

THE PEOPLE'S VOICE

Volume IV Number 2

University of California, San Diego

November 1980

Dick Gregory Speaks

On October 22, 1980, in U.C.S.D.'s Mandeville Auditorium, the U.C.S.D. community was graced with the presence and charisma of Mr. Dick Gregory, the internationally renowned Black political activist and humorist. He was brought here through the auspices of the U.C.S.D. Student Affirmative Action Committee and ACUCSD funds. I extend congratulations and appreciation to the above for their superb judgement in choosing such an inspiring speaker. It was truly a night to remember.

At approximately 6:00 p.m., as the moon began to show its fullness, students and visitors lined up in the Mandeville Auditorium lobby to assure themselves good seats. By 6:30 p.m. I could recognize a distinct diversity amongst the crowd in race, age, ethnicity and social attitude. Dick Gregory is surely a man who reaches the hearts and minds of people in a universally appreciable manner.

The evening opened with an update on the Student Affirmative Action Committee's purpose and activities and an introduction of its integral organizations by SAAC Chairperson, Arturo Herrera. Black Student Union member, Alma Key, followed with a powerfully delivered synopsis of Dick Gregory's life and struggles, immediately followed by his introduction on stage to a standing ovation.



Dick Gregory, political activist, speaks at U.C.S.D. Mandeville Auditorium.

For those who are not greatly familiar with the past or present life of Dick Gregory, allow me to brief you: Dick Gregory was born Richard Claxton Gregory on Columbus Day in 1932. He was a welfare case and grew up in a household with no father. He has one brother and mother that was and is a continual inspiration and major figure in his life. (His mother made

her transition in 1953.) Today, Dick Gregory is married, has ten children and makes his living as a spiritually and politically motivated lecturer and performer around the country at various institutions and clubs. Mr. Gregory is a very strong advocate of human rights, positive, universal thought, health and eternal life through purifying the soul, body and mind. Mr. Gregory, in short, is in

tune with his higher conscious and lives to enlighten the public with his knowledge and super-conscious ideals.

Mr. Gregory opened the evening with a touch of humor about the full moon and its effect on people. On a more serious note, he made a comparison between the media's effort to "rip off your mind" with commercial movies and the effects of reefer having the same purpose. He went on to mention the evening news where Jimmy Carter appeared, all smiles and happily content. Said Mr. Gregory, "That means the hostage deal has already been made". He pointed out the sadness of the manipulation of the American public in the Iranian ordeal. But that is what we want. "We go for the stone oke-doke and that's exactly what we get. For years Black folks depended on ya'll (whites) because we thought that ya'll was really doin' it. I mean, I really thought my problem was you (whites). And then, I get a piece of integration going for me and I find out the same people that was messin' with me will kill you. I thought it was all white folks and I was shocked when I found out it ain't but five white folks on the whole planet. The rest of ya'll is imposters!", says Gregory. That's right, white ain't got nothing to do with color, it's an attitude and if you ain't got billions

-continued on page 9-

TENURE FOR TOLBERT

A specific example, here at U.C.S.D., of another Black professor marked for *denial of tenure* is Dr. Emory Tolbert of the Third World Studies Program and History Department. The case of Dr. Tolbert is strange and a bit mysterious. Two years ago, Dr. Tolbert was reviewed for tenure and received a nearly unanimous (6-1) vote from his department to deny him tenure. The strange and mysterious part is that Dr. Tolbert received excellent reviews in two of the three areas which tenure are based, those being teaching skills and community involvement. The third of these areas, research and publication, were deemed insufficient in the opinion of those in this department. However, when it was argued by various campus student groups and administrative

authorities that Dr. Tolbert was the only one in the History Department qualified to review work in the field of research which Dr. Tolbert had studied, "The Marcus Garvey Movement", the department was forced to seek outside opinions from professionals in that specific field of research. The reviews from these professionals were, for the most part, good. It can not be expected that one would receive either all good or all bad critiques of work such as Dr. Tolbert's unless it is deserving of such overwhelming consensus of poor reports on Tolbert's work to outweigh the two excellent ratings he received for his teaching ability and community involvement.

Here at U.C.S.D., as is the case with most universities across the country, there is an alarmingly low number of tenured Black professors.

This is a problem which Black students must assert an effort to resolve immediately. Everywhere, Black professors are being denied tenure, removed from their positions, and are either never replaced or are replaced by someone who nowhere near fulfills the needs of Black students in the way the Black professors were capable.

Even with all of this evidence in favor of Dr. Tolbert receiving his tenure, the History Department did not grant it. Instead, they gave Dr. Tolbert a two year extension of services, at the end of which he was to be reviewed again for a tenured position. That two year extension has run out, and at the end of this Fall quarter Dr. Tolbert's tenure is once again coming up for review.

Two years ago, the B.S.U. took a leading role in support of Dr. Tolbert

through the mailing of letters from students to the U.C. Regents, the History Department, and the Governor. This year, we once again must rally by the side of Dr. Emory Tolbert in his struggle to obtain tenure. Not only because he is a Black professor here, but because he is an excellent Black professor and an asset which we as student, Black and non-Black can not afford to lose. I urge any of you who have ever taken any of his classes and/or support Dr. Tolbert's right to tenure to please write a letter in support of him. Send letter through intercampus mail (no stamp necessary) to:

B.S.U.
B-023
U.C. San Diego

Daryl Ellis

EDITORIAL

Presidential Selection

Although the presidential race is over, I would like to add my thoughts on our political situation. This election (which, incidentally was my first), I chose not to vote. Even if I chose to vote, it would not have made a damn bit of difference since Carter announced his concession long before the polls here in California had closed. It shows you how insignificant a whole state can be in a major election. Did you really think your vote was going to count? If you stop and think about it, our part in the election process is insignificant compared to the Electoral College vote. They invented the Electoral College because they didn't think we were smart enough to elect an official as important as the president. Would voting for Carter, Anderson, or Reagan really have made a big difference? Let us be realistic, if voting were going to change the government, they would of made that process illegal a long time ago.

Did you actually think that the real powers of our country (corporate powers) are that stupid. Republican and Democratic candidates don't represent anything other than figure heads. Some, such as Ronald Reagan, are a bit eccentric, but nonetheless, they represent the large number of corporations that put them into office.

Not until Americans, Black and white, have a crucial role in the selection of candidates, will voting in any election be worthwhile. Where do these parties get off in telling us that we have three major candidates to choose from and never give any reason as to where the hell they come from. Jimmy Carter for instance, was a peanut farmer and physicist; Ronald Reagan, ex-actor, star of "Bonzo goes to College"; and John Anderson....(Anderson, by the way did get enough votes to get \$3,000,000 back from the government just for running.) Thank God that no one is forcing us to vote. Why not exercise that right

next time? The same power that stated this country is still running it today (money). So, what makes you think a presidential candidate is going to drastically change our economic predicament within his or her allotted four years. What we as students have to do is to take part in the selection process.

Perhaps, the only means of change is through a major revolution; a total reconstitution of our political system. First of all, let us get rid of the \$150 billion (\$150,000,000,000.00) military budget. We have no interest in fighting wars especially with other countries that are also struggling for justice. End the arms race. Use this money to better the schools, housing, health, and the standard of living of the poor. Ratify the Equal Rights Amendment. Equal pay for comparable work. Nothing more, nothing less. Find alternative sources of energy. Stop all present building of nuclear power plants. (Extremely hazardous to humans, especially those living within close

proximity.) Pass the National Health Act which provides free health care for all people. Outlaw the Ku Klux Klan and the Nazis. Get rid of the Federal Bureau of Investigation and the Central Intelligence Agency as they exist.

If those above requests are some of the things you really want, then those requests are not unreasonable. Alone, I do not possess the know-how to change the government, but together, we can turn this country around and make it a place we can be proud to live in. We must get rid of political parties and institute a government for all people, of all social and ethnic backgrounds. Not voting until we can do something about theselection of candidates, is as much a statement of political preference as voting.

CARRIE

VOICE IT

Dear Editor:

I am distressed at the number of Black students on this campus who fail to get involved in the organizations set up specifically for them. Our power on this campus lies in our unity, yet when any of the Black organizations meet, the influx of new people is small. Black students are missing valuable information that these interest groups provide. It is sad but the people who should attend the Black organizational meetings do not.

The overwhelming concensus of the students who do not attend our meetings is that they have to study. I realize that academics must be our first priority on this campus, but I find it hard to believe that the few hours we may lose in attending some of these meetings will jeopardize our grades. It seems as if we try to convince ourselves that any time spent attending a meeting will take away valuable study time. If we utilize the amount of free time we waste daily, there would be ample time to attend meetings and to study.

