BLACK PANTHER PARTY - SAN DIEGO
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SOCIAL SCIENCES VERTICAL FILE
SAN DIEGO History Research Center SDSU

CURE
CITIZENS UNITED FOR RACIAL EQUALITY
ROOM 502, 520 E STREET, SAN DIEGO, CALIFORNIA 92101

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SAN DIEGO PANTHERS ARTICULATE PHILOSOPHY

by RUSSEL PIERCE and CHARLOTTE INSKO

(The authors, both students at San Diego State College, conducted an interview with Jimmy Johnson, head of the San Diego Black Panthers, in mid-December as part of a class assignment.)

Russel Pierce: At noon on December 11 I drove down to the Black Panther office to make an appointment.

They occupy the second floor of a two-story building. I walked up the side stairway and came to a very heavy double wooden door with a set of about six padlock supports. In the center was a peephole.

After knocking, observing an eye through the peephole and voices, they opened the door. A young man asked me what I wanted. He said I could come by anytime for an interview and so an appointment was made for Saturday morning.

Expecting a very informal interview with anyone who happened to be around, we were somewhat surprised to find the head of the San Diego Panthers waiting to be interviewed. Also in the office were six other black people, who were straightening up the office, but who paused to hear the interview.

(Both Miss Insko and Mr. Pierce engaged in the questioning. Their comments are labeled Q. Jimmy Johnson's replies are indicated by the letter A.)

THE INTERVIEW

Q. Who is the current head of the Black Panther Pary in San Diego?
A. Jimmy Johnson.
Q. What is the main purpose of the Black Panther Party?
A. The main purpose is to awaken and teach the people about the power structure so that they can deal with it.
Q. What have been some of the accomplishments of the Black Panthers as far as helping the community?
A. Food and clothes are distributed, the Panther Breakfasts, and the Liberation Schools.
Q. How are the Panther Breakfasts funded?
A. Local businessmen, both black and white, are asked to contribute in return for the exploitive prices forced upon the black people. Also, donations are received from the "mother country, white Babylon," which is La Jolla, Mission Beach, anywhere white people live. Clothing and shoe stores are asked to give goods which they cannot sell. An attempt is made to get one set of clothes for all members of a family needing them, and two sets for school-age children.
Q. What plans do you have for future programs?
A. No new programs are planned because the Panthers are aware of the plans of Nixon and Mitchell and because of this they need arms to survive. It is not necessary to tell black people to defend themselves, they know they are in danger. The "Fascist Pigs" think they have the right to enter everywhere, kicking down doors. Black people are tired of harrassment. Now they are relating more to self-defense.
Q. Have there been any attempts made to alleviate the friction between the police and the Panthers in San Diego?

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COALITION PLANNING WORKSHOP

by CLYDE M. THOMPSON

Plans are nearing completion for the second annual workshop of the San Diego Urban Coalition, according to Ray Blair, chairman.

The conference will be held Saturday, February 7, at Lincoln High School at 1 pm and extend into early evening. In order to save time, an inexpensive meal will be served.

Unlike last year's workshop, a pre-arranged agenda is planned. Questionnaires are being circulated to members of various organizations, asking them to indicate the Task Force they wish to attend, and their problem or question they wish discussed.

Task Forces are: 1. business enterprise; 2. communications; 3. education; 4. employment; 5. health and welfare; 6. housing; 7. law and justice; 8. youth.

Questionnaires should be mailed to the Urban Coalition Office, Suite 514, Bank of America Building, San Diego, 92101. Telephone 234-3128.

Questionnaires may be obtained at the Urban League, C.A.C., NAACP, Neighborhood House, or by calling the Coalition Office.

Plan to attend and be heard. Address question or problems to the appropriate Task Force and in writing.

We Remember...

"When we let freedom ring, when we let it ring from every village and every hamlet, from every state and every city, we will be able to speed up that day when all of God's children, black men and white men, Jews and Gentiles, Protestants and Catholics, will be able to join hands and sing in the words of the old Negro spiritual, "Free at last! free at last! thank God almighty, we are free at last!" "

--Martin Luther King, Jr., Address at the March on Washington, 1963.

