

# FOIA MARKER

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UCSD [University of California at San Diego] - General Quotes

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# Withdrawal/Redaction Sheet

## Clinton Library

| DOCUMENT NO.<br>AND TYPE | SUBJECT/TITLE                                                         | DATE     | RESTRICTION |
|--------------------------|-----------------------------------------------------------------------|----------|-------------|
| 001. form                | White House Comment Line Message Information Sheet (partial) (1 page) | 06/02/97 | P6/b(6)     |

### COLLECTION:

Clinton Presidential Records  
Speechwriting  
Terry Edmonds  
OA/Box Number: 10989

### FOLDER TITLE:

UCSD [University of California at San Diego] - General Quotes

2006-0462-F  
ry681

### RESTRICTION CODES

#### Presidential Records Act - [44 U.S.C. 2204(a)]

- P1 National Security Classified Information [(a)(1) of the PRA]
- P2 Relating to the appointment to Federal office [(a)(2) of the PRA]
- P3 Release would violate a Federal statute [(a)(3) of the PRA]
- P4 Release would disclose trade secrets or confidential commercial or financial information [(a)(4) of the PRA]
- P5 Release would disclose confidential advice between the President and his advisors, or between such advisors [(a)(5) of the PRA]
- P6 Release would constitute a clearly unwarranted invasion of personal privacy [(a)(6) of the PRA]

C. Closed in accordance with restrictions contained in donor's deed of gift.

PRM. Personal record misfile defined in accordance with 44 U.S.C. 2201(3).

RR. Document will be reviewed upon request.

#### Freedom of Information Act - [5 U.S.C. 552(b)]

- b(1) National security classified information [(b)(1) of the FOIA]
- b(2) Release would disclose internal personnel rules and practices of an agency [(b)(2) of the FOIA]
- b(3) Release would violate a Federal statute [(b)(3) of the FOIA]
- b(4) Release would disclose trade secrets or confidential or financial information [(b)(4) of the FOIA]
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- b(7) Release would disclose information compiled for law enforcement purposes [(b)(7) of the FOIA]
- b(8) Release would disclose information concerning the regulation of financial institutions [(b)(8) of the FOIA]
- b(9) Release would disclose geological or geophysical information concerning wells [(b)(9) of the FOIA]

6/3/97

Terry:

Please handle as you deem appropriate.

Thanks.

Bird for Dorskind

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Terry  
Edmonds

# White House Comment Line Message Information Sheet

Vol. Name:

Alice Sanford

MESSAGE FOR: PRESIDENT; 1st LADY; V.P.; OTHER (specify below)

TIME OF CALL:

Date:

6-2-97

Time:

4:10

a.m. / p.m.

CALLER'S NAME:

Clarence Gilbert Strand III (Chip)

CALLER'S AFFILIATION:

TELEPHONE NUMBER: (give area code)

(b)(6)

ADDRESS

Street: (Apt. # if applicable)

(b)(6)

City:

(b)(6)

State:

(b)(6)

Zip Code:

(b)(6)

## MESSAGE/COMMENTS

(Continue on the back as necessary)

Mr. Strand (a white man) owes his life to a black woman and would like to do whatever he can to help the President in his drive to improve race relations in this country.

[001]

Terry -  
This is  
the  
quote  
from  
Cornel  
West  
both I  
mentioned MW

Institutionalized rejection of *difference* is an absolute necessity in a profit economy which needs outsiders as surplus people.

As members of such an economy, we have *all* been programmed to respond to the human differences between us with fear and loathing and to handle that difference in one of three ways: ignore it, and if that is not possible, copy it if we think it is dominant, or destroy it if we think it is subordinate.

But we have no patterns for relating across our human differences as equals. As a result, those differences have been misnamed and misused in the service of separation and confusion.

AUDRE LORDE,  
*Sister Outsider* (1984)

The fundamental crisis in black America is twofold: too much poverty and too little self-love. The urgent problem of black poverty is primarily due to the distribution of wealth, power, and income—a distribution influenced by the racial caste system that denied opportunities to most “qualified” black people until two decades ago.