We, as Black educated individuals, will be the leaders of our prospective communities some day. We must mold our beliefs now. We must educate ourselves to the problems facing our people. Join an interest group now. There is alot to learn.

John Gibbs

Dear Editor:

I would like to take a moment to share some good news with health oriented Third World students. There is a person who cares, who can help you through your confusion and even offer that extra inspiration which we all need from time to time. That person is Mary Bush, Director of the Health Care Program at U.C.S.D. Medical School. I made the mistake of waiting to go and see her (inspite of being told repeatedly to do so) because I didn't feel that I was doing well enough academically for her to spend her time on me. I have rarely been more wrong in my life.

Mary Bush is one of the warmest human beings I have ever met. If a lack of motivation is now, or has a problem for you in the past, then, you have a very good reason to talk to Mary Bush. It is a good feeling to know that there is someone in a responsible position who cares enough to be supportive and help me along the way. Please don't be in awe of her name or her title. Mary Bush is for real. Go see her; it could be the best thing you will do for yourself while you are at this school.

Greg Whorton

Dear Editor:

I would like to express my opinions on how much more the Black community here at UCSD seems to be functioning this school year than in the recent past. Three years ago the Black community here

seemed to have a sense of direction. It seemed, however, that we did not know exactly how to accomplish those goals.

-continued on page 12-



Editors Arthur Bolton and Allison Nevels.

Staff

Robyn Broughton

Rick Cathey

Brian Coleman

Steve Diggs

THE PEOPLES 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 PEOPLES VOICE
B-023
University of California, San Diego
La Jolla, California 92093

HISTORY

Beethoven: The Black Composer

"What became of the Black People of Sumer", the traveller, asked the old man, "for ancient records show that the people of Sumer were Black. What happened to them?" "Ah," the old man signed. "They lost their history, so they died..."

A Sumer Legend

The history of a people is the essence of that people; it defines them; it is the source from which they draw strength, inspiration to move forward and in fact their reason for being. One's name is a representation of that history and is a brand of pride...or embarrassment.

Black people in America have been denied a pure education of their background and achievements. The masses are taught that their immediate ancestors were slaves and their ancient ones were savages and little else. Our teachers are our oppressors, defining who we are (by their standards) and our importance to the advancement of mankind. White educators have used this power to perpetuate slavery beyond physical bondage by misconstruing, covering up, and making no mention of us in their versions of history and the legedary heroes and innovators who helped shape our country.

An illustative example is Ludwig von Beethoven, the classical composer of the eighteenth century whose accomplishments have labeled him as "pehaps the greatest

of all composers". Beethoven was a mixture of white and Black blood; a mulatto, the equivalent of the average Black American today. His African ancestry is believed to come from his mother's side. Most of the portraits used in the books on his life and works effectively suggest he was Caucasian, however these are interpretive drawings where the artist uses a painting as his model. His nationality is often disguised by labeling him a German composer which is analogous to calling Stevie Wonder an American musician. The majority of both Germans and Americans are white.

Physical descriptions of Beethoven by his contemporaries are: dark eyes and skin, coal black hair, ugly, receding forehead, flat, thick nose, wide mouth and pock-marked complexion. Other terms used to describe him are swarthy and moorish. Swarthy is derived from the Anglo-Saxon word *swart*, which means Black. *Moor*, *mor*, and *mohr* come from the Greek word *Mauras* and the Roman word *Maurus* which both mean Black. These words were used to describe Black, wooly haired people, synonymously known as *Ethiops* (Ethiopians).

Several historians have revealed the racial heritage of Beethoven in their writings. F.W. Chadwick, in his book "A Lite for Liberty", says that Frederick Douglass, the great abolitionist, bore "a certain resemblance" to Beethoven.

Alexander Thayer, in his book "Life of Beethoven", says "a true and exhaustive picture of Beethoven would present an almost ludicrous contrast to that which is entertained as correct... if Beethoven's contemporaries could return from the grave they would not recognize the common portraits of noble features to be representative of their old homely friend...". Of course in the eighteenth century white was noble and Black was homely.

That Beethoven's ethnical background is not common knowledge among Blacks makes the composer and his works less important to us. We do not identify with white composers and may dismiss this entire field of art as one not generally geared toward black people.

As long as we remain a minority in this society, we must keep in mind that information is communicated from a white perspective and is distorted to meet their needs for self-pride. Black Americans can combat misinformation by challenging our teachers, investigating our sources, and developing a Black perspective. Slavery of our people will never be abolished until we know our history. We will remain a lost people until we know ourselves.

A documentary program on Blacks commonly assumed to be white will be aired December 7, 1980 on channel eight at 7:30 a.m.



Painting of Ludwig von Beethoven with more Afro-American features.

Robyn F. Broughton

Attacks on Blacks: Death Toll Climbs

Ever since the Ku Klux Klan/Nazi murders of 5 antiracists in Greenboro, N.C., nearly a year ago, specific instances of racial violence have escalated to full-scale terrorist campaigns in a number of Black communities.

In the last month, for instance, six Black males have been murdered in the Buffalo, N.Y., area and a seventh attacked in his hospital bed. In other developments:

Five Black children and an adult were killed in an October 31, Atlanta blast at a daycare center. Many local residents say the explosion, which Atlanta authorities claim was an accident, was triggered by the deliberate sabotage of the center's boiler. In the last 15 months, moreover, the corpses of eight knidapped Black children in the city have been found. Six other disappeared children remain unaccounted for.

Anti-"busing" forces in Boston have made a renewed effort to halt school desegregation, instigating physical attacks on Black students and organizing a boycott of South

Boston High.

A string of sniper attacks in Salt Lake City, Cincinnati, Johnstown, Pa., Fort Wayne, Indiana, and other areas have left a number of Blacks dead.

In scores of other cities, Blacks have been killed, injured, threatened. In most cases, the violence has gone unpunished.

Most in the Black community find it no accident that the massive



Atlanta mother and child after daycare explosion Oct. 13.

WORLD NEWS

Black Leadership

upsurge in violence occurs at a time when the country's major newspaper, the New York Times, quotes Alabama Ku Klux Klan (KKK) leader Roger Handley as word in that his terrorist, white supremacist organization is militarily preparing for "the race war that's coming."

There seems to be a resurgence fo anti-Black sentiment in the United States characterized by attacks on Black adults and children and growing right wing and KKK activity.

Many Blacks have said the killings involve not just one or two berserk men, but by the increasingly bold KKK and other right-wing groups in the area. Others say that organized or not, the racist murders probably represent certain whites' resentment of recent affirmative action programs in local government and the economic downturn in the local economy.

It appears that proverbial backlash is in effect.

The People's Voice
(Courtesy of the Guardian)

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

-continued on page 10-

CAMPUS NEWS

The Challenge of Cancer Among Black Americans

The American Cancer Society (San Diego County Unit) sponsored a conference entitled "The Challenge of Cancer Among Black Americans" on October 11, 1980. This event was held at the Educational Cultural Complex in Southeast San Diego. There were a number of presentations, including a panel discussion on various aspects of the disease in the Black community. The keynote speaker was Dr. LaSalle Lefall, Professor of Surgery at the Howard University College of Medicine.

After introductions, Dr. John Ford, a physician here in San Diego, spoke about the problem of cancer in Black males, after which Dr. Harold Burt of San Diego addressed cancer in the Black female. Dr. Rodney Hood, also a local physician, talked of the cancer problem in the Black community as a whole. These three physicians were the participants in the panel discussion that followed their presentations. Questions were taken from the audience which concerned everything from birth control pills to laetrile. All of the questions were answered promptly and in an informative manner.

Following a brief coffee break, a former cancer patient, Ida L. Bell, J.D., who has experienced a number of battles with the disease and has been the victor in each, related her story to the audience. Her case was an example of extreme perseverance and courage.

Dr. William Grier, author of "Black Rage", was scheduled to speak but was unable to attend. Dr. Reginald Peniston, a cardiothoracic surgeon at the San Diego Naval Hospital, spoke in his stead on the "Psychological and Sociological Impact of Cancer on the Family Following Diagnosis".

Immediately following Dr. Peniston's lecture, lunch was served at the Educational Cultural's Complex outdoor lunch area. Shortly afterward, an American Cancer Society (A.C.S.) honorary life member, Freida Johnson, spoke on the cancer society's programs and the need for more volunteers. Ms. Johnson has been volunteering her time for the A.C.S. for over twenty years.

Dr. Lefall was then presented with a plaque commending him for his contributions to the A.C.S. and to the field of oncology. The presentation was made by 4th

District City Councilman, Leon Williams.