SOCIAL SCIENCES VERTICAL FILE
JUL 17 1970

NOT ENOUGH AND TOO MUCH ...AND SO IT GOES

by NIKKI SYMINGTON

"America", warns the followup report on the Kerner Commission, "is splitting into two armed, hostile, camps -- one black, one white." The youth become alienated, the old are forgotten, the Indian, the Mexican American and the women cry for liberation. Soon the melting pot will be closed plastic containers. And so it goes.

San Diegans financed a bankrupt and gala 200th Anniversary. But the school lunch program to feed the city's hungry children goes underfinanced. There is not enough money for children of parents on welfare to buy proper school clothes. Maybe it doesn't matter to little children that they wear old patched, unfitting clothing. They are poor. Perhaps they deserve it. And so it goes.

Red and gold lights symbolizing the 200th celebration warm the dark of the suburbs. Anniversary stickers and coins adorn cars and other things. That is important for the City. Homes are warm and good places. And that is important for people. Many black and brown people would like homes to glitter with lights but they are poor or just "undesireable neighbors." And so it goes.

For five years administrators, teachers and students have gone to the Board of Education. They pleaded for solutions to the results of racism at Abraham Lincoln High School. "Dear Abe, equality is painful and is so difficult -- you would understand, wouldn't you?" Last spring there was trouble, students walked out. Perhaps, there is one more ghetto school beyond repair by either black or white. And so it goes.

Five summers people in San Diego's ghetto area have awaited a cool dip in a promised pool. But "the fires next time" hadn't come to San Diego. Summer programs were cut down --- bureaucracy, lack of money, politics, etc. There is one park. A landmark year for the park, it got facilities for parking cars. San Diego's first riot --- over parking on the park's grass. And so it goes.

The Urban Coalition, a force of great titles, San Diego's men of influence and affluence, sponsors a successful job fair.

The communications task force marshalled by George Scott, attempts to present a "Give a damn Campaign". Publications refused to print "damn". Poster boards found "damn" too vulgar, obscene, "not the San Diego image" (unlike beer and cigarettes). Radio and television stations were hesitant to lend themselves to plugging "a damn". Hunger, poverty, destruction of a person due to racism are not considered obscene. (The San Diego image?) And so it goes.

The Chicano alone knows and feels his particular hurt. The blacks know their own solutions to racism. They will die in the streets if they must. Only white America cares for law and order, morals, good homes, education and jobs. The policeman is right. The Panther is right. No one is wrong. No one is right. Nothing is right for all people. And so it goes.

No assasinations this year to panic the good liberal into involvement. No fires to keep the businessman and the politician studying the Kerner Report. Again the good citizen can forget the cry, "Let my people go."

Where is "we shall overcome"? What happened to the dream? Frustration, anger, and bitterness haunt not just black or brown but the white who would help. There is not enough time, not enough people. Not enough progress. And so it goes.

Some caring until broken hearts and worn spirits drive them back. Up against the wall CIC. The County has a better idea. Human relations is good government if it's tabled in committees and chained to political purse strings. The City in Motion slides into peace built on quick sand. And so it goes.

Can We Afford It?

When the ad hoc committee appointed by the county Board of Supervisors starts figuring out just how large a budget the new human relations commission should have, it might consider this:

For our 200th anniversary bash, the city to date has paid $975,000, the county, $235,000, and the port district, $30,000.

That's a million dollars ($1,240,000, to be exact, but who counts hundred thousands) for public relations. How much should we pay, are we willing to pay, for human relations?

Memory Jog for Well Intentioned

In our first year CURE lived from month to month, kept alive by responses to repeated pleas for help. Last year a grant to partially finance the publishing of the Newsletter permitted us to approach fund raising less urgently.

In October we made an organized and more formal request for memberships and subscriptions. The reply was excellent. However, we know from telephone and personal contacts that there are still many persons with good intentions who have not answered.

In addition to the newsletter, we have continued to push for solutions to racial problems by working with other groups, supporting CIC before the city council and the supervisors, and speaking to the Board of Education. Funds pay for printing, postage and telephone. We are all volunteers. (More are needed.) There is no paid staff.

We need your continued support. This is a reminder to those with good intentions and a plea to those still on the fence to send in your subscription, or better yet, your membership (which includes subscription) - NOW!

CURE

Published monthly by Citizens United for Racial Equality, Inc. 520 E Street.

The purpose of this newsletter is to provide a forum for the dissemination of information and the expression of opinion among those concerned with combating racism. CURE believes the opinions herein need to be expressed, although they may not represent official policy of CURE.

