

THE PEOPLE'S VOICE

Volume V Number 1

University of California, San Diego

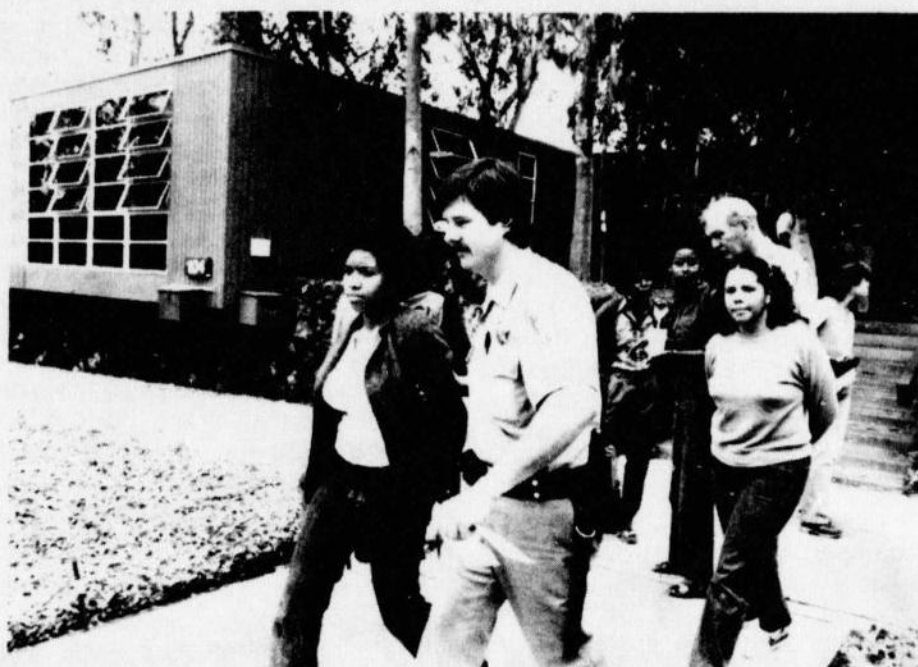
September 1981

... *The Struggle Continues*

THE ARRESTS

I had only planned to attend the rally for a short while that day because I had a great deal of studying to do. I of course did a little more than attend the rally on that June 2, 1981. Robert Tambuzi was speaking at the rally in support of Dr. Emory Tolbert when a student went up to the gym steps from which Tambuzi was speaking and said something to him. He then announced that several students were seeking an audience with the Chancellor and that they needed our support. This was shortly after twelve noon.

Everyone was aware that for the entire school year pressure had been building up around the Tolbert issue and more student action was bound to take place. So the sit-in was not as much of a shock as it might have been to many students. The arrests, however, were a shock to everyone. There was no need for such an action to be carried out. The students were merely seeking an audience with the Chancellor to voice their grievances. When Tambuzi made the announcement that the students needed support, some of the students at the rally began to march over to the Chancellor's Complex, others left. I walked over to the complex with a friend and the rest of the crowd. By the time we reached the complex, the crowd of students had grown twofold over the number of those present at the gym steps rally. Only a small number of these were able to make it inside the door of the waiting area of the Chancellor Complex, the remainder were outside in the surrounding area.



Students being taken into custody after being arrested by UCSD campus police on June 2, 1981.

I remained in the crowd for about ten to fifteen minutes chanting "Tenure for Tolbert" with the other students. Then I began to move up in the crowd toward the door of the office in order to see and hear what was going on in the office area. As I could see some students that I knew inside, I felt a great need to get inside.

At first, campus police officers would not permit any more students to move into the office, and this by keeping the door closed. Suddenly, the officers permitted more students in, and this is when I finally made it inside. The Chancellor was having a dialogue with several students, most important of whom was Kenneth Overton, the Black Student Union President (1980-81) at the time. Overton was trying to get a response from the Chancellor with respect to

what was going to be done about the demands presented to his office by the Third World Students Organizations. The Chancellor did not, however, wish to address the issue under the circumstances, i.e., with a large number of student body present, at least not to the satisfaction of the students there. All seemed to think that Chancellor Atkinson was evading the issue. The campus police were already present but were not yet taking any action against the students.

The discussions finally led to the decision by the Chancellor to move to another location to speak on the issue with a small group of those students representing the Third World Student Organizations. While the Chancellor was present,

there were continuing dialogues between himself and the students.

At this same time, Dr. Atkinson told us that the office area would be cleared when he left to speak with the small group of Third World Students in another room. The Chancellor was obviously upset by this time, this perhaps affecting the decisions that he was making.

Students were already sitting on the floor of the outer office, the area in which Dr. Atkinson's secretary works. Overton then made the students aware of the possibility of our being arrested and suggested that those wishing to leave should do so immediately. I had decided to stay.

I was constantly thinking about the possible results of my actions, but these were outweighed by the idea; the idea is all that embodies that issue which is much greater than Dr. Emory Tolbert. I realized that to be arrested for the idea was only a continuation of the struggle to achieve and secure equality for Blacks and other people of color. I was surprised at the large number of students willing to be arrested for a cause, and spontaneously at that.

While patiently waiting for the campus police officers to make their decision as to whether we, the students would be arrested, some sort of disturbance was going on outside. There was a problem between the campus police and some individuals who were not participants in the sit-in. From the inside, it appeared as though the police were beginning to violently

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REPORT ON HEALTH

'The World of Black Singles'

More than half--52 percent--of American blacks over the age of 18 are single, compared with 33 percent of whites in the same range. And a major reason for their being single, says University of California, San Francisco sociologist Robert E. Staples, results from the clash between their acceptance of white middle-class lifestyles and the lifestyles of the prospective partners they meet.

Staples has just published his study *The World of Black Singles: Changing Patterns of Male/Female Relations* (Greenwood Press, Westport, Conn.). Chapters of his book are serialized in the April and May issues of *Essence* magazine.

Although there are other reasons that cause blacks to avoid or end marriage, the UCSF sociologists says the mainstream American values that have been accultured--

particularly the "me-ism" of the seventies--pose a tough challenge to black couples and threaten the traditional family structure.

Staples' book probes the problem of finding and keeping a mate. Focusing on urban, college-educated blacks between the ages of 25 and 45, he says, "By 1990, single college-educated black women will outnumber single college-educated black men by a ratio of three-to-one.

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EDITORIAL

FIRST PRESIDENT OF FIRST INDEPENDENT AFRICAN STATE -GHANA

Hi Africans! Yes, I said **Africans**. That's who we are, all of us brothers and sisters born in USA, Europe, Canada, Mexico, Europe, Asia, Brazil, Africa, etc. are most proudly Africans—*period, no two ways about it.*

You are probably asking, "Why is he calling us African rather than Black?" Well, as comrade Jeff Baker of the African Student Association at UC Berkeley so factually stated in response to such a question, "... (via planned capitalists engendered confusion forced upon our people), the designation of our people as Africans seems foreign to many of our American-born people. Among these Africans it is generally believed that the experiences of Africans in the U.S. have permanently separated our people into several new ethnic groups. That is, Africans in America are Afro-American, Blacks, Negroes (take your pick), Africans in Jamaica as Jamaican, Africans in France are French, and Africans in China are Chinese. The logic (?) of the argument is that the geographical location of birth determines the national origin of a people. It would follow, therefore, that Japanese born in London are European, Europeans born in Africa are Africans, and everyone born in the United States is Native American. The

In Commemoration of Osagyefo Kwame Nkrumah...



CO-PRESIDENT OF GUINEA, CONAKRY

absurdity of this argument is obvious, but one must ask why we perpetuate this delusion of uniqueness among ourselves? The history of divide and conquer techniques among our people has been profitable to exploiting power structures of the world. If the 'uniqueness' concept is continually perpetuated, it becomes conceivable to send Africans in the United States to the African continent to fight our African brothers in the name of some foreign interest. The rationale, of course, would be that Africans on the continent are different from Africans in the United States. We are African people, all brothers and sisters whose lineage began on the African continent. The history of our people in the United States begins, not with enslavement in the United States, but with the Nile itself! We must not deny our heritage any longer—the education of our people is at stake." We must organize ideologically under **Pan-Africanism**—the total liberation and unification of Africa under scientific socialism.

Organizing ideologically under PAN—AFRICANISM, AVB

AFRICAN LIBERATION DAY MAY 21, 22 1982
Malcolm X Liberation Park, Washington, D. C.

Please attend

Black Leadership

The challenge to black leadership is extraordinary, in that it causes us to address fundamental questions that relate not only to the qualities of that leadership, but also to the role of leadership generally in effecting change within the society.

When a group of people who have long been rejected and removed from all positions of influence comes to challenge the system, a difficult dilemma presents itself: Do we merely want members of one group to attain high positions within the system, or do we want to change the system as a whole, to remove those factors that lead to the oppression of the whole group? In other words, are we prepared to change the nature of the public morality, or is our object merely to change the color of the perpetrator of the immorality?

Blacks are now getting elected to very important high political offices. Unfortunately all too often this election is not used as an opportunity to change the nature of oppression.

I believe it is imperative that we dedicate ourselves to a higher morality than we presently witness, and that we come to believe in ourselves as a people with such strength that we can lead the movement toward a higher public morality and a recognition of new rights.

As we reflect on almost every aspect of American life, it appears that we have moved into a period when the great hero is dead. We no longer expect a savior outside ourselves. More and more the fate of America appears to be in the hands of all of us who can muster the moral courage, tenacity and faith to work aggressively to turn freedom and justice into a reality; to take this country on a trip—from madness to humanity, from exploitation to equality, from racism to freedom and from war to peace.

There is a history of great people who blazed the trail of at a time in our national life when blacks were subject to unthinkable oppression. I have to reflect on what they must have thought of their personal capabilities in order to allow them to continue against the odds. People such as Frederick Douglass, James Weldon Johnson, Sojourner Truth, W.E.B. DuBois, Dr. Martin Luther King, Jr., and others. It would appear, reflecting on the qualities that they personally brought to the situation, that they found themselves to be human beings of extraordinary capability, and went from there to succeed in their individual life struggles in a way that led to a better world for all people, of all races for all times.

With these examples in front of us, it is difficult to see how we can fail in the responsibilities we have toward our community and toward the whole American people.

CUDA

Cultural Unity Day of Awareness

The celebration will be held on October 2, 1981 between the Mandeville Auditorium and the Student Center. Tickets will be \$1.50 in advance and \$2.00 at the door. Festivities will begin at 11:30am and will last throughout the day.

CUDA is a word, a belief, a concept practiced with a powerful message behind it. A concept that professes unity and solidarity

amongst Third World People at this University, it is hoped that it will spread to others.

The program will include African Boot Dancers, Mamie Green, Director of the San Diego Chapter of the NAACP, and Danza Mexicoyotl, a Chicano/Indigenous Dance group. Lunch will be served before the start of the program.

—MECHA—

**Arthur Bolton
Robyn Broughton
Lynda Carraway
Rick Calfrey
Brian Coleman
Darnita Davis
Kim Dixon
Lennie Edwards
Alma Key
Clester McConnell
Stephanie Muldrow
Kenneth Overton
Reggie Williams**

Staff

THE PEOPLE'S VOICE is recognized as an official print medium by the UCSD Media Board and serves the local community. We are an independent organization working in conjunction with the UCSD Black Students' Union. We encourage the submission of material—articles, letters, artwork, poetry, suggestions and criticism. They can be dropped by our office in the Media Center of Building A in the Student Center or mailed to:

THE PEOPLE'S VOICE
B-023
University of California, San Diego
La Jolla, California 92093

CAMPUS NEWS

WELCOME FRESHMEN

If you are a freshman, by now you probably have heard as much advice on how to make it at UCSD as you can stand for a while. If you are a race conscious Black freshman, you probably haven't heard as much from a Black perspective as you would like. As you have noticed, no doubt, there just aren't that many Black people around this place (UCSD). Well, this is an article written by a UCSD Black senior and it is simply meant to give freshmen a few tips on survival at this university.

UCSD vs HIGH SCHOOL

UCSD is highly competitive and it takes a large degree of studying to succeed here. For many (not all) it is found that the workload required in high school was a joke compared to what is expected of one at UCSD. Because of this, it is important that getting adjusted to the workload become a new student's top priority. Make adjustments according to what is comfortable to you. Don't look at other people and say, "I never see them studying and they're making it, so I don't have to study that much." Please realize that you're not with those people constantly, therefore you don't know when they study. If they really don't study then you don't know what their academic situation is. And if they tell you they don't study, but are doing well, to be very blunt, they're lying. The bottom line is you have to make adjustments according to what is going to get you through.

WHAT ABOUT THE PEOPLE?

For those of us who came from predominantly Black, so-called "under-privileged" schools, the mildest term to describe what to expect is shock. You will come in contact with all types of people with many different backgrounds and all types of notions. Some have a value system so much different from that which you are used to that you could stand in awe just wondering how such values could have been created.

On the subject of conflicts, whereas physical confrontations were often a means of settling disputes in high school, mental confrontations are much more common here. In addition, many who were able to avoid the conflicts in high school will find it more difficult to do so at UCSD. In essence, EVERYBODY here is striving hard to reach their goals and for many, if it takes knocking a few

people out of the way to reach them, they will do everything in their power to do so. For anything that is seen as an obstacle to reaching a goal, the purpose automatically becomes to move that obstacle out of the way. Since you are now striving for your goal in the same arena with thousands of other people, someone is bound to see you as an obstacle. Don't worry, just hold your head up high, use discretion well and talk to some faculty, staff or experienced students about problems you might run into. Most will refer you to just the person that can help you.

