

THE PEOPLE'S VOICE

Volume V Number 2

University of California, San Diego

March 1982

Budget Cuts put the Squeeze On...

A Time To Prepare

by Robyn Broughton

FACT: Students who cannot afford basic necessities (i.e., rent, food, clothing), cannot afford to be students.

FACT: By 1984, students dependent on government monies alone will not be able to afford basic necessities.

FACT: It is estimated that more than 70% of the Black students here at UCSD are receiving some form of financial aid monies to provide for their basic living expenses.

The devastating impact of recent changes and proposed changes in federal assistance to post-secondary education make it crucial that we increase our knowledge of the workings of financial aid.

In the January 4th issue of the *new indicator*, recent budget cuts were attributed to mismanagement within UCSD's Student Financial Services (SFS) administration.

These reports have prompted an investigation by the UCSD Registration Fee Committee into the management of SFS. This investigation is presently underway. *The People's Voice* talked with Thomas Rutter, the director of Student Financial Services, to get some clarity on the financial aid picture at UCSD.

While there are still some unanswered questions over the management of SFS, there are plans looming in Congress which threaten to sweep students under the budget cutting carpet. The *reality* is that for whatever reason, there will not be enough money to fund needy students.

In talking to Rutter, *TPV* learned that applications for financial aid are categorized on a time schedule as either being "late" or "on time." In the future, they will be prioritized according to when the applications

are filed and if the necessary information is completed. This necessitates that we get our financial aid information in as soon as possible to insure receiving some form of aid. Applicants should have their files completed no later than April 1, even though the final deadline is not until July 1.

The type of awards given will be of a lower quality but of equal quantity, meaning students will probably be offered more loans, and there will be increases distributed among the expected parental and student contribution. In the 1982-83 fiscal year, students will be required to take out a Guaranteed Student Loan (GSL), repayment beginning six months after graduation at an interest rate of 9%.

Although loans do provide a source of financing, they are the least desirable form of aid. They cannot be erased by filing bankruptcy, and

the federal government will garnishee tax returns to obtain payment for these loans. We must be careful in accepting loans so as to prevent falling into a spiral of debts once we graduate.

The number of students applying for financial aid is increasing along with the higher costs of education. The Reagan Administration, however, is bent on cutting students down to size.

Targeted for funding elimination in Reagan's 1983 proposal are most of the forms of financial aid that students have relied upon for support and survival at universities and colleges. This legislation, if passed, represents a cut of more than \$2 billion in federal aid for higher education.

This proposal would require undergraduate students to pay a 10 percent fee to secure a GSL loan and

continued on page 14

January 15, 1982: A Day to Remember

by Alma Key

It was slated as a day of celebration, but the atmosphere was not one of a celebration. Positive, conscious raising, and thought provoking would best describe the activities in the North Conference Room on Friday, January 15, 1982. That date was the fifty-third anniversary of the birth of Dr. Martin Luther King, Jr. With Denise Long serving as the Mistress of Ceremonies, the program began at about 1:15pm.

A short Welcome Address was given by Alma Key, former President of the Black Students' Union (BSU), which was preceded by a dynamic poetry reading recited by Stephanie Muldrow, 1981-82 Historian for the BSU. The selected poem was entitled, "Black People," written by Daryl Ellis, former Vice-President of the BSU. This was followed by a panel discussion on *The Economic Crisis in Black Life*. The discussion was led by panelists Norman Knight and Susan Forney. Knight, the Director of the UCSD Partnership



Interested students listen intently to speakers at the Martin L. King celebration

Program began by mentioning the financial opportunities that are still available to students despite all of the cuts that have occurred because of Reaganomics. Susan Forney, Counselor in the UCSD Business Office informed students of exactly what to expect as a result of those cuts. Mrs. Forney spoke of program and process changes for the upcoming academic year and warned students of their possible pitfalls. Much discussion came from the audience as this whole area was/is

very important to students. At one point, vigorous discussion occurred when Knight encouraged students to try to be objective when reviewing cases such as the one concerning the strict criterion placed upon incomes for the Guaranteed Student Loan. Knight said that the \$30,000 income cap was a logical limit because those above it are not in as much need of the GSL as those below the limit and since it has lower interest rates than, for example, the National Direct Students Loan (NDSL), then people

under \$30,000 would be able to pay the GSL better than they would the NDSL. The financial risk would be less, Knight claimed. A student responded, that it seemed the risk would be even less if people with a higher income were allowed to acquire these loans. Knight responded that people who made above the \$30,000 could get the loan if they showed need but the cap was just a safeguard so that the son of J. Paul Getty or Gene Kline would not be able to take out the loan any more.

After the panel discussion, there was a break during which time refreshments were served. Upon reconvening, Regina Anderson, Robin Phillips, and Kathy Washington, members of the trio group *Heaven's Connection*, rendered two selections, one entitled "The Storm is Passing Over," which was inspirational and quite appropriate for the occasion.

The keynote speaker, Sondra O'Neal, visiting professor in the

continued on page 14

A CALL FOR UNITY

by Kevin Brooks

At this juncture in America the inevitable call and untried solution to Black people's unfortunate condition both here and abroad is unity. The condition to which I am referring is one that reflects the total turmoil of over four hundred years of covert and overt racism faced by Blacks in all forms and fashions. In my opinion, it is by design that we as a people are still subjected to that same racism in 1982, and are forced to struggle on all fronts for the basic needs that are systematically denied to us; (i.e., food, clothing, education, economic security, defense as a people and many other necessities).

As a fellow student of those attending this university, and a Black man living in America, I plan to address the need for unity among Black students attending this institution of higher learning. I realize many may still ask in light of what has been already asserted why we as students should unify at this university. My explanation to this

question is as follows; for power first and foremost. Secondly, such an entity would serve as a source of collective decision making. Thirdly, for the purpose of providing a support group. Fourthly, it could serve as a way of assuring academic skills and success. Lastly, a unified association of this sort would provide the experiences, skills and sense of unity that will be required of us as future leaders, servants of our people and role models in the reconstruction of a world revolving around our beauty.

Unification at UCSD among Blacks would serve as a source of power. This power could be utilized in many ways, such as for the mobilization of students in a protesting manner against unjust policies, and concerning matters that might have a profound effect on our existence at this university and in the world.

In addition, such a unified entity could develop alternative reactions and solutions to problems we might be faced with at this institution. An

example of such a problem would be in the case of rising student registration fees. As an alternative to haphazardly rioting, dropping out of school and/or protesting, we could have several fundraising activities that would be for the purpose of acquiring monies to be put aside for students having problems paying for such financial increases. This money would be for those students in good standing, according to the criteria which we as a collective whole decide upon. Must I say that such a measure would be putting our educational security, to a greater extent, in our own hands.

In accordance with all the other aforementioned benefits of unity such an entity would be a source of support. I am certain that many would agree that we are in need of this sort of a cohesive relationship at UCSD. Such an intimate relationship could, and, I believe, would foster a sense of oneness, triumph, and understanding of ourselves and our future struggles in this society. Coming together in joy, pain, and love would provide the

necessary cushion of comfort in harnessing and channeling our oft times unexpressed anxieties and need for complementary relations.

Finally, the call for unification at this university, if for no other reasons, would assure certain advantages to be derived from sharing academic experiences and developing the type of decision making skills that all of us must develop in order to be successful as individuals and as a people in the future. We could structure study groups designed to tap in on each other's expertise. We could inform each other on a collective basis which courses at this institution would best apply to our particular wants and needs without alienating us. Such an attempt to do all the things that I have hereby discussed, in actuality, would provide us with the type of skills that are required for saving, giving, and sustaining life for Black people.

It is my opinion that if we can put aside our trivial, tribalistic differences indoctrinated in us by

continued on page 14

WAKE UP EVERYBODY

by Walter Sandford

The Reagan Administration is at it again. A bill has recently been sent to Congress that seeks to cut more than \$1.5 billion in aid to college students next year. And guess who will be hit the hardest? You guessed it, MINORITIES. The breakdown tentatively looks like this.

Undergraduates will be required to pay a 10% fee for Guaranteed Student Loans (GSL) and the interest rates would increase from the present 9% to 19%; graduate students would be eliminated from the GSL program all together. Other

programs targeted for funding elimination are: the Supplemental Educational Opportunity Program (\$278 million), the National Direct Student Loan (NDSL) program (\$179 million). The Pell Grant program will be cut from \$2.3 billion to \$1.4 billion; these cuts will eliminate grants to about one million students from families who make more than \$14,000 in 1983. Lastly, the Work Study Program will be trimmed from \$528 million to \$400 million.

In a time when the need for increasing the number of minorities in all professions is great, it is

becoming increasingly difficult, if not impossible, to finance our education. Something must be done to open the Reagan Administration's eyes to the damage that is being done to our educational progress. Why are we being short-changed of educational opportunities when we represent less than 20% of the professional working population?

Wake up everybody! Somehow, somehow, we have got to show this cut throat administration that we will not be swept away with the tide. Without the presently existing financial aid programs, all we have is a prayer.

THE CHILDREN ARE SUFFERING

by Nate De Vaughn

The murdered children in Atlanta represent much more than a local tragedy and a frustrating police puzzle. Like many Black children, they were victims of circumstances; facing the problems of poverty, poor schooling, inadequate or nonexistent services, an absence of positive role models, and of course, crime. They were part of a national mosaic in which growing up Black and poor becomes a nightmarish rite of passage.

Tragically, many of our children are also dying a living death. They die when they are brought up in a nation hostile to Blacks, in general, and poor Blacks, in particular, who have neither the skills nor the knowledge to cope with the sharks closing in.

They die when they are brought up in homes with parents too busy or too tired to care.

They die when the Black community sits by and passively watches as children in a city, one by one, are viciously murdered.

Most disturbing of all, however, are the odds against a Black male child growing up at all. A Black male teenager is five times as likely as a white male teenager to be a victim of homicide.

Eleven of the Atlanta victims were considered- by the police anyway- as "street kids" who hustled odd jobs in an effort to make ends meet. The result was that they frequently became victimized, believing that the only way they could survive was by stealing or committing crimes

continued on page 14

HAITIAN REFUGEES: ILLEGAL ALIENS?

by Ken Overton

There has been much news coverage over the plight of Haitian refugees whom have fled conditions of extreme poverty and danger in Haiti by riding on the high seas to the coast of Florida. The story of Haitians washing upon the shores of residents homes in Miami brought national attention to the situation. Now more than 2,000 of these refugees remain locked up in one of seventeen different detention centers in the United States. Their status as illegal immigrants is part of America's policy of discouraging the Haitians and making them return and stay in economically depressed Haiti, it is a country which has friendly relations with America because of its pro-American governmental policies. These detention centers received much criticism for their treatment of the Haiti refugees.

Rev. Jesse Jackson, who toured the Krome Avenue detention center which is 18 miles west of Miami, denounced the camp for its harsh treatment of the refugees. Rev.

