

# NATTY DREAD

NOV. 3, 1975

VOL.1, NO.2

## "WE WANT JUSTICE" LUIS RIVERA

Approximately 200 National City(N.C) Citizens marched on the N.C. Council Chambers, two weeks ago to voice their frustration with the NC administrative bureaucracy and it's refusal to respond to citizen outrage over the murder of Luis "Tato" Rivera by NC police the previous week. Rivera was shot and killed by the police as he fled from them. Apparently, his only crime was fleeing from the police officers.

Luis Rivera's murder has activated community demands for a responsive city administration. To aid the presentation of these demands, an ad hoc committee on Chicano Rights were formed after the murder. On October 14, a series of demands were passed by the group. They are : 1) grand jury investigation into the murder; 2) federal civil rights committee investigation ; 3) establishment of an independent citizen's investigation committee, and 4) dismissal if the National City Chief of Police.

A later march on October 28 was called by the leader of the ad hoc group and various community organizations to protest the City Council's refusal to investigate the police department or suspend the officer who killed Rivera. Beforehand, nearly 600 citizens met at St. Anthony's Hall at 18th and Harding in National City where discussion on the purpose and strategy of the march to the National City Civic Center. Organizers called citizens to act in a united peaceful effort. The marchers left the hall at 7 p.m., and when the demonstrators arrived at the Civic Center some 13 blocks away the crowd numbered between 1,000 and 1,500 marchers.

Once at City Hall, citizens marched for about 20 minutes, all the while being urged to keep moving in order to prevent

## T.T. BOYCOTT

The short description of the ongoing boycott of the Triton Times in the last Natty Dread issue (formerly called Sometimes) was just an introduction to make people aware of the issue. Also included was a partial list of various student organizations at UCSD that are in support of the boycott.

Currently, research is being done in order to present a definitive and documented article expressing strong reasoning for people to stop recognizing a single "official campus print media" as representing a channel of communication. Upon it's completion, that statement will be printed by Natty Dread.

## MERGER

"North Star" and "Sometimes", two UCSD funded journals, have merged into a single entity called "Natty Dread". This merger is an attempt to broaden the media base on campus in order to reach segments of the community long neglected by the official campus media. Operation of "Natty Dread" is directed by a collective composed of the combined collectives of "North Star" and "Sometimes" as well as a substantial number of people previously unaffiliated with either newspaper. The Communications Board recognized "Natty Dread" as a campus journal at its recent meeting on October 24. Funds and facilities of both papers were merged, allowing "Natty Dread" to come out on a weekly basis. This merger was an action unprecedented in Communications Board history. The "Natty Dread" collective, having gone through the bureaucratic process of merging has recently completed a statement of political principles which is printed here in full.



N.C. police from arresting them for loitering. The march proceeded back to the meeting hall, stopped at the site of Rivera's murder and chants of songs of "We Want Justice" and "The People United Will Never Be Defeated" were heard down the 25 block line.

As scheduled, the crowd of about 700 marchers returned to St. Anthony's Hall to hear organizers demand the dissolution of the National City Council. Three standing ovations from the crowd proved beyond a doubt the intensity of the community movement.

Future marches are being planned by organizers to focus further protest at the inaction of city officials. A plea was made for donations due to the fact that it will cost \$3000 - \$4000 to "Bring Down City Hall." Registrars of Voters are also needed begin recall drives in the city council and mayor. For more information call 477-3800.

Above anything else, it was a beautiful and humane demonstration, Chicanos, blacks, and whites were unified as brothers and sisters of all age groups were reflected at the demonstration. This is not simply a minority problem, but a community problem, and the community from throughout all of San Diego -- including a good number from UCSD -- participated in this evening of unity, bonded together in a strong political and emotional cause.

Marco LiMandri for the Natty Dread



## WHAT IS A NATTY DREAD?

Natty Dread is a self-description of the Ras Tafariian politico-religious sect of Jamaica.

They have, for forty-four years, been consistent in their rejection of the profit-oriented ideals of the Jamaican social system. This social system cannot be understood without referring to the similarly class-bound and inegalitarian societies that characterize the Third World nations that participate in the global capitalist system dominated by the United States.