In the keynote address, Dr. Lefall was especially concerned with the

"We can talk about prevention, detection, diagnosis, treatment, and rehabilitation, (but) we must never forget that the object of our affection

On the importance of good physician/patient relationships, Dr. Lefall had this to say, "The recipient of the favor almost always knows whether you did it because you wanted to do it or whether you did it because you had to do it." He proceeded to explain that how the patient perceives the quality of his or her health care in the medical facility, to a large degree determines how well and how rapidly that patient will recover.

"...cancer is the number two killer of Blacks of all ages, behind heart disease..."

need for improved health care for cancer patients and patients in general, and with the development of proper psychological care to complement the patient's medical treatment. The physician's attitude is part of a progressive trend in medicine today, which is emphasizing the need for psychological support systems for patients undergoing surgery and/or various forms of therapy. Below is an excerpt from Dr. Lefall's speech.

is the cancer patient. If we forget that, this meeting and all other meetings like this meeting will amount to naught, because we will have forgotten that most important person.

"Life is a very special commodity. People want to live, but they want to live with a quality of life that means something. This means that we must do everything that we can to be absolutely certain that they have that quality of life."



Dr. Lasalle Lefall is flanked by members of the Black Science Students' Organization (B.S.S.O.). To the far right is Third College Provost Dr. Joseph Watson. From left to right: Arthur Bolton, Patricia Baines, John Gibbs, Rick Cathey, Dr. Lefall, Estelle Garner and Alma Key.

Many interesting details were revealed by this conference some of which are very alarming. A few of the more startling facts discussed at the conference were:

*cancer kills more children aged 3 to 14 than any other any other disease;

*cancer strikes with increasing frequency with advanced age;

*6.5 million Black Americans will eventually have cancer (one in four according to present rates) and one half of them will die of cancer;

*one out of every six deaths in the Black population will be due to cancer;

*the overall cancer rate in the white population fell by 3% in the past quarter century while it rose by 8% among Blacks;

*the highest incidence of cancer in Black males is found to be in the lungs 24%, prostate 21%, and in the colon and rectum 10%;

*in Black women, the incidence of cancer occurs in the breast 24%, uterus 14%, and in the colon and rectum 14%.

A cross section, all ages, of males and females in the Black American population will reveal cancer as the number two killer, behind heart disease.

There are in San Diego several facilities that provide diagnosis, treatment, and rehabilitation services especially for cancer patients. Information concerning these facilities as well as any other of the American Cancer Society's special services may be obtained by writing to:

American Cancer Society
711 "C" Street
San Diego, California 92101

Rick Cathey

BLACK POLITICAL PERSPECTIVES

On Wednesday, October 29, a very significant event took place for Black students at UCSD. The event was the Black Political Perspectives Forum, and the topic of discussion was the presidential election and its meanings and implications for Black people. Why is this significant? What is so important about Black Political Perspectives? It is important simply because Black students gathered and talked, argued, and debated about the political situation and the future of Black people in America. And when we as Black people, start to sit down amongst each other and discuss and plot the future of our people, it has got to be significant. It has got to be important. Indeed, it is necessary. For who would go into a fight without first sizing up the enemy, and sizing up your own strengths and weaknesses and devising strategies for victory. Would you go about achieving your life's goals without first seriously thinking about all of the obstacles to overcome and about the directions you must take? What holds true for the part, holds true for the whole. What is necessary for us as individual Black people must be necessary for all Black people. The two are inseparable.

We have got to sit down, talk, and learn about our present situation and discuss directions for the future. No Black person, especially a Black student, can neglect this responsibility. This is the reasoning behind having Black Political Perspectives. It is to be a forum where we can come together and learn about the present situation of Black people and where we can discuss possible directions for our people. This type of discussion is an essential element of our struggle for true freedom today. We hope to have a full range of topics that cover many aspects of our struggle.

This first forum on the presidential elections was a successful beginning in the series. The program had a student panel and each had a certain subject and gave an analysis of it and its implications for Black people. Jules Bagneris, a junior in Political Science, analyzed the Carter platform and gave an account of Carter's previous service to Black people. Petrice Curry, the BSU Student Affirmative Action Committee representative, gave some background into Ronald Reagan's platform and insight into what he is really saying to Black people in America. Lacy Lytle, a Political Science and History major,

discussed American foreign policy and its relationship to Black people. He stressed the need for us to think about America's foreign affairs because it has a definite impact upon us. Following the panel presentation, there was an inspiring and stimulating debate. Much of it was centered around the United States' political system, which candidate was really our best choice, and what alternatives Black people have for political power. The formation of a Black political party was the center of much discussion. Everyone agreed on the need to have one, yet there were some interesting opinions about its ultimate role and possibilities for Black people.

The panels contribution and the spirited discussion all made for a successful program. Be looking for our next program in the series of Black Political Perspectives in January. The topic will be centered around which direction we should take to advance the cause for Black freedom in the 80's. We will be featuring speakers from groups and organizations that represent different ideologies in the Black liberation struggle. We hope that you will come forward and participate in the planning for the future of Black people.

Ken Overton

Tribute to Black Women

"Black beauty is evolving and cannot be defined with finality. Hegel said somewhere that a thing is true if it is what it can be, if it fulfills all its possibilities. From this standpoint, and from the standpoint of our readers, Black beauty will be what it can be when Black people are what they must be, i.e., free people with enough power and resources to nurture and sustain their beauties and define and defend them."

Lerone Bennett, Jr.

Ebony Magazine, November 1980

Throughout the ages, from the African queens of Ethiopia, to the strong Black women in the slave ridden South, to the mothers of Black America, and to the fine ebony wonders that bless this campus today, black womanhood has been

CAMPUS NEWS

the fulfillment of beauty, strength and grace. The mothers and daughters of Black civilization stand as the hallmark of our race and we have no problems claiming that their beauty is the joy and pride of our existence. That their strength, intelligence, and perseverance have maintained Black people for eternities. When the earth and humankind were created, beauty was formed in the image of a Black woman. This beauty is both physical and spiritual, to be viewed and to be felt, to be appreciated and to be celebrated.

It is in this spirit and understanding that the Black Student's Union and the Black Women Achievers sponsor the event, 'A Tribute To Black Women'. This program will consist of poetry readings, historical accounts of Black Women, and a showing of the film 'Bush Mama'. This film depicts a Black woman who evolves from an unconscious, non-participant level, in relation to the Black liberation struggle, to an awakened state of involvement in the Black movement.

This is a celebration of Black women and is only a small tribute to the timeless contribution of Black women to the strength and development of Black people. One program is not enough. Everyday Black men must pay homage to Black women's everlasting beauty and give them the respect and recognition that they have too many times been denied. Only the caveman, who seeks to keep beauty and truth down, would not pay tribute and respect to the Black womanhood.

Ken Overton

RACISM AT WARREN

This is an editorial adaptation of a letter that I submitted last Winter to the Student Affirmative Action Committee with carbon copies to the Vice-Chancellor of Student Affairs, Dr. Richard Armitage; the Dean and Director of EOP, William A.T. Byrd; the Black Faculty Staff Association, and the Black Student Union.

I feel that it is long past time you were made aware of the constant, stark, vicious, relentless anti-Black racism that I have been enduring since the moment I first arrived at the University of California, San Diego. On the whole this entire institution generates and is encompassed by a

dense, unmitigable aura of anti-Blackness. I have been confronted by this attitude in a wide variety of forms and degrees, ranging from slightly perceptible racist overtones to overt racial discrimination, from many sources: Professors, TA's, staff, other students, etc. In this letter, I am centering exclusively on the Warren residential situation, which is notoriously cold, alien, and hostile to any and all aspect(s) of Black American experience, ethnicity, and/or culture. I shall focus on the person I feel has racially, ethnically, and culturally discriminated against me with the utmost severity, Warren Resident Counselor, Gloria E. Bader.

I became acquainted with Ms. Bader during final examination week, Fall 1978. I was anticipating transferring from the Revelle residence halls to those at Warren, assisted by friend, and EOP Student Affairs Officer, William G. Stiles. (I had been consulting with Mr. Stiles all quarter about the difficulty I was having dealing with my wild, obnoxiously racist, white roommate and suitemates. Consequently, he had suggested that I take advantage of the opportunity to transfer to the Warren residence halls at the end of the quarter.) He explained to Ms. Bader that the main causes of my anticipated transfer were based on the racist attitude and behavior of my Revelle roommate and suitemates. She insisted that Warren housing was the most racially integrated housing at UCSD, a "racial melting pot" etc., and even analyzed the racial content of the suite which I was to transfer into. She never referred to ethnic or cultural integration, and gave no clue to whether the contents of this melting pot were quietly simmering or boiling over.