Jackson said, "we found very inhumane conditions. The stench is repulsive. Men and women are separated. Husbands and wives are separated. Some of the men said their wives are in Virginia. Some of the men cried. There is no planned activity." Jackson also pointed to the racist dual nature of American immigration policy when he stated that America has no problems welcoming Polish refugees but when it comes to the black refugees from Haiti, it is a different story.

Members of the Congressional Black Caucus have also tried to bring attention to the inhumane treatment of the Haitians. They have met with the Chairman of the House Judiciary Committee to set up an official investigation of the U.S. Immigration and Naturalization Service, which is responsible for the detention of the refugees. Black Caucus Chairman Wallace Fauntroy (D-DC) was angered by the conditions at the Florida camp which he denounced as "harsh and racist."



Haitian refugee battered by guards at detention camp

There have been different forms of protest within the camps on the part of the refugees. Last December, 600 of the Haitians in the Krome detention camp staged a hunger strike. The hunger strike reportedly ended one day after about 300 Haitians stormed the front gate of the center giving support to the demands for freeing those detained through out the country. During this demonstration over 100 refugees were able to escape over the high barb wire topped fence. More recently there have been reports of increased physical abuse against the Haitians in these camps. All of these bad conditions are a part of

America's policy ploy to make the treatment of the Haitians so harsh that they will not want to come to the United States' shores anymore.

In order to understand why Haitian people risk their lives coming to America, we must look at the conditions they face in their homeland. Haiti is the poorest nation in the Western Hemisphere. It is part of the Caribbean Island of Hispaniola, which it shares with the Dominican Republic. It has a population of 6 million people and unemployment exceeds 50 per cent. The average annual income is \$275

continued on page 14

THE PEOPLE'S VOICE

Volume V Number 2 March 1982

CONTENTS

UCSD COMMUNITY NEWS—Pages 4 & 5
 REPORTS: MUSIC & LITERATURE—Page 6
 The Funk
 Maya Angelou
 REPORTS: SCIENCE & SOUTHERN AFRICA—Page 7
 NBSSO
 CLSA
 THE PEOPLE'S POETRY—Pages 8 & 9
 REPORTS: BLACK POLITICAL ECONOMY—Pages 10 & 11
 Reaganomics
 PROSE—Page 12
 INTERVIEWS—Page 13
 Dr. Lewis
 Dorothy Smith
 ADS—Page 16

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

The People's Staff
 Editor: Kenneth Overton
 Copy/Assignment Editor: Robyn Broughton
 Typesetter: Na'dir Haqq
 Layout Designers: Lynda Carraway & Brian Coleman
 Photographers: Steve Diggs, Fairbanks Jones III & Louis McKenzie
 Business Manager: Kim Dixon
 Distributor: Craig Frazier
 General Staff & Contributors
 Desiree DaCosta
 Nate DeVaughn
 Lenny Edwards
 Walter Sandford
 Evelyn Silas
 Miesha Somerville
 Susan Thomas
 Cheryl Williams
 Reggie Williams

THE PEOPLE'S VOICE is recognized as an official press medium by the UCSD Media Board and serves the local community. We are an independent organization working in conjunction with the UCSD Black Student's Union. We encourage the submission of material—articles, letters, art work, poems, suggestions and criticism. They can be dropped in our office in the Media Center of Building 4 in the Student Center or mailed to the above address.

JURY FINDS WILLIAMS GUILTY!!!!

By Ken Overton

Presiding over the case was Superior Court Judge Clarence B. Cooper, who had had less than one year experience in the higher court prior to this case. The prosecution team was headed by District Attorney Lewis Slaton and Williams' defense was headed by Alvin Binder, a veteran white criminal defense lawyer from Jackson, Miss., and Mary Welcome, a black lawyer who was a former city attorney in Atlanta who has had little trial experience. The jury consisted of eight blacks and four whites, and four more alternate jurist, all of whom were black. Throughout the trial they were all kept under tight restrictions in private rooms of a motel and were not allowed any contact with anybody outside the trial except being able to talk to family members on the phone.

The terror in Atlanta began back in July of 1979 when the bodies of Edward Hope "Teddy" Smith, 14, and Alfred James "O" Evans, 19, were found in an isolated spot in southwest Atlanta. But it was the mid-year of 1980 before police responded to a growing protest by the black citizens of Atlanta. The police created a special task force which eventually listed 29 victims—

including 10 year-old Darren Glass, who vanished in September and has not been found. The list includes two girls, and until the last six all of the victims had been in their teens or younger. Six were found in the Chatahoochee River while the rest were scattered around the city, mainly in its southern sections.

On May 22, 1980, police staking out a bridge over the Chatahoochee River heard a splash. The police stopped Williams who was driving over the bridge. They questioned him and then released him. Two days later the body of Nathaniel Cater was found near the bridge and the police had Williams as their first serious suspect. One of the police testified that he witnessed Williams' car slowly pulling away from one side of the bridge. Later he admitted that he never did see Williams' car stop on the bridge, even though he was assigned to the bridge all night.

Williams was put under heavy surveillance and was finally arrested on June 21. It was widely speculated that District Attorney Slaton did not feel there was enough evidence to go ahead with the case but was pressured by federal authorities to prosecute.

The prosecution's case relied upon

matching fibers found on the victim's bodies with those carpet and bedspread fibers and doghairs taken from Williams' home, car and pet German shepherd.

Ms. Welcome, at one point during the trial, said that she believed Williams was an innocent victim of circumstance and police anxiety to end a long and costly investigation. "I think it is a very unfortunate situation when you sit and allow a splash in the river and threats to cause it to get this far," she said. "After two years of investigation, bringing in the big honchos like the FBI, and after they have completely torn up his (Williams') house twice, it is unreal that they don't have any more than they do."

The prosecution, which claimed Williams was associated with the murder of 10 of the other victims, brought witnesses to the stand who testified that they had seen Williams with some of the victims. The prosecution also tried to underline the motives of Williams' as being homosexual, since most of the victims were males.

Both Williams' parents were stunned by the verdict. Williams'

continued on page 15



Wayne Williams

by Ken Overton

The trial of Wayne Bertram Williams ended after two months of hearings, as the jury found Williams guilty of murdering two people, 21 year-old Jimmy Ray Payne and 27 year-old Nathaniel Cater. This trial has been the central focus of the hysteria caused by the series of killings of black youths in Atlanta.

Williams, obviously distressed over verdict, insisted, as he had throughout the proceedings, that he was innocent. "I maintained all along through this trial my innocence and I still say so today. I hold no malice against the jury, the prosecutors or the court," he said. "I hope the person or persons who committed these crimes can be brought to justice. I did not do this."



BSU VISITS UC DAVIS

by Damita Davis

Black Students' Union has gotten off to a fairly good start this quarter. Our opening event was the celebration of Dr. Martin Luther King, Jr.'s birthday. This day of celebration and remembrance was done in two significant ways. Here, at UCSD, we had our annual celebration which was held in the North Conference Room. Here the memory of Dr. King and his message were instilled in the minds of those in attendance by the words of a dynamic speaker, Sondra O'Neal, a visiting professor in the Literature Department from Emory University in Atlanta, Georgia. There was a convocation ceremony which was held in the UCSD Mandeville Auditorium and highlighted with an address given by Dr. David Lewis, a professor in the UCSD History Department. This activity was coordinated by Professor Cecil Lytle and Dr. Joseph Watson, the Vice Chancellor of Undergraduate Affairs. The Black faculty and staff were granted two hours of administrative leave at noon for the celebration. While Black faculty, staff and students were participating in the activities held here at UCSD's campus, there was another group of students who celebrated the day in a different fashion.

Eight UCSD students celebrated Dr. King's Birthday with the students of King Hall at UC Davis. King Hall, which is named after Martin Luther King, is part of UC Davis' law school. It was arranged so that as many as fifteen students could journey to this campus in Northern California, in order to promote the concept of unity and solidarity between Black students in recognizing the importance of Dr. King's birthday. This excursion was also valuable in increasing much needed communication among the Black Student Organizations in California.

The BSU has invited speakers to its meetings to educate and enlighten Black students about their educational opportunities and current day needs at the University. Bobbie Gray from the Career Planning and Placement (CP&P) Service on campus, attended our first meeting and gave students useful information on how to use CP&P's office in preparing for our careers and our future fields of study. At future meetings we will continue to have presentations which will enhance our knowledge about those things that are necessary for us to know in order for us to be successful. Other events in the planning stages are Black History Month, which will be celebrated in April, and Malcolm X Day. Look for the calendar of Black History Month events in our next People's Voice Issue.

AARC Wants To Serve You

by Walter Sandford

There is a committee on campus that cares about your needs, your ideas, and most of all, your success here at UCSD. The Affirmative Action and Retention Committee (AARC) has been set up specifically to accommodate people of color in any way possible. They have sponsored the Faculty Tutorials, the "Black Portraits" film series, the lecture by Dr. Jill E. Trice, a black Neurologist at the University Hospital, and more. They have

shown that they are working for you, now what they really need to know is exactly what it is you want. If you have any ideas regarding programs of academic, political or social interest, or if you are just plain interested in getting involved in the planning aspect of the committee, please call Susan Montrose (x4390). AARC meets every other Tuesday starting on February 9th at 1:00pm in the Deans Conference Room at the Third College Administrative

KWAME TOURE SPEAKS: Socialism vs. Capitalism

by Na'dir Haqq

In October of the fall quarter, 1981-82, Kwame Toure presented a lecture on socialism. Kwame Toure, formerly known as Stokely Carmichael, was a civil rights activist and a leading proponent of Black Power during the sixties and is now working with the All-African People's Revolutionary Party. The major points stressed in his lecture were the importance of socialism in Africa as well as in the world, the destructive nature of capitalism, and the idea that capitalism will give birth to socialism in the Western world.

To begin his lecture, Toure pointed out the weaknesses of capitalism. One being that capitalism is based on individual greed and can only benefit a select few. Also, capitalism destroys the individual's freedom to think.

Kwame Toure illustrated this by using the marketing techniques of the media which are always influencing us whether it be consciously or subconsciously. Toure claimed that given enough time, an idea which one is led to believe he has thought of himself, but which was planted into the individual's mind by way of the media, will be used later for the purposes of those trying to manipulate one's mind. This process

is in essence the controlling of the individual, without the individual knowing that he is being controlled. An example of this phenomenon was given by Toure; say that you are driving down the road at about 1:00 pm, and you are hungry. All of the sudden "at McDonald's" pops into your conscious mind. An idea that had been planted into one's head at an earlier time now reemerges to shape one's actions.

Kwame Toure felt that as long as people have to compete for jobs, in order to pay for the education of their children and medical care, there will continue to be a decline in humanism and respect for the fellow man.

Toure also stated that the African nations should be unified under a socialist government so that the resources, which flourish on the continent, do not fall into the hands of greedy capitalists, but are used to benefit the whole world.

It is also Toure's belief that if the capitalist governments maintain their present practices of greed and oppression of underdeveloped nations, it will only be a matter of time before they, the nations of the Western world, evolve into socialist

continued on page 14



Kwame Toure, organizer for the All-African People's Revolutionary Party speaks at UCSD

Building. The committee is composed of three students; Shirley Johnson, John Zapata, Larry Lewis; a faculty member, Rosaura Sanchez (Third World Studies); and two staff members, Yolanda Trevino (Resident Dean at Third College) and Martha Wyatt (Academic Advising). They are working for us, so lets lend them our support.