Chairman Board of Directors: Shuf Swift 223-8602
Co-Editors: Nikki Symington, 466-7592
Aimee Lee Cheek, 286-8723
Editorial Board: Richard McKenna, Eric Odendahl, Susan M. Burson, Clarence Irving, Al Urista

CURE CARES

BLUE RIBBON COMMITTEE SUGGESTED TO AIR COMPLAINTS AGAINST CITY POLICE

by AIMEE LEE CHEEK

IN NAZI GERMANY . . .

First they put the Communists and Jehovah's Witnesses in the concentration camps -- but I was not a Communist or a Jehovah's Witness, so I did nothing. Then they came for the social democrats -- but I was not a social democrat, and I did nothing. Then they arrested the Jews -- and again I did nothing, because I was not one. Then they arrested the Jews -- and again I did nothing because I was not a Jew. Then they came for the Catholics, but I was not a Catholic and I did nothing. At last they came and arrested me -- but then it was too late already.

— Martin Niemoeller

San Diego bears little resemblance to Nazi Germany, at least for the great majority of its citizens. But for some, who feel themselves the victims of unwise or even malevolent exercise of police power, the parallels seem all too clear.

Individuals and groups within the minority communities, historically the victims of too little police protection and too much police harrassment, believe that reform efforts by the city police have reached neither so far nor so deep as they should. One local group, the Black Panthers, has filed legal suit charging the police with harrassment and asking it be stopped.

Others outside the bounds of Middle America, notably its own long-haired sons and daughters, have within the last several years had reason to complain of their treatment by those men who, only a few years earlier, were explaining to them ever so kindly the safest way to cross a street. Within the last several weeks, publisher of an underground newspaper and an anti-war group both claim to have been victimized by the police.

The issue, obviously, is not the merits of those individuals or groups who claim to have been pushed around, or to have had their records and membership lists illegally copied, or to have been treated in a violent manner.

The courts have established that any person, from the most highly respected citizen to the least regarded, should have equal protection before the law. Neither is the issue the problems of the modern police officer, for his claims to our sympathy, no matter how great, cannot disregard for the rights of others.

So what is to be done? Some believe that the alleged abuses are so much the natural consequence of "the establishment", that perhaps mythical bugabear, that the only way to fight back is to take up the gun to end the gun. As a national TV news program reported, a young black Yale law school graduate in Los Angeles declared he was moving steadily toward an extreme position "because there's nowhere else for me to go."

Another approach, appeal to the courts, has already been noted. It constitutes, possibly, a step in the right direction. Law cases most often move slowly, however, and decisions, when rendered, may be difficult to apply broadly.

Some groups are trying to compile records of instances of alleged police misconduct. Generally, they lack the resources to either substantiate or disprove charges and/or the access to the public that could start the process of meaningful change. Moreover, since almost inevitably such groups are open to the accusation of special pleading, their efforts can be expected to produce only limited results. In any case, such an investigation belongs properly in the public sphere.

The situation appears to be serious enough on many levels, including the very important one of citizen confidence in the police department, to warrant action by the city government. We urge, and hope others will urge, the Mayor and City Council to appoint a blue ribbon commission to investigate the charges made against the department.

In the event the charges might be found to have a substantial element of truth, then the commission should be empowered to recommend appropriate changes. Should the police department be found blameless, all citizens could sleep easier in their beds.

LINCOLN HIGH GETS NEW BOOSTERS

In the spring of 1969 the Black and Brown students at Lincoln High School made a number of requests to the School Board and Administration to make the education there more relevant to the 85% minority students who attend Lincoln High. The situation became so tense that the school was closed for three days, but several requests were met, including appointing a black principal, Dr. Ernest Hartzog. In spite of the changes that were made, the morale at the school was extremely low this fall.

The Ethnic Committee of the Metro Department met and discussed ways and means of helping the students and faculty with the difficulties they were experiencing. After weeks of meetings and discussions it was felt that a "Boosters Club" might be a way of aiding both the students and the faculty. This suggestion was presented to Lincoln High and was accepted enthusiastically.

It was decided that the Boosters Club would not interfere with the school policies, but rather work to develop better student, faculty, community relations. Chuck Adams, the Community Organization Specialist for the Ethnic Committee, was assigned the task of detailed administrative work to get the club organized. Some of the projects they have undertaken have been, chartering buses for students and parents to attend ball games, sponsor student dances and a student recognition banquet for athletes from Lincoln High. Nearly 400 people attended this banquet.