ACTIVITIES AND STUDENT ORGANIZATIONS

It's good to get involved, BUT BEWARE. Many freshmen in the past have done things backwards in this area. Many times freshmen have joined organizations, become adjusted to the duties therein and then tried to work academics around those duties. Since organizations and activities are a lot more interesting than academics, school work then becomes last priority. Where school is concerned, first priority should always be academics. Other things can be worked around that, but remember, you cannot actively participate in a student organization if you are not a student. So get involved—but only if your are adjusted academically.

ACADEMIC PROBLEMS?

First of all, don't feel ashamed that you need help. The University of California only accepts the top 12.5 percent of students graduating from high school. That means everybody here made exceptionally good grades in high school—just like you did. Everybody here was somewhere near the top of their class—just like you were. Given that, plus the fact that there is a whole office with trained tutors available at different locations on campus, one can logically deduct that even high achievers need academic help here.

If you have too much pride to talk to your professor, to tell your T.A. that you don't understand something or to go to OASIS to get help, you will only promote your own failure here. If you don't understand, get help—because even if you figure it out 3 weeks later, by that time, you're three weeks behind. That's not a good thing to do when the quarter only lasts ten weeks. DON'T BE AFRAID TO TELL SOMEONE

WHO CAN HELP, YOU DON'T UNDERSTAND! After all, that's why we're here—so that we may learn more about our fields of interests. There is no way we can learn more if we don't understand.

ABOUT NON-ACADEMIC PROBLEMS?

There are offices all over campus to help out in non-academic areas. Everything from financial aids, housing services, legal services, to counseling and psychological services and many, many more. It should be stated, however that many of these same offices will seriously "do you in" if you wait too late to inform them of your problem. And if you wait much too late, you won't have to inform them—they will inform you and initiate their own actions to solve your problem. These aren't the most pleasant situations to be in. Whatever you do, don't sit on a problem. TAKE CARE OF BUSINESS!

CONCLUSION

This is a precautionary article. It may not be full of fun and jokes, but upon becoming aware of the sad statistics at this university where students in general, and Black students in particular are concerned, we should be motivated all the more to make it through school. As Black students, many of us are first generation college students and college in itself is a completely new experience to us and most of the people we know. But rather than letting that be a handicap, we should use it to keep ourselves conscious of the duties we must fulfill, for many look to us to make the way of the people a little easier.

Alma Key

Below are a list of numbers that are invaluable to the UCSD student. Cut them out and put them somewhere near your phone. And make use of them!

PHONE NUMBER...dial 457-			
	Registrar		3193
Associated Students	4450	Class Scheduling	4293
Bicycle Shop	4278	Transcript Request	3155
Bookstore	4268	Rag Fair Committee	4370
Box Office	4559	Religious Affairs	2521
Career Planning and Placement	3750	Revelle College	
Che Cafe	2311	Academic Advisors	3490
CEE Travel	0630	Dean Community Center	2519
Conat Cruiser	3362	Residence Halls Office	3025
Counseling and Psychological Services	3255	Student Affairs	4370
Day Care Center	2768	Student Affirmative Action Committee	6708
Dir'l Info	INFO	Student Center	4022
Disabled Student Services	4382	Student Financial Services	
EDNA (Student Info)	EDNA	Director	3000
Emergency Service	4357	Muir	3608
Campus Police	4357	Revelle	3806
Food Co-op	4238	Third	3805
Groundwork Bookstore	4242	Warren	4668
Housing Office	4010	Student Employment	4472
KSDT Request Line	3073	Student Health Services	3300
Legal Services	4374	Contraceptive Counseling	2669
Libraries (Recorded Messages)	3037	Student Organizations	4083
Muir College		Advisor	4083
Dean's Office	3537	Summer Session	4365
Academic Advisors	3780	Third College	
College Center	4418	Academic Advising	4110
Residence Halls Office	4200	Dean	4390
OASIS	3700	Resident Dean	4340
Second Story Reading Writing Center	2284	University Events	4090
Underground	2202	Veterans Affairs	4483
Third Place	3784	Vice-Chancellor of Academic Affairs	3130
Off Campus Housing	3670	Walk's Place	452-0585
Parking	4223	Warren College	
PE	4032	Academic Advisor	4350
Recreational Activities	4038	Academic Internship Program	4731
Mission Bay Aquatic Center	420-3642	Dean's Office	4501
		Residence Halls Office	
		Women's Center	2023

AFRICAN PERSPECTIVES

RACISM: A CAPITALIST IDEOLOGY

Ideology aims at uniting the actions of millions in a society towards specific and definite goals. It seeks to bring a specific order into the total life of its society.

Modern racism originated with European colonial expansion. The systematic oppression of one race by another was unknown to mankind before the emergence of capitalism five hundred years ago, although racial prejudice and ethnocentricity was known before that time. For instance in Ancient Egypt the ruling group, which at different times varied in color, usually regarded the others as inferior.

Slave oppression had also existed in ancient societies, but this was usually on the basis of military conquest and the conquerors, the ancient Africans, Persians, Arabs, Greeks, and Romans, did not develop a theory of racial superiority to justify their right to exploit their slaves.

Prior to the rise of capitalism, in the 15th century, humankind had not previously experienced an economic system which naturally and normally pursues the expansion of material wealth at the expense of human society, so humankind had never known a society which naturally and normally pursues the systematic exploitation and dehumanization of one race by another. I am suggesting here an organic link between capitalism and racism.

The first thing, we as Africans (all Black people) who are trying to throw off the yoke of oppression, have to understand is that racism is not a quality inherent in Europeans, nor is racism an innate feature of human nature. The various forms of racial oppression within every phase of social relations---economic exploitation, political subordination, military subjugation, cultural devaluation, sexual degradation, verbal abuse, psychological violation, etc.---together make up a whole of interacting and developing processes with which operate so normally and naturally and are so much a part of the existing social institutions of the capitalist society of their operation.

Racism as a theory developed gradually as Europeans came in contact with and attempted to subjugate others of the world. Racism as a full-blown ideology had to await the beginning of the attack

on slavery, capitalist slavery represented the institutional basis of the most debilitating forms of racism.

At this point it is important to get a clear picture of the early development of capitalism in Europe. Capitalist development in Europe was no haphazard accident, nor was it due to the supposed racial or cultural "superiority" of Europeans. Paul Baran in his book **POLITICAL ECONOMY OF GROWTH**, states three basic preconditions were required for capitalist development: (1.) a steady increase in agriculture output accompanied by massive displacements of the traditional labor force; (2.) society-wide propagation of a division of labor resulting in the emergence of a class of merchants and traders; and (3.) massive accumulation of capital in the hands of the developing merchants class. The first two processes were taking place in many parts of the world but enormous capital accumulations were necessary for large-scale capitalist manufacturing. Capitalists accumulations took place in Europe firstly, because Europe's geographical location gave European countries the opportunity to develop marine navigationally and trade sooner than the rest of the world. Europe used the superiority of their ships and weapons to gain control of all the world's waterways. By controlling the seas, Europe took the first steps towards transforming Africa and Asia into economic satellites.

Trade was stimulated by Europe's relative lack of economic development and scarcity of natural resources. Europe's easy access to river trade routes and natural seaports, combined with Europe location near crossroads of trade routes between more economically developed societies and countries with greater amounts of natural resources, ignited an advance of trade and capitalist accumulation by European merchants. Long-range navigation and trade fostered rapid development of scientific knowledge and weapons technology that enabled Europe to begin the colonial rape, plunder, and subjugation of other areas.

The expanding cities of Europe became centers of early colonial empire. As capitalist culture and ideas spread over Europe the expanding system of capitalism

launched the "age of exploration," and the focus of the colonial quest shifted to Asia, Africa, and the Americas.

Wherever capitalism penetrated it altered completely the process of production, by socializing the individual producer of pre-capitalist societies with an organized social labor force, and secondly replacing individual tools with plantations, machinery, factories, etc. This reorganization of production brought a tremendous increase in the production powers of human societies. However, since capitalist production is for sale at greatest profit possible instead of being for immediate use, the capitalist classes assures their control over this production process by imposing the concept of individual ownership of the means of production. This makes it possible for a social production process to become one of individual ownership. This is the main contradiction of capitalism, and we can trace a wide range of conflicts including racial antagonism. The capitalist class, which is always a very small number, became the dominant class in the political economy of capitalism. The worker in a capitalistic society is compelled to sell his/her labor power in order to survive, labor is reduced to a commodity in the capitalist social order.

It is important to realize that internationally the emergence of merchant capitalism resulted in the concentration of wealth in a small part of the world, Western Europe, and later North America. The colonial exploitation and rape of Africa, Asia, and the Americas was a source for the accumulation of wealth to be reinvested in Western Europe. This accumulation of wealth in Western Europe fostered development of such vital sectors of Europe economy such as shipping, fishing industry, insurance, banking, and the formation of companies, agriculture, science, technology, and the manufacture of machinery, were all underwritten directly or indirectly by the capitalist slave trade and other forms of colonial plunder

European colonialism was more than a mere repeat of the conquests of ancient history. European colonizers did not simply demand payment from the conquered areas;

instead the social, political, and economic institutions of the colonized societies were completely reorganized. Entire societies were uprooted and turned into a huge colonial labor force to work the plantations and mines. Those who refused to work, or resisted were tortured and murdered. In North America, where the Indian population was nearly wiped-out, a African labor force was imported. Enslaved Africans became the labor force of North America. The colonized societies were brought into worldwide system of capitalist economy by force, contributing their economic "wealth" to the growing wealth of Europe. Colonized economies were distorted, traditional industries and handicrafts were destroyed by competition from European manufacturers. This of course led to economic underdevelopment in the colonized societies.

SLAVERY AND RACISM IN NORTH AMERICA

The colonies of North America were true settler colonies, involving migration and settlement of entire families of colonists, the emerging ruling class was very bourgeois and rigidly property-oriented. The result was the development of a system in North America that relegated Indians and Africans to the ideological status of sub-human. The "savage Indian" could be cheated, have their land stolen by force and very nearly exterminated by the aggressive settlers. Capitalist slavery totally dehumanized the slave it reduced a human being to chattel. The ideology of capitalist slavery asserted a biological inequality of the races, that Africans were either an entirely different species, polygenesis, or a transitional group located somewhere between apes and Europeans. Since virtually all slaves in North America were African and the overwhelming majority of the African population were slaves the evolving racist ideology recognized no significant distinction between African slaves and "free" Africans.

Africans were not enslaved in North America because we were black. It was economics. The developing agricultural system in the southern region of North America demanded a large and fixed labor

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What is Jazz, you ask? So-called Jazz is Black Music! Black music played in the language of Black people; the language of soul. Soul! Soul that God planted as a seed at the heart of Africa and which grew across the Atlantic ocean to the shores of America. We find our Black musical, cultural, and historical roots there in Africa; the three are forever linked.

Black music is crucial to Black culture. Music is not only a reflection of the values of Black culture but, to some extent, the basis upon which it is built. This places an importance on music which is totally alien to the Western cultural tradition.

In failing to develop a literate tradition, by maintaining instead the subsequent oral tradition, Black culture care to rely on heavily, if not solely, upon oral modes of communication. These modes necessitate the advanced develop-

JAZZ: Creative Black Music

ment of the facilities of vocal expression and aural perception. Thus, the investigation of Black music is also the investigation of the Black mind, the Black social orientation, and, primarily, the Black culture. The music is capable of galvanizing a group of individuals in an emotional, nonverbal level of experience. True centuries ago (like today) in Africa and true in the Black community today.

Black music is and always has been the most important single socializing element of Black culture and its role in the rejection and reinterpretation of the traditional view of Afro-American history is, at the very least, considerable.

Jazz is perhaps the greatest example of American Black Music, as it incorporates elements of all Black musical styles and uses musical ideas from around the world. The history of jazz in America parallels the history of a people and its culture, and there is no better example of Black creative genius to be found than in the "Jazz" music.

There is no exact date for the beginning of jazz in America, but most agree that the music had its birth in New Orleans at the turn of the century. From fiddles, drum, banjos, and even homemade

instruments to the addition of trumpet, piano, and other European instruments to the music arsenal; jazz became a uniquely "American" music. From its early growth in the "red light" districts of New Orleans to the present, jazz has gone through many different stages and has incorporated many ideas from a great many eras and individuals. There are far too many great contributors to the music to be mentioned here but a few of the most influential of the creative jazz artists/musicians are listed below along with the era in which they excelled and the approximate years through which the era lasted. As there can be no discussion of jazz without the blues, the list begins with a few great blues singers:



*The Blues: Ma Rainey, Bessie Smith, Huddie Ledbetter, Billie Holiday.

*1900-20 New Orleans Style: Buddy Bolden, Freddie Keppard, King Oliver, Kid Ory.

*1900-17 Ragtime: Scott Joplin, Jelly Roll Morton, J. P. Johnson, Fats Waller.

*1920's Chicago: Louis Armstrong, Earl Hines, Meade Lux Lewis.