There is no excuse now. If you have any complaints about the lack

of activities designed specifically for you, get involved with the committee. Your ideas can provide a stimulus that can spread throughout the campus. You can initiate a program that can be the talk of our community. AARC has open ears and hearts. They need your assistance in motivating, inspiring and most of all, keeping us here at UCSD. Friends, Brothers, Sisters...lend AARC your support.

BLACK HISTORY MONTH A Spring Time Celebration

by Miesha H. Somerville

Black History Month in April? As far as UCSD is concerned it is. Last year, the Coalition of Black Student Organizations (CBSO) discussed a very unusual idea which the UCSD Black Students' Union took the initiative to act upon. Black History Month, usually celebrated in the month of February, should be a year round event. Instead of one month out of the year to acknowledge the heritage of Blacks in America, why not have each college in San Diego observe it consecutively, month after month? This idea was analyzed by the staff members of UCSD's Black Student's Union, and the majority ruled in favor of the idea.

Why is there a need for Black History Month when there is no similar month set aside for other ethnic groups? Charles H. Wesley, a novelist, used his authoritative opinion to answer this question: "We are the least integrated and the most neglected group in America."

In 1926, Carter G. Woodson led the way and used Black History Month to call attention to our people's contribution to every aspect

of world history. Dr. Woodson, Director of the Association for the Study of Negro Life and History, conceived this special month as a time when public attention should be focused on the achievements of America's citizens of African descent. Included in his accomplishments was the founding of the Association for the Study of Negro Life and History, which conducts research into the history of African people all over the world, and the publication of the Journal of Negro History, which has never missed an issue.

Woodson succeeded in his attempt to rescue the Black man, and his achievements, from the White mans oversight, and we have been successful in the continuation of his "golden dream." But we, who represent the future of Black people, must continue to be successful in our attempt to reach our furthest goal. We must have an aggressive attitude and go directly after the things that please us. We need to unite as a people, and develop new ideas that will lead us in fulfilling the dreams of Dr. Martin Luther King.

Minority Scholar's Workshop "A Story of Success"

by Na'dir Haqq

The Minority Scholars Workshop is a limited version of the Profession Development Program at the University of California, Berkeley. The workshop is based in the Third College Science and Technology Program. The initial planning for the program here at UCSD was done in the summer of 1981 by Third College Provost Joseph Watson and Science and Technology Coordinator Willie C. Brown. The workshop coordinator is Manuelita Brown. Presently the Minority Scholars

Workshop takes minority freshmen in Math 2A and 2B classes and places them in a group environment for study. The workshop meets for eight hours per week, in which the students work together on calculus problems. Manuelita works with the group in understanding the concepts taught in lecture, but for the most part the students work on their own in a group setting. The students who were in the program last quarter did very well in Math 2A, but Manuelita expects even better results from the students attending the workshop this quarter.



Faculty, staff and students enjoy a comfortable evening together

BSSO Community Dinner Food, Fun and Friends

by Miesha H. Somerville

I smell barbeque. Is someone celebrating the Fourth of July? No, it's the Black faculty, staff and students having an informal dinner with the the best of live entertainment.

Friday, January 22, the UCSD Med School Commons was enlivened with jazz music featuring Hollis Gentry, a UCSD graduate who took up music as a hobby and is now in the process of recording his first album. The atmosphere, a dimly lit room, along with a dinner of barbequed chicken, baked beans, potato salad, cole slaw, buttered french rolls, carrot cake, and beverages made the congregation of Black students and staff a warm and comfortable uniting. Chatting with old and new acquaintances, jazz music in the background and good

food are the perfect ingredients to make anyone's Friday evening enjoyable.

An articulate speech, given by our host Walter Sandford, began the evening. Jules Bagneris, President of the Associated Students of UCSD, gave an informative commentary highlighting the problems that Blacks in America face today: the Atlanta killings, financial aid cuts, as well as numerous personal problems that Black students encounter in a college environment. He also spoke of the need for Blacks to get into the fields of science and technology, since these are the areas which the world is relying on for advancement.

Sponsored by the Black Science Student Organization and Black Faculty and Staff Association, this enjoyable evening was, by all means, a prosperous coming together.

"If we forget our past... we forfeit our future."

The Black Campus Forum: Sharing & Caring Together

by Kelli E. Williams



Philip Raphael Counseling Psychologist, Third College

Robert Staples argues "In traditional sociology text there is usually a section of chapter on minority groups and the problems they encounter in a society where the majority culture excludes them from equal participation in certain areas." There is a group of students whose formation is based upon this concept, namely the Campus Black Forum.

Originally, the group formed because several students felt alienated and isolated. The students were discontented with their social

lives at the coastal college. They felt that the university was not addressing their needs - concerns adequately. A question that might come to mind is, what role does social activities play in ones educational experience?

The students realize that social activities are not the primary objective of school, however, they also feel social activities serve as a constructive outlet for frustration and anxiety from the academic pressures that one experiences while in school.

Simply, the Campus Black Forum

is a place where black students come together and discuss problems, issues, or ideas about college life. The group is facilitated by Dr. Philip Raphael, Counseling Psychologist at Third College. In my opinion, the forum serves as a motivating force encouraging students to continue to maintain sufficient academic progress. More importantly, it provides a base for students to form networks within this academic environment. The Forum meets once weekly in Mountain View lounge at Third Collge from 4-6 pm every Friday.

According to popular conviction, funk is merely another fad that arose quite spontaneously a few years ago, played-out with the '70s, and now lies defunct atop the music scrapheap.

WE WANT THE FUNK

FUNK is one of the most advanced and progressive branches of main-vein African music in America. It holds down the extreme Black end of the music spectrum—bold-faced, hard-core, anti-crossover, inimitable, revolutionary, American-influenced African music by and for American-oppressed African people. Funk's roots are strong and many, the most immediate of which are soul, jazz, gospel and rock. It synthesizes the best elements of each of these genres into a formidable, new sound.

The Godfather of Soul, James Brown undoubtedly laid down the foundation of the funk with raw, mid and late '60s pre-funk classics like "I Got You (I Feel Good)," "Papa's Got A Brand New Bag," "Cold Sweat," "Talkin' Loud (And Sayin' Nothin')" and "Say It Loud (I'm Black And I'm Proud)." Sly Stone took the funk higher with soul-searching "music for the people," such as "Dance To The Music," "Everyday People," "Everybody Is A Star," "Stand," "Hot Fun In The Summertime" and

THE FUNK:

Literary Funkmanship by Brian Jamail Coleman

"Thank You (Falettinme Be Mice Elf Agin)." The late Jimi "Voodoo Child" Hendrix, though somewhat misguided, inspired many a funky lick with his uncanny guitarismanship. Kool & The Gang, The Ohio Players and Graham Central Station (a spin-off of the then fragmenting Sly & The Family Stone) kept the funk rolling throughout the early and mid '70s. Then in 1976, after two decades of underground struggling, The Mothership struck the mother lode and tore the roof off the sucker with the ultimate in funk—P-Funk.

MAKE MY FUNK THE P-FUNK

P-FUNK is funk in its purest form, funk of the highest order—the Bomb. With ultra-deep concepts, riddling lyrics, creative vocals, phenomenal musicianship, pluperfect production, outlandish theatrics, and devastating performances as its trademarks, The P stands unparalleled on the merit of painstaking thoroughness alone. All in all it is every way unique.

In The United Funk Of Funkadelica (One Nation Under A Groove) funk far surpasses the realm

of music, it is a "creative nuisance" that plays on all facets of science and art, reality and fantasy—absolutely anything and everything, even its-own-self—with pun-powered take-offs, surrealist satire, and mock-humor. It is a foolosophy which superimposes antitheses, playing off order against chaos—the ultimate confrontation; and maximizes multidirectionality, going off on every conceivable tangent simultaneously.

In his metafoolishness, P-Funk mastermind/producer supreme/lyricist/lead vocalist/rhythm arranger and retired "referee," George "Dr. Funkenstein" Clinton, also "cloned" as "Starchild," "Mr. Wiggles" and "Uncle Jam", has produced a funk opera complete with F-rated album jacket and dust sleeve art work and literature, posters, comic books, animation and other funkadelia such as *P-Funk & Wagnells* and *The New Funk Times*.

The concept of One Nation is quintessentially embodied by The Mothership Connection. The Funk Mob consists of an all-star "tribe" of

DOIN' IT TO YA IN THE EARHOLE (PART 1)

musicians—in the neighborhood of 40 bad mutha funksters—cooperating with one another on The One in absolute dedication to the funk. Astutely signed up as/under at least 10 different groups and solo artists on 5 different labels (Parliament and Parlet on Chozo Negra/Casablanca; Funkadelic, Bootsy and Eddie Hazel on Warner Bros.; The Horny Horns and The Brides Of Funkenstein on Atlantic; Bernie Worrell on Arista; and The Sweat Band [formerly united with Bootsy as Bootsy's Rubber Band on Warner Bros.] and Phillippé Wynne [ex-lead vocalist of the Spinners] on Uncle Jam/CBS), and solidly backed up by the funk officials and other behind-the-scenes of P-Funk Inc. (formerly Thang, Inc., A Parliafunkadelicment Thang), The P-Funk Road Crew and the 25,000 strong Uncle Jam's Army, The Funks put out as many as 6 albums annually, and run a nearly nonstop tour schedule, including *The Motor Booty Affair: 20,000 Mugs Under The P*, a record tour of 90 chocolate cities, nationwide, in 6 months.

Maya Angelou: Much More Than A Writer

by Lenny Edwards

How many of you reading this know little or nothing of Maya Angelou, other than the fact that Teena Marie likes her along with Shakespeare, Johann Sebastian Bach and Nikki Giovanni? If you find yourself in that position, this is to whet your appetite and further pique your interest. Maya Angelou is the author of several books of poetry and a continuing narrative of her life. She is also an accomplished singer, dancer, actress, filmmaker, television producer, and former coordinator of SCLC (Southern Christian Leadership Conference). Her works form a body of literature which demands attention and commands respect.

Maya Angelou's three books of poetry, *Oh Pray My Wings Are Gonna Fit Me Well*, *Just Give Me a Cool Drink of Water 'fore I Die*, and *And Still I Rise* are small in size, yet great in depth. Her favorite themes are the promise and pain of love and the strengths of the individual, Blacks and Black culture. Her poetic style is stark. Most works are fairly short and her images, while rich in texture are woven with a few carefully chosen words rather than



Maya Angelou: From her book, *The Heart of a Woman*

with a torrent of them. Her manner of execution varies. Rhyming street talk chants are side by side with free verse exercises in the King's English. Yet each poem, whatever the form, unerringly seeks a path to the heart of the matter at hand and rips it open for examination while at the same time providing perspectives for reflection. No mere adventures in form and meter, Angelou's poetry is from the heart and mind of the poet to the heart and mind of the reader. *Singin' and Swingin' and Gettin'*

Together In My Name, her three works of autobiography (a second part of *Gather...* has recently been published but is not yet available at UCSD's library) have Maya Angelou using prose as a poetic scalpel with which she opens up her life for our examination. Her childhood, adolescence and early adulthood are transmitted to us with the pains, pleasures, triumphs and failures attendant with them. Her purpose is the exploration of herself and her place in life.