The club plans to recognize in the future, outstanding students in sports, music, academics, drama and science. The aim is to put Black awareness into Black students and make Lincoln High School number one in San Diego.

PANTHERS
(continued from page 1)

"I said there were other ways of fighting..."

A. Attempts by who? You can't talk when bullets are flying at your head.
Q. Do you have any apprehensions about this office being raided in the near future considering the recent raids on the Chicago, St. Louis, and Los Angeles offices?
A. Are you kidding? We've already been hit.
Q. When?
A. November 20th. They broke in, busted down the door, destroyed our food and files.

National headquarters (in Berkeley) is the only one not hit yet. But it will be soon. Nixon thinks Cleaver will be back in three weeks and then they'll catch him there.
Q. What has been the relationship in San Diego between the Panthers and the NAACP and other similar organizations?
A. NAACP won't cooperate, but there is some communication. We consider it, along with the Urban League and CORE, to be non-functional. They can't relate to the black man in the gutter, the drunk and the dope users. But the Panthers can and can help these black people.
Q. Then the NAACP, the Urban League, and CORE serve only the black middle class?
A. There is no black middle class. So those organizations are completely non-functional.
Q. How many children does the Panther Breakfast serve?
A. There are no more Panther Breakfasts since "the pigs" destroyed our food. So that's 75 more children without breakfast.
Q. What about the Crisis Center? Could they take over this function, at least temporarily? Do you have any connection with the Crisis Center?
A. People who work at the Crisis Center are agents of the Federal Government. Niggers there are bootlickers. It is a government-funded program to appease meek people so they'll suffer in silence. No black people go to the Crisis Center. It should be turned over to the black community. It exists only for whites and the black community won't stand for its presence here much longer.
Q. Have there been any attempts to win over the black silent majority?
A. Yes, but it's too slow. The people are upset and afraid because of the raids and killings. Most are aware of the situation but just don't know what to do about it.
Q. Do the black churches in the area cooperate at all?
A. They let us speak on occasion, but not to the Sunday congregation. (He then expressed the intention that if he saw Jesus he was going to "shoot Him in His head." He considers that to turn the other cheek is one of the main reasons why the situation exists as it does now. If He's a Savior, why doesn't He do something about conditions affecting black people. Why does He allow them to continue? He then gave orders to everyone in the office to shoot Jesus in the head if they see Him.) If the Panthers know a group is meeting they just go and speak too.
Q. What are your connections with the BSU's in San Diego?
A. "What BSU's?" There are no BSU's. That one at State is considered to be non-functional because it has a white adviser who reports back to the administration.

> **"Men are serving the rules instead of the rules serving man, There are so many laws that you don't know what they are. What is needed is change, which is the same as revolution."**

Q. What do the Panthers see as the solution to the black-white strife in San Diego?
A. There is no black-white problem, no racist problem. There is a class struggle. The Panthers are not racist. The need is to unite against the common enemy -- capitalism. Men are serving the rules instead of the rules serving man. There are so many laws that you don't know what they are. What is needed is change, which is the same as revolution.

Every gun the oppressor has, that's one thing more he has to protect. There will be urban guerilla warfare. Black people are strategically located. The whites are surrounded. There has always been more slaves than masters.

Slavery now is more subtle, more mechanized. Whites are either part of the solution or part of the problem. Each must take a position; if they do not, that individual is supporting the establishment and will be viewed as the enemy. The Panthers want to establish a coalition with all the colored peoples around the world, all who are fighting for freedom. The Panthers are internationally known.

The Federal Government offered Seale three million dollars if he would take proposition seven out of the party platform but the Panthers will continue to protect the people.

(Proposition 7 reads; "We believe we can end police brutality in our black community by organizing black self-defense groups that are dedicated to defending our black community from racist policy, oppression and brutality. The Second Amendment to the Constitution of the United States gives the right to bear arms. We therefore believe that all black people should arm themselves for self-defense".)
Q. As a result of the recent raids there is not one major Panther leader still functioning.
A. All Panther leaders are not out of operation. The leader of the San Diego Panthers is here, as are the members.

Nixon said in his T.V. speech a few weeks ago that he didn't think the Panthers would be around much longer.

