because, if defeated, he had no place to retreat on that side of the globe, and if he was victorious they would likely cross the Pacific and ravage our Oregon and California coasts. And so he had to destroy the Spanish fleet, and did it! But

that was as far as I thought then. When next I realized that the Philippines had dropped into our lap, I confess that I did not know what to do with them. I sought counsel from all sides first we would take only Manila; then Luzon; then other islands, perhaps, also. I walked the floor of the

White House night after night until midnight; and I am not ashamed to tell you, gentlemen, that I went down on my knees and prayed Almighty God for light and guidance more than one night.'

And one night late it came to me this way I don't know how it was, but it came: 1) That we could not give them back to Spain that would be cowardly and dishonorable; 2) that we could not turn them to France or Germany that would be bad business and discreditable; 3) that we could not leave them to themselves—they were unfit for self-government and they would soon have anarchy and misrule over there worse than Spain's was; and 4) that there was nothing left for us to do but take them all, and to educate the Filipinos, and uplift and civilize and Chris-

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At this time of year our people in Africa come together to make joyful noises, give thanks and enjoy the blessing of living and acting together for the community.

Everyone brings what he grew or made to contribute to the **Karamu** (feast) that takes place in the celebration. Songs are sung, dances danced, food is eaten, and drinks are drunk, in a word — life is lived in sheer enjoyment. There are five symbols of Kwanza.

1. **Mkeka** (Mikeka) which is a straw mat on which all the other symbols are placed. It is a traditional item and therefore symbolizes tradition as the foundation of which all else rest. Straw Mat

2. **Kinara** (Vinara), which is a candle holder which holds seven candles — it represents the original stalk from which we all sprang: For it is traditionally said that the first born was like a corn stalk which produces corn which in turn becomes stalks which reproduce in the same manner so that there is no ending to us. Seven Candle-Holder

3. **Mshumaa** (Mishumaa) which is the seven candles which represent the Seven Principles (Nguzo Saba) on which the first born set our society in order that our people might get the maximum from it. Those seven principles are: Umoja (Unity); Kujichagulia (Self Determination); Ujima (Collective Work and Responsibility); Ujamaa (Co-operative Economics); Nia (Purpose); Kuumba (Creativity); and Imani (Faith). Seven Candles

**Mu hindi** (Mihindi) The ear of corn which represents the offspring or produce the children of the stalk (the father of the house). The Muhindi signifies the ability or potential of the offspring... an everlasting process which insures the immortality of our race. To illustrate this we

tial even if it has not yet been realized. Ears of Corn.

5. **Zawadi** The presents which represent 1) the fruits of the labor of the parents, and 2) the rewards of the seeds sown by the children. Parents must commit their children to goodness which to us is beauty. We must commit them to good acts, good thoughts, and good grades, etc., for the coming year and reward them according to how well they live up to their commitments. Goodness is beauty and beauty is that which promises happiness and, in a social sense, that which promises happiness to the family and community. For all acts, thoughts, and values are invalid if they do not in some way benefit the community. Presents.

There are seven days of Kwanza, the dates are from December 26 through January 1. Decorations for this celebration should be put up arranged one week prior to the 26th. Decorations should be in hue of Red, Black, and Green. Red is for the love of our people and for the blood of our people which is not shed in vain. Black is for the beautiful Black faces. Green represents fertility, growth and development of land and of our youth and their permanent role in our future.

This in brief is the holiday we are reclaiming. It is one which is established upon reason, tradition, and above all need. More over it is a sign of self-determination and self respect. Finally it is a legacy, something positive, that we can establish and leave for our children. If we do not celebrate Kwanza no one else will celebrate it for us. Our children will grow up as we have with nothing in the way of cultural ties with the past and our people of the past. We will have nothing except a fat old white man named Santa Claus.



## summer advising staff applications available

The 1973 Summer Advising Program will begin this year approximately June 17th and end about the 1st of September. Single undergraduates in all majors are welcome to apply by completing an application available through the Office for Student Development on the 2nd floor of South Hall. 14 will be selected to complete the staff out of nearly 300 expected applicants.

Over 80% of all new Davis students, both transfers and freshmen get their first taste of Davis through the Summer Advising Registration Conference. Of those Students an ever increasing number are Third World students. They also would like to know how to survive at Davis and what it will be like for a minority student here. During their stay, the students are guided on campus tours, through registration labs, and given opportunities to meet individually with faculty and deans. Students can continually ask questions of the Summer Advisors ranging from academic procedures, to courses, to

teachers, to how to find something to do in Davis on the weekends.

Answering these questions is one of the most important aspects of the Summer Advisors job. Summer Advising does require a lot of time and frequently you will not be working directly with minority students, but they do comprise a part of the program and we as members of the Third World should actively participate in programs which have an impact on our students. I would encourage all Third World peoples to apply.

So if you like working with people, need a summer job, don't mind the Davis heat, and can stomach Slter burgers three nights a week, come fill out an application on 2nd floor South Hall.

Juliette Dunn

## BY THE WAY...

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tianize them, an, by God's grace, an, by God's grace, do the very best we could by them, as our fellowmen for whom Christ also died. And then I went to bed and went to sleep, and slept soundly, and the next morning I sent for the chief engineer of the War Department, and old him to put the Philippines on the map of the United States: an there they are, and here they will stay while I am President.

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To understand the destinies of the Third world people, you must open the books of their past. Register for Ethnic Studies for the next quarter...now!  
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Makibaka Huwag matakot\$

# BLACK COURSES ARE IRRELEVANT

Once again the U.C. Davis administration has told Black students that **black courses**, have no relevance to the educational system on this campus. For no

apparent reason the Sociology 30Band C courses (Black experience in America) have been removed from the upcoming academic quarters. This Sociology course

has been offered for several years and the students on this campus have taken a great interest in the class. At the present time there are a sizeable number of students taking the class, which is being instructed by Morris MacDonald. There is a massive number of students who are trying to get this class reinstated and they need and should receive all the Black and other minorities support on this campus in this attempt. There is a petition being circulated requesting that the course be reinstated. Some students have gone to the office of Travis Hirschi, the head of the Sociology Dept., requesting that the course be reoffered for the remainder of the school year. I strongly urge that all students support this very important issue.