We, as the readers, can learn not just the "gory" details of one life but examine the phenomenon of human confusion, yet through all her books runs the thread of accomplishment through determination. An underlying theme of all Angelou's work is summed up well in a poem from *And Still I Rise* entitled, "Life Doesn't Frighten Me."

Maya Angelou's works, with their multifaceted truths, are must reading for people concerned with the human condition. Much of what Maya has to say is about her position in this society as a woman, thus her works are especially meaningful for Black women. If you feel ready to peer deeply into the psyche of a Black woman to gain insight into the human condition, if you are willing to be subjected to the darkness of the soul in order to see the light of the world, if you can allow yourself to be transported by the joys and triumphs of life as well as the sorrows and disappointments, if you are ready to deal with reality, you are ready to read Maya Angelou. *And that's "Square Biz."*

NBSSO: The Road Is Long...But At Least It Is Paved

by Walter Sandford

The National Black Science Students Organization was first organized by two energetic individuals, Paul B. Simms and James D. Fleshman, at the City College of New York in 1969. The primary purpose at this time was to raise the level of academic success of its student members. Fleshman and Simms became aware of the copious amount of information that existed throughout the country regarding opportunities for minorities in the sciences. Inspired, the two leaders sponsored a conference with the specific intention of pooling this valuable but scattered information.

The conference, held at CCNY in January of 1969, was an overwhelming success. Over 400 high school and college students, faculty members and representatives from professional and graduate schools attended. They discussed and resolved some of the fundamental problems facing Black science students. One suggestion for alleviating these barriers was to create a national organization designed to significantly increase the representation of Black science students in professional and graduate schools. It was the hope of Simms and Fleshman that each chapter across the nation could serve

as a center for recruitment, while also providing an atmosphere of psychological peer support for Black science students. Another suggestion submitted during the conference was that of counseling high school students, who were usually unprepared to embark on the tedious study of the sciences at a major university.

Soon thereafter, chapters of the NBSSO sprang up at UC Berkeley, UCLA, UCSD, Poly Technic Institute at Pomona, Texas Southern University, Antioch, Princeton, Long Island University, and many other schools across the country. Subsequent conferences with professional presentations focused on specific health problems facing the Black community. The NBSSO soon began to work with the National Medical Association. A Board of Trustees was set up with the help of some notable Black physicians and scientists: Hubert Hemsley, M.D., Director at Harlem Hospital; Clyde Phillips, M.D., Administrator at Cook County Hospital in Chicago; Marion Mann, M.D., Dean Of Howard School of Medicine and Richard Williams, M.D., Assistant Medical Director of Martin Luther King Medical Center in Watts, CA. The founders initiated a tradition which had thrust into the rigid ranks of the American educational system and paved the

way for future generations of Black scientists.

By 1971, the NBSSO was making significant impact on the Black students in both professional and graduate schools. In fact, every student from the first chapter at CCNY was placed in either graduate or professional schools. Though this only represents 26 students, it is a 300% increase over enrollment of previous years. The NBSSO, under the direction of Simms and Fleshman, was obtaining results.

The ingenuity of these two young gentlemen marked the beginning of long journey on a road that, at times, seemed endless. They had a dream and it became real only because of their meticulous organization, relentless determination and immeasurable hours of work. They were pioneers forging a road, motivated by a sincere desire to increase the quantity of health care personnel which directly affects the quality of health care to the Black communities throughout the country. It is not an easy task to successfully coerce the traditionally elite professional and graduate schools to reevaluate their admission criteria. Simms and Fleshman, through the guise of the NBSSO and with support of many, convinced the country that all races have a place and can make significant

contributions to the cosmopolitan health needs of OUR country.

The Black Science Students Organization here at UCSD has been sporadically operating since Paul Simms departure in 1974, when sufficient provisions for continuity were not made. Some of the major problems facing the organization have been funding, faculty and staff support and student involvement. The two former problems have been resolved thanks to some of the former leaders, namely; Jay Edmonds, Joe Higgins, Art West and Rick Cathey. The latter problem still remains an interesting dilemma.

The present purpose of the organization is to provide information and references for students interested in professional and graduate school requirements, admission and application

continued on page 15



Black science students hard at work

CLSA: Organizes For Liberation In Southern Africa



People of South Africa attacked by brutal police force

by Robin King and Megan O'Bryan

CLSA, (the Committee for the Liberation of Southern Africa) was recently formed to coordinate activities in San Diego in support of the Southern African Liberation movement. CLSA is a local support group of the African National Congress (ANC).

On January 8th, CLSA organized and sponsored an event in celebration of the the 70th anniversary of the ANC. The theme of the program, "Freedom is Indivisible," symbolized a rededication to the spirit out of which the ANC was born in 1912,

and a renewal of commitment to an on-going revolutionary struggle. This gathering of about 100 people at Christ the King Church, was paralleled by functions held all over the country in recognition of the on-going struggle against the oppression perpetuated by South Africa's racist regime.

The main speaker of the night was Dr. Anthony Ngubo, a former UCSD professor and a member of the ANC. Dr. Ngubo presented a brief background of the history of South Africa as a colony and imperialist puppet and the founding of the ANC in 1912, as a reponse to

the increasingly repressive policies of the government from Britain in 1910.

He stressed the importance of understanding that the color bar laws in South Africa are not only legal but constitutional, leaving in effect no recourse for black organizations to secure their rights as human beings.

"This is a day of rededication. Freedom is indivisible. You cannot be free while other human beings are not free. Especially as we help keep other people un-free. In the crunch, they will turn upon you and make you just as un-free. If they can do it to somebody else, they can do it to you. Oppression is equally indivisible. They share all their techniques. The U.S. is training the South African Coast Guard today; the CIA is training the South African police. The strategy of divide and rule is very old, and it works. Effectively. You take a giant pacifier, dip it into condensed milk, stick it into his mouth and he says, 'yes, sir.' South Africa is oppressing over 80% of its population. It is also oppressing the white population. The ANC is doing its darndest to free South Africa.

Our duty is to free the world. Lovers of freedom must do everything in their power to topple South Africa. South Africa is also destabilizing the rest of Africa. It moves in and out of Angola, Mozambique. Their arms are definitely not coming from the Soviet Union. Americans are less sensitive to what their leaders do abroad in their name than they should be. Freedom shall triumph for all people."

It is in this light that CLSA will continue to coordinate efforts in San Diego towards the liberation of Southern Africa.

On January 21st at 7:30, approximately 20 attended a meeting to outline the goals and strategies of CLSA's continued work in San Diego.

Three areas of concentration were specified:

—An educational committee was set up to compile and disseminate literature concerning present U.S. foreign policy with regard to Southern Africa as well as other relevant information.

continued on page 15

THE PEOPLE'S POETRY

Mr. King
*In Life
And Dreams;
we continue
In your honor.*

*In Life
And Dreams;
We, the struggle
In your honor.*

*In Life
And Dreams;
We, and Love,
In your honor.*

Mr. King
*we will continue in
life and in dreams, the
struggle to freedom and
love, in your honor.*

Rick Cathey



America

*Although she feeds me bread of bitterness,
And sinks into my throat her tiger's tooth,
Stealing my breath of life, I will confess
I love this cultured hell that tests my youth!
Her vigor flows like tides into my blood,
Giving me strength erect against her hate.
Her bigness sweeps my being like a flood.
Yet as a rebel fronts a king in state,
I stand within her walls with not a shred
Of terror, malice, not a word of jeer,
Darkly I gaze into the days ahead,
And see her might and granite wonders there,
Beneath the touch of Time's unerring hand,
Like priceless treasures sinking in the sand*

Claude McKay(1889-1948)



Nyambe

1. *They come
carrying their culabash
create the horizon
create the waters Black
floating souls on waters
Women-hands shake the clouds
set the world in order.*

2. *Rich smooth stones
along the bank of the Limpopo.
Listen. It is the Hour
of advancing winds
womenwarmed, creators
of black-jewels.
All
spring from your
loins
into the black water.*

3. *My hands, body, eyes smell
streaked with burnt souls
carting dung weary
shoulder ache their
crying their knarled
hands bent graceful;
eyes
blooming in the dusting dark.*

4. *Dreams so fresh
of creation;
become solitude dances under
lights;
too bright
white; Insane
speaks the dusting dark blooming
in the noise and whip*

5. *Spoke:
"I come to you;
sing to you;
sit by you—bring
ancient muted triumph
limbs to braid
into your wrinkled hair;
come from where the light corrupts your face
tangled
amongst half-men/conmen
their invalid corpses
go down to the waters
hear
SISTER"
Black Creators
smooth waters sing:
"Nyambe-daughter
inherit
you flowering darkness."*

Kim Phillips
Jan. 1982

People of Inspiration

*Thank you, for picking me up and securing
me under your protective wing.
you kept me from harm,
and made sure I stayed warm.*

*You consumed my mind with portions
of life's unjust circumstances,
and urged me to devour and digest them
for my best possible nourishment;
ever stressing my need for higher consciousness.*

*You attracted me out into the deep waters of
commUNITY, knowing that I could barely float
no less swim; and just when I thought
that I was about to go down for the last time,
you threw out your arms of compassionate
understanding,
which was just like a life preserver.*

*Thank you for trusting me, loving me, looking
out
for me, attempting to understand me;
but most of all, thank you for enlightening me to
BLACK reality.*

*You inspired me to do, as well as, want more
for myself and my people.*

Stepanie Y. Muldrow

My Blackness Is...