*1932-42 Swing: Duke Ellington, Fletcher Henderson, Count Basie.

*1940-50 Bop: Charlie Parker, Dizzy Gillespie, Roy Eldridge, Max Roach, Bud Powell.

*1949-55 Cool Jazz: Miles Davis, Lester Young, MJQ.

*1954-63 Funky: Horace Silver, Sonny Rollins, Stanley Turrentine.

*1960- Avant Garde: John Coltrane, Eric Dolphy, Cecil Taylor, Anthony Braxton, Sam Rivers, Keith Jarrett, McCoy Tyner, Art Ensemble of Chicago, Charlie Mingus.

*1970- Fusion: Miles Davis, Weather Report, Return to Forever.

All of these artists are to be found in a wealth of literature and recordings available to any and all; this list will serve as a good introduction to the creative Black music called jazz. Check it out!

--Rick Cathey--

NEEDED: Black Psychiatrists

The need for a definitive psychiatry for Blacks in this country becomes obvious when one looks at the statistics: out of 3,683 total in 1980, there were 68 Black psychiatrists in California, i.e., 7.35 percent of all the practicing psychiatrists in California. The situation is similar, if not worse, throughout the United States and the need is as great in all of the medical specialties.

Psychiatry in the U.S. has in recent years been discredited and accused of being full of jargon, mystification and very little real knowledge, and it has always been a field geared to serve the elite. Most patients are middle and upper class and today, only 2% are nonwhite. A number of studies have suggested that therapists-psychologists and social workers, as well as psychiatrists---prefer to treat the client who is young, attractive, verbal, intelligent and successful (the YAVIS). The roots of this preference appear to lie in the therapists subtle but deep-seated bias against certain non-YAVISes: specifically Black and elderly persons.

Psychiatric care in the U.S. on the whole is getting progressively worse. Psychiatric patients fill 40% of all

hospital beds in the nation and yet there is little more being done for them other than the administration of crude drugs and the storing of these patients for safe keeping.

One of the greatest trends in psychiatry today, is the move towards psychopharmacology research, while a great deal of research is being done on the role and the effects of drugs in mental illness, drug therapy has been used primarily as a stabilizing action for mental patients. Drugs such as Valium and Libium are anxiety and tension reducers and there are antidepressants as well as other drugs for handling schizophrenics. All these drugs have side effects and provide only temporary solutions to the patients illness; the drugs do very little to move the patient toward recovery.

Mental illness among the great many of mental health patients appears to be due to "normal" living experiences. Black patients suffering from "mental illness" may be a reaction to common day to day occurrences of racism, experienced by the bulk of Blacks in America. Diagnoses of schizophrenia in a young Black man by a white psychiatrist, whose familiarity with

non-white society is lacking may be faulty. It might even be found that this same young Black man is actually harboring a valid hostility toward white society in general. Effective diagnoses must be made and Black psychiatrists and other therapists are in a better position to make such diagnoses in Black patients.

In a study of 66 Black and 36 white male schizophrenic inpatients, University of Illinois researches J. A. Flaherty and Robert Meagher report evidence of "racial bias" toward Blacks. The scientists found that the Black patients:

*spent considerably less time in the hospital (a mean of 29 days, compared with 49 days for whites) and often left "against medical advice;"

*were given antipsychotic drugs significantly more often;

*were in seclusion or restraints for nearly eight of every 10 days of hospitalization (compared with less than five days for whites); and

*received far fewer privileges and less recreational and occupational therapy by discharge time than had whites.

Whether or not the bias is due to hostility or contempt for Black patients is debatable, but certainly there is stereotyping of these patients and a greater familiarity with and preference for white patients. This indicates a need for more Black psychiatrists as they are better equipped to establish rapport with Black patients and will be much more sympathetic to their needs.

The ties between mental illness and societal pressures on Blacks in this country as well as he need for a concerted effort among the fields of sociology, psychology, and psychiatry to alleviate the development of such mental illness requires that we have many more Blacks recruited into field of psychiatry and other medical fields as well. More solutions to mental health and other patients' problems will be found in the development of a more humanistic medical science rather than one which is purely "biochemical".

--TPV Staff Writer--

REVIEWS

BOOK REVIEW: Haki Madhubuti, *Enemies: The Clash of Races*

Haki Madhubuti in one of his latest books, *Enemies, the Clash of Races*, demonstrates his courage and understanding in a search of the intricate problems affecting Blacks in America and in the diaspora. This collection of essays offers bold, honest opinions, permeated with sincere love and understanding of our people.

At 35 years of age, Madhubuti (*Editor of Third World Press and Director of the Institution of Positive Education in Chicago*) proves himself a true teacher, leader and lover of Black (*African*) people as he focuses on such topics as the *Redevelopment of the Black Dead Mind*, the importance of the Black Extended family in building institutions, and a crucial factor in our liberation: recognizing and clearly defining the enemy of Black people. His opinions are "not the ranting of wild-eyed militancy, but the calm and unmistakable verdict of several thousand years of documented history."

The author struggles with the many problems affecting Black male-female relations. Admitting that he does not know all the solutions, however, his deep commitment propels him to research and examine the complexities of this subject.

Madhubuti also discusses the importance of power, the need to control ones own life, the Black leadership crisis, the effects of white association at every level, and the reordering of our values and priorities. This work is the result of intense discipline and study. It urges the reader to open his eyes, however painful, to the seriousness of our precarious Black future.

Enemies is an indispensable tool for study for those concerned with finding and enacting solutions to our problems. Madhubuti strongly suggests further reading for one's analysis and growth. *Enemies* should be in the library of all who are serious about combatting the diabolical forces that stifle the freedom and development of the *Black/African Nation*.



THIRD WORLD PRESS

Lorraine Hansberry: A Talented Writer

Thank God for Lorraine Hansberry. That's what I said to myself when I received a call from David Young at the J.F.K. Center for the Performing Arts. Mr. Young had just informed me that I had won the ACTF Lorraine Hansberry Award for Playwriting.

Raisin in the Sun opened on March 11, 1959 in New York. At the time I was hardly aware of this momentous event. I was all of eight years old worrying about the bullies bothering me at St. Elizabeths school in North Philadelphia. I also wasn't aware that a quite few years later I

would be banging on a typewriter desperately hoping that what ended up on the printed page would be good enough to end up on somebody's stage...but then few of us know a lot of anything at eight.

I first saw *A Raisin in the Sun*, the movie version, on television. I think I was fifteen or sixteen, acting in high school plays. It moved me. Of course a lot of things were movin' me in those days. I was full of rage most of the time (as I am now) I went to a lot of meetings and readings and demonstrations, boycotts and such.

The *Raisin in the Sun* airing that night on television moved me. On

A LOOK AT BLACK HISTORY THROUGH DANCE

On February 20, 1981 at the Humanities Library Auditorium, the Dorsey High School Dance Performance Troupe presented "A Look At Black History Dance." Theirs' was an interpretation of the history of Black culture through variations of dance.

The program opened with a gospel performance of dance, depicting the various periods of Black oppression. In accordance with this, dancer Kenneth Bartlett both captivated and humored the audience with his interpretation of *Mr. Bojangles*, a ballad sung by Sammy Davis Jr. on

the life of the famous tap dancer Bill (Bojangles) Robinson.

Halfway through the program, the dance performances shifted to those of jazzy eras of the Black culture. A number called *Topsy*, performed by the troupe, aroused and excited the audience as well as the dancers. Ending with a contemporary jazz dance performance, done to Michael Jackson's *Can You Feel It*, the Dorsey High Dance Performance Troupe left the audience with that very same musical note--*feeling it*.

Dance choreographer Mrs. Bernice V. Jackson put the audience at ease, with her personal but professional comentation throughout the program. After receiving a standing ovation, Mrs. Jackson had her most promising young dancers introduce themselves and the dance companies they belong to, some of which were the Rwanda Lewis Dance Company, and the Debbie Reynolds Dance Company.

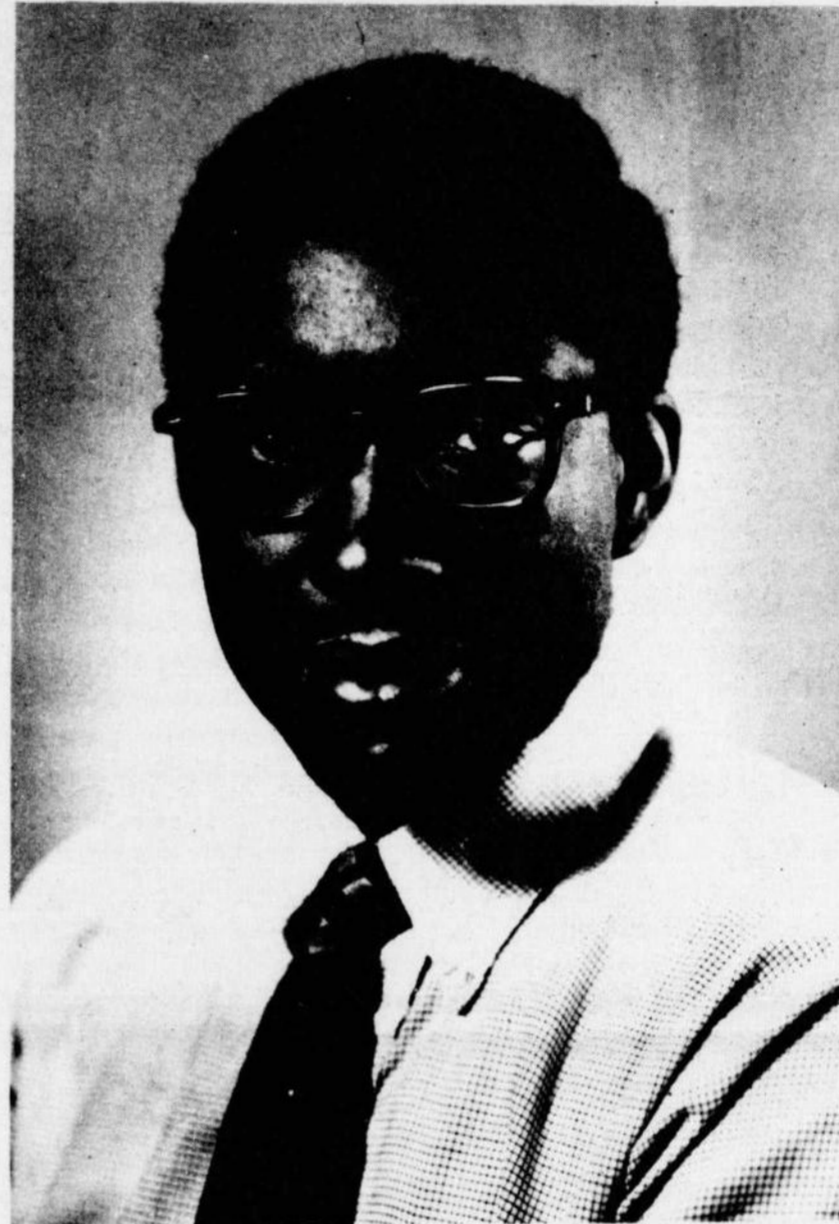
The Dorsey High School Dance Performance Troupe exhibited poise and an air of professionalism. All told, it was truly a (Black History) night to remember.

Dwayne Jackson



CAMPUS NEWS

RECOGNITION



Congratulations to the newly elected ASUCSD President Jules S. Bagneris III and Vice-President Alma L. Key. We are sure that the changes that will be made in the ASUCSD during the coming year will benefit the UCSD student population greatly.

Congratulations to Joseph W. Watson, doctor of chemistry and former Provost of Third College, on his appointment to the position of Vice-Chancellor for Undergraduate Affairs.

Congratulations to Joyce B. Justus, doctor of anthropology, on her appointment to the office of Assistant to the Chancellor for Affirmative Action.

Congratulations to Dr. Faustina Solis, an associate professor at UC San Diego's School of Medicine, on her appointment as acting Provost of Third College.

We must recognize just how much that Dr. Watson and Dr. Justus have contributed to Third College. The college might not be here had they not given their energies to its establishment. Many of us here at UCSD have forgotten and continue to forget the greatness of their contributions, and the contributions of other Blacks in America.

Most importantly, we must thank all those students and student leaders who have given their hearts and minds to the struggle to improve our community and to educate our people.