I complained to Ms. Bader throughout the next two quarters about some of my suitemates' and their friends' constant violation of Warren residence hall standards of conduct, and encroachment upon my personal rights. She consistently asserted that these were all "unenforceable" rules which "everyone" was violating, had been violating long before my arrival, and would still be violating long after my departure, and that I was the only resident who had ever complained about such matters. She, on those grounds, labeled all my complaints null and void, and curtly refused to act on them. She, furthermore, consistently emphasized that it was I who was violating all of the standards of conduct and encroaching upon the rights of everyone else by rejecting participation in any of

-continued on page 11-

BSU

In evaluating the Black Student's Union up to this point in the year or at any time, we must be viewed in relationship to our goals and objectives and what progress is being made in achieving them. Some are far from being achieved and some short range goals are almost complete.

Our activities have been CUDA, a registration drive, Black Political Forum, the Harambee program, and participation in the "Survival for the 1980's" rally. Internally, BSU members have begun a recruitment drive that will hopefully bring in more Black students to U.C. San Diego. These students are going back to their high schools and to junior colleges and encouraging Black students to come to UCSD. The student participation in this program has been good and we encourage more students to

There are some very pressing issues facing Black people at UCSD. Dr. Tolbert is coming up for tenure during December before the History Department. The same department that denied him tenure two years ago. This is a very important issue for us. As Black faculty gets increasingly scarce at UCSD, so does the Black student population, and now we must struggle for our very survival at this institution. If this university denies Professor Tolbert tenure, who teaches Black American history, it will be a death blow to Black people on this campus and will make any of UCSD's "commitments" to Black people an outright lie.

We are also dealing with EOP and its evident lack of effectiveness in recruiting Black students to this campus. Fall of 1980 figures show that EOP admitted only 24 Black students to UCSD. The number of those who actually enrolled was probably less. Last year the BSU along with MECHA, AASA and NASA rallied against this institution's racist practices. EOP was one of the main targets of our attacks. A goal of 200 Black students, 200 Chicano students, 185 Asian students and 15 Native American students was set for this year's entering class and this university did not even come close. We, along with the MECHA, AASA and NASA, are working to get some basic changes at EOP in order that they become importantly more effective.

As mentioned before, lack of Black faculty members is a serious problem at this university. There are no Black professors in several academic departments here. We are taking more action to get more

Black faculty into this university.

It should not be forgotten that the problems we face are the exact same problems that Black students face at schools throughout the country. Declining enrollment, dwindling of Black faculty and even our all Black colleges are facing the threat of having to dissolve or become "integrated" which in this case means the loss of a Black based curriculum and education. Because of this and other reasons we are trying to establish ties with other UC campus Black Student Unions. This is also the reason for the Coalition of Black Student Organizations, an alliance of San Diego College and university BSU's.

Our goals of increasing Black student enrollment, increasing the number of Black faculty and staff are two of our main objectives. However, our most significant objective is the total participation of Black students at UCSD in the conscious struggle for the advancement of Black people. The accomplishment of this is gradual process, and yet, it is our most urgent task. Every time we come together we must be about the task of accomplishing this goal. It is in this *Spirit of Unity* that we invite your participation.

We would also like to announce that the BSU office, in the Student Center, is in working order. If you can volunteer some time or if you just want to get 'hip' to what's happening, please stop at any time.

Kenny Overton

BWA

The Black Women Athletes was started in the Winter quarter of 1980 by three Black women here on campus: Allison Nevells, Kathryn Nevells, and Alfreda Curry.

In the past, the B.W.A. has sponsored a cultural potluck dinner and a dance which were both very successful. In the future, the B.W.A. is looking forward to a very successful year. Their plans include poetry readings, a cornrow demonstration, and a dance on November 8, 1980 entitled "A Dedication to Black Women". Other events include speakers like Yvonne Braithwaite Burke and Barbara Jordan.

The B.W.A. is open to all Black women campus-wide. They are on their way up, so it is vital that all Black women get involved. For any further information, you may contact any of the following members:

Damita Davis... 453-7075
Alma Edwards... 452-0343

Damita Davis

REPORTS

FALL

1980

BSSO

The Black Science Students' Organization has been very active on campus and in the community since the groups' re-formation in 1978. Under the guidance of Mary E. Bush, Director of the Health Care Opportunity Program here at U.C.S.D. Medical School, students Nanette Mitchell, Jay Edmond and Harry McKinley along with Arthur West, the B.S.S.O. worked to form an organization that is sensitive to the needs of Black students as well as the community. Nanette Mitchell is presently a second year medical student at U.C. San Francisco, Jay Edmonds is a first year medical student here at U.C.S.D., and Harry McKinley is a doctoral candidate at U.C. Berkley. Arthur West is a biochemistry senior at U.C.S.D. and still works closely with the B.S.S.O.

The B.S.S.O. has planned a large number of activities for the coming year which will be of importance to the minority students here at U.C.S.D. The Health Professions Career Opportunity Program (H.P.C.O.P.) sponsored a conference entitled "Pre-Health Professions' Preparation and Survival Skills Conference" on October 25, 1980 at the Medical Teaching Facility on U.C.S.D.'s campus. It was successful and several very informative lectures on everything from "Planning your Curriculum" to "Effective Study Techniques" took place. There were many speakers, some of whom were second and fourth year medical students and community physicians. Career Planning and Placement, Students Active Towards Community Health (S.A.T.C.H.), B.S.S.O, and the S.A.S. Program hosted the conference. Information concerning H.C.O.P. and future conferences may be obtained through one of the host organizations.

The B.S.S.O. has participated along with S.A.T.C.H. in some activities this year and the groups will be working closely in the planning of a student - faculty luncheon as well as an H.P.C.O.P. symposium which are tentatively scheduled for the 10th and 19th of November, respectively.

The B.S.S.O. will be working to better serve the needs of chemistry and engineering students since they have expressed concern over the fact that the B.S.S.O. is geared solely towards the needs of pre-health profession majors. We encourage all chemistry and engineering students to get involved.

Ricky Cathey

TIME

Confused.
Not knowing what to say or do.
Mixed emotions.
Was this really happening or was it a nightmare.

Fear.
What happens now that my life has changed.
Do I keep on, or do I give up.

Everything around me was like it really wasn't there

I walked in a daze.
I don't understand, I don't understand.

Helpless and empty.
What can I do to escape it all.
Nothing, as I repeated again, nothing.

Angry.
Everything around me was wrong.
Why couldn't I cope?
Why not understand?

Death, my fathers'.
Why him? Why now?
Time.

Shann H. Farmer

IT'S ALL JUST white TO ME

(Sung loosely to the tune of "It's Still Rock 'n Roll To Me")

All those brothers rappin' 'bout Jheri Curls and white girls,
and trippin' off the lightness of their skin,
Blackness is rejected, but what's to be expected?
They aint got no sense to begin.

Platinum blonde, silky hair,
Sky-blue eyes--I don't care.
IT'S ALL JUST white TO ME.

People just-a-yappin' 'bout goin' off to Europe,
and praisin' their Caucasian ancestry,
Cold, clammy places and cavemanly races,
never held no appeal for me.

Greek, French, German, Latin,
English this, Irish that 'n--
IT'S ALL JUST white TO ME.

brian JAMALL coleman

SLAVE KEEPING

I'll never cage your words, dear Black Man

In constant zippered kisses
Meant to guarantee your affection,
Assure my protection from a negative thought.

For in our quest for freedom,
Your voice has been quenched, quelled and decapitated

In this "land of free speech."
I'll never clutch your hand like cuffs,
Nor squeeze your body in straightjacket fashion

Of insecure and desperate passion
For you've been shackled as no animal would,

By a devious culture,
More primitive than any you'd know.

I'll never confine you to my bed,
A shroud of strangling arms, entangling legs -
That place where we only feel - do not think.
And God knows you've been feeling
Too long: torture, sorrow, fear.
My possession would be as degrading as the master's.

So my kiss will leave the door ajar,
And if you open it,
I'll know that a deadbolt couldn't have kept you here

Nor comforted my fear.
For you've broken a bondage more powerful and persistent,
Where you were not a willing party.

I love you Black Man,
And know that you and I are divine
When freely in each other's midst,
So when I clasp your palm, it will be

unbinding,
Like a bracelet that slides easily on...
Or off your wrist.

Robyn F. Broughton

THE PEOPLE'S POETRY

THE BLACKMAN'S CRY: WAR OF NATIONS AND APARTHEID

There was Hitler--He was in Europe
And this Hitler was practising Apartheid
All those Europeans and Jews wanted him to die

Those Europeans and Jews condemned him to death

There was war between Hitler and Europe
That was the war to eradicate Apartheid in Europe

And so the whole world was invited to fight
America was invited
Japan was invited to fight
Russia was invited to fight
France was invited to fight
Africans were invited to fight
My father and your father were invited to fight

Like obedient children, we went there to fight
Like obedient children, we went there to die

There are so many Hitlers in Africa today
There are so many mercenaries ruling Africa today

Some are in Botswana
Some are in Namibia
Some are in Saotome
Some are in Soweto
Some are (were) in Zimbabwe
All over Africa

Killing my people--tormenting them
Enslaving my people--victimising all of us
We have been calling on the world
To help us fight Apartheid
We've been calling all the world
To help us to drive them

Now they are talking about peace
Resolution
Talking about it
At the United Nations
Talking about it
What a humilition
Talking about peace with provocations
Tell them! Tell them that it is a trick
Freedom, Freedom is all we need.