*The chocolate brown color of my skin
The highness of my cheekbones
The thickness of my lips.
The protrusion of my beautiful black behind.
The tightness & thickness of my hair
(what they call kinky)
The way I talk
(what they call black slang)
The way I hold my head high
when my Black man speaks to me
...But most of all, my Blackness
Is me.*

Kim-Maria Jackson 9-26-81

*The limitations of a man lie within himself,
for what heights or depths the mind attains the
body too must follow*

Theophilus Prevost

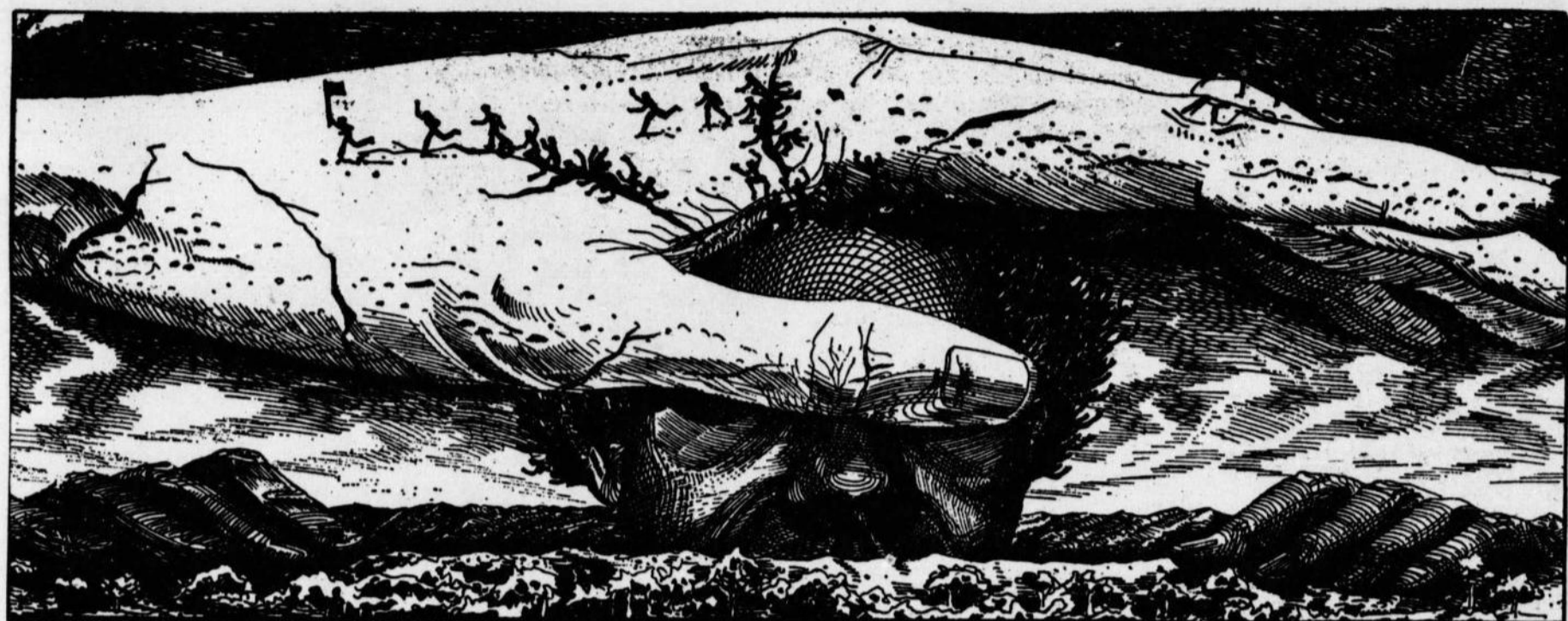


Black Woman

*I thought about you
When your presence
was unknown
I thought about you
During quiet moments
Sweet memories
I thought about you
When the lights were out
Peace prevailed
Over the land
God's vibrations
Penetrated my heart
Sending love waves to you
I thought about you
When times were unsure
And your strength
And your faith
And your love
Gave me the support
For the founation
Of my manhood
I thought about you
While black men
Were rejecting the beauty
Of black women
I thought about you
While happy children laughed
Only to be sad
When society
Has perpetuated their minds
Toward self-destruction
Baby, I thought about you
When love
Was the only word
Existent to mankind
I thought about you
When solitude
Was cosmic harmony
I thought about you
Beautiful Black Woman
Thoughts too must pass
I think of you
Me*

Kwaku Lynn

Reaganomics: Implications for Black Survival



by Ken Overton

The passage of the Omnibus Reconciliation Act of 1981 signified the major shift that has taken place in today's federal policy agenda. Ronald Reagan's Republican administration has marveled in federal budget cuts which have the effect of reversing the economic legacies of federal bureaucracies from the New Deal to the Great Society eras. Programs from these periods functioned to give social welfare to those people who would not otherwise be able to subsist within America's economy. Aid in the areas of education, welfare, health, employment security, and public housing had made America into somewhat of a welfare state.

Reagan's recent State of the Union address represents another increase in the federal onslaught against social welfare services. What Reagan coins as "New Federalism" is a strategy to transfer the burden of most of these social welfare functions, including food stamps and Aid to Families with Dependent Children (AFDC), to the state while further reducing expenditures for social welfare by approximately \$35 billion for fiscal year 1982, and \$130 billion over the next three years and slashed over 250 domestic programs. This action threatens to destroy the entire edifice of Black "progress" that has been made through the granting of federally funded programs.

Thusly, the shift in government policy has significant meaning for Black people here in America. This article—while examining the impact of Reagan's initial round of budget cuts and its implications for Black survival—seeks to provide a historical analysis of some of the factors which shaped Black people's relationship to the American economy since WWII, focusing upon

rural-urban migration and social welfare policy. From this perspective we can better understand and examine the impact of the federal budget cuts. Keep in mind that social welfare policy is only one aspect of the current crises which face Black America and in order to truly understand our situation we must examine our social, political, economic, and cultural conditions on all levels.

In the post-World War II years, patterns of Black migration were increasingly towards moving from the rural South to the urban areas of the North. Northern Black urbanization was to become a consistent pattern up until 1970. In 1940, half of the American Black population lived in urban areas; by 1950 the figure reached 62 percent; by 1960 it was 73 percent and by 1965 it had reached 80 percent. Francis F.

Blacks existed as tenant farmers for Southern landowners. Their labor was primarily used for the profit of the landowner, who kept his tenants in a helpless state of servitude and indebtedness by paying them wages at a scale where the tenant would have to borrow to subsist.

Piven writes in her book *Regulating the Poor*, "if blacks are becoming an urban people, they are also becoming a Northern people....About half of all blacks now live in Northern areas."

The mechanization of Southern agriculture was the main "push" factor which caused unskilled and semi-skilled Blacks to migrate in mass numbers. Blacks existed as tenant farmers for Southern landowners. Their labor was primarily used for the profit of the landowner, who kept his tenants in a helpless state of servitude and indebtedness by paying them wages at a scale where the tenant would have to borrow to subsist.

Modernization made Black farm labor superfluous to the Southern agricultural economy. Piven writes, "In years between 1950-1965 alone, 'New machines and new methods increase farm output by 45 percent and reduces farm employment by 45 percent.'"

At the same time Northern defense industry beckoned this "superfluous" black labor class to move North. Four million Black people were to leave the South to go to Northern cities such as New York, Philadelphia, Baltimore and Washington D.C. Thus the Black laborer had moved from a system of landless peasant (sharecropping) labor to a wage labor system. During these years after WWII, Blacks in the North never were fully incorporated into the Northern economy and there are a number of factors involved in this phenomenon. Discrimination in

hiring practices was present in the North, the huge numbers of Blacks migrating into the economy made incorporation difficult, and during this time between 1940-1970 there is the decentralization of wealthy urban residents and manufacturing businesses out of the central cities and into the suburbs. This shift in industrial location left urban unskilled and low skilled labor without mass employment opportunities, consequently there was little economic development. Piven again writes that the "economic experience of blacks in the cities during the 1950's was, in general, one of severe unemployment and underemployment. At the close of the Korean War, the national non-

white unemployment rate leaped from 4.5 percent in 1953, to 9.9 percent in 1954. By 1958, it had reached 12.6 percent, and it stayed between 10 and 13 percent until the escalation of the war in Vietnam in 1964."

This pattern of unemployment continued, as automation and shrinking occupational opportunities wiped out thousands of low level jobs for low skilled workers. There was not much attention paid to the situation of urban Blacks until the mid-sixties. In the 1960's increasing participation of Blacks at the election poles combined turmoil were to be preludes to the Great Society era in American politics.

GREAT SOCIETY and BLACK "PROGRESS"

The massive increase in federally funded programs for the poor was primarily a response to urban turmoil and the significance of the Black electorate at the time. Many of the programs which Reagan is cutting received their main impetus from this time period. Aid to education, welfare, housing, health and employment security went to programs designed to help the poor and disadvantaged. These funds were viewed as being beneficial by most, however, they would have the long term effect of creating a welfare economy in Black American society. Poor Blacks received aid from "in kind" and "cash transfer" programs, such as food stamps and AFDC. While these programs were to become a major source of income for the Black poor, middle class Blacks were to gain much of their benefits from being government employees in these same social welfare programs. This system of welfare, originated to aid in Black economic development, had no beneficial effect of improving

continued on page 11

continued from page 10

the economic condition of Blacks. Over time the focus of federal aid to the poor changed from that of being a job training program to becoming an income maintenance program. In the time period between 1960 and 1976 there is a massive increase in the number of Blacks on welfare and a great increase in the number of middle class social service workers also. At the same time there are losses of private sector employment by Blacks because of the decline of urban industry. These factors combine to create a dependent relationship between "middle

1982, \$3.8 billion in 1983 and \$4.6 billion in 1984. According to the Congressional Budget Office (CBO), 1.3 million people will lose income because of the elimination of the minimum benefit standard. Minimum benefits have gone disproportionately to the poor and. **Unemployment Benefits** Expenditures were reduced by \$3.1 billion dollars in fiscal years 1982-84. There is an elimination of the law which requires states to extend benefits for 13 weeks beyond 26 weeks of regular benefits. The figures by which the unemployed are considered for

The massive increase in federally funded programs for the poor was primarily a response to urban turmoil and the significance of the Black electorate at the time....These programs worked effectively to diffuse the Black Power struggle of the 1960's by placating the middle class and giving minimum assistance to the poor.

income service providers" and "low income service recipients" and federal social welfare. These programs worked effectively to diffuse the Black Power struggle of the 1960's by placating the middle class and providing minimal assistance to the poor. The economic condition of Blacks, with a rising middle class, largely advancing through the public sector and a growing Black underclass, becoming more and more marginal to the productive processes in society, plays a significant role in shaping the future for Black Americans.

The 1970's marked a turn in the stability of social welfare programs. As social welfare programs became part of an ever decreasing federal budget they could not exist at the same levels as they had previously.

REAGANOMICS: POLICY & IMPACTS

On August 13, 1981, Ronald Reagan's Omnibus Reconciliation Act was passed into law. Many hailed this as an historic event in the annals of federal legislative policy. Indeed, this massive change in federal policy marks a complete reversal of Johnsonian liberal legislative policy. There are several programs which traditionally give aid to the poor which were effected by this measure:

Social Security The major change in social security is the elimination of the \$122 minimum monthly payment for recipients. This effected new recipients last December and continuing recipients as of February of 1982. These recipients will receive benefits based on their previous earnings scale. Other measures were designed to tighten eligibility standards for social security. The administration expects to save \$2.2 billion in fiscal year

extended benefits were raised. An estimated 1.5 million people will lose their 13 week extended benefits under this measure. The bill adversely effects places like Michigan where they are suffering mass unemployment in the auto industry. This bill makes it more difficult for states to fund unemployment cost, also.

CETA Reconciliation eliminated public service jobs under Title II-D and Title IV of CETA. These provided jobs for long term, low income, unemployed persons and people out of work because of fluctuations in the economy. There will be a reduction of the job training programs, also. The impact will be that 900,000 people who would have had jobs under former CETA, will not have them now. Over 300,000 of current CETA job holders will be laid off.

