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UCSD BLACK COMMUNITY

AND

ALIVE

PUSHING



Partnership Program Brings Lincoln High Students To UCSD



Norman Knight shows Lincoln High students around UCSD.

The Partnership Program run by Eustacio (Chato) Benitez and Norman Knight under the auspices of the Educational Opportunities Program is aimed at acquainting junior high and high school students with UCSD, its programs, requirements and opportunities. Each spring in conjunction with other activities, the Partnership Program is responsible for bringing groups of students from various secondary schools in the San Diego area to UCSD to look around, talk with the students and faculty and get the feel of what it's like to attend the University of California.

Other activities of the Partnership Program are to counsel these students in the proper courses to take in order to gain admittance

to UCSD and motivating them to stick to their studies and do well. Another facet of the program is to acquaint the parents of these students with the school in much the same way as is done with the students. The parents are advised as to the preparation needed by their children and are brought to visit the school.

This past May 3, a group of students from Lincoln High School in Southeast San Diego was brought to the university to check it out. They were given a tour of the facilities and were served lunch out in the grassy area behind the student center. We hope to see many of these students in the future as UCSD students rather than tourists.

Letter To The Editor

The following letter was submitted by the San Diego Chapter of the African Liberation Support Committee (ALSC) in reference to the article in the April edition of *The People's Voice* concerning the U.S. State Department sending a team of UCSD administrators to show the South African universities how to set up programs to admit more students of color.

This July, Bill Byrd, head of EOP at U.C.S.D. and two other U.C.S.D. administrators, are travelling to South Africa to show the South African racist rulers how to develop their own program of token integration. Presently in South Africa, there are two very separate and very unequal types of universities- the 'tribal' university (open only to whites) and the 'open' university (open only to blacks). And Mr. Byrd is quite frank about his token goals. He said, "Maybe if five South Africans who would not have gone to a predominantly white institution and graduate, do so, and have drastically different lives, this trip will be worth it". This is spitting in the face of the Soweto students and workers who demonstrated and fought against the educational policies of apartheid.

According to Byrd, however, there really is nothing fundamentally wrong with the apartheid system. In fact he has praise for the fascist white minority regime. "The white South African has built an economic model, an excellent system that could really benefit Black South Africans if we (who is we?) could find some way to get them to change".

This is nothing but an

Uncle Tom's view of the world. The white master, if he could only have a change of heart, why he could really help the poor ignorant Black folk. But the truth is that apartheid is a system that exists and survives only on the enslavement and exploitation of the Black majority. It was built by White invaders with the help of U.S. imperialism, the Bank of America, Goodyear, General Motors, etc. They have built a vicious capitalist economic model of wage slavery and called it apartheid. Apartheid separates the Blacks from the Whites based on a philosophy of White superiority- a philosophy backed by laws, by systematic, institutionalized racism. Under apartheid, Blacks are not allowed to live in the city, they come only to 'work' to slave away for pennies a day. Black gold miners only make 25c a day. By law Blacks are not allowed to own land! This is capitalist wage slavery at its worst.

Byrd's trip is being promoted and paid for by the U.S. State Dept. and U.C. Regents. They hope to doctor up the image of this political mummy they call apartheid with EOP. For the U.C. Regents who are reeling under the

demands of students that all U.C. investments be withdrawn. They are trying to cover their ass with this EOP trip. The U.C. Regents have \$800 million invested in corporations that help prop up the racist regime of South Africa. In sending Byrd and refusing to divest their funds, it is clear where the regents stand on the issue of apartheid.

The U.S. imperialists as a whole want to stabilize the S.A. government. This land of the Azanian people has great economic and military significance. Azania (South Africa) is well known for its natural resources (gold, diamonds, platinum, uranium, etc.) and apartheid ensures that the labor is cheap and plentiful. With the defeat of the Shah, there is no one to protect U.S. hegemony. Not one country will grant the U.S. access to a military base. S.A. is the only place in the area that the U.S. can have a military base (a tracking station in Smithtown), and also it is strategically located. The U.S. can monitor Soviet naval fleet in the Indian Ocean, troop movements in Africa and the Mid East. The U.S. Polaris nuclear submarine in the Cape of Good Hope can hit any target, anywhere in the world. So while an unstable and discredited apartheid regime contradicts the U.S.'s long term interests, today the U.S., is tied to and needs South Africa more desperately

than ever.

What the hell does equal opportunity mean for the Azanian people if it doesn't eliminate the whole system of apartheid? This is what the people are fighting for, and they will stop at nothing less. We, also should support nothing less. Mao Tse-tung in pointing the way to national liberation, said that "Political power grows out of the barrel of a gun." But Byrd would have us believe that the apartheid system will reform itself and fall away. "Pick at the whole system and make it begin to crumble under its weight and you're in a much better position." The apartheid system is not going to fall over by itself, because the White minority rulers are not going to give up their class and caste privileges without a vicious fight.

The people of Azania know this and they are preparing for a war of national liberation. Armed struggle and mass resistance is stepping up with each passing day. Hundreds of Black miners tried to burn down a mine, the Elanshrand gold mine in Fochsville, 62 miles from Johannesburg. Armed clashes have taken place between Azanian militants and South African troops in Darryston, Krugershop, Soweto, Transkei and Northern Transvaal. Last Nov. Justice Minister James Kruger privately admitted that two military campaigns led by the Pan

African Congress (PAC) called 'Operation Homecoming' and 'Operation Curtain' have hurt the regime. The S.A. defense forces have admitted that they cannot handle a major uprising in S.A. And as in Zimbabwe, the days of the fascist system of apartheid are coming closer to its doom! It's clear to the people of South Africa that their only way to achieve real equal opportunity is to overthrow the system of apartheid and the white minority regime.

There is an increasing danger of world war between the U.S. imperialists and the Soviet imperialists for world hegemony. But when Third World nations rise up as did the Iranian people to become independent from both superpowers, it is a stunning blow to superpower plans and strategy for starting and carrying out a world war. The national liberation of Azania will struggle against both superpowers. Steven Biko, murdered student leader of the Black Consciousness Movement was clear about both U.S. imperialism and Soviet imperialism. He said "While critical of the economic self interest of American capitalism I have no illusions about the Soviet Union. It is as imperialistic as America. This is evident in its internal history as well as in

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Brothers Fight KKK in Prison, Face Jail Terms

August 8th Brigade Member Castro Goes On Trial

NEW YORK (LNS)—New York City area prison activists are currently mobilizing against what they say is the "legal lynching" of Felix Castro, one of a group of prisoners known as the August 8th Brigade who fought back against the presence of Klan guards inside the state's prison system.

Members of the Brigade face charges stemming from the August 8, 1977 takeover of the Eastern New York Correctional Facility at Napanoch, New York by over three hundred prisoners. The prisoners were protesting vicious Klan terror and KKK organizing among guards inside the prison. One of the prisoners' key

that the proceedings against Castro have been prejudiced from the very start. There were no Hispanic people in the prospective juror panel and the two Black people in the panel were immediately dismissed. As a result, Castro, a thirty two year old Puerto Rican prisoner, is being tried by an all White jury whose average age is more than fifty.

In a recent *New York Times* editorial, Tom Wicker expressed views similar to those of the supporters of the August 8th Brigade. After recounting how prisoners had hurt none of the hostages taken during the uprising at Napanoch, and how they had negotiated

the official home of the Independent Northern Klan, Inc., was denied shortly after the trial began. Despite widespread knowledge of Klan activity in the area, the presiding judge consistently blocked every defense attempt to uncover KKK sympathies among prospective jurors.

On May 2, the second day of jury selection, the courtroom was cleared after a bomb scare was phoned in. The caller threatened "Whites have rights too. We're serious. There's a bomb in the courtroom." The following evening, defense lawyers who were driving to Napanoch prison to interview prospective witnesses had their car



Lorenzo Perez, Andres Nieves, Eddie Pacheco, Ronald Tacardon, Hector Semidey, Frank Abney and Felix Carson; seven of the ten inmates facing felony charges stemming from the rebellion at Napanoch, N.Y. Prison on August 8, 1977.

demands was the removal of two known KKK guards. The rebellion erupted after four years of writing suits and filing petitions against KKK guard brutality without any action being taken by the Department of Corrections to resolve the prisoners' complaints.