Just because you jail a revolutionary doesn't mean you have jailed the revolution.

The idea is in the people. (Reference was made to the struggle for freedom of the Algerian people. Johnson expressed the opinion that it wouldn't take two years here because of the greater mechanization. After all, it only takes one bullet to black-out a city.)
Q. How does one become a member of the Black Panthers?
A. The Panthers ask that the person be sincere.
Q. What if a member doesn't agree with one of the propositions on the platform or with some Panther policy.
A. If he doesn't agree with the party's position he would be educated to it; if he can't reform.....

At this point a girl stepped from the sidelines and asked us about what committment we would be willing to make and the discussion which followed ended in our being told to leave.

Charlotte Insko: I did manage to come up with a few ridiculous state-

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It Is A Time To Think Of Learning

by WILLIAM CHEEK

It is, in some respects, the worst of times.

It is a time when foolish men continue to crank up a war machine that has already put close to 600,000 young men in premature graves. Twenty per cent of our economy is directly dependent on industrial military enterprises. Eighty per cent of all governmental monies spent for research is for its arms and rockets.

It is a time when the human spirit is driven to the desperate in the ghettos and the barrios and on the reservations, and our citizens and too many politicians holler Communist conspiracy. Thirty-seven per cent of all Mexican-American living in Texas over twenty-five years of age have finished only four years of school. The life expectancy of the red man in California is forty-two years of age; it is sixty-two years of age for other Californians. Twelve to fifteen million Americans are living in families earning less than $2,200 a year and there are 5.2 million families in this country who are living on less than $1,000 a year. Nobody lives on less than $1,000 a year.

It is a time when the joyous sights and sounds and smells of consciousness have been changed into the ugly, the deadening, the stifling--our senses starve and men mumble something about America the beautiful. Our gross national product last year was eight hundred and sixty-one billion dollars. At the same time we were spending a mere one hundred and eighty-four million dollars on cleaning up our polluted rivers and streams. In California since 1945 we have expended one-fifth of the prime agricultural land.

It is a time when we have built the biggest mouse trap in the world, and now, given our values and our education, the only thing we can think of to do is to build a bigger one. The enemy is greed, me first, me second, me always.

It is a time when we mouth the ideals of life and liberty and the pursuit of happiness and we practice death and exploitation and the pursuit of wealth and power. We are currently spending one hundred and fifty-five dollars annually for each South Vietnamese. Expenditures for every poor person in this country are running only to fifty-seven dollars a year. Until very recently a Black college graduate in the United States could expect to earn less in a lifetime than a white high school dropout.

It is a time when our educational system is cynically dishonest, when our technological, materialistically weighted curriculum is sterile and you know who, and others speak of crack downs on those smell baddy, talk baddy, radical students who are trying to destroy the American way of life. Where is the school across this land that is seriously attempting to help youth grow up free and inventive in a highly scientific and a socially complicated world?

We need reminding at the beginning of what is shaping up as another crucial decade that the world is too very much with us. The stress on how much rather than on how good has spawned family structure and schools and churches, mass media industry, the arts (all those institutions that shape so vitally our prejudices, our attitudes, our values) that teach us now to ask "What's in it for me?" rather than "How do I live a meaningful life of peace and joy?

As we move toward the 200th anniversary of our country's creation, we seem to be moving farther and farther away from two magnificent humanistic assumptions that decent, civilized men have always insisted upon as the common sense of the matter: the assumption that man has a right to live and to define himself in the most complex way of which he is capable and the assumption that man has a responsibility, not only to himself, but to his fellow man, and beyond that to all mankind.

"There may be more beautiful times," Sartre has written, "but this one is ours." We are condemned to live in this time, yes, but we are not condemned to die before our biological time clock runs out. Arrogantly, like a child making out his Santa Claus list, I submit my wishes for Man.

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CITIZENS UNITED FOR RACIAL EQUALITY
279-8809

I am interested in the areas of:
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Sometimes we receive requests for use of our open mailing list from groups dealing with solutions to racial problems. Please indicate on which list your name should be included ____ open mailing list ____ restricted list

PANTHERS (continued from p. 4)

ments, one of which may have lead directly to our getting kicked out. He was talking about having to choose between supporting the establishment and joining ranks with militants. I said there were other ways of fighting, which sort of set him off a bit . . . .