Housing Federals subsidies to housing were cut. A reduction from 260,000 new units to 153,000 new units authorized by Congress. This is a 40 percent cut. The rent that subsidized tenants must pay under this program increases. Rents will be either 30 percent of the families' adjusted income, 10 percent of the families' gross income, or the part of the families' welfare payment that is dedicated for housing. The tenant must pay the highest of these three possible rent rates. There will be fewer available federally subsidized housing units for possible tenants and those under the program will have to pay larger shares of their income. Housing will be harder to find for the poor.

Food Stamps There will be a drastic cut in food stamps, one million recipients will be eliminated from the program, while another 22 million (practically all of the rest) will have reduced benefits. Eligibility will be

granted only to those below 130 percent of the poverty line defined by the federal government.

School Meals The previous \$4.4 billion in subsidies for school lunches, breakfast feeding and day care, summer meals, mothers' and infants' nutrition and related programs were cut by \$1.5 billion. These reductions are both a reduction in cash and commodities for the program. The Congressional Quarterly projects that 26 million children will get "higher prices, smaller portions and possibly even closed cafeterias."

Head Start There will be an increase in the program funds from \$820 million in fiscal 1981 to \$950 million for 1982.

AFDC The bill requires recipients to use any wage earnings to pay for welfare benefits. This makes it less economical for recipients to mix work and welfare as opposed to relying fully on welfare. It allows states to count housing subsidies and food stamps as part of earnings. The Department of Health and Human Services (HHS) estimates that 687,000 of the 3.9 million households on AFDC will be cut out or reduced in aid. Most of the reductions will be felt by those working poor who receive aid.

Student Loans Pell Grant reductions limit expenditures to \$2.65 billion in fiscal 1982, \$2.8 billion in 1983 and \$3 billion in 1984. Students from families with incomes over \$15,000 will be cut from the program.

Medical Care Medicaid payments will be reduced by about \$1 billion a year in the next three years. Medicare will make elderly pay more before they are eligible to receive federal aid. Overall health programs are cut by 25 percent.

Reagan's policies seek to ameliorate Black unemployment by lifting up the whole national economy....But Blacks face structural barriers to the economy and will not necessarily benefit from any success of the Reagan recovery plan.

SPECIFIC IMPACT UPON BLACKS

The level of Black participation in federal programs is very high; Blacks' percentages in these programs are higher relative to the rest of the populations'. According to the figures which break down welfare participation according to race, Blacks show a high degree of participation in the programs which will be most drastically cut. In the CETA program, which would have employed 900,000 people in fiscal year 1982 and where 300,000 current job holders were eliminated, Blacks represent 31.8 percent of those

enrolled. AFDC participation by family is 43 percent Black, this program is being cut sharply, with 408,000 families dropped from the program and 300,000 families with reduced aid. Blacks represent 34 percent of BEOG (Pell Grant) recipients, 48.2 percent of summer job holders, 26 percent of housing, 29.2 percent of food stamps and 28 percent of Medicaid, all of which are being slashed by the Reconciliation Act. It is impossible to judge, from the data if the cuts will effect Blacks in direct proportion to their level of participation. For some it may be more, and for others less, but in any case the point is markedly clear from these figures that a great number of Blacks will suffer from cuts in federal programs.

In addition to these budget cuts, federal employees face threats to their job security. RIF's—federal-reductions-in-force—are part of Reagan's plans to ease federal employment. This program threatens to undo all of the progress Blacks have made in the last two decades in penetrating the federal work force. Reagan has already released 6,000 federal employees and wishes to dismiss 75,000 more in the next two years. This is supposed to have its greatest impact on "professional, managerial, and technical workers" who make between \$20,000 and \$37,000 a year. The social service programs are targeted for the greatest reduction areas, these are where many Blacks have found employment. So we can see that the "reconciliation" has nothing but bad news for Blacks. Federal dollars have supported or employed great numbers of Blacks who will be displaced by Reagan's tightening of the federal purse.

IMPLICATIONS for BLACK SURVIVAL

So what does all this mean for the condition of Black America in the coming years? With a mass number of low skilled workers, who are part of what is now commonly termed, the underclass. Ever since WWII and the mechanization of Southern agriculture Blacks have been running further and further behind the economy—marginal to it. Furthermore, what does it mean for the rising(?) Black middle class who have gotten much of their success through federal social welfare

continued on page 15

PROSE

Dear Mom and Pop:

Well, it's almost over. Yep. In March, God willing, your son will have finished all of his requirements for a Master of Fine Arts degree in Playwriting. It kinda feels like a door just a few feet in front of me that I'm about to open. Sometimes I think it's like that door to the girl's room in *The Exorcist*, and you know the kinds of horrors that were waiting there. Sometimes I slap myself and as!, "What the hell are you doing? Is this a life, a career you want? You must like starvin', jellah." No, don't run out to the supermarket in desperation stuffing food into a cart, later to be mailed to your emaciated son on the West Coast. I do eat. In fact, if I do nothing else there is a worn path in the carpet from the refrigerator to the typewriter and back.

I am a writer. Aside from degrees, certificates, awards and what have you, I am a writer. I belong to fraternity of people that regularly sit down and try their damndest to say something of worth on paper. Contrary to common belief, and most of our relatives, who are somewhere saying, "Well, how is he going to earn a living doing that," I am writing. I know it was bad enough when you explained that I was still in school writing plays. I can hear it now. "Well, that's interesting, but can he make a living doing that," or "He's still playing around with that stuff, huh...boy, shoulda went into the service." Usually those folks shut up, momentarily, when you casually mentioned or showed them the latest copy of my labor. I can still remember you relating some of these incidences to me and then saying, "That's nuthin you should pay attention to son, they just jealous, that's all....just jealous."

There have been times when I've felt that...that kind of logic made a whole lotta sense. For instance, when our current president decided it was time to do some serious cutting of the National Endowment for the Arts. I've taken the deed personally because it's right about now that I will be eligible for the NEA's Fellowships for Playwrights. I used to take comfort in the fact that I am also a good teacher and have on occasion made ends meet as well as enjoyed the mental stimulus the classroom can provide. I figured that I will always be curious and learning and most definitely willing to share what I've discovered. Right about now I have the feeling I'd like to go back to janitorial work or washing dishes. I guess I don't know what to make of the students I see in the classroom these days. It's possible I'm removed from the mainstream or have somehow gotten trapped into some kind of pocket of well...apathy. It's as if 1954 to 1972 never existed. Then I think, well many of these folks were too young to understand the issues raised, fought and died for. When I mention Malcolm X, Martin Luther King, H. Rap Brown, Stokely Carmichael, it's as if I was talking about *Venus Invaders* or something. I suspect there are a whole host of reasons for this, none the least of which is the fact that these people don't command the media as they once did. It's also a certainty that most students don't read as much as they should. It's also a certainty that many of the books that contain the information that they need in order to understand the significance of the struggle, are rapidly disappearing from print. I don't think it's my paranoia that forces me to believe that this is not an accident.

All the more reason for me to write. That is not to say that it has been easy or will be easy. To the contrary. I see hard times comin, fast and furious.

The most disturbing thing is that there seems to be a whole host of folks who are merely content to let it ride. The commitment of the eighties seems to be the commitment to self, be that self black, white, yellow, brown or whatever. "I got my house on the hill, whew, Thank God, now get yo' own. I got my position, my influence, my tenure my whatever....get yours, baby." What happened to solidarity? What happened to brother and sisterhood? What happened to Black? In some cases what happened to Black is "making it." Whatever "making it" for you was, when you got it that was it. Apparently a group of folks have forgotten that to be Black is to be madder than hell, seething with rage, pissed all the time. Am I describing myself? Yep, and I don't think I'm alone.

Why am I angry? Sit back. This will take awhile. I'm angry because I sense that in order to be published consistently in this country, it seems mandatory that you denigrate Black folks in print. I keep reading articles and letters by sisters pointing out the emptiness or lack of substance in Black men. I keep wearing my eyes out looking for productions of new Black plays. I'm told Black Theatre is alive and well....well...where the hell is it? What is the commitment of Black colleges to the Black writer? I still don't see Black folks going to what little theatre there is. Hey, don't ya'll realize that without you we ain't got (my english, not the MFA's) no theatre? What about books? John A. Williams' *The Junior Bachelor Society* is out of print (recently made into a mini-series for television). Al Young's *Sitting Pretty* is out of print. My copy says on the back cover, "Soon to be a major motion picture starring Bill Cosby." I see. Your book has to be out of print before it's marketable as a movie or television property??????? Black students fought, demonstrated, sat in and sometimes got expelled so that Black Studies programs could be instituted on college campuses. How come Black students aren't taking the classes? We still don't have a major Black publishing house that produces a steady stream of books, let alone a distribution system that will ensure these books getting to outlets in the community. Black people have made gains, not the least of which are attributed to the burgeoning pockets of the middle class. I know, folks. It sounds like a gripe list a mile long. Not really a gripe list, just an agenda for work. There's alot to be done. We have not "made it." If in the next twenty years I can help to re-establish a theatre, then I'll feel that all this screaming and hollering I'm doing now won't be in vain.

When I say re-establish a theatre I am talking about the principles and tenets on which the Black Theatre Arts Movement began. Our art has to be functional. We still need artists, writers, actors, directors, designers and producers dedicated to creating positive images of Black people for the stage and screen and then finding the energy and know how to distribute and move these works so that they are viewed by all segments of the Black community. We need more cooperation among Black theatres in terms of touring and sharing of materials, know how and expertise.

Few projects, black projects, are being produced on television or for that matter in feature films for viewing in the nation's theatres. The rare time a production makes it to the air waves or the nation's theatres it takes on larger than life dynamics. I just take myself as an example and I know my actions are not that rare, I

am constantly looking for Black productions of quality. This year we've had several on television and I wish to God I was the owner of a video recorder. The first I mentioned earlier, *Sophisticated Gents*, and just recently, *The Marva Collins' Story*. The two major statements or images portrayed by these two shows were simple, Black men care about something other than themselves and the pursuit of the Almighty Career or Dollar. They care about helping each other. The Marva Collins' Story gave us a glimpse at battered Black children, victims of negative schools that we support through our taxes, and what happens when a positive loving Black woman decides to do something about it. Great! Fantastic! More. We need more.

Other than the obvious benefits from such shows, I need them for a very practical reason. They give me hope. I feel that I am not working in a vacuum. There are folks out here that know and understand what's needed and they are working and they need help. Speaking of help, eh, when President Reagan announced his proposed cuts of the arts' budget and then felt that private industry could plug the holes I got to wondering about Black Industry. How active is Black Industry in the Arts? Sounds like an article that would appear in *Black Enterprise Magazine*. Not long ago an article appeared in *Jet Magazine* that talked about Black man who donated two hundred thousand dollars to a metropolitan Ballet company. I could've thought about a whole bunch of Black arts organizations that would have put that money to good use, but then this is a free country, folks can give their money to whomever and whatever they want. My point is that there are Black individuals and companies that can afford to put their names and financial support behind Black arts institutions. Why don't they?