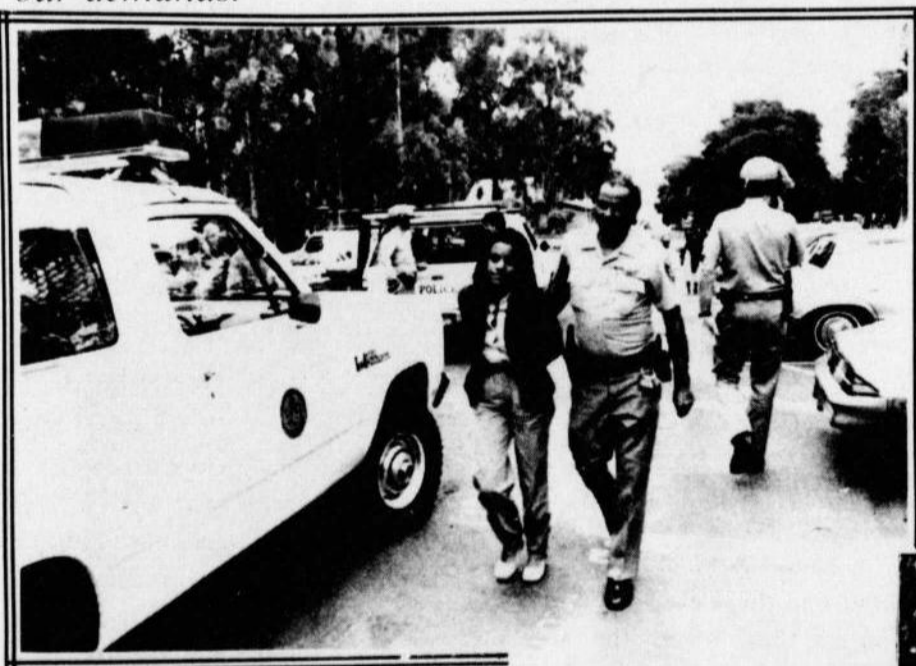


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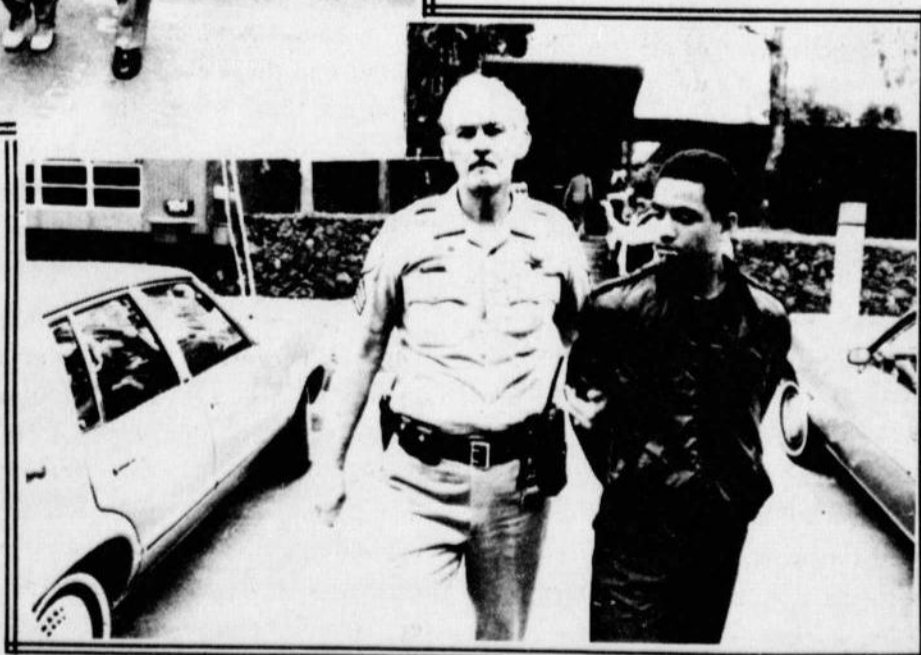
Chronology of Events Surrounding the Tolbert Issue and the Demands (1980-81 school year)

- 1) Student letter drive in support of Tolbert receiving tenure initiated beginning of Winter Quarter January '81.
- 2) Collection of organizational letters of support from the middle of January through March.
- 3) Petition drive in support of Tolbert begins early February.
- 4) Meeting with Vice Chancellor of Academic Affairs John Miles March 10th regarding Emory Tolbert.
- 5) Rally; UCSD on Trial: March to History Department, April 9th. Central issues Emory Tolbert.
- 6) Tolbert receives negative recommendation from History Department, May 22.
- 7) Rally to protest negative recommendation by History Department, May 28th.
- 8) Meeting with Chancellor's Assistants to outline the demands, May 27th.
- 9) Meeting with Chancellor to present him the demands. He flatly refuses to implement them, May 29th.
- 10) Rally & sit-in simultaneously put into action, June 2nd.
- 11) Rally & march to Chancellor's office to protest arrests and to stress demands, June 4th.
- 12) Press conference to clarify the sit-in and the students' demands, June 4th.

Accreditation Team: The fifth year mid-term visit of the Western Association of Schools & Colleges to UCSD was attended by ethnic student organizations at which time we presented them with documents revealing the declining numbers of Third World students and faculty at UCSD. The main of their recommendations to UCSD were directed toward correcting these problems. So are our demands.



The 15 women students were taken to Los Colinas Women's Detention Facility in Santee.



The male students were transported to the San Diego County Jail.

the arrests

(continued from page 1)

clear the area surrounding the Chancellor's complex. For an instant, many of us felt trapped in the office, and were worried that the violence would reach us. We soon found out that it was only a small incident provoked not by the police, but by others who were not members of the Third World Students participating in the sit-in.

Earlier the original group of students had emphasized that this was a non-violent sit-in and that anyone involved in violence of any sort would not be considered to be part of the group of students. Again this was repeated by Daryl Ellis and others.

The police decided to begin the booking process inside by the front door. They were very hesitant about the process; they knew that they in the wrong.

The male students were transported to the San Diego County Jail and the 15 women students were taken to Los Colinas Women's Detention Facility in Santee. Most of the students were released on their own recognizance.

Throughout, the students conducted themselves in a very admirable fashion and I believe that it was totally unnecessary to have them arrested. The Chancellor seemed to be highly upset and the arresting officers were upset, also. They were however very courteous in their treatment of the students, considering that we were being arrested.

It is important to recognize that the major body of the students participating in the sit-in, did so spontaneously. They were many driving forces; some sat in support of their peers, some sat to support Dr. Tolbert, and some sat in support of the cause, i.e., to further the struggle

to better the lives of Third World people.

The original seven demands must not be seen as being separate from the greater struggle to improve conditions of all Third World peoples. They must be seen as part of a unified movement to educate our children and to improve our communities.

The recent appointments of Dr. Joseph Watson to the position of Vice Chancellor for Undergraduate Affairs, Dr. Faustina Solis to the position of acting Provost of Third College, and of Dr. Joyce Justus to the position of Assistant Chancellor of Undergraduate Affairs, have been progressive moves. Although these appointments will most certainly benefit Third World Students on this campus, we must not, however, stop working to improve conditions and attitudes at UCSD. We cannot afford to relax, and we must remember that UCSD has lost an excellent and well qualified historian in the person of Dr. Emory Tolbert.

Several lessons have been learned from events surrounding the arrests. And the most important is that the community is the Black student and he or she must not forget this. For the Black student, Third World students to have strayed from the community is a crime no worse than forgetting our history. All that we students are working for (that is if we're planning to return to, and contribute to our own communities) represents community, and that community, is not just in your home town, but all across the nation. So, you see we are involved in a nationwide struggle simply because of the fact that we are Black students and Third World students.

The district attorney's office is pressing charges against the 34 students. They are, briefly, trespassing in the Chancellor's office, and failure to disperse. The trial date has not yet been set.

Throughout the summer, members of the group of 34 students have been working to insure that we receive a fair trial (if there is in fact a trial) and that the campus and greater community will understand and recognize the situation.

-TPV Staff Writer-

COMMUNITY

TPV INTERVIEWS GWEN FERGUSON: Only Black woman President of an Ironworkers Union

And Still I Rise

America was largely built on the backs of Black workers. The great influx of capital into colonial America was primarily based on plantations and the trade in African people who worked them. For most of the history of this country Blacks have been relegated to the roles of workers with few if any exceptions. The first half of the 20th century saw the rise of unions in America and the struggle of Blacks to join existing unions and form their own. Many of the gains made on behalf of Blacks in Africa have come from the struggles of Black workers and unions. Civil rights actions of the 50's and 60's were, to a large degree part and parcel of the labor movement. Recently, San Diego has become the site of a milestone in the progress of Black workers in the union movement. On December 6, 1980, Gwen Ferguson, a worker at NASSCO (National Steel and Shipbuilding Company) was elected president of Local 627 of the Ironworkers Union, making her the only Black woman President of an ironworkers local, and one of very few Black women presidents of any industrial union. Gwen spoke to The People's Voice about her election as union President, the struggles of her union, and what her role will be in her groundbreaking position.

Gwen Ferguson, known as "Fergie" in the yards at NASSCO, is a native San Diegan who began work as an ironworker six-and-a-half years ago. She had been working various low paying jobs and had reached the point where she was spending almost as much on gas as she was earning. She enrolled in an affirmative action program instituted by NASSCO to qualify to receive Navy shipbuilding contracts, and was sent with a group of other women to NASSCO to take a physical test to ensure she could withstand the rigors of the job. After passing the test, she became a burner, using a torch to cut steel and began making journeyman's wages three days later.

She quickly learned about the hazards of the job; burning her clothes and her body, being exposed to toxic fumes and substances such as lead and asbestos. Initially, the sexual harassment from the men with whom she worked proved at least as hazardous as the other conditions. "The first thing that the men started doing," she remembered, "was trying to hit on

you... to actually take you to bed. They looked at all the women who came there and said, 'Hey, they came here for this!' They didn't realize that we came to make a living, that we had kids to take care of."

Sexual harassment was not the only problem Gwen faced. She noted that there was a great deal of racial division and tension at that time in the yards. She was often told to do more than her share of work or perform tasks which were not her responsibility. "Fergie" quickly showed them the qualities which would later enable her to become the union President. She stood firmly and asserted her rights in the tradition of Sojourner Truth, Harriet Tubman, Fannie Lou Hamer and countless well known and unknown Black women throughout our history.

"A lot of women didn't make it because they were not assertive," she noted. It wasn't always easy for her and the unwanted feeling made her want to get out of the yard. "But I decided to stick it out... the more they disliked me, the more I was determined to stay down there and see if I could make it" explained Gwen. She told of a particular instance when a man was continually subjecting her to sexual harassment and she turned her torch on him. Such actions quickly changed the men's opinions. "Now," she notes, "they've learned to have respect for me because they know I'm not going to put up with anything. I tell them where to get off and that's the only way you can survive in that yard."

Fergie's union involvement grew out of her standing up for her rights as a worker. After she had been at NASSCO for two years, she was accused by the lead man of not doing her job. The supervisor told her he had no choice but to believe the lead man and Gwen was thrown off the ship on which she was working. She went to the shop steward, who is the union representative in each work area, to complain of the action. She found out that there was little she could do in this case but the shop steward was so impressed by her spirit that he asked her to become the shop steward on the ship to which she was assigned. She thought it over for a couple days, then decided to accept the position.

Just as when she first began work in the yard, it did not begin well for Gwen Ferguson as shop steward. "The women were happy, but it took

the men a while to adjust," she remembered. Again her no-nonsense approach cut through people's prejudices. Gwen told of the first complaint with which she had to deal as a shop steward and its resolution, which gained her the respect of the male workers. A worker was sent home after refusing to weld in an unventilated area. Fergie's actions resulted in the worker's reinstatement with back pay. Gwen added that after this, "They (the men), saw I could handle myself well with the company and supervisors and they started to adjust to me."

Gwen's rise from shop steward to chief shop steward to union President is as much a story of the gains of the union as it is a story of personal achievement, a fact which Gwen continually acknowledges and stresses. One of the main concerns among the workers at the NASSCO shipyards is the safety of working conditions. NASSCO had a very bad safety record in the years when Gwen was becoming active in the union. People were coming to realize that the union had to fight for the workers if it was to be of any value. By becoming active and reaching out to the workers, leaders of Local 627 were able to organize an active union where none had existed. Gwen notes that she didn't know anything about the union before her run in with her supervisor other than the fact that

"Fergie" quickly showed them the qualities which would later enable her to become the union President. She stood firmly and asserted her rights in the tradition of Sojourner Truth, Harriet Tubman, Fannie Lou Hamer and countless well known and unknown Black women throughout our history.

she had to pay union dues. "The reason I didn't know about the union was because we had a bunch of sell-outs in the union. They weren't doing anything for us, they weren't fighting for us, they weren't educating us, they weren't doing anything," she explained. "We didn't know they existed."

It was because of this lack of a strong union, Gwen says that NASSCO was able to put its production to the point that it became unsafe to work in the yard. She told of a case where a supervisor told a worker to stand on a 2x4 six feet off the ground and work overhead burning steel while holding

on with one hand rather than take the time and effort to obtain properly constructed scaffolding. She also told of a woman friend of hers who was burned all over her face, head and upper body right in front of her because of improperly maintained equipment.

Along with safety, pay was a big factor in the struggle of Local 627. While NASSCO is the largest shipbuilder on the West Coast, its workers are the lowest paid on this coast. Caught like everyone else in the squeeze of inflation, the union engaged in efforts to gain pay equal to that of their fellow shipbuilders. This struggle became known to the general public when workers demonstrated to protest unsafe working conditions and low pay during the launching of a NASSCO built ship in August.

Workers were very much concerned over the lack of safety measures at NASSCO. There had been a number of serious accidents which were being investigated by Cal-OSHA and there had also been a number of deaths. Gwen, as chief steward was active in getting safety standards improved in the yards. Another person who figured prominently in the struggle for safe working conditions was Miguel Salas, assistant business agent of the union. Salas was later elected business manager on the same slate

with Gwen in the recent union election. So effective was this new union edership that hte rate and union leadership that the rate and severity of accidents decreased dramatically and best of all there were no deaths for the two year period ending this past September.