The historic role of American progressives is to promote redistributive measures that enhance the standard of living and quality of life for the have-nots and have-too-littles. Affirmative action was one such redistributive measure that surfaced in the heat of battle in the 1960s among those fighting for racial equality. Like



# COLLECTED SPEECHES

EDITED AND INTRODUCED BY  
EDWIN S. GUTMAN AND  
GERALD ALLEN

KENNEDY LEFT CLEVELAND FOR WASHINGTON, where fires raged throughout the nation's capital. Soldiers in full battle gear, deployed on tanks and armored personnel carriers, attempted to keep the curfew. On Sunday, April 7, he walked the riot-torn neighborhoods with D.C. City Councilman Rev. Walter Fauntroy, who remembered that "the stench of burning wood and broken glass were all over the place. We walked the streets. The troops were on duty. A crowd gathered behind us, following Bobby Kennedy. The troops saw us coming at a distance, and they put on their gas masks and got the guns at ready, waiting for this horde of blacks coming up the street. When they saw it was Bobby Kennedy, they took off their masks and let us through. They looked awfully relieved." ❖

## THE DIFFERING VIEWS OF RACIAL PROGRESS

*Televised Press Conference*

*Washington, D.C.*

APRIL 7, 1968

NOT SINCE the heady days immediately following the Civil War had so much federal attention been focused on improving the conditions of black Americans as was placed by the Kennedy and early Johnson administrations. Important civil rights legislation (including the 1964 act and the Voting Rights Act of 1965) had been passed, and the War on Poverty had begun. Nonetheless, riots tore through American cities in the summers of 1965, 1967, and following King's death.

Many whites found black rage unappreciative at best, and incomprehensible at worst. Many blacks found it baffling that whites failed to see that conditions for most American blacks, particularly those in urban ghettos, seemed worse in 1968 than they had been in 1960.

In response to a press-conference question about the advisability of creating a domestic Peace Corps that would work in white suburban areas to try to reduce racism, Kennedy encapsulated the differing views from across the racial divide. ❖



In the last five or six years, the white people have looked at the black people and said, "Look at all we have done. We passed the Civil Rights Act of 1964. We passed the Civil Rights Act of 1965. A Negro has been appointed to the Supreme Court. A Negro has been appointed to the cabinet. We passed the poverty program. We've done all of these things. And we spent all of this money; and yet, there are riots in the cities. And there's lawlessness. And there's violence. And there's looting. Don't the black people understand what we've tried to do and that we've made this commitment and can't they be satisfied?"

The black person, on the other hand, says, "That's all fine for Mr. Weaver who's in the cabinet. And that's fine for Mr. Marshall who's on the Supreme Court. And that's fine for the civil rights bills that have been passed. But none of that has any effect on my life. The fact is my children still go to substandard schools. The fact is my husband can't get a job. The fact is that I can't get welfare unless I divorce my husband and my children are illegitimate."

The fact is that the housing is substandard and becoming more substandard. And the fact is, as the Kerner Commission and the Riot Commission reported, the conditions in the ghetto and the conditions for the poor are getting worse, not better.

So that just to have the black people understand the fact that white people want to do what is right and feel that they have taken steps may not be sufficient. But basically there is this [need] of generosity and compassion to have the white people understand that the conditions are still very difficult for black people.

THE NEXT DAY, Robert and Ethel Kennedy went to Atlanta, at Coretta King's request, for her husband's funeral. Hosea Williams, one of King's aides, summed up the feelings of much of the nation's black community: "We felt as long as Dr. King lived, he would lead us to higher grounds. . . . But after he was killed, it left us hopeless, very desperate, dangerous men. I was so despondent and frustrated at Dr. King's death, I had to seriously ask myself . . . Can this country be saved? I guess the thing that kept us going was that maybe Bobby Kennedy would come up with

some answers for this country. . . . After Dr. King was killed, there was just about nobody else left but Bobby Kennedy. I remember telling him he had a chance to be a prophet. But prophets get shot." ♦

## ACHIEVING RACIAL UNDERSTANDING

*Fort Wayne, Indiana*

APRIL 10, 1968

THE DAYS FOLLOWING KING'S ASSASSINATION posed maximum danger from racial tensions, but they offered the greatest opportunity for inspiring sustained white attention to achieve reconciliation. In the third and final speech directly inspired by King's death, Kennedy moved beyond the calls for compassion and an end to violence, to an exhortation to his fellow whites finally and fully to share American society with their black fellow citizens.