Now, any sane person would look at many of the things I've just mentioned, coupled with a strong desire to succeed and decide that this theatre, or art stuff is for the birds. Get out there and become a computer analyst or engineer or plumber. For me those alternatives just aren't realistic. First off, I'm lousy in math. Secondly, sitting in front of a computer console or bending over a drafting board most of the day would probably kill me quick, drive me to an early grave (at least I'd be able to afford a damn tombstone). Sweating in front of a typewriter is more my style. Creating a world to my own specifications is more to my liking, or maybe righting some wrong, telling some tale that folks will read or see and walk away moved to act, dance, feel joyous, tap their feet and move on through learning, living and lovin their Black beautiful selves. That's not saying that white folks aren't human...that white folks don't tap their feet, off beat, that they don't dance or feel joyous. Good, I'm glad for 'em. I just ain't (scuse the MFA) concerned with 'em. You could say they are not the focus of my priorities. I am also not foolish enough to believe that there are throngs of Black folks out there waiting for me to tell it like it is either. Call it blind faith, but I just know if they get a chance to see me, they'll dig me. If you get my meaning.

At the threshold. About to come roaring out of the starting gate. Poised with strength, ready to strike. Molten steel hammered, banged and tempered...strong....sensitive and poised to use every ligament, muscle and ounce of creative ju-ju to do it. I'm coming, folks. I'm coming and the world ain't never gonna be the same.

Farrell J. Foreman

BJC

INTERVIEWS

Dr. David Lewis: New Professor on the Block

by Lynda C. Carraway

Throughout the 1980-81 academic school year, considerable attention was focused on the alarming rate of decline in the population of students, faculty, and administrative members of color at UCSD, and at various other colleges and universities across the country. The black community at UCSD, in particular, was faced with a primary example of this systematic process of elimination, in the form of the tenure review of Dr. Emory Tolbert, former Afro-American History assistant professor.

The spring quarter of 1981 marked the climax of a two year struggle for the retention of Dr. Tolbert, on the part of concerned students, faculty, and staff members. Simultaneous to this event, the History Department was making preparation for the arrival of a new professor to instruct the Afro-American courses offered. These actions informed the public of the exact intentions of the department concerning Tolbert's

retention. The tenure review extended through the summer months, and students returned to school, in the fall of 1981, to find (without suprise) that Dr. Tolbert was denied tenure, and that a prime candidate for the open position had been selected. The campus community buzzed about the new professor on the block, his qualifications, and the possibility of his permanency.

In the fall of 1981, Dr. David L. Lewis instructed the lower division Third World Studies course-7A. During which time, he was under the watchful eyes of many, who observed and evaluated his strengths and weaknesses in a lecture hall setting. The general sentiments of the campus community concerning the effectiveness of the structure and teaching methods employed by Dr. Lewis varied. There were some, who not only questioned his methods of teaching, but also questioned his qualifications for becoming an instructor of Afro-American

History. It is unfortunate that Dr. Lewis entered this university under the circumstances that he did. For some, Lewis became the target of misdirected frustration, which was created as a direct result of feelings of helplessness, stemming from the involvement in the fight for Dr. Tolbert's retention. Few students took the opportunity to speak with Dr. Lewis outside of class and discuss his background, objectives, and goals for the future as they relate to Afro-American History. During an interview with *The Peoples Voice*, Dr. Lewis was cooperative in giving information, which yields insight on the man and his motives.

It is no secret that tenured professors at UCSD are selected from the cream of the crop offered by the academic and intellectual population. Dr. Lewis is no exception. Lewis successfully completed his undergraduate work at the prestigious Fisk University, receiving a Bachelor of Arts degree in history and philosophy in

preparation for law school. Upon entrance into the University of Michigan, and the completion of one semester there, Dr. Lewis realized that law was not the occupation he desired to pursue. He then transferred



Dr. David Lewis

to Columbia University, where he attained a Master of Arts degree, in United States History. The London School of Economics was the final step in his strive for academic excellence. It was here that Lewis captured the esteemed Doctorate degree of Philosophy, in European

continued on page 15

Dorothy Smith: Board Member Dedicated to Education

Dorothy Smith
Member of the San Diego City School Boardby Robyn Broughton
and Kevin Brooks

She is a chestnut brown woman who stands about 5 foot 6, and flashes a dazzling, confident smile. Her warmth inclines one to call her Dorothy, her assertive demeanor commands the respect of Ms. Smith. Dorothy Smith, in her mid thirties, was recently elected to the San Diego City School Board by an overwhelming majority of votes. *The People's Voice* conducted an interview with her to see exactly who Dorothy Smith is, and what she

intends to do while in office.

Dorothy pursued her goal of teaching after graduating from Case Western Reserve University in Cleveland, Ohio with a degree in English. She is currently teaching English and African-American history at San Diego City College. It was here that she encountered the many Black students with educational deficiencies, which eventually prompted her to run for office. Smith credits her wide marginal victory to the fact that the community recognized her sincerity in wanting to improve the public education system, and because she did not seek personal political gains.

Smith is now a member of the Policy Making Board which sets policy for the 170 public schools in the San Diego area. She is directly responsible for 42, encompassing the Southeast area, where the majority of Black children attend school. When asked what she wants to change while in office she says her main goal is "to see the pupil become the center of the educational system," as a means of changing the attitudes of students toward education. "We need to look at individual student needs, and tailor programs to fit these needs," Smith said. Her

number one priority is to have higher expectations of students. "It surprises me that people in the educational world have lost that ideal."

When asked about the surmounting economic problems that college students face in view of Reaganomics, Smith's comments were twofold. First she does not believe that students are utilizing their resources efficiently now. She talked of students who do not prioritize their educational needs above that of buying cars or fixing up their apartments. "We must be willing to sacrifice material things and live on the bare bones...students should consider school as a career." Secondly, Smith does not believe that much of the quality of education is supplied by economic means, characterizing 'attitudes' as the main source of student achievements, "commitment doesn't cost anything...creating a positive environment, inculcating into our students some discipline and having the attitude that all students can learn," is what she believes success in school is all about.

When asked about the large percentage of Blacks majoring in the social sciences instead of the physical

sciences, Smith saw this trend as the result of negative societal influences, "we have internalized that we cannot achieve and have been discouraged from pursuing hard sciences... I tell my students to take one page at a time, but they must start early." She suggests that students also deviate from their major of study in order to develop a well rounded and flexible education, ultimately as a means of personal growth. "This will help us to develop a better sense of self. Without a sense of self, we have no direction."

Her advice to other Black women seeking success: "Be as good a person as you can be, acquire an attitude of service to mankind, which is the basis for being satisfied with self and being successful in ones profession." This, she says, is how we find reward in our own achievements. As a member of the Black society, she believes we must serve the community. "Every generation has tried to make it better for the next generation; its our responsibility."

Dorothy Smith is definitely community oriented. Aside from her professional involvements she is a member of Women Incorporated, a civic organization of Black women

January 15th continued from page 1

UCSD Literature Department, gave a very informative as well as moving talk on the youth murders in Atlanta.

Dr. O'Neal brought out many interesting points in her talk. She spoke of similarities between the victims, such as the lack of fathers in their homes and family histories of insanity. She said that many, as well, had no mothers but were raised by friends or relatives. She mentioned that at least three of the victims had been castrated—something the news media failed to make known. Dr. O'Neal addressed other subjects concerning the murders such as the role played by the Atlanta Police Department, the fate of the families of each victim subsequent to the murders, in addition to cases of missing Black children now being discovered in other cities like Akron, Ohio and Hartford, Connecticut. O'Neal encouraged participation and the audience responded by generating discussion concerning theories on possible motives behind the killings along with possible solutions to the current problems facing Black people in general. Many of the solutions discussed focused on the growth and development of our youth, and the priorities and interest that we as college students should possess, and the emphasis that we as Black people must put upon raising our own children. Furthermore, the importance of us supporting and working in our own Black communities was emphasized.

Indeed, Dr. O'Neal delivered a heart piercing, thought provoking address. The intensity of her message brought tears to the eyes of many in the room and that message will not only provoke thought but it will undoubtedly produce positive action among members of the UCSD Black community. It was certainly a day to remember.

Financial aid continued from page 1

the interest rate would jump from 9 percent to market rates—currently exceeding 19 percent. Graduate students would be totally eliminated from this program. Presently more than 50 percent of the nation's graduate students depend upon GSL's to finance their education.

Reagan's plan, which reduces student aid 45 percent below the current 1981-82 Academic Year levels, calls for a 40 percent reduction in Pell Grants, a 28 percent cut in College Work-Study, and three major programs—Supplemental Grants(SEOG), National Direct Student Loans, and State Student Incentive Grants—are proposed for elimination.

Programs which provide important services to encourage attendance and retention of disadvantaged students, such as Upward Bound and Talent Search, would be drastically cut.

Not only is the Administration seeking tremendous cuts for 1983, it is also trying to make further reductions in the current year's budget.

It also appears that the UC system has cut their number of Student Affirmative Action grants due to increases in the number of applicants.

Rutter attributed the primary reason for funding problems to that of inflation. "We figure the inflation increase for this next year is going to be somewhere about \$2.5-\$3 million." Aside from basic living increases, one source says students can expect to face increases in fees which would bring the total cost of fees to around \$1,100 next year.

Aside from meeting necessary deadlines in advance and working our noses into the ground during the summer, we must tap outside sources. Millions of dollars in private scholarships go to waste every year because students do not know they exist, not because there are no qualified applicants. There are scholarships with eligibility requirements ranging from being left-handed to having a low grade point average. The library is a primary source of information in locating these scholarships. Black students must begin researching and applying for these grants. In addition there are sources of assistance for emergency situations. For example, the Urban League offers a one-time loan of up to \$100 for educational purposes.

We must then put our priorities in order and ask ourselves how important is our education to us—how much will we sacrifice—how serious are we—how can we help one another. If nothing else we have one thing working for us—a brilliant history of struggle through which we have survived. **It is time to prepare.**



Sondra O'Neal speaks at Martin Luther King celebration

Unity continued from page 2

foreign people, countries and religions, then and only then will we be deserving of our true greatness as a people not cursed but gifted with life, joy, and power. Black students—we are one with a common destiny—freedom, justice, and self determination. In the prophetic words of Frederick Douglass: "We need to organize something...plan something...learn from our people...develop our own community...fight our enemies."

Dedicated Board Member continued from page 13

that provides programs for and makes financial contributions to Black youths. She also sits on the Ellensworth State Historic Park Advisory Committee. They are a group of citizens, appointed by the Governor, that makes recommendations to the Department of Recreation on the development of the only park devoted to the preservation of Black history. She sits on numerous committees, and is active every weekend, every hour, every day, serving the community.

When asked about her professional goals, Smith replied, "As I grow, my goals grow." After her term on the School Board is over she plans to write and contribute to the educational knowledge regarding the Black experience. Dorothy Smith is indeed a success.



Toure Speaks

continued from page 4
forms of government, but under corrupt leadership.

During the question and answer section of his lecture, Toure's ideas received the most antagonistic response from some of the white students in attendance. Some of these responses to Kwame Toure's ideas and statements on socialism reflected a view which, no doubt, was shaped partly by the biases formulated from Western media. This reflected the quintessence of what Toure spoke of when he spoke of the effects of the manipulative media.