The company was horrified at the demonstration which occurred before a number of prominent persons, an undersecretary of the Navy among them. NASSCO fired 14 workers in the aftermath of the demonstration. The other workers then declared an immediate strike which crippled the yards for three days. After the third day when workers returned to the yards NASSCO fired an additional 14 workers. Most of the fired

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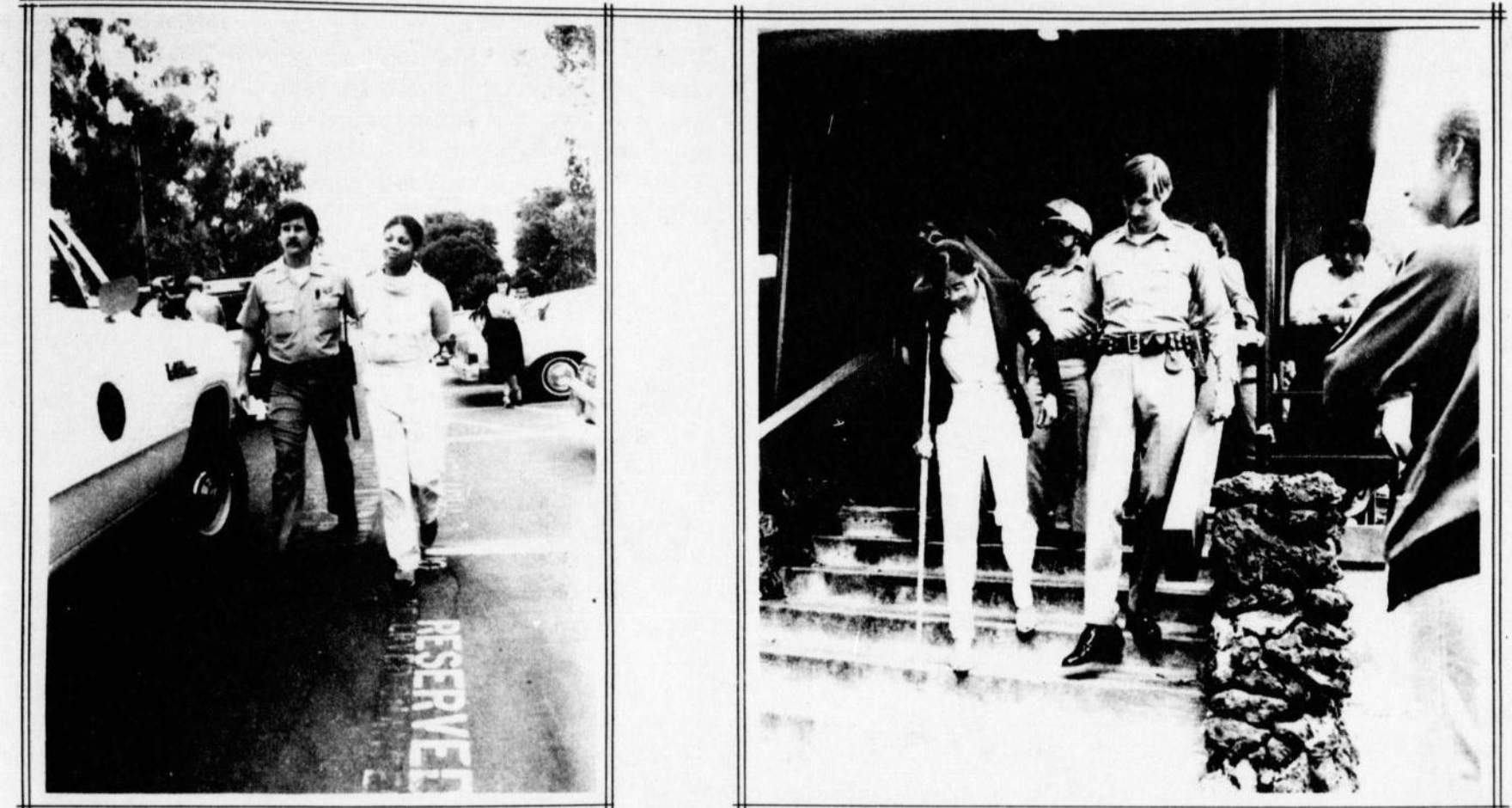
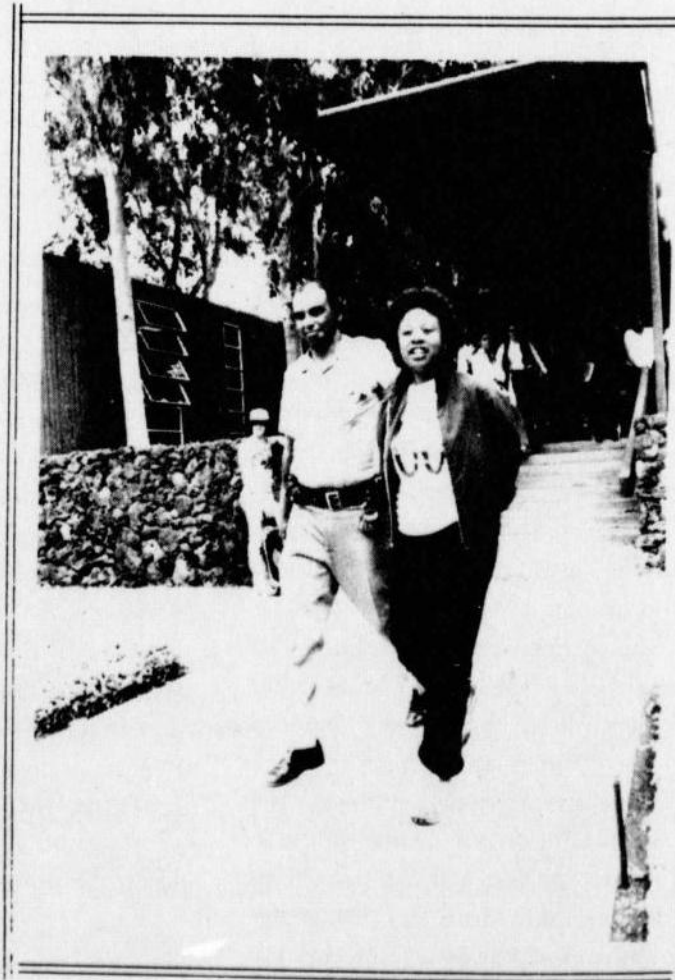
"Power Concedes Nothing Without Demand"

Frederick Douglass

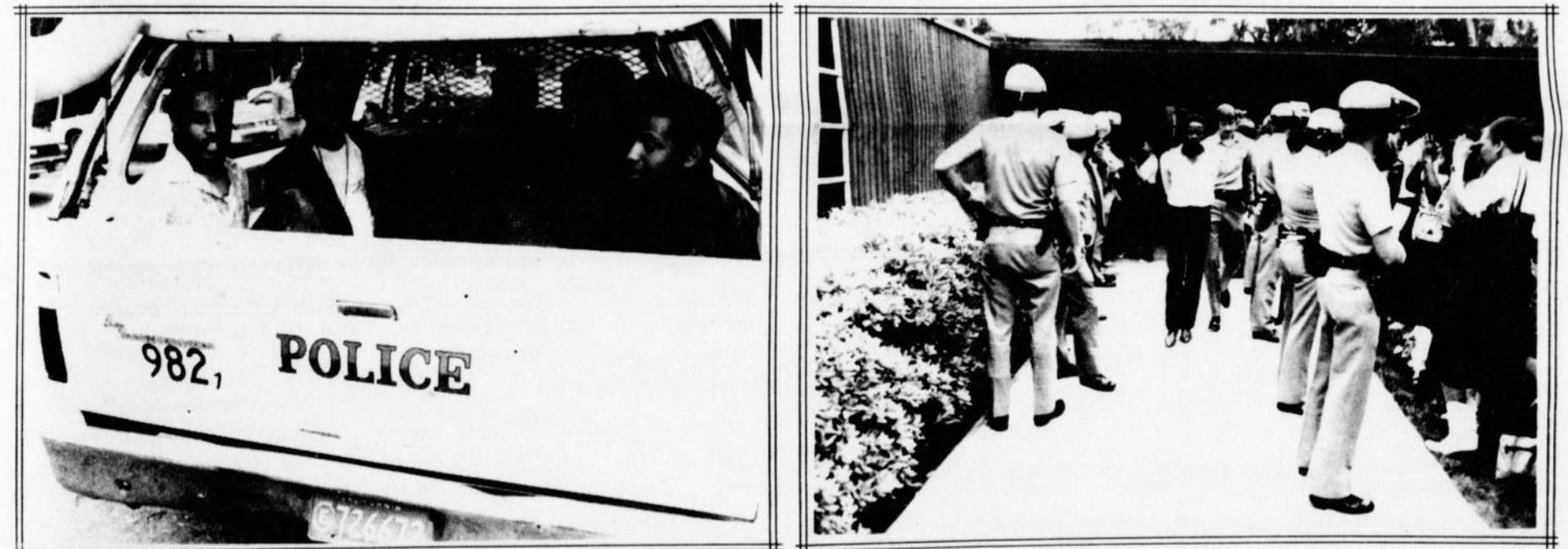


Below are the original seven demands, in brief:

1. We demand that Dr. Emory Tolbert be given tenure!
2. We demand that there be more American Indian, Asian American, African-American, and Chicano historians in the History Department.
3. We demand that there be an Asian American Studies Program, a Black Studies Program and a Chicano Studies Department.
4. We demand that EOP be physically seperated from the Office of Relations with Schools--that the EOP director be directly responsible to the Vice Chancellor of which the unit is under.
5. We demand that a Student Review Comittee be set up which will have the charge of reviewing faculty tenure files, just as the departments and Provosts do, and submit a recommendation which will be given full regard by the Vice Chancellor and the Chancellor in the final decision.
6. We demand a Third World Center Building which will function as a center where we can fulfill our organizational needs and implement programs and services which will aid in the retention of our students and in the higher awareness of all students.
7. We demand that criteria be set up whereas those students coming from low-income backgrounds will have assured eligibility if they cannot afford off-campus housing and assured the necessary financial support to live on campus.



photos courtesy of THARO MOETI



BSU

The Black Students' Union is the major Black student organization at UCSD. It seeks to provide a diverse and meaningful range of activities which promote the interest of Black students on campus. It is fully operated by Black students, like you and me, therefore we must rely on each other to get our goals accomplished and our needs met.

The Black Students' Union operates from a committee structure which provides plenty of room for involvement. Committees, such as Activities, Publicity, Recruitment and Retention, to name a few, work to enhance "Black life" at UCSD. Black History Month, Martin Luther King Day, Dedication Day and Dances are some of the activities that the BSU provides.

Along with the committees the Black Students' Union has a list of officers who are responsible for much of the planning and coordinating of the BSU events. Together they form the Executive Board of the Black Students' Union.

sophomore at Third College. Corresponding Secretary is Vivian Stokes, a Sociology major in her senior year. The Student Affirmative Action Committee representative is Roland Bouchereau a second year student at Muir College. Stephanie Muldrow, a sophomore Psychology major at Third College, is enthusiastically looking forward to her role as the Historian for the BSU.

With the diligent work of these sisters and brothers combined with the active participation of the Black student population at UCSD, this year will no doubt be a success for us.

The Black Students' Union traditionally has its meetings Thursday evenings, every other week, in the Applied Physics and Mathematics building in room 2113. However, be looking for those flyers telling you exactly when and where it's at.

CBSO

Coalition of Black Student Organizations scheduled meeting for 3rd of October. Location to be announced.

BLACK SCIENCE STUDENTS' ORGANIZATION

The Black Science Students' Organization is looking to hear from all of you freshmen planning a career in the science related fields. There are a great number of benefits that may be had through the B.S.S.O., if only by attending meetings or by dropping by the B.S.S.O. office in the Student Center Complex, Room 208 (you may leave messages at that office).

It is very important for the B.S.S.O. to know who you are so that we may mail information out to you and to have your support in keeping a strong Black student, science oriented organization on the U.C.S.D. campus. So freshmen, as well as sophomores, juniors and seniors, get in touch with the B.S.S.O., so we can stay in touch with you.

Mailing address:

BLACK SCIENCE STUDENTS' ORGANIZATION

B-023

U.C. San Diego

La Jolla, CA. 92037

Phone: (714) 452-4339

BWA

Black Women Achievers meeting on Thursday, October 1, 1981. Time and place to be announced. Contact Damita Davis Alma Edwards at phone: (714)457-4359. Also BWA sponsoring an all-campus picnic, October 3, 1981.

SPEAKER

Dr. Bobby Wright, President of the National Association of Black Psychologists, is tentatively scheduled to speak on the 29th of October at UCSD. Time and place to be announced. For further info call x3035 or x4110.

reports fall 1981

This year we have a number of dedicated and hard working individuals who are filling the positions on the Executive Board. Damita Davis and Robyn Broughton are the President and Vice President, respectively. Both were on the BSU Executive Board last year and have stepped forward to provide bold and consistent leadership this year. Damita is a junior and a Sociology major who will be going on to law school after her completion of undergraduate work. Robyn is also a junior, at Warren College majoring in History.