Losaka Igbiginie
(Partly taken from Sunny Okosumus' Holy War)

I'm A Black Woman,

I'm A Dreamer

I'm a Black woman
And I'm always dreaming
I said, I'm a Black woman!
And that has it's own special Meaning

I'm a dreamer
And I believe
That some day I'll sit on a mountain top
This, I know I can achieve

But sometime my dreams are all I've got
But I keep on keeping on
Because a Black woman
Is the cream of the crop

Yeah, I'm a Black woman
I possess strength and will
And with these factors
My dreams I shall fulfill
Yeah I'm a Black woman
I walk with my head up high
And if you look closely
You'll see a woman with a whole lot of pride!

You see I have something to be proud of,
I'm a Black, intelligent and strong
And I know my place
In the Whitehouse is where I belong
And at night, when I lay my head down
All of my dreams run through my mind
And I smile
Because I know they'll all be fulfilled,
In due time.

Damita Darnice Davis

VENDETTA

You feel empty
Selfish pity
You feel lonely
Thinking only of oneself
What about others
Don't you think they suffer
Deal with your vendetta
Your personal warfare
Is it getting you anywhere
You're too confused
Your sense has been used
You need to fuse

But you may abuse
Deal with your vendetta
While you're wondering what could bring him down
Your mind starts spinning, going round and round
Tripped bad last time; is it worth you mind?
Deal with your vendetta

Angela Rushen

"Street Life"

During the Summer of 1979, a very memorable incident took place in my life. It was an occurrence which will ring very clearly in my mind for some time to come.

It happened on the night of July 4th in a small city where I lived called Saratoga Springs, New York. There was a traveling fair in town. It was set up in a large parking lot next to the Saratoga Harness Track. A few of my friends and I went to the fair that night to watch the fireworks show. What we got instead was a fireworks show of a very different kind.

There were about ten of us in all; Jimmy, Bernard, Ricci, Ray-Ray, Kent, Butchy, Joe, John, Tyrone, and myself. We were in no way prepared for what was to take place that night. Usually, if we anticipated any trouble, each one of us would have some type of weapon handy, like a club or stick, or something taped usually to the bottom half of our legs. But, on that night, all were unprepared.

As you may have guessed by now, we became involved in what I refer to as a war! It all started like this...we were just kind of goofing around, playing games and what not, when John and Jimmy decided that they wanted to go into one of those moonwalk things. You know, those big inflated things that you go into and bounce around in. Well, neither one of them had any money so they just jumped right in, sneakers and all.

Anyway, nothing came of this (at least not right away). The guy who was watching the ride just told them to get out and they did without giving him any hassle or anything, so I thought that everything was cool. Somehow, we all got separated and about twenty minutes later two Puerto Rican guys came walking up to me and Tyrone, grabbed Ty, and started asking him all sorts of questions about if we were the two guys who were messing with their sister, or something like that.

So these guys told us that the dude at the moonwalk said that a couple of Black guys were hassling his little sister, so we convinced them that we weren't the guys and they left us alone. Since we knew that they had to be talking about Jimmy and John, we rounded up all of the fellas and told them what had happened. We then went and found the two Puerto Rican guys and asked them what the problem was. They told us what they were told, and Jimmy and John told them that there was no little girl in the moonwalk when they were in there. So we all decided to walk all of the way over to the other side of the fair to the moonwalk to see what this guy's story was. As we walked through the fair, I noticed that men were coming out from behind the booths carrying billy clubs and those real big socket wrenches. By the time we got back to the moonwalk, there were about 35-40 men carrying all types of clubs and they were coming for us. I immediately became the spokesman of sorts as I usually was

PROSE

because I was the oldest and the most educated. By that time, the ten of us stood in the middle of the group of crazy, dirty, greasy, nasty looking, white men. I was trying to explain our side of the story and this guy kept yelling at me to lower my voice. Finally, I got annoyed with this and turned around to him and yelled, "I did lower my voice!" Then someone else yelled "Don't you talk to him that way!" So Ray-Ray shouted "Don't you talk to him that way, mother fucker!"

The guy pushed Ray-Ray, and Ray, being a Golden Gloves Boxing Champ, dropped him with three punches. Someone reached over the side of me and punched me in my eye. I fell, jumped back up and landed a couple of good punches on this guy. Within seconds, the ten of us were standing back to back punching like crazy. I was scared shitless. It was the first time in my life that I really feared my life. After about three minutes of this frantic shuffling around, I looked up and these two men were coming after me with billy clubs. I took off in the opposite direction running as fast as I could. Just before I cleared a fence that would have separated me from my pursuers, I heard someone yell "You had better run you nigger!" That was all it took. I stopped and turned. As the men came toward me, I ducked and ran between them back into the crowd. Once in the crowd, I could see my boys getting the shit kicked out of them. I picked up a stick that was lying on the ground and went

wild. Three men had Bernard on the ground kicking him and hitting him with clubs. Jimmy ran up behind them, grabbed one by the hair, yanked his head back, and came roundhouse with his hand smashing the man in his eye with his brush causing blood to gush and sending the man screaming. Bernard then jumped up swinging a little socket wrench which was attached to the end of a string. He carried this around with him to fix his bike. He caught some guy in the middle of his forehead busting open his skull. Just by chance, I happened to see about 15 cops just standing around not doing a damn thing (later on, someone told me that they heard the police officers say "Let them get their asses kicked, they probably deserve it.").

After about 5 or 10 minutes, the Track Security Police showed up and broke everything up. We all regrouped the best that we could and headed back to our home turf. Out of the ten of us, all but two or three made it out without any serious injuries. I had a black eye and some sore ribs. Bernard had three cracked ribs and a minor concussion, but Kent, Ray-Ray's younger brother, was the worst of all. He was only 13 and got his butt kicked good. We had to take him to the hospital in a cab. He was spitting up blood and was really beaten up. We found out from the doctors that his spleen had been ruptured, and he had a few broken ribs. They had to operate on

-continued on page 10-

"Soul Food" or "Survival Food"

Some sixty odd years ago when I was a small girl, many stories were told to me by my grandparents who were slaves, Pete and Mariah Robinson. My father, Will Robinson, who was born one year after slavery, and my mother, Adelaide Robinson, also told me about what their parents related to them about slavery.

I was born in a small Southern town, Meridian, Texas. My grandparents were very intelligent even though they had been slaves. They had forethoughts and wisdom for the future of their children and their grandchildren. They bought land for themselves and enough land to give their nine children, which we still own today.

I remember "hog killing time", as it was termed in those days. All the neighbors and friends gathered about to help and to take home some of this delicacy. They thought in those days it was a great event; everyone was happy. However, I noted that my grandparents never kept the entrails or chitterlings, as we call them today, nor the pigs feet or

ears. They always gave them to their friends.

Grandma always had ham or bacon on the table, along with fruits, jellies, and various vegetables. She raised cows and calves but she never slaughtered them for food. The animals were milked for butter, cream, and other related products. My mother always cooked the chicken necks and feet, which was our main Sunday dinner, along with collard greens, sweet potatoes and corn bread. I do not remember if my mother cooked the chitterlings but she might have from time to time. However, when I was older, I asked my grandmother why she never kept the chitterlings or pig feet or ears and never cooked the chicken necks and feet or why she never killed the cows for beef? I knew nothing of "Soul Food" at the time. My grandmother told me that being brought to America was a totally different experience. She said that not only was the food different but the way in which it was prepared was foreign. They did not really know what kind of food they were eating or how to prepare it. With tears in her eyes, she

COMMUNITY

told me that the reason she never cooked chitterlings, pig feet or ears was because these were the scraps or leavings the slave masters left for the slaves to eat. They served beef to the slave masters but seldom, if at all, did the slaves have any and that was only if the scraps were left over on the plate. One day, one of her best friends, a young slave girl, became violently ill and died after she had eaten a large amount of the hog's entrails. Many other became ill also. They did not know what caused it, but some thought it was a result of the food. She promised herself that she would never eat this food after she were free. Until then, this food was for survival.

That night after her friend's death, they all came together in one cabin to read the Bible, sing, and pray. They continued to eat the scraps from the slave master's table and with time learned to prepare this food by adding different spices and herbs. They became quite expertise at making it a delicacy instead of it making them ill.