The Ras Tafariian total rejection of the system arises from the fact that they exist as marginal to their society. A "marginal person" can be defined as one who cannot provide the needs required by society; and ; consequently, is an unemployable person. A portion of the Jamaican rural masses migrated to the urban areas seeking employment in the 1930's. Out of this displacement and poverty, The Ras Tafariian sect was formed. They lived, and still live, together in communal groups on the fringes of the cities and in the more isolated rural areas. Their existence is characterized by perpetual unemployment, hunger, malnutrition, disease, and the total lack of the amenities such as water and light. Out of this existence, they have created a religious and social doctrine whose ultimate aim is a concrete heaven -- one that should exist on earth and provide for the full development of the potentiality for every man and woman.

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## NATTY DREAD MANIFESTO

NATTY DREAD WAS BORN WITH A PURPOSE.

That purpose is to promote revolutionary theory and practice, which is, the study and resolution of the basic contradictions and the radical transformation of the dynamics of the socio-economic process.

A primary step in generating critical theory is wide scale information access. Natty Dread realizes that free press access to all people is a basic right, and thus Natty Dread is committed to the dissolution of class privilege in media use and control both at UCSD and in the greater San Diego area.

No part of society is independent of another. Realizing this, the Natty Dread Collective commits itself to recruitment of members of non-privileged social groups and classes in the regional community. In this way, we can inform and educate each other to seemingly independent struggles and to put these issues into a larger social context.

We must learn as a revolutionary organization from those we wish to serve, whether we are meeting their needs effectively. Only in this way can we develop our practice accordingly. We must follow a mass line which emphasizes the creation of the concrete working basis for unity.

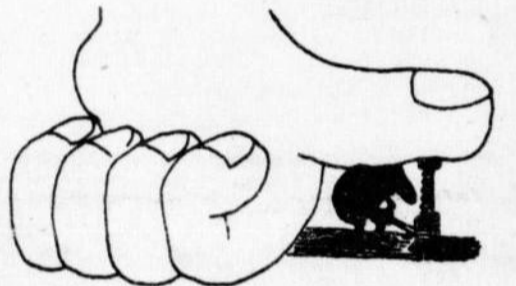
To do this, Natty Dread asks for commitments in return. We encourage working people at the University and in the community to actively critique and participate in developing the ideological foundation and purpose of Natty Dread. Theory and practice must be utilized to reflect the commitment collective members and readers have towards Natty Dread. As a revolutionary has stated: "Once started, a journal must be run conscientiously and well. This

is the responsibility of the readers as well as the staff. It is very important for the readers to send in suggestions and write brief letters and articles indicating what they like and what they dislike, for this is the only way to make a journal a success."

Natty Dread will promote the cultural revolution. The Natty Dread Collective realizes that part of the American myth involves distortion of United States history to perpetuate status quo consciousness. (This distortion takes the form of manifest imperialism, institutional racism and sexism, structural elitism, and a generally upper class biased and false historical attitude.) As such, Natty Dread is committed to the raising of historical consciousness, and shall do this through its own analysis, sharing analyses of other groups engaged in progressive struggle, and other forms of informational exchange.

In this spirit we will combat sectarianism and further the task of building internationalist revolutionary unity, while respecting the right of oppressed nationalities and peoples to self-determination. The various peoples and cultures are like the flowers in a bouquet; there is diversity in unity.

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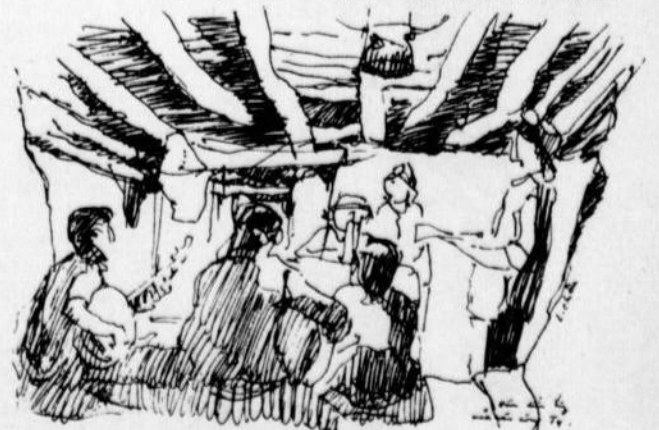
## MUSICIANS GUILD

On October 25, the UCSD Musicians Guild held their second community concert at Seagrove Park in Del Mar. Once again California dolphins showed up and reflected their appreciation of jazz. For those who were able to attend the concert, thank you.