At the same time that Mr. Johnson was coming over so strong in force of ideas and graphic language I got the distinct impression that to a degree he was putting us on . . . . We think that he was acting out a policy designed to impress us, that it was not an accident that the head of the party was there . . . .

Some of the comments were gauged to shock, to make us feel uncomfortable, but mainly he was interested in enlightening us, and even the way the interview ended did that.

VERTICAL FILE
SOCIAL SCIENCES

where the ACTION is

The CURE Newsletter would like to expand our mailing list to 10,000. To do so we need money and volunteers. Won't you help? If you don't, no one else will. Please call 279-8809.

The hope of Citizens United for Racial Equality and the purpose of the newsletter is citizen involvement, individually and as a group when needed. We like you and we want to hear from you and share your knowledge, thoughts, and ideas, and even frustrations. If you have something to say we'd like to print it: 400-word maximum, deadline the 10th of each month. You are the CURE. Write us!

CURE welcomes to its Board of Directors a new member, Estelle Wing, who was active in human rights organizations in the Boston area before moving to San Diego last year. CURE regrets the resignation from the Board of Helen Burke, due to the press of other activities, but is pleased that she will continue to advise and assist us.

The old "what can I do to help?" question can be answered, at least partially, by donating blood. SOFA has established a blood bank for the minority community to help with the high cost that accompanies a medical emergency. The bank is low now and badly needs donors. Please make donations in SOFA's name at the San Diego Blood Bank, 3405 Fourth Avenue. Call 296-6393 for an appointment, and if transportation is needed call Rev. Wormley at 454-4610.

The Lemon Grove Association, recently formed by a group of interested citizens for the purpose of initiating humanizing projects, has adopted its new bylaws and elected a slate of officers. Memberships are being accepted from any Lemon Grove residents interested in becoming members at $1.00 per person or $2.00 per family. For information call Louis Poluzzi, Public relations, 469-4183.

Children urgently need rides to and from appointment at the Child Guidance Clinic. The Southeast Office needs drivers to take children and parents to and from the clinic. Call 262-2481 for information.

La Jolla community educational service, 405 Vincente Way, La Jolla, needs help tutoring minority children from 2:15 - 4:00 p.m. Monday thru Thursdays. Contact Mrs. Philip Rudnick at 454-2543 or 454-7459.

YWCA SOUTH, 727 Harbison, National City, needs drivers to take pre-school children from St. Andrews Presbyterian Church at 201 S. Euclid to individual homes in various areas of National City. Contact Mrs. Barbara Goldberg or Mrs. Braun at 477-1163.

Buttons, Buttons: Look what is going to happen in San Diego. New buttons will have "BOYCOTT GRAPES" on top and "SAN DIEGO" on the bottom of the button. The button is the black eagle on top of the red center and the red center on top of the white. All those who send in donations will receive the button and a bumper sticker. Call 295-4200.

Forty-five families in the minority community were adopted for Christmas by families from La Jolla Presbyterian Church and the community. The first names, ages and sizes of the adopted family were given to the adopting family who bought gifts and Christmas dinner for them. The gifts were distributed through Christmas parties at Prince Chapel and the Community Center. Food gift certificates were given to families who did not receive food.

Food Caravan to support striking migrant workers will leave San Diego February 21. Canned meats, vegetables, rice, fried beans are needed. Call 295-4200 for good pick-up if you cannot deposit at Boycott Office 2422 Congress St., Cardign Center.

ITS A TIME FOR LEARNING

(continued from page 5)

An education that encourages us to love learning so much and learn so well that we will be able to learn whatever needs to be learned.

-- An education that strives to develop our particular talents, while it works to correct or adjust our deficiencies.

-- An education that leads to the developing of a sense of humor, in combination with the wit of self-deprecation and an appreciation of the ironic.

-- An education that doesn't hide the very stark fact that life is unfair but yet insists on turning out the possibilist.

-- An education that encourages us to probingly explore the limits of our responsibility as members of the human family.

-- An education that sets priorities for us to get to work on.

-- An education that seeks to make every precious moment of our lives a minor work of art.

-- An education that summons us, like Tolstoy years ago, to make truth our hero; but it must be our own truth, not someone else's.

-- An education that teaches us to celebrate the uniqueness of every single human being on earth.

As the Talmudic scriptures remind us, the task is not ours to complete, but neither are we free to avoid it. e.e. cummings, after all, was right. The single secret, still, is man.

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