It was a subject much on Kennedy's mind in the wake of King's death, as his April 7 press conference indicated. And the pressing need to reach the average white worker was the topic of a late meeting he had with aides the following night, after the civil rights leader's funeral. Kennedy had long believed that whites must be made stakeholders in the fight for equal justice and had focused on the topic in the third of his series of speeches on the urban crisis in January 1966 and frequently thereafter. After King's death, the need for a strengthened commitment to racial understanding became nearly desperate. As Walinsky remembered, the central question became "how do you begin to engage the great middle class in a kind of public endeavor that among other things allows you to do something serious about the conditions of the black poor? . . . [I]t had to be a spiritual, or personal . . . kind of involvement and commitment to the public purposes of the country."

Returning to Indiana, a stronghold for George Wallace four years before, Kennedy did not hesitate to make the challenge to the nation's (and that state's) majority crystal clear. ♦

worked at them, they could be resolved. And for the most part they have been right. Those who now believe we have the power to do justice and to make our streets fit places where men can live and children play in tranquility, are also right.

The enemies of such an achievement are not the black man or the white man. The enemies are fear and indifference. They are hatred and, above all, letting momentary passion blind us to a clear and reasoned understanding of the realities of our land.

Here we are, white and black, together on one continent. If we can live together, the land will be fruitful for all its people. If not, much that we all cherish may be in danger. These are the only practical and realistic choices.

## THE CONDITIONS OF BLACKS IN AMERICA

*Michigan State University*

APRIL 11, 1968

KENNEDY CONTINUED HIS EFFORT TO CAJOLE, inspire—or shame—the commitment of the white majority. Whereas “his speeches at black rallies were short,” campaign historian Theodore White noted, “the fury and indignation [Kennedy] felt at the condition of blacks in America he spent rather at university campuses or excoriating white audiences for their indifference.”

The day after his speech in Fort Wayne, Indiana, Kennedy took his message beyond his first primary battleground of Indiana, and except for a brief stop on April 15, he did not return to the state for nearly two weeks. It was during this period of hopscotch around the country that he met with a predominantly white group of student leaders at an airport reception near Michigan State University, one week after Dr. King’s death. ❖

... **T**his generation did not create most of the conditions and convictions which have led us to this day, but this generation has the responsibility to resolve them. Leaders can explain and propose, but this problem will not yield to any man, even the President of the United States. It will yield only to the moral energy and belief of a free people.

Most people, of both races, do not wish violence and agree that we must do everything we can to protect the life and property of our people. Of course this is so. Yet while the necessary troops and police patrol our streets, we must also be aware that punishment is not prevention, nor is an armed camp a place of peace. Our nation today is beset by apprehension and fear, anger and even hatred. It is easy to understand the springs of such passion; even as we know the highest traditions of this country forbid them. But today's difficult issue is not whether white Americans will help black Americans, but whether we will help ensure the well-being of every citizen. It is not whether white and black will love one another, but whether they will love America. It is not whether we will enforce the laws of the nation, but whether there is to be one nation. . . .

There is no sure way to suppress men filled with anger who feel they have nothing to lose. . . .

It is too easy to say that other minorities found their own way, even if that were completely true. For we must remember that the progress of many groups, including my own ancestors, the Irish, was not unmarked by violence, repression, and hatred. But none of these groups had a heritage which helped destroy tradition and culture and in which it was dangerous for a black man to presume to learning. Gradually and painfully Negroes themselves are overcoming this legacy, but it is not easy. Other minorities got their start by going West or working as laborers, so their sons could study to become mechanics, and their sons could become lawyers or even politicians. Today we live in a vast and complicated world of sprawling cities and huge industries, all of it moved by intricate technology and elaborate organization. It takes help for a poor man in a black ghetto to find a place in such a world. In fact, it is hard for all the rest of us. And, too, this is the only American minority with a black skin. I doubt there are many of us

who, if they look honestly into their own hearts, will not admit that this makes a difference.

So there is our problem. Among us are millions who wish to be part of this society—to share its abundance, its opportunity, and its purposes. We can deny this wish or work to make it come true. If we choose denial then we choose spreading conflict, which will surely erode the well-being and liberty of every citizen and, in a profound way, diminish the idea of America. If we choose fulfillment it will take work but we will choose to improve the well-being of all our people; choose to end fear and heal wounds; and we will choose peace—the only peace that can last—peace with justice.