Court proceedings against Castro, the first member of the Brigade to stand trial, are currently underway in upstate New York's Ulster County. Castro is charged with first degree rioting, attempted coercion and unlawful imprisonment. If convicted, he faces a minimum 7-15 years in prison and possibly a life sentence.

Supporters have charged

nearly run off the road by another car with covered license plates.

"It's ridiculous that these cases are even going on trial," Akil Al-Jundi, one of the organizers of the Committee to Support the August 8th Brigade told LNS. "On August 8th, 1977," Al-Jundi stated, "nature took its natural course in the form of a rebellion."

Al-Jundi then pointed out that the District Attorney in the case, Michael Cavanaugh, had run for office on a platform advocating the death penalty and opposing prisoners' rights. Cavanaugh, Al-Jundi stated, had even gone as far

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On March 28, the U.S. Supreme Court heard oral arguments in the *Weber vs Kaiser Aluminum and United Steelworkers of America* case. *Weber*, a White male employee of Kaiser, contends that he was a victim of "reverse discrimination," because of a special union-negotiated training program that sought to remedy years of discrimination against women and minorities. Both groups had previously been kept out of skilled trades. If the Supreme Court upholds *Weber* the stage will be set for eliminating 30,000 affirmative action jobs and training programs across the country. It would also cripple the power of unions to represent all of their members at the bargaining table.

Weber's case is similar to the *Bakke* case in that he is tacitly supported by his supposed opponents- the industry and the union. Alan Bakke sued the Regents of the University of California. The Regents in fact supported him and promoted his suit as a way to attack affirmative action programs forced on them by mass student pressure.

Likewise, *Weber* has filed suit against Kaiser Aluminum and the top leaders of the United Steelworkers, who, like the UC Regents, have long records of discriminatory policies. Although both the company and the union have filed briefs in the case seeking to overturn *Weber's* victory in the lower courts, their appeals are half-hearted.

Statistics that came to light during the trial phase of *Weber's* suit indicate that at Gramercy, Louisiana, where *Weber's* former employer Kaiser Aluminum is located, it was hard for Blacks to get even the low-paying jobs. Situated in a county that was 40% Black, the plant remained all White until 1962 when three Blacks were hired. The number of Blacks rose gradually to 10% during the 1960's. When *Weber* filed his suit in 1974, Black workers still accounted for only 14.8% of the plant's employees.

The tone of the rally against *Weber* held on April 29 in Balboa Park was of course anti-*Weber*. It was so almost to the point of inciting violence among the crowd of nearly 200 people. Among those on hand to speak and offer their point of view and support was Dottie Sullivan, representative of United Auto Workers Local 506.

Mrs. Sullivan fervently called for the mobilization of all resources that "were available to minorities" in order that *Weber* might be defeated. One of the more important and pressing issues of the case was "seniority rights versus minority employment," said Mrs. Sullivan. She noted that the issue involves all the points that people had worked for for a number of years. She continued by saying that if people did not mobilize around the issue a victory for *Weber* would be much more disastrous than that of *Bakke* because, according to Sullivan, "the effects will be felt immediately" by not only the working class but by all who must work for a living whether they be Black, White or Chicano.

Pat Hryczyn, president of the San Diego chapter of the National Organization for Women, who also spoke at the rally shared similar sentiment. She stressed in addition, that the national situation with regard to women's employment was as bad and in most cases even worse than that of so called "minorities" in America.

Other invited supporters consisted of Amos Johnson of the South East Ministerial Alliance, Raul Gonzalez, Socialist Worker's Party mayoral candidate for San Diego, and the guest keynote speaker, Mark Freeman, a member of the Machinists Union. He added that personally he "hated and despised *Weber*" and that similar sentiment should be shared by all members of "affirmative action" groups. Freedmen also pointed out that approximately 30,000 "affirmative

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UCSD BLACK STUDENT CELEBRATION

The Play, *Malcolm X: Reminiscences of a Black Revolutionary* On The 17th



MALCOLM X LIVES!

That was the feeling of the audience, as Duane Shepard brilliantly brought to life our great, national Black leader, in the one man, two act play, *Brother Malcolm X: Reminiscences of a Black-Revolutionary*.

The play, written and directed by Frank Greenwood, was the first part of the Black Student Union's Kuzaliwa Celebration. Shepard portrayed Malcolm X as if he were to come back today. In the familiar surroundings of his **Organization for Afro-American Unity** Headquarters, in Harlem, he gave both a historical insight into Malcolm X's life, while intermittently speaking to an imaginary audience and also gave his viewpoints on several current issues.

The first historical perspective went into Malcolm's childhood, when White vigilantes set fire to his family's house. From there it went to when his father was killed for trying to organize the Blacks in his community. It goes on to when Malcolm was sentenced to ten years in prison at the age of twenty. In his speeches Malcolm often told his audiences not to be surprised when he told them that he had been in prison. "If you are in America today, you are in prison too, whether you're in or out of jail" he would tell them. While in jail Malcolm became a devoted Black Muslim and follower of Elijah Muhammed.



Brother Malcolm X: Reminiscences of a Black Revolutionary goes beyond Malcolm as a revolutionary and shows him as a family man, concerned about his wife, Betty Shabazz and their children. Throughout the play Malcolm critically attacked the American society and system. Speaking on Blacks aligning with either the Republican or Democratic parties he said, "Both parties have sold us up the river" and suggested that Blacks not vote until someone gives them what they want. "The ballot is like a bullet" he said "you don't shoot until you see a target. If that target is not within your range, don't shoot!"

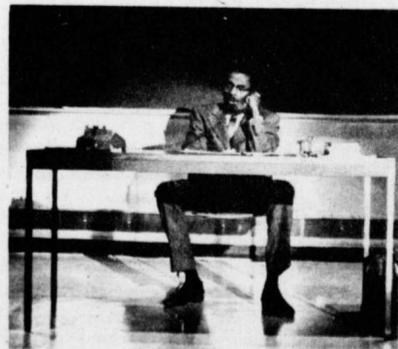


On the present American capitalist system, he said that no system that enslaves you will voluntarily give you freedom. "It's impossible for a chicken to produce a duck egg . . . The system in this country cannot produce freedom for Afro-Americans . . . It is impossible for this system as it stands to produce freedom for the Black man in this country," he said. "If a chicken ever did produce a duck egg, I'm sure you would say that it was certainly a revolutionary chicken!" he added.

Duane Shepard, who has appeared in the films *Uptown Saturday Night*, *A Piece of the Action* among others, portrays Malcolm X vividly. He gives us a better view of him than we ever had before. Coming from a fatherless home, Shepard, 27, was deeply inspired by Malcolm X. He said "Malcolm was the only man I would listen to as I was growing up."

More than anything else, *Brother Malcolm X* captures the message that Malcolm X was delivering in his lifetime and puts it in relationship with today, making us realize that we are not at all free today and that the struggle must continue.

-Ken Overton-



UNION HAS KUZALIWA

Dr. M. Ron Karenga, Founder Of The Kuzaliwa Talks On The 18th

At this year's Kuzaliwa celebration held in commemoration of Malcolm X's birth, the Black Student Union was proud to present the honorable Dr. M. Ron Karenga as the keynote speaker. Dr. Karenga is the founder of the Kuzaliwa celebration, which he introduced in 1965.

Presently, Dr. Karenga is an Associate Professor of Pan African studies at Cal State Los Angeles. He is the creator of Kwanzaa and the Nguzo Saba (The Seven Principles) and a leading theorist of the Black Movement. Furthermore, Dr. Karenga is the author of *Essays on Struggle: Position and Analysis*, *Kwanzaa: Origin, Concepts, Practice and Afro-American Nationalism: An Alternative Analysis*

"Black people must honor their own heroes and heroines and begin to speak for themselves," Dr. M. Ron Karenga cogently asserted opening the Kuzaliwa Celebration under the theme Malcolm X and Social Change: Towards a Strategy for Struggle. Dr. Karenga, founder of the Kuzaliwa holiday, denounced last year's program whose keynote speaker was Jane Fonda, calling it a mockery. He commended the UCSD Black Student Union for presenting a more significant and beneficial program. Continuing his opening statement Dr. Karenga said "Others can follow our example and participate, for who can hide Malcolm from the world".