The Activities Coordinators are Reggie Richardson, a pre-med major at Third College who will graduate in June academic year; and Kim Phillips, a senior History major at Revelle College. They will combine to establish creative events and activities for the BSU. The Publicity Coordinator is Marcia Bryant a sophomore at Muir College who will periodically be getting the "word" out on what's happening with the BSU. The Media Coordinator is Kim Jackson, a Communications major in her third year. Kim was also on last year's BSU Executive Board as a secretary. Secretary, hard-working Karlease Bradford, a

'Black Singles'

-continued from page 1-

The UCSF sociologist says socioeconomic problems also complicate Black family life, but a recurring theme in his study is the clash between rising lifestyle expectations and the present situation, which is that (1) eligible Black men are numerically scarce, and (2) it is an added burden for Black women to expect of Black men white middle class standards of socio-economic achievement, or for Black men to expect of Black women white middle class feminine role behavior.

"It is the legacy of racism," Staples writes, "which has created the imbalance in the sex-ratio among middle-class Black singles. Upwardly mobile Black families were forced to send daughters, instead of their sons, to college to save them from the degradation domestic work. The end result of this practice is an excess of Black female college graduates.

"Yet," he continues, "most of these women will accept nothing less than a mate of similar educational level. This is a function of their acceptance of Euro-Americans emphasis on status homogeneity as the basis for

marriage. Not too long ago, less-educated males were acceptable as mates if they were hardworking and possessed other positive qualities.

"And the middle-class Black male also falls victim to the lure of Euro-American values in his standards for a wife. As he rises into middle-class, acquires some power and income, his standards begin to mirror those of white counterpart. What he wants is a woman who fits into the Euro-American definition of womanhood, dependent and submissive."

At present, some 650,000 black women are in college, compared to 350,000 black men.

"Additionally, approximately 150,000 black men are incarcerated in the nation's prison hundreds perished during the Viet Nam War or have suffered mental and physical disabilities because of it, and approximately 90,000 have chosen wives from other racial groups."

Staples says that Blacks cannot afford to measure their success or worth by these standards and still find each other acceptable...at least not now. He reminds Blacks of significant cultural values that in the past fostered a sense of

organizational unity. He suggests that Blacks have hard choices to make.

Staples, associated professor of sociology, is author of *The Black Women in America, Introduction to Black Sociology, The Lower Income Negro Family in St. Paul, and The Black Family: Essays and Studies.*

-Jini Robinson-
(415) 666-2557



Of Colors

Under the sun, a man knows many colors:
Dark sugar brown, smooth and syrupy.
Ebony rose, plush velvet to the skin.
Gleaming, golden cane; soft to touch and eye.
Tender mahogany hewn, eternal as secret.
Tan of wheat, sweet to taste and smell.
Maple leaf, brown star of the night.
Feel of oak, strong and gentle.
Caramel dipped, cinnamon stripped, honey-suckled, and fine!

--R. Cathey--

The People's Poetry

I MEAN IT

One in Atlanta, slaughtered, strangled,
shattered future.
Five saw freedom in a white hand,
And didn't make it.
Seven no tomorrows, takin' rides
For a ten dollar bill.

Black Babies in Atlanta, always afraid,
Cause they always hustle,
Cause they always hungry,
Cause nine mothers mourn for the
Cries they could not answer.

Twelve in Atlanta make eyes water;
Shake sleeping pseudo money-makers
From Black middle-class slumber.
Make eyes burn,
Cause the chains are still on
And green don't bleach Black.

Fourteen in Atlanta make eyes burn,
Cause Black Babies are in danger
In brutal, bloody, white amerikkka
Where thousands can't/won't/Don't catch one.
Cause its good for some coverage
And might bring the ratings up.

Eyes burn fire,
Cause a sick devil mind
Makes babies wet the bed.
Cause sick devil hands
Clutch the throats of Nineteen in Atlanta.
Cause this sick devil place is strangling
Black Destiny, every minute, every day.

The beast won't let us live.
The beast won't let us march.
The beast won't let us pray.

Let us take one in Atlanta, slaughter, strangle,
shatter future!

--Robyn F. Broughton--

THE "BB" CLUB

Put your Beautiful Black self
In a Beautiful Black Mood
Play some Beautiful Black Music
And be your Beautiful Black cool

In your Beautiful Black mood
Talk your Beautiful Black talk
Eat your Beautiful Black food
And walk your Beautiful Black walk

Let the Beautiful Black children
Develop their Beautiful Black minds
They will follow your example
If you're a Beautiful Black kind

Let your Beautiful Black knowledge
Spread to all the Beautiful Black folk
And give a Beautiful Black youngster
A gleam of Beautiful Black hope.

Beautiful Blackness is not something to be bought
Beautiful Blackness can't even be taught
Beautiful Blackness is not something you can get
But if you let it happen, it's something you won't regret

Alma L. Key



Since They're Black

Since they're Black
some truths self-evidently held
along with them
have brutally felled their slayer

Since they're Black
the response was slow
to put an end
to the public death row

Since they're Black
and this burns me most
this killer comes,
murders, and goes like a ghost.

--Alfred Johnson--

Racism: A Capitalist Ideology

—continued from page 4—

force. Without a large and fixed labor force it would have been impossible to sustain the plantation economy. The labor demands of the plantation system fell first on Indians and European indentured servants. The Indian proved unsatisfactory for several reasons: the majority of Indians in North America were on the West Coast and Southwest, their susceptibility to the European's diseases due to recent contact between the two groups, and because their knowledge of the land enables them to successfully escape from slavery. Europeans servants also presented problems, their contracts specified a time limit for service Europeans could not be enslaved because it would provoke political repercussions in Europe and very likely stop the tide of European immigration from Europe. South American Indians were already claimed by the Spanish and Portuguese.

Africans provided an ideal source of labor for the colonies, the west coast of Africa was relatively near the Carribeans, there were never any questions of migration or political repercussions, Africans had a historical background in agriculture, the long contact between Europe and Africa meant that Africans, were not so easily decimated by European's diseases, unlike Indians, Africans were foreign to America making it more difficult to escape and successfully avoid capture. But more important, Africans physical appearance was distinctively different from Europeans. This distinction provided the root of the racist ideological rational formulated to justify African enslavement. Unlike ancient slavery, capitalist slavery demanded a permanent nonassimilable labor force to provide the agriculture commodities which were salable on the home market in the mother countries. The possibility that African slaves might assimilate into the general population, to seek their fortune on equal footing with the European settlers was completely denied.

Slavery degraded human beings to the level of brute animals who must be "domesticated," forced to work and constantly supervised. The ideological rationalization accompanied the institutionalization of slavery. Slavery was rationalized from the angles of natural and social history, ethnology, allied sciences, political and social sciences, and the Bible. Slavery was viewed as a positive good for both slave and slaveholder. The Bible was used to provide the most systematic

statement on slavery, from the cure of Cain in Genesis to the exhortation of the Apostles that slaves should obey their master. The religious exponents of slavery believed that Africans were slaves as a result of their sins.

The leading capitalist "scientists" proposed that slavery was a result of African inferiority. Ethnologists tried to theorize that Africans were different and tried to point out the physical and mental differences to support the supposition that different social endowments gave Africans more animal qualities. Africans were said to be able to imitate behavior but could never be inventive, a reflection of higher mental qualities. Racist ideology projected the African as being simple, inferior, belonging to another species entirely, it was promulgated in theory that the African could not be trained beyond fulfilling the elementary functions required of slave life. The ideology of racism proved to be the cementing force for the unity of the entire European population in North America. The ideological unity of the Europeans was assured by the

"It is only when we understand the immediate economic and social reward which the entire European population had in the enslavement of Africans that we can understand the realities of racism in North America."

economic and psychological advantages which accrued to them purely on the basis of their color.

The capitalist slave system was essential to the development of the southern plantation economy, and slavery sparked a strong stimulus to Northern industry and shipping. Not only did the very wealthy European gain from slavery but also the many European workers who immigrated to North America. First, the expanding industry made possible by the profits of slavery created jobs at an expanding rate. Second, European indentured servants were able to escape from plantation servitude only because of the large supply of constantly imported African slaves to take their place.

It is only when we understand the immediate economic and social reward which the entire European population had in the enslavement of Africans that we can understand the realities of racism in North America.

The nineteenth century was a time of turmoil and crisis for the colonial system throughout the world. The United States was becoming an industrial capitalist nation, employing a "free" work force based on economic rather than political or physical compulsion. The United States society exhibited a dual character, a growing industrial capitalism side by side with a capitalist slave economy, this resulted in severe political and economic strains which culminated in the Civil War.

Internationally and domestically the transition to industrial capitalism set in motion the forces that brought about the abolition of slavery. African people were freed from chain-slavery, but not from social, economic, and political dependency.

SOCIAL DARWINISM and IMPERIALISM

Where slavery denied Africans humanity, the racist ideology of imperialism and monopoly capitalism admitted that nonwhite were humans but insisted that they were inferior races which must be directed and ruled by a master race of Europeans. Europe had supposedly

demonstrated its superior civilized virtues in the course of centuries of struggle for world domination.

This ideological shift followed structural changes in the economy of capitalism. In the second half of the nineteenth century the many small enterprise systems fell to gigantic monopolies as the dominant mode of economic order. Where Africans had been the main productive labor force of plantation Southern agriculture, they were now to become the "ready reserve" labor force, of monopoly capital. As long as Western settlement was possible and European immigrants were available, the "ready reserve" labor force was European. But the closing of the frontier toward the end of the nineteenth century and the outbreak of WWI, which cut-off European immigration, a method had to evolve for supplying a new "ready reserve" and for the social-economic ladder.

The racism left over from slavery, together with the racism that

followed Reconstruction, condemned Africans to the role of beggars-monopoly capital. Africans were reduced to a virtual peasant caste in the South, while in the North living in slums not fit for a cockroach. By converting African workers into a racially stigmatized category of "wage-slavery" it was possible to exploit them even more mercilessly. With Africans out on their own as individuals, instead of being the collective economic responsibility of the European slave-owner, they could be used as a permanent "ready reserve" labor force, cast-off in times of recession, available to work at very low wages when needed. Also imperialism had opened new areas of the world to recruitment of a domestic colonial labor force that could be stigmatized and subordinated on the basis of racial distinction.

The new racist ideology found its expression in Social Darwinism. The Social Darwinian theory of evolution greatly influenced social thought and social institutions, in North America. Social Darwinism extended the concept of biological evolution in development of societies and civilizations. The nature of a society or race was presumed to be the product of natural evolutionary forces. The features of evolution was struggle and conflict in which the "stronger, more advanced, and more civilized" would naturally defeat the inferior weaker, backward, and uncivilized peoples. Social Darwinism with its emphasis on competition and the constant struggle of one against all, reflected the economic dynamics leaving to monopoly capitalism. Also, Social Darwinism's definition of Africans and other non Europeans as inferior, not subhuman, threw off the older racist ideology that non Europeans were incapable of performing industrial labor. So long as it was understood that Africans would remain at the lowest levels of industry and be supervised by Europeans, low-level industrial education of Africans workers was approved of by Europeans in the North and the South of North America. Social Darwinism defined imperial expansion as a positive good expressing the manifest destiny of the Europeans to dominate, and which would bring about the eventual "uplift" of the inferior colored races of the world. With Social Darwinism Europeans had a full-blown racist ideology to justify the severe racial oppression of Africans on the grounds of a "natural" and unchanging racial hierarchy, and paternalistic philanthropy on the assumption that moral and intellectual "evolution" of inferior races was possible.

Social Darwinism primarily was

Racism: A Capitalist Ideology

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concerned with maintaining the economic supremacy of Europeans in the United States and the world.

Anglo-Saxonism, master race theory, the white man's burden, all were present during this period but in terms of content they were variations of ideas that were more systematically manifested in Social Darwinism.

CULTURAL CHAUVINISM: A RACIST IDEOLOGY

Since WWII we have witnessed the emergence of the ideology of Cultural Chauvinism. Cultural Chauvinism maintains that industrial advancement is the end-product of a superior "Western culture," hiding the fact, of course, that it was capitalist exploitation of Asia, Africa, and the Americas that sparked the rapid and continuing material progress in Europe and North America. By separating culture from economic and history, Cultural Chauvinism views culture as a purely spiritual attribute of a people or society. Cultural Chauvinism does not stigmatize non-European peoples as naturally inferior, they are simply "culturally underdeveloped." Under Cultural Chauvinism assimilation and intergration to bourgeois "western culture" replaces race as the main criterion for admission to the advanced European world.

Four political factors were significant to the development of Cultural Chauvinism. First, the birth of the anti-colonial movement in the nineteenth century and its development into a worldwide liberation movement against imperialism. Since the primary aim of imperialism is economic domination it was possible to grant formal political independence to colonies if imperialist economic control remained. This was done in part by turning over political power to non-European classes which had a material stake in the maintenance of capitalism.

We see ideologically the "right" of these non-European to rule could not be based on racial superiority because they came from the same racial group as the native masses. Assimilation into Western culture replaces races as the yardstick for privilege in the neo-colonial areas. Efforts were made to insure that potential colonial political leaders, civil servants, and military leaders were trained and educated in the imperialist nations and imperialist institutions so that they would be ideologically clear of their new role

as buffers between imperialism and the masses of the neo-colonies.

The Russian Revolution of 1917, was the second factor, the spread of communist thought and activity to the United States caused hysterical reaction in defense of "Western civilization."