The Musician's Guild is a UCSD student organization which exists to provide free music, free food and high times for students. The Musicians Guild is a cultural collective dedicated to allowing artists to reflect their talents to their peers, while simultaneously providing cultural events for the students and workers at UCSD. The Musicians Guild is seeking singles, duos, and groups to perform at our monthly concerts. Latino, rock, jazz, blues, bluegrass, classical, and soul music can most honestly and democratically reflect our campus talent.

To join the Musicians Guild, simply call 452-4450, ask for Sandy or Marco, and leave your name and phone number, (in order to compile a list of musicians), or stop by the second floor of the Student Center and sign up yourself. Music is the ultimate utilization of time. Please come and toast out at the next UCSD Musicians Guild Concert.

In Collective Thanks  
The UCSD Musicians Guild





# BOA RESPONDS

## DEAR GEORGE...

TO: VICE-CHANCELLOR AND DEAN OF STUDENT AFFAIRS, GEORGE MURPHY  
FROM: THE STUDENT CENTER BOARD OF AUTHORITY COLLECTIVE

The Board of Authority proposal as submitted to your office was, and is not merely a "factual statement." I was a sincere and honest attempt by a group of interested students to restructure the admittedly ineffective Student Center Advisory Committee in the absence of any concrete alternatives from the Administration. It was within this administrative vacuum and in good faith that the B.O.A. Collective submitted this proposal to your office for a sincere evaluation. We are extremely dismayed at the leisurely pace at which your office dealt with responding to the proposal. We must also strongly object and cannot accept your terming the only alternative yet offered to this situation "...an ill conceived notion, at best, and a blatant power play (for pay) at worst." We are rather amazed that our intentions could have been so abusively misconstrued and are most concerned that the above statement might be indicative of the Administration's opinion of students in general. It would seem that there are far less tiring ways for students to usurp power and the "exorbitant" sum of \$10.00 per meeting -working at the local gas station would be a far easier way to get rich quick.

It is assumed that your office, since it is most closely tied to the non-academic student life on campus, would be more than willing to see increased student responsibility in the running of a facility that is so uniquely student-oriented. We feel, however, that direct accountability of the students on the board to the administrators as proposed is, in fact, a rather superfluous set-up. There should be no conflicts between students and the administration on this board if Student Affairs is performing its function correctly since student needs and desires should be met in any case. It would seem a far more responsive and instructional situation to have administrators as advisors to such a board and not vice-versa. In this manner, students would be able to formulate directly the decisions which affected them the most as well as being apprised of issues outside the realm of their expertise (i.e. Budgetary matters, official regulations, etc. within the administrative structures of the University). Within the thrust of this proposal, however, (as a major policy making vs. day to day decision making body), it is felt that a situation as outlined above would be a more workable alternative to the Student Center Director making these decisions arbitrarily as he is now forced to do.

In conclusion, we are resubmitting the B.O.A. proposal to your office along with a statement of rationale which will hopefully allow you to better understand our position. We look forward to speaking with you further on this matter and, in light of our previous response, DEMAND that this proposal be reconsidered in a serious manner this time, without any unjustified delay.

Sincerely OURS,

The Student Center Board of Authority Collective  
cc: W.D. McElroy  
Mark Bookman  
The Student Cooperative

# A VIEW FROM INSIDE THE PROPAGANDA COLLECTIVE

Each Wednesday at 10 a.m. the Propaganda Collective of the UCSD Undergraduate Student Cooperative meets at the Student Organizations Center. The Co-op is the 'New England Town Meeting' form of student government which has been in practice for a little over one year. Meetings of the Co-op are open to all--students and non-students can address issues--and any undergraduate can vote on nonbudgetary questions (that is, when questions aren't decided by consensus). Budgetary questions are voted on only by those members that have attended one out of two of the previous meetings.

Its first controversial year has been marked by steady rise in the members of people participating (averaging about 50 or 60 people at each meeting) and an expanding field of projects and activities. The Co-op functions basically as a coordinating body for the diverse areas of social and political work which students engage in, called 'Action Centers'. As new projects arise, people work through existing Action Centers or create new ones. Propaganda is one create new ones. Propaganda is one such center.