Giving insight on Malcolm X's life experiences and how they affected his life, Dr. Karenga told the crowd of about 100, "Malcolm was one of the greatest men of our time, no single person other than Garvey and King have captured the attention of people with such organization". Malcolm X, the human rights activist and advocate of Black nationalism was

assassinated in 1965. Malcolm X showed Black people his accomplishments through the models he left us. He practiced what Black people should be as a model revolutionary, a model of Black manhood, master teacher and student, organizer and moreover the model of a critical thinker. "Malcolm did not just rap, rather he was competent, true and severe in his analysis", stated Dr. Karenga.

Dr. Karenga went on to discuss the nine principles Malcolm X developed and how they applied to our lives. First and foremost Malcolm X was **revolutionary nationalist** in consciousness and practice and partisan of his people. Second, Malcolm was for **Islamic regeneration**. Religion, as he contended, has to be a social practice. To which Dr. Karenga added, "until you create a new value for yourself, you can not be appreciated by the rest of

organize themselves around their own interest, then unite in a Black united front. Fourth, Malcolm stood for **human rights** and redefined the struggle linking the Black struggle with the human struggle. He said that maintaining a local domestic position prevents intervention by external supporters. Fifth, Malcolm was for **Third World solidarity**. Dr. Karenga elaborated this point saying, Third World people are natural allies with a common struggle

Africans is a real one, and the European misused the concept of race to exploit and divide us. Dr. Karenga asserted that the "negro" was an instrument constructed for economic purposes and we should stop lying about who we are, he said we are Africans. Eighth, he put an **accent on youth**. Malcolm saw our future in the youth of today and said the struggle needed them to give new ideas, new methods and approaches. He encouraged young students to launch their own independent study and then give their analysis and their suggestions. Finally, ninth, Malcolm profoundly advocated "**freedom by any means necessary**". Dr. Karenga emphasized this point saying "If Blacks can not get their freedom, there shouldn't be peace here." According to Dr. Karenga "**racism will be over only when it costs too much to be racist**".



DR. M. RON KARENGA, FOUNDER OF THE KUZALIWA

In the lecture, Dr. Karenga, cited four basic factors that shaped Malcolm's life before his assassination: 1) Malcolm faced a crisis of theory and faith due to ostracism by the Nation of Islam, 2) He was not an ideologue or theorist rather a social critic and analyst, 3) He needed to attract new adherence and allies to build a new constituency and 4) Malcolm seemed contradictory due to his chronology of changes of policies and programs.

the world." Malcolm did not confuse his religious belief of brotherhood with all mankind with the reality of the social situation in America. Instead he incorporated this religious belief in the manifestation of Black nationalism. Third, Malcolm believed in **community unity** and saw it as an indispensable entity. According to Dr. Karenga, "There can not be Black and White unity until Black unity is achieved. A premature alliance allows Blacks to escape their duty of self-determination. First Black people must

against a common enemy. It is this commonality which gives the socially natural basis for alliance. Putting it in its proper perspective, Dr. Karenga says, "We are part of a majority that's changing world history." Sixth, Malcolm supported **socialism** as the socio-economic base for the Black struggle. Seventh, Malcolm argued for **Pan-Africanism**, and saw Black people in America as being diasporan Africans. He asserted the struggle with Afro-Americans and

Dr. Karenga closed his lecture telling the audience, in particular the students, "Black is not only a duty, but a destiny. We are a key people in a key country and the liberation of Blacks in the U.S. will help bring about the liberation of the world." In his last words Dr. Karenga said our values are the most important beliefs we have and he defined values as three things. Values are: 1) categories of priorities, 2) categories of commitment and 3) categories of possibilities. Summing this up in a logical sense, values are what you put first in your life and what you put first in your life show what you are committed to. What you are committed to dictate what your possibilities are.

In another sense our values give us our identity, our life purpose and direction. It is up to us as Black people and students to uphold the values of Blackness and direct the liberation of the world for ourselves and history.

JAMES BALDWIN HOLDS

A standing room only crowd was treated to a rap session with novelist, playwright, essayist and social commentator, James Baldwin in the UCSD Theatre, Thursday, May 3. Mr. Baldwin, author of *If Beale Street Could Talk*, *Blues for Mr. Charlie*, *The Fire Next Time* and many other works, is currently a Regents lecturer at U.C. Berkeley. He spoke with the crowd for over an hour covering a wide variety of topics ranging from Martin Luther King, Malcolm X and Paul Robeson to his perceptions of the past and visions of the future.

He started out with a short introductory statement in which he noted that it is a curious thing to be an American in the 20th century. "...to be both witness to something and a survivor of something. ... In the most curious country in the world, where something could have happened and may still happen which couldn't have happened anywhere else. ..." He further noted that television may be "the most astute way yet devised

know the difference between a person and a thing, because people in this country are treated and discarded like things." Speaking further about this country and its people, he said that White is a state of mind. People came from Europe "for various reasons having nothing to do with heroism, having nothing to do with freedom, having nothing to do with honor, having nothing to do with love, for various other reasons" they crossed the ocean "and at some point they discovered me and when they got here they discovered the Indian and had no choice but to become for the first time-White."

He noted that the world in which we live is one in which the center has shifted. Whereas we all grew up with Europe as the center of our world, with the definition of man, poetry even life itself coming from Europe, we now find that "It turns out that the source is bankrupt, and the center of the Earth has shifted." In this context, he said that he as

not know how to do it, that it was a task beyond the abilities of one person to figure out. He did say, however, that what he had in mind was decentralization- a certain kind of autonomy. "It is clear," he continued "that the state of California and the government of the United States not only cannot educate our children, but have no interest in doing so. I think we have to take that as our starting point and move from there. I think our children should be in our hands. Otherwise they're in the hands of people who are going to kill them, and have done so as far as they could for generations." After discussing current trends and some of his observations in Harlem, he concluded "I am talking about a kind of autonomy which can be described if you like as insurrection. I

that time? After all, you didn't even give me the forty acres and a mule. I've got a lot to be angry about."

Asked about his view as a spiritual visionary on the role of the Black church, Baldwin pointed out, "The Black church is the single most important institu-



"It is clear that the state of California and the government of the United States not only cannot educate our children, but have no interest in doing so."

don't care how you want to describe it. I am talking about our children.

He was also asked whether or not he considered himself angry or not and if so what was the source of his anger. He replied, "I am angry about the way people treat each other. I think we can be better than we are. I'm angry about that. More specifically, of course, I'm angry about the record of my country's lies because that is what they are. I'm weary of all the promises, not one of which have been kept. I'm weary of all the devices used by a hypocritical and cowardly nation to make me believe that everything will be all right to make me believe that they intend to let me be a man. I'm past fifty. I spent my life in a country listening to people tell me 'It takes time.' Well it's ok for me. I mean I don't care, but also my kid's time? I've got nieces and nephews who are from one month old to twenty four. You want their time too? What are you going to do with

tional vehicle Black people have ever had." He went on to say that Black people in this country "have a sense of religion which vanished in Europe a long time ago and may never never, never have been in America. The phenomena of the born again Christian has," he went on "nothing whatever to do with religion, it is simply one of the richest private clubs in the world." He said that the Black church should be used to instill religion that has to do with Christ.

When asked about his beliefs about making Martin Luther King's birthday a national holiday and his reactions to criticism of the idea, he said that he was of a double mind to the idea of making the day a national holiday. He said that if he had his way he would make it a national day of mourning. "I'd make everything stop on that day ... so that perhaps this country might be able to reflect on its sins and to begin as Malcolm X said, 'act to atone'."

has been described as apathy is "a calculation, instinctive almost of turning inward to figure out what to do this time because this time we can't go to Washington and we know Jimmy Carter is ... well ... you know. So what's described as apathy is really another technique that we have used for generations. It's called silence." He concluded, "If you knew now where another Martin Luther King was or if I knew where another Malcolm X was neither you nor I would run to the nearest telephone and tell the *New York Times*."