It is always educational to listen to a man of Toure's stature. His experience in the struggle and current activism served as a source of knowledge for those who were present.

The Children

continued from page 2

against others. They were kids who wanted to make it on their own, kids who seemed to be trying to prove something to someone, perhaps to themselves.

Eric Middlebroods was one of these kids. He was a loner, a quiet 14-year-old. Eric's case was different from those of the other missing or murdered Atlanta children; his life had been threatened before he was murdered, yet the police did nothing to protect him. In March 1980, Eric saw three teenagers rob a friend near his school. Later he agreed to testify against them at a preliminary hearing. Eric testified, and after the hearing one of the defendants threatened him. After that, Eric was afraid to go any farther than the corner market. He received a telephone call from a friend and abruptly left the apartment. The following morning he was found behind a local bar, bludgeoned and stabbed to death. His bicycle laid a few feet away.

I wonder all the time what happened and how it happened. Why didn't the police provide Eric with protection after his life had been threatened? This is something that would have been routine had he been white.

Our children continue to suffer and die, and until we as a people recognize that their sufferings and their deaths are also our sufferings and our deaths, it will continue. For the horror in Atlanta is really our horror—our responsibility. If history has taught us anything, it is that the deaths of children eventually means the death of a nation, and the death of a race as a whole.

Haitian Refugees

continued from page 3

while 85 percent of the population which lives in the mountainous countryside earn below what the World Bank has established as the absolute poverty level of \$135 per year. The living conditions of the Haitian people are at a squalor level, while President Jean-Claude (Baby Doc) Duvalier does nothing to improve the lot of the people. Baby Doc inherited his dictatorship from his father François (Papa Doc) Duvalier, who reigned through terror and repression. The security police of Haiti, the Tontons Macoutes, established during "Papa Doc's" regime, are reported harassing the Haitian citizens through brutal and coercive tactics.

Meanwhile, Haitian refugees remain today in American detention camps with near prisoner status.

Jury Conviction

continued from page 3

father told the judge: "I feel that this is an error in justice. I don't see how anybody anywhere could find my son guilty of anything. It's unjust, and I will say that anywhere in the world."

Faye Williams could not believe what had happened to her son either. She believes that the killer is a white man who is still at large in Atlanta.

Many of the other victim's families feel that Williams' conviction represents no justice for them. Camille Bell, whose 9 year-old son, Yusef, was killed in November of 1979, said: "The prosecutors' job was to prove he was guilty and they did not." She went on to say: "For those families like mine, it will mean they will never know who killed their children."

Prominent local officials were confident that the trial was just. Atlanta Mayor Andrew Young called the trial "eminently fair," and Dr. Joseph Lowery, president of the Southern Christian Leadership Conference, said "there's no reason not to believe that they delivered what they believed is a justifiable verdict."

Judge Cooper sentenced Williams to two consecutive life prison terms. He will be eligible for parole review in seven years. The defense said that it was likely to appeal the case.

The New Prof.

continued from page 13

History specializing in modern France. Growing up in the state of Georgia, Dr. Lewis explained that he was exposed to many professionals in his household. This exposure has undoubtedly been a propelling force in his attempts to gain success through education. After reading about Dr. Lewis' educational background and specialties, one might easily ask what caused the transition from European History, the bulk of his training, to African-American History. When asked the reasons for such a drastic change in professional focus, Lewis was vague in his response stating, "I sort of backed into it because my training was not in Afro-American History. Writing the King book was a turning point. A turning point in terms of my interest in the field."

I am sure the university also found Dr. Lewis' teaching experiences equally as impressive as his educational background. Proceeding World War II, Lewis instructed Medieval European History at the traditional London campus of the University of Ghana, in West Africa. Due to the turbulent social and political atmosphere, which existed

The Road Is Long

continued from page 7

processes, and minority contacts where applicable. This organization, like many others of its kind on campus, cannot survive without the input of the students it represents. As the name indicates, the organization primarily serves BLACK SCIENCE STUDENTS including Engineering and Computer Sciences, Mathematics, Physics, Psychology, etc.

The perpetuation of the BSSO is directly dependent upon student participation. Funds are allocated yearly according to the number of students benefiting and the overall impact of the organization on the general campus.

The BSSO does serve a legitimate function but, without student involvement its existence is in jeopardy; juniors do become seniors and eventually graduate. Involvement in an organization such as this not only gives one access to valuable information but also exposes one to student government operations, budgetary design, and to influential faculty, staff and community leaders. Another underlying reward is that it provides a base where future UCSD students can obtain psychological peer support as well as having access to a wealth of broad ranging information. Academic survival is definitely a priority with all students

but, career and personal success is not based in academics alone. Each of us has valuable ideas and can affect change. Let's not let die the stimulus initiated by the founders of the organization. The academic community, our parents and our race is calling upon each and every one of us to stand up and be counted. Your contributions can make a difference in both your understanding of your prospective career and making the path of a future black science student more direct.

Reaganomics continued from page 11

Solutions to current problems must be based on a correct vision of the current status of Blacks. The Black community is underdeveloped, that is there is little "productive" activity within Black communities which can employ Black people. Reagan's policy seeks to ameliorate Black unemployment by lifting up the whole national economy. According to Lorenzo Brown in *Crisis* magazine, this solution may be right for the "mainstream" of the American economy, which has its skills and talents, the capital and entrepreneurial traditions already in place in order to solve the cyclical problems of stagnation and inflation currently being experienced. But Blacks face structural barriers to the economy and will not necessarily benefit from any success of the

Reagan recovery plan.

At this point, there have been few viable solutions forwarded to the masses of Black people for the economic crisis which we are in, but one thing is clear, issues of economic strength need to be addressed by Blacks first and foremost. A study by Kenneth B. Clark and John Hope Franklin asserts that "economic issues are the key civil rights issues of the 1980's, and the civil rights movement must be dramatically restructured to bridge the gap between the black underclass and blacks 'who have made it.'"

CLSA

continued from page 7

—A committee was formed to facilitate the gathering and transportation of supplies to the ANC school in Morogoro, Tanzania. The school is badly in need of books (academic course books as well as all other available literature), school supplies (microscopes, chemical balances, as well as pens, pencils, paper etc.) and clothing (particularly for students age 5 to 18).

—A fund raising committee was set up in order to raise money to carry out mailing, shipping and all other programs.

All individuals interested in working towards the liberation of Southern Africa are invited to attend the next meeting. In addition, all organizations that are interested in working with CLSA are encouraged to send members. Look for future meetings.



teaching of ethnic history in general, Lewis commented, "Until recently, things have been polarized and the topics have so much that is political and that is sensitive, that it has taken until now to desensitize courses like that to present them just as more history. It isn't Afro-American or Hispanic History—any history of a minority group or subculture is no different from any other kind of history. Just maybe more novel in terms of the information being presented". Speaking as a historian, Dr. Lewis stressed a necessity for objectivity and balance when dealing with all topics in history.

When asked his views on the

BLACK CULTURAL COURSES OFFERED SPRING '82

Communication and Culture

136 *African Oral Literature*— This course analyzes the media influences that bring about changes in social behavior, styles, and tradition. Topics in this course include relations between language and culture, cross cultural communication processes and problems, and media as a form of cultural expression.

Dance

Afro-Cuban Jazz Dance— An exuberant and energizing jazz dance course, with cultural content accented by a live conga player. It will be held on the west-balcony in the main gym from 2:30-3:50 pm on Mondays and Wednesdays, instructed by the talented Sandra Foster-King. Enrollment is not necessary—just show up prepared for a good work out.

Drama

136B *Black Theatre Ensemble*— The second portion of a two part course designed to generate theatre created by the ensemble using plays in the black repertoire. Intimate involvement is necessary to extract the detailed content of the ensemble, from initial play analyses to actual performance and

criticism of results. Prerequisite: Drama 30 or consent of instructor. (Drama 16 recommended)

History

27 *Africa*— The course analyzes the process of African states emerging to independent nations. It also dissects the process of independence, post independence problems such as neocolonialism, military coups, and economic development.

153 *The South from Slavery to Freedom*— The focus of the course is on the American South during the 19th century as the transition was made from slavery to new forms of social organization. Specific topics include: the plantation system, race relations, Afro-American cultural life, slave resistance, planters and yeomen, the coming and meaning of the Civil War, Reconstruction, postwar labor relations, and the rise of agrarian radicalism. Prerequisite: upper division standing or permission of instructor.

159B *Afro-American History*— The second half of a two part course, covering the historical period from the early 1900's to the present and deals directly with the Afro-American.

Literature/English

183 *Themes of Afro-American Literature*— Taught by the stimulating lecturer Dr. Sondra O'Neale, this course is an extensive examination of a characteristic theme, special issue, or period in Afro-American literature. Note: May be repeated for credit when topics vary.

136 *African Oral Literature*— The central concern of this course will be the development and use of a methodology to analyze the aspects of performance, and composition and education in oral traditional systems.

Music

95G *Gospel Choir*— A two unit course, which is based on music participation and performance.

Sociology

188A *Social Change in Africa*— (numbered 144 prior to 1981-82) The process of social change in African communities, with emphasis on changing ways of seeing the world and the effects of religion and political philosophies on social change. The methods and data used in various village and community studies in Africa will be critically examined.

NEEDED: VOLUNTEERS HYPERTENSION CLINIC

The BSSO is sponsoring a series of hypertension seminars culminating with a three day clinic to educate and screen the UCSD campus. We need volunteers in the following areas:



- students to give 10 minute lectures in classrooms.
- students willing to learn how to take blood pressure.
- public relations with the community.

Interested students please contact Kim Dixon, x4744, x2152, x4083, or write: BSSO, Student Center, B-023. Thank You.

Unity in the Community Participate in a Black Organization

*Black Students' Union(BSU)

Look for meeting early Spring Quarter

*Black Science Students Organization(BSSO)

Getting prepared for hypertension clinic and other important activities.

*The People's Voice(TPV)

x2152-Needs writers, typists, and and general staffers.

*Black Faculty & Staff Association(BFSA)

Faculty and Staff need your support, too!

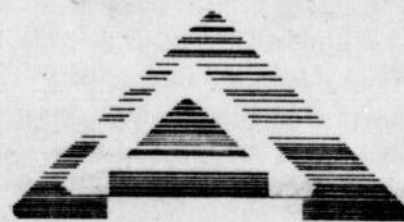
BE A PEER COUNSELOR!!!!

- Sophomores, Juniors, Seniors with a 2.5 GPA
- Active in student organizations.
- like working with students(solving personal, social, academic, and financial problems)

APPLY BEFORE MARCH 31

If interested in peer counseling, come to OASIS Underground(HL 1254) Tuesday, March 30, between 10am-2pm.

AFRO-ARTS



A Fine Selection of:
Wall Prints
Statues
Gifts
etc.

The Art Post
233-3629

562 - 5th Ave., San Diego

The People's Voice
Student Organizations
UC San Diego, B-023
La Jolla, Ca. 92093

Non-Profit Org.,
U.S. Postage
Paid
La Jolla Calif.
Permit No. 256