Today, we often hear people saying "Soul Food". I wonder how

many of us know that some of these foods can be very dangerous to our health. Many Blacks and especially Black children have tendencies toward high blood pressure, hypertension, and other related diseases. We should monitor our children very closely today for these conditions.

Let us never be ashamed of our heritage but be proud in that our foreparents took the scraps from the slave master's plate and made it into a delicacy, which we can enjoy today. But, let us not teach future generations that the term *Soul Food* is their heritage but that it was food given to ancestors by the slave master which enabled them to survive. We should begin to change this image as we invite our friends to a feast of "Survival Food".

L. Marie Edwards

Gregory Speaks

in the bank you can't have that attitude." He'd feel safe if the "white attitude" was directed *only* towards Blacks. He could deal with it then because all he'd have to do was get whites to like (accept) *him* and then he'd be safe. Gregory points out that the constitution was only geared for *certain* folks. White women didn't get to vote until 1920. "Somewhere, when white America wakes up and finds out the trick 'they' put us in then maybe we (Blacks and whites) can join hands and turn it around.... I really know what the system is about, I just don't have the sophistication to change it."

Gregory told us he's trying to win the Nobel Peace Prize. He emphasizes that he doesn't want it because of the prestige attached to it because "you'd have to be crazy to think it means something when the pimp who made the prestigious Nobel Peace Prize was from the same family who invented dynamite. It's like the Jack-the-Ripper family giving us the most prestigious Be-Kind-To-Women Award." What Gregory wants the prize for is to be put in the position to integrate the Nobel winner's sperm bank. Most importantly, to be put in the position to talk to the crazies who have donated their sperm to this bank. "How and what did they do to get them sperm out of themselves? I think I know.... They're so stupid that they think that their sperm can be injected in some woman someday and the child produces will be some brain child. They don't even leave some leeway that the development of the child might have something to do with the woman who raised it."

Mr. Gregory believes that the situation in America will change drastically (for the better) within the next few years. There are no more tricks left to be played on the American people any more. He says, "I feel sorry for the fact that we old folks left you young folks 'this mess' to clean up. But you don't have any choice.... White America should really get hip to the fact that the luxuries and privileges that their mothers and their fathers and their grandmas and grandpas had *they do not have*. Now you don't have to worry about niggers like me and the ones you're sitting here in school with but there are some niggers coming up behind us that are *not* going to tolerate *none* of it in *no shape, form or fashion*. I'm not talking about that violent thing because violence will never work. Violence never made things change. It's attitudes and how I feel about myself. When I know that I make a difference and that God put me here not to be manipulated or messed with, then nobody is going to manipulate or mess with me. Because the same thing that controls me controls the Sun, the Moon and the whole planet and I'm stronger

than the Sun.... Now you little punks running around here with your little reefers and dealing with your little people that planned on *murdering* you 75 years ago, they developed it (reefer) so it would be here for you today. They knew there would come a day you white students wouldn't fight no war. Any nation that eats well decides they're not going to fight. War is for hungry folks. You're never going to wipe out war until you wipe out hunger. As long as there is one pocket of hungry people you're going to have a war. Because these are the people (well fed) that won't hardly be manipulated."

REVELATIONS: "How many people are aware that thirty-nine years ago the United States Army invented LSD? How many know that one force that got young folks to turn on to LSD in America was Tim Leary? How many know that Tim Leary was a product of West Point? Do you think that might be a coincidence? The U.S. Army gave us Tim Leary and LSD. How many know that during the Vietnamese War, hundreds of millions of dollars of heroine was smuggled into this country from Vietnam sewed up inside the bodies of dead American servicemen being shipped home for burial? How many of you know when the bodies were shipped back from Guyana they had drugs sewed



up in their bellies? Two and one-half kilos of heroine made each body worth \$200 million. That could be one of the most important cases that has ever been in a Federal court. In this deposition here (shown in his hand) that the Federal Judge has on his desk, based on information and belief that massive quantities of mind control drugs was found at Jonestown colony *after* the fatal incident of November 18, 1979. The number two man at the state department was present and now the CIA sits here and tries to admit that they weren't present at Jonestown. *The New York Times*, didn't print this. Nor did the *Los Angeles Times*. A little San Mateo paper printed it. "Cops Have Probed CIA Links To Jonestown" (headline in San Mateo paper).

ON IRANIAN VISIT: "I went to Iran. Stayed four and one-half months fasting and praying. Went down to ninety-seven pounds. The whole country just fell in love with me. I didn't go over there to deal with politics. I went over just fasting and praying that whole thing would

be resolved. *Newsweek*, *Time Magazine*, and *The New York Times* hasn't mentioned *one note* that I was over there and ya'll say you have free press? Now it don't bother me 'cause I couldn't care less if one paper on this entire planet prints Dick Gregory's name because there is a Universal God that supersedes *all* these old trick papers and as long as I'm in tune with that Truth, the rest of them don't count. (applause) Long after *The New York Times*, *Time Magazine* and *Newsweek* will be out of business, Dick Gregory will still be here. Because *I am serious about eternal life*. I know darned good and well that I am stronger than a tree. And ain't no way in hell a tree is going to outlive me. A tree is going to live two or three thousand years and I know I am stronger than a tree. Right now, while we are sitting here, a handful of pimps are determining whether we will go to war tonight. At *least* they ought to check with *me*", says Gregory (sarcastically).

"As long as you sit back and tolerate it. As long as you sit back and take this old funky manipulative education (and if any of this education was any good, 99% of ya'll wouldn't even be here). But then they got you all believing you all got some kind of special privileges 'cause you all here? And you haven't even slowed up to think that if what I'm going through is so good, how come after I go through grade school, high school and college I have more drug addiction among my ranks than fourth grade dropouts? I commit more suicide than fourth grade dropouts. I have more people dealing in insanity and going to see psychiatrists than fourth grade dropouts and I'm not going to get into some of the perverted degenerate sex patterns that fourth grade dropouts wouldn't even know existed. At what point do you sit and read those funky books and *challenge* those lies? Columbus discovered America? That punk got lost and you know it! (applause) I mean, how do you discover a country that's already occupied? If you can discover a country that's already occupied, I can go out to the parking lot today and discover your car with you already in it. (laughter)

"How do you women go to these institutions and read those sexist books? How do you women look at that bible from one end of it to the other and not realize that *all of them* wrote you out and got you coming off like some blundering idiot. If there is any God that is anything that would feel more compassion towards men than towards women, then I wouldn't want no part of that God. (applause) The first day you women get together and get your own thing you're going to run across the same problem the Black Muslims did. In a country that talks about free religion, that will let you get a dog for a god if you wanted to....but when Black folks decided that they was going to get their thing going and

have a Black man that they called honorable, the FBI came down on them. Well, you women deal in a society when a man takes you out and he doesn't 'cop' the first night he calls you a lesbian. But that is what is going on in Iran today. America is a super power that treats Third World nations the same way most Western men treat women. And then, when you say "Take your hand off my thigh, chump!", the nigger wants to go crazy and act like some things wrong with you. And that is all Iran has told us. Iran has told us what



every other Third World nation we manipulate could tell us, "Get your hand off my natural resources, chump!" (applause) They got ya'll believing it has got something to do with the hostages. We could have gotten the hostages back the second day. Nobody has dared ask what thorough investigation could find out. Where is the \$8 billion that has been held in this country that has already accumulated \$30 million interest. I would like to know who benefitted. I know damned well it wasn't the hostage families. And I know the *minute* the hostages come back we have to give up the \$8 billion. And if Jimmy Carter thought he couldn't get elected without bringing the hostages back, they'd be on their way back now. And we sit and tolerate that whole manipulation. It's a damn shame that I'm living in a country that has Jimmy Carter, with all of his craziness, has done more for me (Blacks) than anybody (U.S. president) ever has. That's like bringing Frankenstein home to babysit for you.

"I'm the most precious and beautiful thing that ever hit this country but don't nobody want to give me credit for it. (applause) And I don't have to get this out of some white sociology class. It's etched in my soul. I know if your own white mother, your own white father, your own white brother, your own white sister, your own white husband, your own white wife put you through the same trick for the next three days that America put me through for 200 years, you'd get a pistol and blow their brains out. Black folks die in America six years younger than white folks. Just because of this vicious system, I am a Black father with ten children who has to sit at the dinner table and has to look sixty death

-continued on page 10-

Gregory Speaks

years in the face when I look at my children that a white father doesn't have to look at.

"I say to America, play games but play them quickly 'cause recess is just about over. If you want to know what's going to happen, check your own selves out. I'm beginning to act more and more like you every day. The kinds of things you won't tolerate, I won't tolerate either. Everything you want, I want. Some of you have to come together and understand that you can come through with that beautiful leadership quality to override and say, "This is what that type of system creates, let's see if we can stop it.