The subject of the Black Americans' role in the struggle taking shape in the United States and the world evoked response that Blacks born in the West, in the very heart of horror have an authority which our African brothers can use and they have a sense of themselves which we can use. Along these lines, he continued, "The conspiracy had been for generations to prevent us



to destroy human history, and to destroy human experience, to destroy in fact our means of touching each other. It is certainly used with that intention."

"This is a country that buys and sells things," he continued "and does not now, and perhaps never did

well as the entire audience had come to put their minds together to save the children.

One of the first questions asked of Mr. Baldwin was how did he intend on saving the children. He said he wasn't ready with an answer and in fact did

RAP SESSION AT UCSD

from talking to one another and that conspiracy has failed. Once you perceive that" he said "you begin to apprehend our role."

He also commented on Paul Robeson, the man and the play that was recently produced claiming to portray the singer-actor-athlete-political activist. "Paul Robeson is one of the great, very great people of the 20th century." Mr. Baldwin noted that he was among those who opposed the play on the grounds that it was not Paul Robeson that was being portrayed. "That man," he said "was not Paul Robeson." He further explained that "The only impulse of the popular culture is to make me faceless, it has already made White people completely faceless." He said that he intended that neither he nor Paul Robeson be melted in the melting pot.

society if you're not consuming, if you don't keep buying things, then the society grinds to a halt, and this is the key to much more than television in this country. Television is simply one aspect of what may yet be the ultimate American tragedy. There is no point in pretending you can get the producers or sponsors to give us a more humane or civilized television experience. They sell things and the power is that they come into your livingroom and sell those things. It is not until you can change the principles behind it (that) you can get rid of (it)."

In his opening remarks, Mr. Baldwin said that he tries very hard not to let what "I think I remember fall between me and what I see now." When asked about this and if it was not a form of psychological captivity, he explained by giving an example. He told of being in Atlanta not long ago and seeing in

that if I'd walk outside of that part of Atlanta, dues were still being carried on in the same old way. In any case, just outside of Atlanta in the backwoods of Georgia in the Georgia pines, ain't nothing changed at all!" "That's" he explained "what I mean."

Someone told Mr. Baldwin that he had seen in the *Los Angeles Times* that Baldwin had said that Black people were the only people who cared about Whites in America and in fact, were the only hope for American Whites and asked him to expound on that point. He told of the history of Blacks caring for White children and how it often was that Whites would go to Blacks with their troubles because there was no one else to go to. He buttressed his claim that Blacks are the only hope for Whites in America with the following example. "America imagines it has allies, but



Another student mentioned that when Julian Bond spoke here last year, he said that the Civil Rights Movement of the 60's accomplished little more than letting Blacks sit in the front of the bus and did not foster any kind of economic or political progress. He then asked Mr. Baldwin what he now perceives as a vehicle of change. Mr. Baldwin agreed with Julian Bond's

kind of void, a moment where nothing is clear except that one thing is ebbing and something that is as yet unknown is about to be born.

Questioned about this birth and how to accomplish it, he noted that it is not something to be accomplished, one is part of it, a party to it and a witness to it because one is in the process of being reborn as well.

"They'll never be able to face the world until they face you. You are the gate through which White America has got to pass if they're going to live."

Elaborating on the evils of television, Baldwin said "Television has corrupted a lot of the American mind and is doing a great job of corroding the children's minds. When asked if there was anything he thought could be done about it he said "Television is meant to sell things, that's what it's there for. It doesn't have any other function, really. The commercial is the show. In a consumer

downtown Atlanta an area thoroughly integrated with very rich Whites and very rich Blacks walking, talking and drinking together. He said that he had said to himself "My God, what Martin did do was set some White people free." but that he had to not let what he remembered blind him and on the other hand not let what he saw delude him. "Because" he said "I knew that after all

that ... Europeans in all their history have never agreed about anything except us. Now when I say we are the only people who give a shit about them, I was thinking of France, one of America's principle allies, who let the Ayatollah Khomeini in Paris, in France and I can assure you the French don't like Arabs. The Ayatollah, in France was allowed to foment a civil war in Iran, from French soil, by French radio, the French knowing perfectly well what would happen to the Americans if the Shah fell and the Ayatollah came to power. With friends like these ..."

Asked by an African student to comment on the American ideology, Baldwin declared, "Well, America is a capitalist society and whether I like it or not, maybe I'm bitterly opposed to it, but in fact the economic system called capitalism is doomed 'cause the world can't use it."



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In response to further questioning about the 60's, he said that he thought the 60's were necessary and that what came out of the 60's, was not what we had anticipated. He expressed an ignorance as to what Whites may have learned from the 60's but said that Blacks had learned a great deal. "What we found out was we didn't get schools, we didn't get anything we were entitled to get. Integration was always a fraud and a way of robbing us of the few schools we had left, cause God knows, nothing's been integrated in the last 35 years- an attempt at extermination if you like. ... In short, I think we learned that our lives had to be taken into our own hands. If we don't care for each other, nobody else is going to do it for us." He also said that he saw change come from the 60's in the political vocabulary of Black people and an eventual change in the political vocabulary of the world.

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JAMES BALDWIN HOLDS

A standing room only crowd was treated to a rap session with novelist, playwright, essayist and social commentator, James Baldwin in the UCSD Theatre, Thursday, May 3. Mr. Baldwin, author of *If Beale Street Could Talk*, *Blues for Mr. Charlie*, *The Fire Next Time* and many other works, is currently a Regents lecturer at U.C. Berkeley. He spoke with the crowd for over an hour covering a wide variety of topics ranging from Martin Luther King, Malcolm X and Paul Robeson to his perceptions of the past and visions of the future.

He started out with a short introductory statement in which he noted that it is a curious thing to be an American in the 20th century, "...to be both witness to something and a survivor of something. ... In the most curious country in the world, where something could have happened and may still happen which couldn't have happened anywhere else. ..." He further noted that television may be "the most astute way yet devised

know the difference between a person and a thing, because people in this country are treated and discarded like things." Speaking further about this country and its people, he said that White is a state of mind. People came from Europe "for various reasons having nothing to do with heroism, having nothing to do with freedom, having nothing to do with honor, having nothing to do with love, for various other reasons" they crossed the ocean "and at some point they discovered me and when they got here they discovered the Indian and had no choice but to become for the first time-White."

He noted that the world in which we live is one in which the center has shifted. Whereas we all grew up with Europe as the center of our world, with the definition of man, poetry even life itself coming from Europe, we now find that "It turns out that the source is bankrupt, and the center of the Earth has shifted." In this context, he said that he as

not know how to do it, that it was a task beyond the abilities of one person to figure out. He did say, however, that what he had in mind was decentralization- a certain kind of autonomy. "It is clear," he continued "that the state of California and the government of the United States not only cannot educate our children, but have no interest in doing so. I think we have to take that as our starting point and move from there. I think our children should be in our hands. Otherwise they're in the hands of people who are going to kill them, and have done so as far as they could for generations." After discussing current trends and some of his observations in Harlem, he concluded "I am talking about a kind of autonomy which can be described if you like as insurrection. I

that time? After all, you didn't even give me the forty acres and a mule. I've got a lot to be angry about."

Asked about his view as a spiritual visionary on the role of the Black church, Baldwin pointed out, "The Black church is the single most important institu-

To the charge that Blacks have been apathetic since King was killed, he countered that although he had heard that said everywhere he's been, "that is not the vibrations that come to me." While he said that that is what "they" would like people to believe, he thinks that what



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don't care how you want to describe it. I am talking about our children.

He was also asked whether or not he considered himself angry or not and if so what was the source of his anger. He replied, "I am angry about the way people treat each other. I think we can be better than we are. I'm angry about that. More specifically, of course, I'm angry about the record of my country's lies because that is what they are. I'm weary of all the promises, not one of which have been kept. I'm weary of all the devices used by a hypocritical and cowardly nation to make me believe that everything will be all right to make me believe that they intend to let me be a man. I'm past fifty. I spent my life in a country listening to people tell me 'It takes time.' Well it's ok for me. I mean I don't care, but also my kid's time? I've got nieces and nephews who are from one month old to twenty four. You want their time too? What are you going to do with

tional vehicle Black people have ever had." He went on to say that Black people in this country "have a sense of religion which vanished in Europe a long time ago and may never never, never have been in America. The phenomena of the born again Christian has," he went on "nothing whatever to do with religion, it is simply one of the richest private clubs in the world." He said that the Black church should be used to instill religion that has to do with Christ.