Third, the period following WWII resulted in the emergence of the United States as the most powerful capitalist nation. The population of the United States is composed of many national and ethnic groups, and faced with angry anti-imperialist and socialist movements, the United States' capitalist rulers couldn't afford to revert to racial theories of biological or Social Darwinism.

Fourth, the Marcus Garvey movement and the civil rights movements represented and African awakening to the world situation. Garvey hoped to liberate Africans in any nation where they were oppressed. The UNIA showed, as nothing before or after had done, the determination of millions of Africans to liberate themselves from oppression. Garveyism and the Pan-African Congresses organized by W.E.B. DuBois, a Pan-Africanist,

"The color of our skin did not defeat us on the various battlefields it was disorganization, disunity, and the Maxim guns."

played important roles in promoting a nationalist consciousness towards and within Africa by Africans in the diaspora as well as on the continent of Africa.

The civil rights movement began as a mass independent African struggle in the United States, but its decline can be partly blamed on its leadership. The leadership merged completely with European liberals and allowed them to define goals, strategies, and tactics. The concept of "Black Power" as advocated in the sixties represented a reassertion of African independence. We did not reject tactical alliances with Europeans, but insisted that all objectives, strategies, tactics be made by Africans. Plus, African independence struggles and the Vietnam War had a deep impact on the political consciousness of African nationalists in the Americas.

The massive African revolts, in North America, leading towards political radicalism pushed further the development of Cultural

Chauvinism as a defensive ideology of capitalism. In the era of imperialist crisis Cultural Chauvinism is seeking to unify factionalized Europeans in support of Western Capitalist Culture at the same time offering to assimilate and integrate members of oppressed national and ethnic groups who are willing to play by the capitalist system's rules. The Africans in America, who play by the system's rules, are at the present time indispensable to the system of capitalist exploitation, this group of Africans who are poor and exploited and the capitalist ruling class. Its members usually aspire to a way of life similar to, if not identical with, that of the European capitalists. But despite appearances and seeming exceptions, they do not succeed in crossing the barriers imposed by the system. They are prisoners of the contradictions within the social and cultural reality they live in. They cannot escape their condition as a "buffer" zone.

Cultural Chauvinism is simply one side of a dual defensive coin, the other side of which is fascism (eg., South Africa) and Ku Klux Klanism. Cultural Chauvinism, like the

racism of which it is an extension, has acted to confuse the people, protect and defend the capitalist system.

CONCLUSION

This article on racist ideologies implies that racism is a tool of capitalism and the overall attack on racism must become a struggle to destroy the capitalist social order itself, the two cannot be separated. Many Africans have made the mistake of placing race as the primary central task for liberation--this is a grave mistake. Our preoccupation with race has distracted our efforts from liberation and sent us into blind alleys. The louder Europeans proclaimed African inferiority, the harder Africans struggled to prove to Europeans, and to Africans, that it was not so, that in spite of slavery, in spite of economic exploitation, in spite of conquest and occupation, in spite of colonialism, in spite of race, Africans still had cause for dignity, that to be African was no intrinsic

barrier to accomplishment and dignity.

Instead of rejecting racist ideology, which is merely part of capitalist ideology for rationalizing capitalist rule to Europeans and for persuading Africans to suffer peacefully in it, Africans seem to have confined our response within the premise that race is the fundamental issue. While Europeans have proclaimed that it is, Africans have asserted that it is not. But Africans have seemed shy about discovering and asserting what the real issue is between Africans and Europeans. Is it our color or our powerlessness?

This universal insistence on race, should alert our suspicions, and make every racial consideration in the matter of our subjugation immediately suspect. Instead of working to refute European's specific accusations and racial assumptions, we should dismiss them altogether, and seek other grounds for understanding our oppression. Whatever explanations Europeans come up with to explain our condition, they still see fit to exclude from consideration those political and economic intrusions from capitalism that have worked devastation on Africans and African societies.

Africans were not conquered and captured because of race, European capitalists enslaved Africans for economic reasons, so that our labor power could be exploited: The color of our skin did not defeat us on the various battlefields it was disorganization, disunity, and the Maxim guns.

Many Africans throughout the world have allowed themselves to be caught in a subtle trap of proof, and have striven to refute, point by point, by implication, or by outright denunciation of all the accusations against the dignity and self-respect of Africans and Africa. This still diverts them from what should be their preoccupation. After they are bruised by one charge, they rush out protesting, brandishing a refutation, only to have another charge shot at them.

Frantz Fanon states, "each generation must, out of relative obscurity, discover its mission, fulfill it, or betray it." Somehow Africans must understand that countering racist ideas is one but certainly not the central task, the central task for us is to eliminate our weaknesses and to build for ourselves a strong united, socialist Africa for sovereign dignity in the contemporary world. Trying to fight our oppression with proofs that confine our efforts to peripheral activities is like trying to swim in a cement swimsuit.

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workers were either union officials or workers who had played a prominent role in the strike or were active in the yards ensuring workers' rights.

While Gwen was not among those fired, Miguel Salas and Frank Holowach were. It was these three who were to later be elected to the top three positions in the union -- president, business manager and vice president, respectively. Less than a month after the company fired the 28 workers, most of whom were known for their strong stand on safety, Kenneth King and Michael Bebe, two workers in the yard died as the result of working in an improperly ventilated area in which argon gas collected and asphyxiated them.

Even with the two men dead and the cause unknown at the time of the discovery of the bodies, the supervisors still did not show proper concern for the workers. Gwen told of events immediately after the discovery of the bodies. "All the supervisors were there and I was there too. I went up to the supervisor of that boat and told him to pull all the people off the boat, since I was the chief steward and the cause of their deaths was not known. He told me no. I had to go onto the boat and pull the people off myself." Commenting on NASSCO's continual statements that safety is a primary concern and that the yards are a safe workplace, Gwen asked, "If they're so concerned about safety, why didn't they order the people off the boat?" Gwen believes that the deaths of King and Bebe are a direct result of NASSCO firing the 28 workers most of whom had been involved in actions to halt work in unsafe areas.

Two weeks after the deaths of King and Bebe, three NASSCO workers who had been fired as a result of the demonstration and subsequent wildcat strike, Rodney Johnson, Mark Loo and David Boyd were arrested and charged with plotting to bomb NASSCO. The three were arrested on the strength of testimony from Ramon Barton, an FBI agent provocateur and company plant in the union. In a manner similar to the FBI's Cointelpro (Counter Intelligence Program) of the Nixon years which used FBI plants to suggest and attempt to carry out wild illegal actions in militant groups such as the Panthers in order to destroy the organizations, Barton suggested many wild schemes. It is these wild schemes which the three continually had to talk Barton out of that they have now been accused of plotting. Most interesting is that police were on hand with T.V. camera crews when Barton's van ran a red light and was stopped. It was at this stop that a bomb was found in Barton's van in which Boyd and Johnson were

"A lot of women didn't make it because they were not assertive,"... "But I decided to stick it out...the more they disliked me, the more I was determined to stay down there and see if I could make it."

Gwen Ferguson, President of Local 627 from workers union, NASSCO

riding, they along with Loo were charged with a bomb plot with Barton the only witness.

Immediately after the arrests Local 627 was thrown in a turmoil by the publicity of the arrests and the fact that Johnson and Loo were members of the Communist Workers Party (CWP). There were allegations by Barton that the union was controlled by communists. Salas was fired as assistant business manager of the Local by the business manager due to his connection with the arrested workers. The business manager, Reynoldo Inchaurregui (who had been fired by the company along with Salas and had worked along with Salas since their election to the leadership positions in the union in late 1977), now turned on Salas saying "my differences with Salas are not over his actions: I just hate communism." Inchaurregui began a fierce campaign in the yards against Salas and his supporters constantly bringing up the spectre of communism.

Salas, Ferguson and Holowach decided to form a slate for the coming union election. They called it "strongback." Gwen explained the derivation of the name. "A strongback is a tool used to straighten out steel when it's bent. We felt that our union had a bow in it and needed to be straightened out." Gwen campaigned almost alone in the yards since Salas and Holowach were not allowed in the yards.

Gwen told of allegations made that she and the rest of the slate were communists and communist supporters in an attempt to defeat the Strongback slate. She said the redbaiting "got people interested in finding out the truth. It may have lost us a couple of votes but it helped us in the long run because it got people out." Obviously when union members sought out the facts they liked what they found. The December election brought out the largest number of Local 627 members ever to vote in a union election. The Strongback slate won by an almost two to one margin over the closest rival slate.

Speaking about the case of Johnson, Loo and Boyd, dubbed the NASSCO 3, the president elect of Local 627 was quite forceful. "Its obvious that Barton was a plant. We can see that now." The case of the three according to Gwen is an attempt by the company to bust the

union and make it ineffective. After the deaths of King and Bebe, the company had to get the heat off themselves after having two deaths occur so soon after the firing of the 28 safety conscious workers. Gwen commented that Loo and Boyd had led a work stoppage in the very area where the two were asphyxiated.

Even after all these trials, Gwen is not able to rest on her accomplishment and get on with the business of being union president. The day before the newly elected officers were to take office, the International of which Local 627 is a member took over the union in trusteeship. This means that the Strongback slate was prevented from taking office and the International took over the functions of the local. The International charged that there was "an atmosphere of violence and fear" in the yard during the election and cited a complaint from Inchaurregui of "irregularities" in the election.

Gwen and the rest of the Strongback slate are now engaged in a fight to regain control of the union. One of the measures taken in addition to fighting the move in court is the circulation of a petition among the workers in the yards. More than half of the workers have signed the petition endorsing its three points: demanding control of the local, power to negotiate for the upcoming contract, and the ability to hold meetings in the union hall which the International has taken over, confiscating files and changing the locks on the building.

Even though the trusteeship has removed formal control of Local 627 from the elected leadership, the president elect notes that "The workers still look on us as the leadership...we are the ones who have been working for the union, are more concerned for the union and will keep fighting because it's our union and we will get it back." Gwen has little respect for the International. "The company and the International are in the same clique," she observes "they go to the same country clubs, whereas we're in

"You don't see people from Southeast San Diego everyday on TV and in San Diego Magazine. They realize I'm working for something I'm really into I feel like it's a must. They're glad I'm not just folding over and going 'Oh, forget it'."

Bill Brown, former union leader, NASSCO - continued on page 19

the same clique as the workers. We get in the dirt, we deal with it. We know what they're going through, we know what to fight for and we know how to take a stand. That is why we are in trusteeship right now."

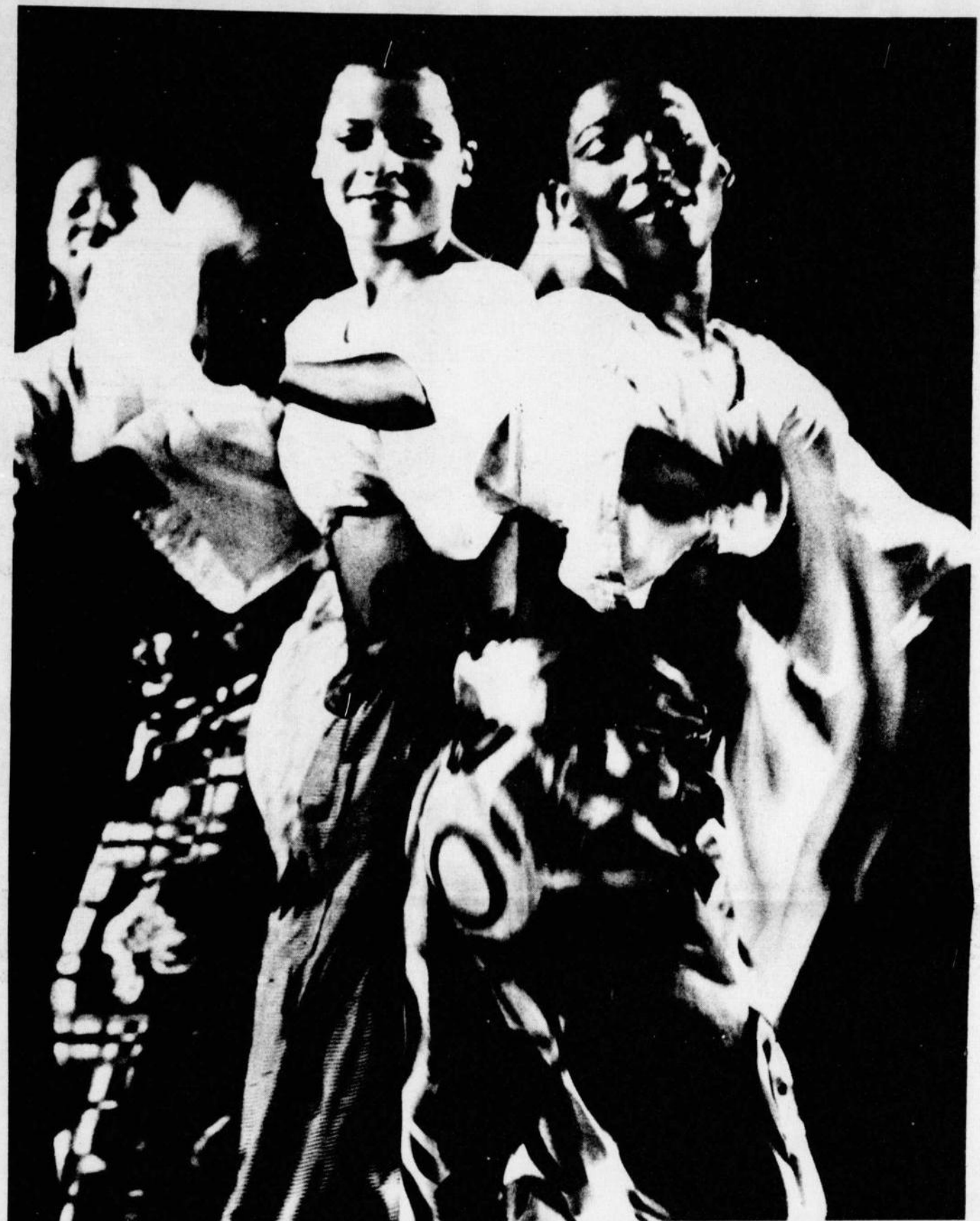
Speaking about the power of the union, Gwen said. "The power that the union has is in the workers who get behind it. The union is just a name, the power is in the rank and file. In the three day strike, the membership told us what to do. The union leadership did not call the strike.