"They got you all believing that the mightiest nation on this planet, that talks to the Russians, can't deal with drug abuse. Why? They can totally wipe away your mind. There are two reasons they can get away with it. One, what's happening today went into motion sixty to seventy years ago and two, we don't think that much different than they think. You lie to your children about Christmas (a lie is a lie). They lie to whole nations and start wars. One day you better start checking out some of this mess they got you hooked in to. Check out everything that you deal with from why do I comb my hair to why do I wear pants? If we were all priests, we'd wear pants. Once we became cardinals we would wear skirts. The pope wears skirts too. What is it about the pants I wear? It must be bad for me because everybody, when they reach their seat of power, takes off their pants.

"The U.S., with all those satellites up there, you can plant some green peas in your backyard and the satellite can tell you if there's some fungus growing on them, from way up there. And yet and still, with all that sophistication and equipment up there, it never dawned on you that those satellites not only see where the poppies are planted, see when they grow, watch the poppies when they're harvested and see when they're put on the boats. And when they get here, we can't stop drugs? (applause) They got satellites so sophisticated that while you're sitting here, it can detect every reefer you have in your house. They are that sensitive. They criss-cross every inch of this country every forty-nine minutes. And you Black folks think white folks don't know about you? You'd be surprised what they know."

"When the Russians moved 400,000 troops across the border into Afghanistan, Jimmy Carter duped, "Duh, duh, we were caught by surprise." So how is it that we didn't see Russia move into Afghanistan and Russia didn't see us move into Iran and we were just fifty miles from their border? They (Russia and

U.S.) are playing the game together. You youngsters better wake up and turn this thing around. Be silly six days and be serious one day and that would scare them to death. Just one day go to the Pentagon and tell them, "Old men make war, old men fight war. (applause)

"One day you'd better check out King James' version of the Bible. They give you the key. They don't say *God's version* or *Jesus Christ's version*, they say *King James' version*. The twenty-five folks he used to interpret his version, he killed every one of them when they got through. He had a passionate hate for women. But thank God, for King James with all his filth, you can tamper with the cover of Truth but you can't tamper with Truth.

"That whole war game ain't nothing but a sex thing. Because we play the game with sex. Nature says you can play with my Universal Law if you want to but the Universal Law will play with you back. The sex organs are basically to reproduce. The Sun comes out every morning, smacks nighttime, cleans out the sky and never makes a sound. That's power. The same God that built this planet will be the only force to tear it down. We don't have nothing in all our arsenals combined that can equal what Mount St. Helen's did. And that was a mild volcano. There isn't a machine on the planet that can do what the human body can do.

"I beg you tonight to understand your body and how beautiful it is and what it's all about. Take care of it. It's 97% liquid and 3% solid. Increase your liquid intake. Stop putting salt, black pepper, white refined sugar (the no. 3 killer on this planet), and animal properties in your body. What kind of head do you have to put something dead into a live body? (applause) When you get a chance, go to a health food store and get a good book on bran. In spite of eating bad, if you just add bran to the mess you eat you'll increase your life span by thirty years. Eighty percent of the things you might die from, you won't die from. Allbran, Shredded Wheat, or Grapenuts (with sugar in it) won't really help you. Just go to the health food store and get some bran. One tablespoon in the morning, noon and night is enough to do it but I would suggest you eat at least a cupful in the morning and one more at night. In two weeks it will start rolling all that death that's locked up in your colon. Please take care. I hope some of you all will be around with me."

"Automobile industry in America never went into business to make you a car. They went into business to manipulate your sex thing. That automobile they built was and is an extension of the male penis. That's why you always see dudes out washing their car. 'Hey man, what you gonna do tonight?' 'Yeah man, I'm gonna wash my car.' Why do you think that 99.9% of every car stolen in America is stolen by a man? When

women started breaking away and getting some freedom and rights going for them and good jobs, they went out and bought their own cars. They went out and bought a little old Volkswagen Beetle-bug.

I will never ever trust a nation or a person that does not love me enough to give me my information. The true learning process has never been controlled by these so called institutions of higher learning. True learning process is in the top of your head and is controlled by the same Force that controls the universe. (applause) That true learning process will never hold enough until it is surrounded by an oasis of love. There ain't nothing on the planet equal to what you got in your head



but it doesn't work right until it's around love.

I do not believe we have gone beyond the point of no return. I do believe we can turn this thing around. Those of you who believe in prayer and believe in God have got a lot of power. Put it to use. If you spent half of the time dealing with the God Force inside of you that you spend on Chemistry or Mathematics, you'd be surprised what you could accomplish. It works. It makes you strong. Once you let your light shine, whenever and wherever darkness prevails, you shall have the strength to come out shining."

Since Mr. Gregory has said it all, I can only close by suggesting that you put your enlightenment to immediate use! And if you ever come across the opportunity to see and hear this man in person, do not miss it!

Kathryn P. Nevels

Black Leadership

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 these 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.

The People's Voice
Courtesy of 'The Black Scholar'

"Street Life"

him that night. The operation was a success and he lived.

The next night we went all around town rounding up the brothers so we could go back and get revenge. All together there were about 45 of us and we were equipped with clubs and sticks. We all swarmed towards the front gate like a black cloud. When we got there though, the police would not let us in. So, we split up and surrounded the outside of the fair and jumped over the fences to get in. When we got in we saw something very unfriendly. There were police all over the place with their riot gear on (helmets, billy clubs, and tear gas). In addition to this, the carnival guys who we had fought with the night before had guns and guard dogs. We decided that we had better forget about getting revenge and just cut out.

The next day the fair left town, which I was very happy about. It is strange when I think about it now. We went through all that hell for such a stupid reason. A couple of kids wanted to have a little fun and some guy had to twist everything around to be something that it was not

Daryl Ellis

Racism at Warren

the residential social activities (i.e. surfing, skiing, back-packing, mountain climbing, acid rock parties, beach and/or beer parties, hard liquor nights, slave auctions, etc.) and conformity to the (white) American norm, and that all of my values, standards, and expectations were extreme and unrealistic.

The "slave auction" it seems, is a major residential social activity here at UCSD. Advertisements vividly depicting a balloon-muscled young man wearing only baggy, calf-length trousers, and bound in chains and shackles, and boldly displaying such catch phrases as: "COME ONE — COME ALL TO THE BEHRING HALL SLAVE AUCTION!! GOOD MEAT AT A CHEAP PRICE!! JUST LIKE THE GOOD OLD DAYS!!" are dispensed throughout the resident mailboxes and posted upon the bulletin boards in and/or on the resident halls and facilities, at some time during each quarter. This "spectacular" event is held in—of all places—the cafeteria, and comes equipped with all the fixings (i.e., chains and shackles, bullwhips, fiddlers, etc.) Each "slave" is, in turn, led by leash onto the stage, where he is exhibited before the audience, and auctioned off to the highest bidder, whom for one week, he or she must serve hand and foot. This activity has occurred three times that I know of (in Fall 1978 at Revelle, and in Winter and Spring 1979, at Warren), and it would have occurred a fourth time (in Fall 1979 at Warren), if I had not prevented it by submitting a copy of the advertisement to Dean and Director of EOP William A.T. Byrd, who then submitted it to Vice-Chancellor of Student Affairs Dr. Richard Armitage, who had it cancelled.

In early Fall 1980, totally burnt-out from complaining to Ms. Bader until I was blue and dizzy, when she was merely reinforcing her attitude and behavior, thus becoming increasingly insensitive, I took my complaints up the ladder to Warren Dean Julie Gordon, and to Warren Provost Dr. Lea Rudee. They at least listened to me, and made comparatively just judgements of my complaints, but nevertheless confirmed the existence and the per-durability of "unenforceable" rules, and strongly emphasized that my only escape was to reside off-campus. Ms. Gordon even described several employment opportunities to help make this possible.