Once we make this choice, we know how to begin . . . [remembering that] laws and programs are only part of any answer. It is necessary to find ways to reopen and deepen the channels of communication between white and black America; and to halt the dangerous drift toward isolated enmity which may soon find us looking at each other across impassable barriers of suspicion and anger. This is a job for every American. At every level of national life from the White House to the local church and meeting house and in the homes of individual citizens, men and women of both races can try to meet and discuss their problems as well as their fears.

They would meet not merely in search of understanding—although that is important—but to find ways to devote their energy to this most critical American problem.

And in a deeper way, only through such shared enterprise can we demonstrate our willingness to open doors to the larger society—American society—which now seems so forbidding.

Income and education and homes do not make a nation. Nor do land and borders. Shared ideals and principles, joined purposes and hopes—these make a nation. And that is our great task: to make one nation out of two.

It is not written in the stars or ordained by history that we must be a nation torn by strife and teeming with troops and bayonets. It is not inevitable that each day—as I experienced last weekend in Washington—we must hear the constant shriek of sirens or see smoke rising from burning buildings.

Americans have always believed that if we faced our problems and



## **Native Americans**

“...peace shall be our mutual heritage.” -- Satank (p.1101 The Voice of Mulicultural America)

“I believe much trouble and blood would be saved if we opened our hearts more.”  
--Alvin M. Joseph Jr. (son of Chief Joseph)

“But let us hope that the hostilities between us may never return. We would have everything to lose and nothing to gain.” --Chief Seattle

“We may be brothers after all.” -- Chief Seattle

“...Treat all men alike. Give them all the same law. Give them all an even chance to live and grow. All men were made by the same Great Spirit Chief. They are all brothers. The Earth is the mother of all people, and all people should have equal rights upon it...Let me be a free man, free to travel, free to stop, free to work, free to trade...where I choose my own teachers, free to follow the religion of my fathers, free to think and talk and act for myself, and I will obey every law, or submit to the penalty.”  
-- Chief Joseph

## **Martin Luther King Jr.**

“I refuse to accept the view...that the bright daybreak of peace and brotherhood can never become a reality.” -- Martin Luther King Jr.

“...injustice must be exposed, with all the tension its exposure creates, to the light of human conscience and the air of national opinion before it can be cured.” -- MLK (Letter from a Birmingham Jail)

“Injustice anywhere is a threat to justice everywhere. We are caught in an inescapable network of mutuality, tied in a single garment of destiny.” -- MLK (Letter from a Birmingham Jail)

## **Other**

“On this shrunken globe, men can no longer live as strangers.” -- Adlai E. Stevenson

“If we are to live together in peace, we must come to know each other better.” -- LBJ

“We are a nation of many nationalities, many races, many religions -- bound together by a single unity, the unity of freedom and equality. Whoever seeks to set one nationality against another, seeks to degrade all nationalities.” -- FDR

“Let us at all times remember that all American citizens are brothers of a common country, and should dwell together in the bonds of fraternal feeling.” -- Abraham Lincoln

“We must remember that any oppression, any injustice, any hatred, is a wedge designed to attack our civilization.” -- FDR

I want to congratulate you for doing your bit to make the world safe for democracy and unsafe for hypocrisy.

-A. Philip Randolph  
*The Messenger*  
December 1, 1948

I was a drum major for justice.

-Martin Luther King, Jr.  
*speech at Ebenezer Baptist Church*  
February 1965

Only equals can be friends.

-Ethiopian proverb

Equality is the heart and essence of democracy, freedom, and justice.

-A. Philip Randolph  
*speech to March on Washington Movement Conference*  
September 26, 1942

Equality cannot be seized any more than it can be given. It must be a shared experience.

-James Farmer  
*in All About CORE*  
1963

The potential in this country is so great that it makes me tremble and weep to see it go awry.

-Maya Angelou  
*in USA Today*  
March 3, 1985

What the people want is very simple. They want an America as good as its promise.

-Barbara Jordan  
*speech at Harvard*  
June 16, 1977

Success is the result of perfection, hard work, learning from failure, loyalty, and persistence.

-Colin Powell  
*in Ebony*  
July 1988

In order to have economic democracy you have to have equal access to property.

-Hernando de Soto

O, let my land be a land where liberty  
Is crowned with no false patriotic  
wreath,  
But opportunity is real, and life is free,  
Equality is in the air we breathe.

-Langston Hughes

In all things that are purely social we can be as separate as the fingers, yet one as the hand  
in all things essential to our mutual progress.

-Booker T. Washington