Gwen shows a great deal of pride for her achievement and sums up her struggle for the presidential position saying, "I fought really hard, campaigning in the yard for the entire slate because Miguel and Frank were not allowed in the yard. I'm not saying I was alone. There were a large number of individuals who worked hard and helped. We won fair and square and I want that position...it's something I'm determined to get."

Gwen is outspoken on her beliefs about the place of her local and its struggle for safety, better pay and self control. "This thing is not just concerning NASSCO, it concerns every union on the west Coast. Whatever happens to us is going to be like the Boston Tea Party, it's going to stick in people's minds for the rest of their lives. It's going to pave the road for whatever way these other unions are going to go. When the workers look at it on the big scale like that, they understand what's going on." It is just this importance of the trials of Local 627 that are causing the media blackout Gwen holds. "The media blackout is due to the fear of other union workers finding out what's happening and showing some support. But they can't with no knowledge of what's going on here. They're (the media), trying to isolate us."

Among the projects Gwen has in store for the Local upon assumption of her office is a continuing program of education for the workers. Gwen cites the decline of racism in the yards to the efforts at education workers undertaken by the leadership of Local 627. When she first went to work for NASSCO, Gwen says, "The company built racism." Foremen would use the threat of cheap Mexican labor to justify low wages. Also workers divided along racial lines would not

**JOHN WILLIAMS AMARI BARAKA ART BLAKEY
ART ENSEMBLE OF CHICAGO MILES DAVIS
MCCOY TYNER CHARLES MINGUS ELIZABETH CATLETT
CHARLES WHITE JOHN O. KILLENS TONI MORRISON**



**LONNIE ELDER III DALE BROCKMAN DAVIS
LORRAINE HANSBERRY LANGSTON HUGHES**

CONTEMPORARY BLACK ARTS PROGRAM

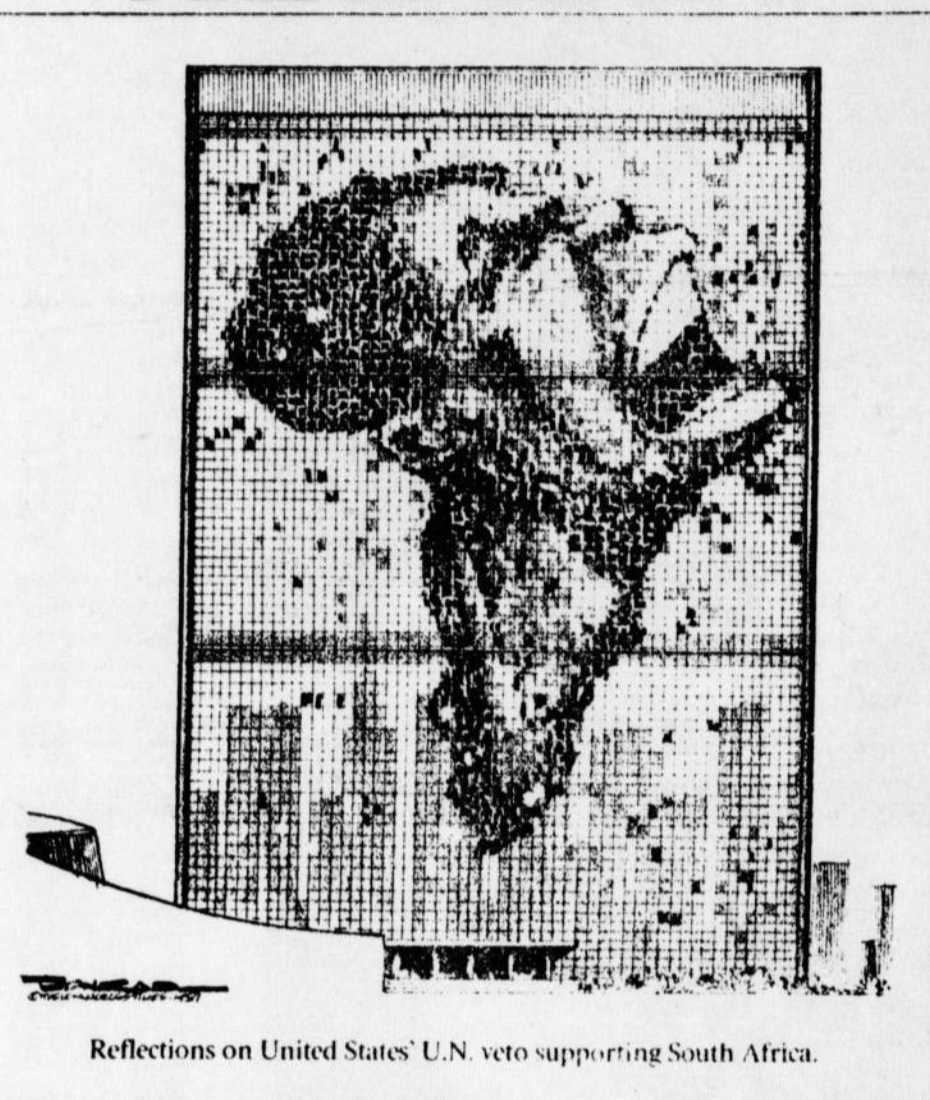
The Contemporary Black Arts Program now offers a minor program to undergraduate students with emphasis on Drama, Literature, and Music. The program consists of several faculty members including Dr. Floyd Gaffney, James Cheatham, Edith Fisher, Cecil Lytle, Sandra O'Neale and Joseph Slade. Dr. Gaffney presently serves as chair of the minor program and encourages students to enroll in it. Students who complete the minor

must meet the following requirements:
1) A required core of the following three lecture courses:
Drama 16 - Introduction to Black Drama (4) (F)
Literature English 182B - Development of Afro-American Literature (4) (F)
Music 126 - An Introduction to Oral Music (4) (F)
2) A fourth lecture course selected from the following approved list:

Drama 141 - Modern Black Drama (4) (W)
Literature/English 182A - Development of Afro-American Literature (4) (W)
Drama 187A - Black Theatre Ensemble (4) (W)
Music 127A - Music of Black Americans (4) (W)
3) Completion of a total of 8 units of performance courses selected from the following approved list:

Drama 187B - Black Theatre Ensemble (4) (S)
Music 127B - Music of Black Americans (4)
Music 95G - Gospel Choir (2) (FWS)
OR
Music 95J - Jazz Ensemble (2) (FWS)
For further information, please contact Bonnie Ward at TCHB, Room 239 and 240 or call 452-3103 4.

IMAGE



Reflections on United States' U.N. veto supporting South Africa.

PEOPLE'S VOICE



THIS AFRO-CENTRIC COLLAGE CONSTITUTED THE FRONT PAGE OF THE VERY FIRST ISSUE OF THE PEOPLE'S VOICE. AND STILL WE STRIVE TO ENLIGHTEN, EDUCATE, AND INFORM.



AFRICANS IN SOWETO CONTINUE TO FACE POLICE DOGS OF THE EXPLOITATING SETTLER COLONIALIST DUTCH (EUROPEAN) GOVERNMENT. THEY SAY WITH THEIR ACTIONS 'WE WANT OUR LAND BACK.'

NGUZO SABA
(The Seven Principles)

- 1. UMOJA (Unity)**
To strive for and maintain unity in the family, community, nation and race.
- 2. KUJICHAGULIA (Self-determination)**
To define ourselves, name ourselves, create for ourselves and speak for ourselves instead of being defined, named, created for an spoken for by others.
- 3. UJIMA (Collective Work and Responsibility)**
To build and maintain our community together and make our sister's and brother's problems our problems and to solve them together.
- 4. UJAMAA (Cooperative Economics)**
To build and maintain our own stores, shops and other businesses and to profit from them together.
- 5. NIA (Purpose)**
To make our collective vocation the building and developing of our community in order to restore our people to their traditional greatness.
- 6. KUUMBA (Creativity)**
To do always as much as we can, in the way we can, in order to leave our community more beautiful and beneficial than we inherited it.
- 7. IMANI (Faith)**
To believe with all our heart in our people, our parents, our teachers, our leaders and the righteousness and victory of our struggle.

THE COMPONENTS OF THE AFRICAN VALUE SYSTEM.

Lorraine Hansberry

-continued from page 6-

Negro Intellectual raised questions about just how *Raisin* fell far short of the mark. Some of his arguments are sound but then I've thought in retrospect what other kind of plays about Blacks by a Black writer could have been produced at that time? Baraka's, *The Dutchman*? Bullins, *A Son Come Home*? Gordones, *No Place To Be Somebody*? If ever there was a right time and place, 1959, *A Raisin in the Sun*, definitely had the right chemistry.

Raisin broke ground that these later plays built a foundation upon. In a *Sign in Sydney Brunsteins Window* Lorraine took a step that many thought improper. "It was okay to write *Raisin* but who does this woman think she is.... Writing about whites!?" A keen observer of the folks around her apparently, and more than that, a brilliant weaver of human frailty, weakness and aspirations.

Sometimes in order to get the power and meaning of a piece you've got to read it or see it more than once. Maybe its me. At the conclusion of *To Be Young Gifted & Black*, there is a speech by Lorraine where she calls on Young Black Writers to write... *The Black writer stands surrounded by the whirling elements of this world. He stands neither on the fringe nor utterly involved...the prime observer poised waiting for inclusion.*

I am poised but waiting has never been one of my strong suits. We'll see... I just wish she was here and then the thought hits. She is. Thank God for Lorraine.

Farrell J. Forman



Lorraine Hansberry

And Still I Rise

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come together to confront the company. The failure of that policy became clear during the 3 day walk out when all the workers in the yards united. Summing up the conquest of racial problems Gwen said "You only get people to react ignorantly if they don't have education. Now those people will have that education."

Gwen has more than her union work to keep her busy. She has been married nine years and has a 7 year old daughter. She says her husband was "not too crazy" about her working in the yards but has adjusted over the years and now takes an active interest in her union struggles. Her daughter is overjoyed at her mother's achievements and wants to

"The power that the union has is in the workers who get behind it. The union is just a name, the power is in the rank and file. The three day strike, the membership told us what to do. The union leadership did not call the strike."

She elaborated by saying, "I am the first Black woman to win the position of president of any local (in the Ironworkers union) and we have the largest...I'm sure the Blacks in the yard are proud, but there are a lot of Whites and Mexicans who are proud too. When I was running there were some remarks that there would never be a Black president. But that didn't stop me. It just made me go a little harder. I didn't run for the president of the union because I was Black, I ran because the person who was in there wasn't doing his job properly and I knew I could function better than he. I try to treat people not by color but as Ironworkers, as an individual."

work in the shipyards, a prospect which doesn't please Gwen. It's a hard job and it's dangerous," Gwen said, "I wouldn't want my child to have to go through that." Gwen says that her family is proud of her achievements. "You don't see people from Southeast San Diego everyday on TV and in *San Diego Magazine*. They realize I'm working for something I'm really into. I feel like it's a must. They're glad I'm not just folding over and going 'Oh, forget it.'"

Gwen Ferguson has had a tough road to travel in achieving her position and is intent on continuing her struggle with the same determination which has taken her

this far. Her spirit has served her well throughout life. She recalls getting thrown out of Hoover High for beating up five White kids who attacked her and her sister. Asked if she gets more flack for being Black or a woman, Gwen thought for a moment and answered "I get more because I'm militant." That same spirit won her a position in what was considered a man's world of ironworking, then to shop steward then chief shop steward finally to the presidency of her union in only six-and-a-half years. Her success formula is as simple and straightforward as she said herself, "I don't take no mess!"

-Lennie Edwards-

Racism: A Capitalist Ideology

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Africans suffered oppression under slavery and colonialism not because of color, but because Africans had become a powerless and conquered people. Africans suffer oppression today, because Africans have not yet abolished our condition as a conquered people. Africans cannot change the status of their power. If Africans want racial dignity, Africans must create a powerful united, socialist Africa. To regain dignity Africans must make it impossible for any group to ever again trample upon Africa and Africans. Africans must confront any group intention to do so with a powerful united Africa which they can neither trample upon nor ignore. Until a powerful united socialist Africa is achieved, Africans throughout the world can forget about obtaining racial dignity in the contemporary world community.

The following is a list of books which served as sources of facts or ideas in the preparation of this article:

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-Saleem-

THE PEOPLE'S CALENDAR