To the best of my knowledge, the single most effectual example of Ms. Bader's attitude and behavior is the November 21, 1979 meeting between her and myself. (This meeting was a follow-up to the preceding day's meeting between her, myself, my

roommate (at that time Tuan Van), Portola Resident Advisor Cathy Miles, and an objective listener, which resulted in Mr. Van's voluntary hall transfer.) (Mr. Van and I had been involved in a serious, long standing, racism-related roommate conflict. Frustrated with Ms. Bader, I had desperately sought help from other sources, including Counseling Psychologist Dr. Philip Raphael.) During the meeting, she asserted that she not only knew several Black, Warren residents who were extremely "social" and "conformist"—thus disproving once and for all my allegation of the existence of "antisocial" and "nonconformist" Blacks—and that they were always complaining to her about my "antisocialism" and "nonconformity", but moreover that she had resided in neighborhoods more poverty-stricken than I had (despite her ignorance of my previous residences). When I named several other Black, Warren residents I knew who shared many of my views on the residence situation, and had expressed very low opinion of her, she answered that none of them had ever confronted her with their views or opinions, therefore, it was all merely rumor and that, even if this was true, we composed far too small a proportion of the total Warren resident body for her to even acknowledge our point of view. She insisted that because I lacked sufficient financial resources to reside off-campus, and due to my critical academic condition, which would not allow me to take on the additional burden of part-time employment, if I were unable or unwilling to adjust to the Warren resident hall environment, I had absolutely no other alternative but to drop-out and seek full-time employment. She suggested that I reside with those "antisocial" and "nonconformist" friends I allegedly had. In response to my reply that either their residences were occupied or they were in conditions similar to mine, she inferred that this in itself should tell me something about myself and my so-called friends. When I contradicted that it tells me something about the society which created and perpetuates white-over-Black socioeconomic injustice and inequality. She asserted that not merely was this just the way it was and justly so, but furthermore, that I was the one who was racist—by rejecting it—and that, because I had nowhere else to reside, I must gratefully accept the residence hall situation as it was. She also proposed that I spurn all my old friends and make new ones here. When I replied that I had often tried my best to relate to white (or white-identifying) Warren residents (particularly those who were my roommates and suitemates) but with rare exception received in return racist mockery, she emphasized that I simply must try harder. In response to my showing her notes Mr. Van

written to me containing racist slurs, she asserted that I was so "antisocial" and "nonconformist" that I provoked him to write them, and she did not blame him at all (yet, she, at my mere suggestion of doing likewise, was about to grab a housing dismissal form). And most of all, she repeatedly stated that she was strongly considering dismissing me from Warren housing on the basis of my noncontribution to the residential harmony.

Insulted to the core, I went directly from the Warren Resident Counselors office to the EOP office and reported the meeting to Mr. Stiles. He thereupon accompanied me directly back to the Warren Resident Counselor's office to confront and interrogate Ms. Bader. When we arrived there (less than 15 minutes after my departure), one of her secretaries informed us that she had just left campus for the Thanksgiving holidays. On our way back to the EOP office, we encountered Student Legal Services Attorney Nicholas S. Aguilar. Mr. Stiles introduced us and briefed him on my situation. Consequently, we three met after the Holidays and discussed the situation in detail. Attorney Aguilar decided to arrange a meeting between the Warren Resident Staff and us.

The meeting was held December 3, 1979 between Ms. Gordon, Ms. Bader, Ms. Miles, Attorney Aguilar, me, Mr. Stiles, and Dr. Raphael (Dr. Rudee was absent) and time. Despite Ms. Gordon's and Ms. Miles' desperate efforts to front for her, Ms. Bader, throughout the meeting, was clearly tense, self-contradictory and self-incriminating. They all were totally blind to our viewpoint, and loath to compromise, and it was only after much debate that we reached an agreement.

On December 5, 1979, Ms. Bader confronted me at breakfast in the Warren cafeteria with information about a notice from Assistant Resident Dean Dianne Zinky regarding Warren apartment vacancies, which I was supposed to have received that day. I then and there made it crystal clear that this was not in compliance with our agreement terms, and that this being final examinations week, only if time permitted, would I even look into it. On December 6, 1979, Ms. Zinky delivered the notice to me at my door, whereupon I restated my position.

On the morning of December 9, 1979, having had no time to look into the apartment vacancies, I went to the Warren Resident Counselor's office to check-out of the residence halls for the winter break (the deadline was 11:00 a.m.). Ms. Bader, upon my entrance, sternly ordered me to promptly remove all my possessions from the residence hall premises, because she had promised Mr. Van I would have moved to the apartments by then,

and consequently he could return to the room that day. She declared that she had the alternative of moving me instead of him, that she was under the impression that I desperately desired to move into the apartments, and that besides, it would be unfair to him for her to break her promise. I then pointed out that he had volunteered to change rooms, that I had desired to move to the apartments if and only if I could room with my "antisocial" and "nonconformist" friends (I never received a 1979-80 apartment room draw application), that to make such a promise without my consent was extremely unfair to me, and that she had no right to force me to move to the apartments. She threateningly replied that she was in charge here and therefore could do whatever she pleased.

Taken aback, I immediately departed from her office and repeated this oral exchange to a friend who had assisted me in packing. He advised me to take it all in stride and simply move to the apartments. Accepting his advice, I vacated the room and checked out of the residence halls for good. We spent the next few hours desperately combing the apartments for a vacancy suitable for me to move into. I ended up checking into the only apartment that was soon to be vacant and staying with my friend until the last occupant had checked out (December 11, 1979).

Summing up all the interactions between Warren Resident Counselor Gloria E. Bader and me, I find it utterly impossible to deduce any logical conclusion other than that she is a callous, deep-rooted and irreformable anti-Black racist. She is absolutely determined, to seek out and destroy any and all Black Warren resident(s) who possess the intelligence and the dignity to reject the adoption of white American culture, the conformity to white American standards, and the conviction of the big, boldfaced white lie that white-on-Black racism is long nonexistent, and therefore Black America is deeply indebted to white America for its consideration.

Under this mountain of racist pressure, I have been finding it increasingly difficult to retain my sanity, not to mention a sound academic standing. Consequently, with the assumption that through this fog of discrimination there shines a ray of justice, I request that, as soon as possible, there be conducted a thorough investigation of the racist attitude and behavior of the Warren Resident Staff in general, and of the Warren Resident Counselor, Gloria E. Bader, in particular.

I never did receive a reply, and to the best of my knowledge there never was any such investigation conducted. Warren Resident Counselor Gloria E. Bader, coincidentally, resigned at the end of Spring 1980. Nevertheless, the anti-Black racist situation at Warren continues to prevail.

Brian J. Coleman

VOICE IT

In the past three years we have seen our community here grow

stronger and have a definite sense of purpose. The formation of the Black Women Achievers, the BSU's own Recruitment and Retention Committee and strengthening of the

Black Science Student's Organization are all examples that Black people here are on the move. To all of you who have contributed to this positive, Black attitude (past or

present) I would personally like to say...THANK YOU!!

Stephen Diggs

THE PEOPLE'S CALENDER

Health Professions Career Opportunity Program has tentatively scheduled Priscilla Gonzalez to speak on November, 14, 1980, at 4:00p.m. at the Center For The People. Ms. Gonzalez will talk on Health related career opportunities.

Bill Cobham---great Jazz drummer formerly with the Mahavishnu Orchestra, will perform at Montezuma Hall S.D.S.U. on Friday, November 14, 1980, 8:00p.m.

The Black Science Students' Organization will hold its 5th General Meeting on Nov. 14, 1980 at 3:00p.m. at the Student Center Complex in the North Conference Room. Mary Bush, Coordinator of the Special Admissions Services at U.C.S.D. Medical School, will be the guest speaker.

The Black Student's Union will hold its next meeting on November 20, 1980, at 7:00p.m. in Applied Physics and Mathematics Building Room 2113.

Black Women Achievers meet on Thursday at 6:30p.m. in the Center For The People, Third College. For dates of meetings please contact the organization.

BLACK FORUM (see advertisement on this page)

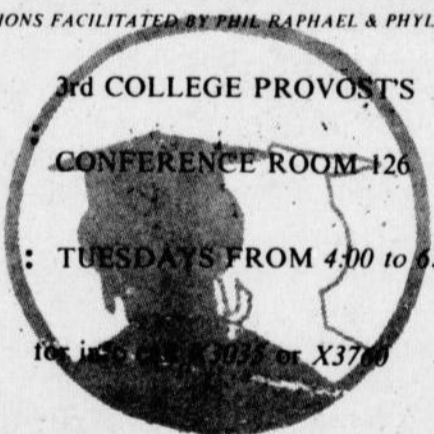
CAMPUS BLACK FORUM
WEEKLY SESSIONS FACILITATED BY PHIL RAPHAEL & PHYLLIS ELAME

Where : 3rd COLLEGE PROVOST'S CONFERENCE ROOM 126

When : TUESDAYS FROM 4:00 to 6:00 p.m.

for info call X3700 or X3700

an Academic Skills Program/Counseling and Psychological Services Group Session



Black Women Achievers meet on Thursday at 6:30p.m., for dates please contact the organization.

Dr. Maulana Ron Karenga, noted lecturer movement activist, and associate professor of Black Studies at Cal State Long Beach will be speaking November 13, 1980, Thursday. The subject of his address will be Kwanzaa and Ethnicity: The Need For A Black Value System. The lecture will be held at APM 2113. Beginning at 7:00p.m.