When asked about his beliefs about making Martin Luther King's birthday a national holiday and his reactions to criticism of the idea, he said that he was of a double mind to the idea of making the day a national holiday. He said that if he had his way he would make it a national day of mourning. "I'd make everything stop on that day ... so that perhaps this country might be able to reflect on its sins and to begin as Malcolm X said, 'act to atone'."

has been described as apathy is "a calculation, instinctive almost of turning inward to figure out what to do this time because this time we can't go to Washington and we know Jimmy Carter is ... well ... you know. So what's described as apathy is really another technique that we have used for generations. It's called silence." He concluded, "If you knew now where another Martin Luther King was or if I knew where another Malcolm X was neither you nor I would run to the nearest telephone and tell the *New York Times*."

The subject of the Black Americans' role in the struggle taking shape in the United States and the world evoked response that Blacks born in the West, in the very heart of horror have an authority which our African brothers can use and they have a sense of themselves which we can use. Along these lines, he continued, "The conspiracy had been for generations to prevent us



to destroy human history, and to destroy human experience, to destroy in fact our means of touching each other. It is certainly used with that intention."

"This is a country that buys and sells things," he continued "and does not now, and perhaps never did

well as the entire audience had come to put their minds together to save the children.

One of the first questions asked of Mr. Baldwin was how did he intend on saving the children. He said he wasn't ready with an answer and in fact did

RAP SESSION AT UCSD

from talking to one another and that conspiracy has failed. Once you perceive that" he said "you begin to apprehend our role."

He also commented on Paul Robeson, the man and the play that was recently produced claiming to portray the singer-actor-athlete-political activist. "Paul Robeson is one of the great, very great people of the 20th century." Mr. Baldwin noted that he was among those who opposed the play on the grounds that it was not Paul Robeson that was being portrayed. "That man," he said "was not Paul Robeson." He further explained that "The only impulse of the popular culture is to make me faceless, it has already made White people completely faceless." He said that he intended that neither he nor Paul Robeson be melted in the melting pot.

society if your're not consuming, if you don't keep buying things, then the society grinds to a halt, and this is the key to much more than television in this country. Television is simply one aspect of what may yet be the ultimate American tragedy. There is no point in pretending you can get the producers or sponsors to give us a more humane or civilized television experience. They sell things and the power is that they come into your livingroom and sell those things. It is not until you can change the principles behind it (that you can get rid of it)."

In his opening remarks, Mr. Baldwin said that he tries very hard not to let what "I think I remember fall between me and what I see now." When asked about this and if it was not a form of psychological captivity, he explained by giving an example. He told of being in Atlanta not long ago and seeing in

that if I'd walk outside of that part of Atlanta, dues were still being carried on in the same old way. In any case, just outside of Atlanta in the backwoods of Georgia in the Georgia pines, ain't nothing changed at all!" "That's" he explained "what I mean."

Someone told Mr. Baldwin that he had seen in the *Los Angeles Times* that Baldwin had said that Black people were the only people who cared about Whites in America and in fact, were the only hope for American Whites and asked him to expound on that point. He told of the history of Blacks caring for White children and how it often was that Whites would go to Blacks with their troubles because there was no one else to go to. He buttressed his claim that Blacks are the only hope for Whites in America with the following example. "America imagines it has allies, but



Another student mentioned that when Julian Bond spoke here last year, he said that the Civil Rights Movement of the 60's accomplished little more than letting Blacks sit in the front of the bus and did not foster any kind of economic or political progress. He then asked Mr. Baldwin what he now perceives as a vehicle of change. Mr. Baldwin agreed with Julian Bond's

kind of void, a moment where nothing is clear except that one thing is ebbing and something that is as yet unknown is about to be born.

Questioned about this birth and how to accomplish it, he noted that it is not something to be accomplished, one is part of it, a party to it and a witness to it because one is in the process of being reborn as well.

"They'll never be able to face the world until they face you. You are the gate through which White America has got to pass if they're going to live."

Elaborating on the evils of television, Baldwin said "Television has corrupted a lot of the American mind and is doing a great job of corroding the children's minds. When asked if there was anything he thought could be done about it he said "Television is meant to sell things, that's what it's there for. It doesn't have any other function, really. The commercial is the show. In a consumer

downtown Atlanta an area thoroughly integrated with very rich Whites and very rich Blacks walking, talking and drinking together. He said that he had said to himself "My God, what Martin did do was set some White people free." but that he had to not let what he remembered blind him and on the other hand not let what he saw delude him. "Because" he said "I knew that after all

that ... Europeans in all their history have never agreed about anything except us. Now when I say we are the only people who give a shit about them, I was thinking of France, one of America's principle allies, who let the Ayatollah Khomeini in Paris, in France and I can assure you the French don't like Arabs. The Ayatollah, in France was allowed to foment a civil war in Iran, from French soil, by French radio, the French knowing perfectly well what would happen to the Americans if the Shah fell and the Ayatollah came to power. With friends like these ..."

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African Liberation Day Rally & March in Oakland

Struggle To Gain Park Proves Triumphant

The African Liberation Support Committee, along with the Worker's Viewpoint Organization and the Revolutionary Youth League held an African Liberation Day rally and march on Saturday, May 19th in Arroyo Viejo Park in Oakland. The rally and march were the culmination of months of planning and work and merely having it proved to be a struggle. The Oakland City Council at first refused to grant permission for the use of the park. It took months of going to council meetings and finally a lawsuit to insure site for the rally. Then two of the principle organizers of the rally were arrested the morning of the 19th in an attempt to intimidate the participants. The two were arrested for not having their sound permit, which allowed them to broadcast from their truck, with them. People's anger at such petty harassment and the actions of the City Council throughout the entire process as well as the spirit of adamant demanding that the United States cut all diplomatic ties with South Africa, set the spirit for the day.

The rally began with speeches from a number of members of the three organizations sponsoring the rally. The speakers recounted the struggle to gain the park and told how it was no concession on the part of the City Council as the people would have taken the park had it not been "given" to them. They also spoke to the fact that the park being given to them would set a precedent and that every year from now on Arroyo Park would be the site of the African Liberation Day Rallies. Other speakers included the editor of the Black Panther Party newspaper, and Wilson Riles, Jr. a member of the Oakland City Council who urged the people at the rally to become more involved in the city's

political life, as well as Lennie Edwards, of UCSD's *The People's Voice*, who spoke of the trip to South Africa planned by three administrators of UCSD.

The march began around 3:00 p.m. and as it did so did renewed police harassment. The police tried, at first to prevent the marchers from marching in the street and keep them to the sidewalks but soon proved powerless against the more than five hundred marchers who took the street. Chanting, singing, carrying banners and passing out literature to the marchers made their way through the streets surrounding the park, stopping occasionally to urge residents and onlookers to join in the protest, which many did. Banners reading "U.S. Cut Diplomatic Ties With South Africa", "Self Determination For The People Of Azania" and "End U.S. Imperialism In Southern Africa" among others were carried by the marchers. Chants included "Carry on the spirit of Malcolm X", "Cut the ties with Apartheid", "Funds for education not war preparation", "U.S. and African people unite", "Many struggles, Same fight" as well as many others. They reflected the themes of the rally: unity in the struggle against imperialism, use of monies for people not killing, and above all the demand that the U.S. cut diplomatic ties with South Africa.

The march returned to the park for more speeches including that of a member of Zimbabwe African National Union (ZANU) a component of the Patriotic Front of Zimbabwe. He spoke of the determination of the Zimbabwean people to secure freedom and self determination and how uplifting it was to see the support given by the people of the United States to their struggle.

Sham Elections In Zimbabwe-Rhodesia Place Muzorewa On The Top Of The Heap

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Despite such charges and a strong UN denunciation of the election, conservatives wasted no time in unleashing a campaign for U.S. recognition of the new government and repeal of the trade sanctions against Rhodesia. Congressional resolutions calling for such action were introduced within hours after the voting ended. Sudden moves in the direction of cozying up with Muzorewa were being opposed by the Carter Administration and its supporters in Congress, however. And opponents of the "internal settlement" launched a lobbying campaign in early May aimed at proving that the repercussions of lifting sanctions could be damaging politically as well as diplomatically. Meanwhile, Muzorewa stated confidently in his victory speech that he was counting on western support to pull him through.

The only immediate declaration of support, however, came from the White supremacist government in South Africa. Already reported to have pumped upwards of \$1 million into the Bishop's organization, the Pretoria regime greeted Muzorewa's election victory with a pledge to extend whatever military and economic aid is needed.

If South Africa genuinely intends to extend its security borders into Zimbabwe, indications are it will have its hands full. Both wings of the Patriotic Front issued statements promising "to continue fighting until final victory." And with 90 percent of the country already under martial law and as much as 50 percent considered under control of the guerrillas, they voiced confidence that their "final victory" would not be long in coming.

Minority Biomedical Support Program Puts Students And Research Together

Students in MBS Program become actively involved in biomedical research.



Photo Credit: Jay Edmonds

Several students, including myself, are involved in the federally funded Minority Biomedical Support program. This program is aimed at giving minority and disadvantaged students a chance at doing research in a meaningful way. Students are paid and work for professors who have student's interest in mind. The aim is to allow students to be independent investigators. We are not flunky technicians or diswashers or doing some other sort of monotonous little task. We have the opportunity to learn and be creative. This is the reason that the program is so good.

Several of the Black and other minority professors have MBS students working with them on projects ranging from psychology to membrane physiology to sickle cell research and one student is working in the Department of Surgery and is actually doing some minor surgery. The possibilities in the program are unlimited.

Another great aspect of the program is the once-a-year National Symposium. This year, the symposium was held April 15th-18th in Atlanta. At the symposium, students who wished to present their work had the opportunity to do so before other students and faculty members involved in similar types of research. Presenting papers and seeing other people discuss their work was a thrilling experience. Perhaps the most thrilling aspect of the symposium was being in a hotel with perhaps four hundred other students of color, predominantly

Black from all over the nation and the faculty members from the schools the students were enrolled in.

Most of the schools with the program are all Black, such as Howard, Fisk, Bethune - Cookman, Prairie View, Tuskegee and several other Southern Schools with large Black populations such as Jackson State. The sisters were fine as wine and sharp as they could be. The brothers were good looking and sharp as well.

It was also an opportunity to get to know some fellow students and UCSD faculty better. Dr. Percy Russel, Dr. Nolan Penn, Dr. Joe Watson, Dr. Willie Brown and Dr. George Fortes all travelled with the fifteen students who went from UCSD.

I would recommend the MBS program to any student who is seriously thinking along the lines of biomedical research. This type of research is a great learning experience and is highly regarded when it comes time to apply for graduate or professional schools upon completion of the undergraduate curriculum here at UCSD.

Persons interested in doing research should begin to look for a professor with whom they would like to work among those associated with the MBS program and obtain an application from Dr. Willie Brown's secretary, who is on the first floor of the Muir Biology building. It is too late to get into the program this summer, but keep this program in mind for next school year and next summer.

-Jay Edmonds-

PROF. LUTHER JAMES DENIED TENURE

DEPARTMENT RECOMMENDS "YES" PAUL SALTMAN SAYS "NO" by Kevin Walsh



In yet another tenure denial to emerge from the office of the Vice Chancellor of Academic Affairs, Paul Saltman, UCSD will lose Luther James, a professional writer, director and actor who is currently an Acting Associate Professor with the Department of Drama. To add insult to injury, Professor James has also been denied an appointment as Senior Lecturer with security of employment.

Professor James came to UCSD in January of 1975 when the energies of the creation of Lumumba-Zapata College were still high. In addition to the appointment in the Drama Department, Professor James became the coordinator of the newly created Black Cultural Arts Sequence at Muir College. The latter position is of perhaps broader significance for all students, not only students of color, benefit from the vast array of artistic events which Professor James has brought and continues to bring to this campus.

The professional and teaching experience of Professor James is immense and impressive. He has taught at eight other theatre institutions and universities, including California State Universities in Los Angeles and Northridge, as well as the Lee Strasberg Theatre Institute in Los Angeles, and the Luther James Studio in New York. He was among the first Black directors in Hollywood. His directing, writing and producing skills can be seen in such shows as *The Courtship of Eddie's Father*, *The Bill Cosby*

Show, Daktari, Bewitched, Mission Impossible, Wild, Wild West, Dr. Kildare and On Being Black. Additionally, he was the Director or Assistant Director of twenty five theatre productions: Broadway, Off-Broadway and Stock.

While at UCSD, Professor James has produced numerous events for the Muir College Black Cultural Arts Sequence and directed three plays: *The Taking of Miss Janie*, *Dark of the Moon* and most recently *Sizwe Bansi is Dead*. Actors who have been under the direction of Professor James concede that the strength of their performances are certainly the consequence of his guidance and inspiration. In short, Professor James is an outstanding asset not only to his department and students of the theatre, but the university as a whole.

Coupled with his university duties, Professor James writes for *New World Magazine*, which covers the Los Angeles theatre scene. He also directs Acting and Directing Workshops at the American Conservatory Theatre and the Stage Group Company in San Francisco. In addition, he was also the chief writer for a dramatic educational series for KQED-TV in San Francisco. This series was awarded a 2.3 million dollar grant for its production by the Department of Education. This is the largest sum ever awarded to an educational series. Unfortunately, the series has yet to be aired due to a contractual

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Baldwin Rap Session

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One of the final questions put to Mr. Baldwin was concerning his statement, "White people in this country invented the 'nigger'. They invented something and it lives in their heads, it lives in their psyches and controls their conduct and controls their sense of reality. What White America perceives when they look at me or my father or my sister or mother, they don't see that person at all, they see something they made up, something they both love and are terrified of." In response to the questioner asking for elaboration of the statement, he said,

that the Black man is named in the White imagination and by examining what White have to say about Blacks, by examining legends something can be seen about those who created the legends. He mentioned the legends of Aunt Jemima and Uncle Tom and the places of esteem these two characters hold in the minds of Whites. "I know what I'm talking about" he said "and I assure you that the lying is not changing by the century." On the other side of the coin, he noted that when people hit the streets

and a city blows up, Very intelligent people graduating from Harvard and Yale and God-knows-where have said for fifty years, 'What happened? What do these people want?' and they mean it, they really mean it. If you live with an illusion, you will be destroyed by an illusion. . . . They'll never be able to face the world until they face you. You are the gate through which White America has got to pass if they're going to live."

Mr. Baldwin, obviously tired from his trip down from Berkeley and worn down from speaking engagements broke off the session much to early for the audience. Many questioners were left unrecognized and brimming with questions, however, any disappointment was at lost opportunities, not Mr. Baldwin who received a lengthy standing ovation at the conclusion of his talk. A reception was planned for the International Center after the rap session, however, Mr. Baldwin was apparently too fatigued to make it.

It was truly an event of a lifetime to see and speak with James Baldwin and one which those who attended the session surely hope to have again.

WEBER RALLY

cont. from page 3

action" organizations stood to be affected by a decision in Weber's favor. The personal attitude of Weber was also characterized by Freedman as being one that to try and put down any minority group and he quoted Weber as saying, "I never thought that restaurants should (have) served Blacks. . ."

The statement issued by Raul Gonzalez characterized quite accurately the fervor and sentiment with which the rally was conducted:

"The forces which back Brian Weber are the same forces which have opposed the Equal Rights Amend-

ment, which have backed the reactionary 'Right to Work' for less laws, which are the most ardent proponents of nuclear power, and who have consistently fought against the rights of Chicanos, Blacks, Asians and Native Americans.

The media and the Federal government have sought to muddy the issue by pushing the myth of 'reverse discrimination.' There is no such thing . . . rather the reverse is true, affirmative action is no reverse discrimination, it is the reversal of discrimination."

EOP NO SOLUTION . . . the role it plays in countries like Angola."

While Jimmy Carter pushes human rights abroad, the attacks on national minorities are increasing here in this country. Bakke/Weber cry about reverse discrimination, there is 50% unemployment for Black youth and daily the police murder our brothers and sisters. The EOPs, Black Studies, and funds for BSU's (as well as other minority programs) are under attack. At the same time Black colleges in the South are under threat of being shut down or merged with White schools in the area, using the excuse of centralizing programs but what is happening is that minority programs are being cut. At the high schools the competency test is being pushed which will force youth out into low paying jobs. At San Diego State Black studies classes have been cut. At UCSD Black and women professors are being denied tenure. At U.C. Davis the medical admissions program was cut due to Bakke. Bill Byrd sees the answer as "The question then from the university EOP point of view is where do you put your priorities". We have seen their so called 'priorities' with massive cuts and more to come. We are opposed to Byrd and his cohorts going. We should make every attempt to expose the interests of the U.C. Regents and this sham trip. U.C. students from different campuses like Berkeley have been fighting to force the Regents to divest. We should expose this EOP trip as part of the same struggle.

It is only by raising the demand that the U.S. cut all diplomatic ties will trips like this to S.A. have no legal basis to take place. The movement must be focused at the Regents of U.C. and the U.S. government to demand that the trip be stopped. At the same time we say there should be no more budget cuts in education. ALSC calls on all interested people to help initiate a broad coalition to stop the trip and expose the U.C. Regents interest in maintaining the apartheid system!!

-THE PEOPLE'S POETRY-

HEY SISTER . . .

Hey Sister, I like your hair
 Although you are a stolen nation
 Your hair shows the proud ancestry of your people
 It shows the proudness you possess of your blackness
 Hey Sister, I like your hair
 Not the pressed, greasy hair of
 an imitator of White beauty
 But rows of brass beaded blackness
 showing a proud Black woman
 Secure in her beauty and blackness
 Hey Sister, this Brother likes your hair

-KWE-

HAIBA

Beautiful in both form and feeling sweetness fills me at the thought of you. You're a wonder. A joy. A pleasure. Warm moon filled nights excite your eyes and complement your beauty, Strong woman, bold featured; a heroic happening is what you are. Anyone sane, sober and selective would be good for you. You would make them happy even at the expense of your feelings. I've known you now-FOREVER! When didn't you exist? To think that the insatiable hunger to be free, full and fulfilling could have been over, o so long ago. After all you grow on a person. Eyes provoking long and lust filled adventures. Anyone would be proud except maybe the chump. The low-lifed lizards filled to the brim with disgust for themselves their mamas and because they have been corrupted, even you. Watch out love. Guard yourself from evil-doers and the larceny hearts. Search for the best in humanity it's there somewhere. You're on the move now. Pass all of the dead bullshit. I love you and admire you. I respect you, now respect yourself. Put your priorities in order. Develop a program to defend and develop yourself in even in opposition to bullshit. I did and your apart of my program -forever. Love makes me mushy inside, but I've learned to control it completely. Go ahead, baby. Trip. Enjoy. We'll be back in power if you decide to accept this arduous assignment. There are standard principles: 1)loyalty, 2)concern, 3)faith, 4)work, 5)love, and 6)endurance. Can you deal?

-Tambuzi-

A SAD REALIZATION

...But how did it happen, he asked?
 He looked up one day
 and
 He wasn't progressing anymore
 because of his intelligence, or
 because of his good nature, or
 because of his good looks

In fact,
 He wasn't progressing at all...
 And then,
 Seriously analyzing the situation,
 he realized
HE HADN'T PROGRESSED!!!

He had only explored areas that he was allowed to explore
 He had only reached goals that he was allowed to reach
 Then--the harsh reality struck him.
 He was Black
 and alone
 and rejected.

It was cold
 It was hard
 It was lonely
 But, it was reality.
 He had been built UP
 to
 be
 knocked
 down...

And knocked down he was--
 in the worst way possible--without a cushion.
 Because, you see, by the time the system rejected him,
 (as should have been expected)
 He had forgotten his people
 He had forgotten where he came from

And there was NO ONE
 to help heal the wounds...

-Alma LaRue Key-

Staff

- Arthur Bolton
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- James Curtis
- Lennie Edwards
- Patty Effinger
- Alma Key
- Salimu Logan
- Marcia Strong
- Robert Tambuzi

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
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**ZIMBABWE—RHODESIA
 HOLDS ELECTIONS**

**Muzorewa Labelled 'Puppet'
 Voting Suspect
 Constitution A Sham**



Muzorewa, Smith, Chirau and Sithole sign "internal settlement" which paved the way for recently held "elections."

NEW YORK (LNS)—The votes are in, and now the pressure is on. To the surprise of almost nobody, Rhodesia's white minority government proudly announced on April 24 that more than 60 percent of the eligible Black voters had gone to the polls and elected a "majority rule" government to be headed by Bishop Abel Muzorewa. Within hours, as virtually all observers had expected, conservative leaders in the U.S. and Great Britain chimed in with calls for recognition of the new government and an end to trade sanctions against the illegal regime.

Reports on the election process did contain enough embarrassing details to badly tarnish grandiose claims by conservative spokesmen like U.S. Senator Jesse Helms that it had been "the most free and open election in the history of the continent of Africa." For instance, statistics flaunted to prove there had been a massive outpouring of Black voters wilted somewhat when a closer look revealed that the vote totals given for two provinces substantially exceeded the number of eligible voters. Such evidence added weight to reports that children as young as 12 had been ushered into the polling stations along with their parents. It also suggest that critics of the election may have been justified in charging that the percentage of voters taking part had been inflated by drastically underestimating the total population.

Even before the polls opened for the five-day elections, opponents of white minority leader Ian

Smith's "internal settlement" had offered ample reasons for questioning the returns. The New York based monthly *Southern Africa* noted the extraordinary lengths to which the Smith regime had gone to ensure a good turnout. "Besides the use of films and radio broadcasts, at least 30 million leaflets, ten leaflets for each eligible voter, were airdropped before voting began."

Nor were the government's efforts limited to this propaganda blitz. Government troops and private armies backing Muzorewa and his rival Ndabaningi Sithole frequently backed up the urgings of the leaflets with the authority of their guns. *Newsweek* quoted one villager's report that "Muzorewa's people came into my village at night and said, 'Vote for our party or else we're coming back to get you.'"

The voting itself was carried out under the eyes of an army that had mobilized every available white man between the ages of 18 and 50, swelling its ranks to more than four times their usual size. With the voting spread out over five days, these troops could be shifted around from one area to another, guaranteeing a massive presence on the day when the polling booths or busses to take voters to them appeared.

Coupled with the reported arrest of hundreds of backers of the Patriotic Front guerrillas who were trying to organize a boycott, these measures proved sufficient to ring up a fairly impressive number of ballots. *But they did not*

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Brothers Fight Klan

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as calling the American Civil Liberties Union and the National Lawyers Guild "communist organizations" and demanding an end to prisoner education and work release programs. The judge in the case, John Clynne, Al-Jundi stated, was known as "Maximum John" because of the long sentences he gives.

"The issue is around the Klan in the prisons. We are saying that there should be no trials. Prisoners try to get the administration to address their demands and

they don't. People have to understand that because of this continual process rebellions occur. By the administration's refusal to deal with the conditions inside the prison, the people who live under these conditions (the prisoners) are forced to take actions.

"It's the same thing that happened in our case," explained Al-Jundi who was himself a prisoner wounded in the 1971 Attica rebellion. "But ain't nothing changed. Again the prisoners are being made the scapegoat."

**SOWETO 11
 CONVICTED**

NEW YORK (LNS)—On the heels of a bogus election in Rhodesia, the minority government of South Africa has convicted the Soweto 11. The seven-month trial which has come to be the most celebrated in recent South African history, sends 10 young men and a woman to prison probably for the rest of their lives.

In June 1976 in Soweto township just outside Johannesburg, Azanian youth took part in an uprising in protest of the racist school system and South Africa's apartheid government. The protests occurring throughout the year were organized by the Soweto Students' Representative Council, in which some of the convicted 11 participated. At the time of their arrests, the 11 were high school students, three were under 18 and one, Chief Wilson Twala, was only 15 years old.

At least 500 Blacks were killed by the police in the uprising of the Soweto children, which became a symbol of rebellion in the face of overwhelming odds. The Pretoria court in handing down its May 3 sedition conviction tried to prove that blame for the protests and police killings lay with the 11 whose ages now range from 18-23.

The trial, which took place 35 miles away from the students' homes, has significant implications for future political trials of

African opponents of the racist regime. Judge Henrik Van Dyk, presiding without a jury as is the rule in South African courts, declared that proving the intents of committing violence was not necessary. The Soweto 11 were convicted, then, of organizing students against the use of racist textbooks and urging general strikes. Van Dyk is quoted as saying that "the students knew that to organize a gathering in that atmosphere would provoke a confrontation with the police and therefore it is seditious."

This is the first time in 30 years that the government has brought a sedition indictment. In the recent past, most prosecutions, against Black resisters have been under the Terrorism Act. Van Dyk's ruling equated sedition with any attempt to "assail, subvert or defy" authority of the state, without any proof of actual or intended violence. Under the apartheid government, sedition is a crime second only to treason.

The conviction is just the latest move in a long list of judicial travesties in South Africa. At last count there were at least 60-70 political trials scheduled for South African courts in the next year. And Black political dissidents in South Africa's prisons, are known to be tortured, and some, it is suspected, have been murdered.

PROF. JAMES, LATEST VICTIM OF TENURE DENIAL

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conflict between KQED-TV and The Writers' Guild of America, of which Professor James is a member.

In the face of his artistic accomplishments, Professor James has been denied tenure. The official reason for this decision is "... lack of outside professional activity." After his department offered its strong support for tenure in 1977, it made an about-face less than a year later. Professor James was informed of their dramatic shift of support while immersed in outside professional activity at KQED TV.

After denial of tenure, Professor James was subsequently given the unanimous recommendation by his department for the position of Senior Lecturer with security of Employment. In the words of Professor Michael Addison, Chair, Department of Drama, "It is clear that Professor James has the vision and skill to function at a high artistic level as a director. . . The lecturer recommendation, therefore, is based on the

extrordinarily high level of his achievement as a teacher, and is buttressed by our anticipation of his continuing artistic achievement and a consequent return to ladder rank." This reflects the Drama Department's intention that Professor James return to the position of professor.

The decision which came from the office of Paul Saltman was not only against Professor James' appointment as Senior Lecturer, but carried the most insulting wording: "... All of these (Professor James' achievements) indicate a degree of creative activity, but the sum of his accomplishments before and after coming to UCSD do not

demonstrate the quality of impact on the field to support a tenured appointment as UCSD." In response to this decision against the recommendation of his department, Professor Michael Addison said he was "disappointed, but not surprised."

Professor James will remain at UCSD in the upcoming academic year as a lecturer. Paul Saltman said "This shall be a terminal one year appointment, unless the department proposes, and reviewers and I concur that he be appointed to a tenured position effective July 1, 1980." It is well known by Paul Saltman, the Drama Department, and more so by Professor James that it is virtually impossible to produce an achievement that would warrant tenure during the period of a one year appointment. Functionally, Professor James has less than one year as his file would have to be in the office of the Vice Chancellor of Academic Affairs six months prior to the said appointment and his department would have to begin preparation three months prior to that date.

It seems that throughout his candidacy, Professor James' professional accomplishments have been increasingly more minimized as recommendations have become more limited. The apparent discrepancies between his achievements and the reduced positions offered him with their intrinsic time constraints on advancement call one to question whether Professor James was being systematically removed from UCSD, or whether the reduced positions were meant to move him towards artistic endeavors which the reviewers and the Vice Chancellor would approve of. Thus it appears that UCSD is to lose not only a very special artist, but one who greatly enhances the academic and cultural climate of UCSD.

BSU OFFICERS FOR NEXT YEAR: ELECTED, INSTALLED AND READY

On April 24, 1979, the Black Student's Union elected new executive officers for the 1979-80 school year. The officers old and new are as follows:

OFFICES	OFFICERS	
	1978-79	1979-80
Chairperson	James Curtis	Alma Key
Vice-Chairperson	Alma Key	Evelyn Sellers
Budget Manager	Salimu Logan	Salimu Logan
Secretary	Diane Hudgins	Haiba Collier
Activities Coordinator	Helen Hills	Patty Effinger
Publicity Manager	Haiba Collier	Steve Claiborne
SAAC Rep	Robert Tambuzi	Robert Tambuzi
		Patrice Curry (Alt.)

The new board will assume duties June 18, 1979 and will serve throughout Spring quarter of next year. All Black Students are encouraged to be active in the BSU and support the new officers as they serve their terms. Together, we can make it.

Keith Perry, of Cleveland, Ohio is presently a graduate student at UCSD Medical School. He was formerly a graduate student in physiology and anatomy and chemical engineering at UC Berkeley. Next school year will see him at the University of Chicago Medical School.

Upon coming to UCSD as a graduate student in the medical school, like many other students and particularly minority students, I had limited financial resources. Thus, I found myself in a desperate situation to find housing close to campus since I not only haven't ever owned a car in my life but also I just don't have the resources for extensive commuting expenses. I was in the market for inexpensive housing near UCSD. I had to look long and hard to find this exception to the rule.

I eventually found it after four straight days of doing absolutely nothing but looking for housing. The situation was living in a fairly plush home in University City with a sixty year old White couple. The man described himself as a "Liberal" and he enjoyed the fruits of the bourgeoisie.

Things started out absolutely perfect with me having no obligation to do time consuming things like grocery shopping, washing, etc. as his wife did all these chores. The home was beautiful also, with a swimming pool in the backyard and a great view of

LIFE IN LA JOLLA by Keith Perry

Rose Canyon.

However, as time went on, the husband was concerned that I put so much time into my studies. I interpreted his reaction meaning that he expected me to tap dance and shake a tambourine. A further example of my interpretation is that I would be studying in my quarters and be interrupted by him asking me, in an extremely concerned tone whether I understood the subject matter that I was studying or was I just "pretending to be studying." I guess we all know that 'niggers' can't think. Another example of the state of affairs in the house is the husband commenting "just because your course is in the graduate school it doesn't mean your'e intelligent." Thus my purpose for being here at U.C. San Diego getting an education obviously made him uncomfortable.

He wanted to know my hobbies so I told him it was avant garde style Black music, often termed "jazz." This style of Black improvisational music is in the tradition of John Coltrane, Cecil Taylor and Duke Ellington. He didn't appreciate admiring Black music with such esteem. He would have been more delighted if my admiration was directed towards musicians like Bob James of Phil Woods, who are White musicians. I'd like to add that these White artists have an easier time exposing themselves to the public their imitations of Black music as compared to the true inovators of

improvisational music or "jazz."

As time went on, things got worse. Here a White man had let a 'nigger boy' into his home and it turns out he wasn't a boy, but a man with pride and concern for his people. With this situation in mind, once or twice he mentioned to me that he kept a ".38." This was to remind the 'nigger' to keep in place in the White man's den.

During this period, fall '78, I stayed away from home as much as possible. I just ate and slept there. As the days and months proceeded through the quarter, things progressively deteriorated as the husband went into depression. This depression was due to the above mentioned aspects of myself i.e. being a Black that was neither Amos nor Andy. In fact, he got so depressed that he couldn't even stand the sight of me.

On a Sunday night in December, he decided that his depression was unbearable and I received the word that I had to go right then and there. I was evicted. Given these weird circumstances I readily obliged, given the assistance of a fellow Black UCSD student who just happened to be in town over the Christmas break. He helped me move all of my possessions.

THE MORAL OF THE STORY: Southern California ain't always sunny for Black people even if they attend UCSD in the jewel called La Jolla.

Black student's, before you leave for the summer, fill out the blank below and return to the BSU office so that the BSU may keep in contact with you. Either mail to:
Black Student's Union
University of California, San Diego
B-023
La Jolla, California 92037
Or drop it by the BSU office. (If no one is there, slide it under the door.)

NAME: _____

SUMMER ADDRESS: _____

SUMMER TELEPHONE: _____

SPECIAL INTEREST: _____