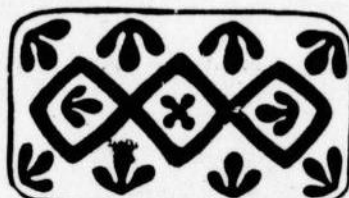
The Propaganda Collective is a five-person coordinatorship for handling much of the Co-op's external and, to some extent, internal flow of organizational and institutional (hence, political) publicity and general information. Most student organizations and Co-op Action Centers have not yet begun to effectively utilize the Collective. For instance, in at least two cases recently, noon rallies were planned in inadvertent conflict with other rallies or out-door

concerts scheduled simultaneously for other areas on the campus. Such mishaps could be largely avoided by taking advantage of the Collective's coordinating role.

Organizations, including the Co-op itself, needing assistance in publicizing activities, can draw upon the Propaganda Collective's contacts and experience with the forms of mass media, from leaflets to television. People interested in doing this kind of media work are encouraged to attend the Wednesday meetings and become part of the Propaganda Action Center. By working in conjunction with the Co-op's Local External Affairs (San Diego region) and Statewide External Affairs Action Centers, the range of options for people interested in information work are broad.

But why is it called 'Propaganda', one may ask. The reason is straightforward. This type of institutional information work is never 'value free'. The very fact that it is organizational information makes it propaganda. Terms such as 'publicity' are but euphemisms. Propaganda, still, must be understood as a scientific, non-perjorative term. It does not automatically mean Machiavellian manipulation of people's minds. It can also mean the generation of the often inaccessible information which contributes to people's ability to freely evaluate the complexity and depth of issues. Thus, propaganda, when solidly in the hands of people who are held responsible to their community, can function as a weapon not of domination, but of liberation.

--Montgomery Reed  
Member, Propaganda Collective



# WOMEN & THE STRUGGLE

To our sisters and brothers:

The following paper contains the preliminary ideas of a much longer theoretical statement concerning our position on women and armed struggle. We planned to continue writing the statement in an ongoing manner over a period of time, but the arrests of September 18 have made this process impossible to carry on at this time. Still, we believe it is important that this paper receive as wide a circulation as possible in an effort to combat the attempts of the pig media to depoliticize the SLA and portray the women involved as empty headed, gun-carreing automatons.

Though we may not be able to devote our collective energies to further writings concerning women and armed struggle, we know each individual sister will continue to contribute to the struggle and development around this important question.

We believe feedback on this paper, especially from feminist organizations and other women involved in the armed struggle, is absolutely essential for both the aboveground and underground to move forward.



DEATH TO THE FASCIST INSECT THAT PREYS UPON THE LIFE OF THE PEOPLE

The ultimate enemy of all struggling people at this time is U.S. imperialism. Under this system, various categories of oppression; sexism, racism, classism, and widespread poverty; all serve to keep multitudes of people in bondage. Physical and psychological survival become our immediate, universal goals, neither of which are easily attainable in an individualistic, class/caste-conscious society. These conditions demand radical changes. The method for change is revolution.

The liberation of women and revolution are inextricably intertwined. Without a free society, women cannot hope to attain personal or collective freedom. Since the freedom of women as a group is not always a foremost focus in early revolutionary periods, women have and must continue to come together to collectively analyze our particular conditions and plan our strategies. Our battle against sexism, the total necessity of our fight for liberation, is predicated on our strength and leadership in revolution. Our oppression is not only political but cultural as well. We have a difficult, twofold struggle.

Not only must we build a new society that offers viable alternatives for all people, we must destroy a deeply entrenched cultural system of sexism that relegates each woman, no matter what race or class she is from, to a secondary, dependent position.

Women have recently, since the decade of the sixties, discovered that we have a long-suppressed history of female organizers, artists, authors, and soldiers. The origins of our movement date back over 120 years to the pre-Civil War Abolitionist campaigns. During the past ten years, we have vigorously carried on our fighting tradition. Women have continually organized in countless communities for daycare centers, widespread birth control, for equitable welfare benefits, an end to forced sterilization, and humane abortion laws.

Capitalist society marks a woman's value by the value of her man; boyfriend, husband, son, or father. Our territory is supposedly the nuclear fami-

ly, the "home," the realm of the personal and emotional. The fact that thousands of women are able to survive in a hostile, unjust job market and raise children alone, is either ignored or simply given no respect. We are strong. We can survive. In building for revolution, we will tear down the boundaries surrounding our territory and apply emotional expression to our political strategy. We are more honest emotionally with ourselves than our brothers. We can teach them that we all must admit our mistakes and recognize our weaknesses. In so doing, we will more quickly overcome problems and forge a faster path to revolution.

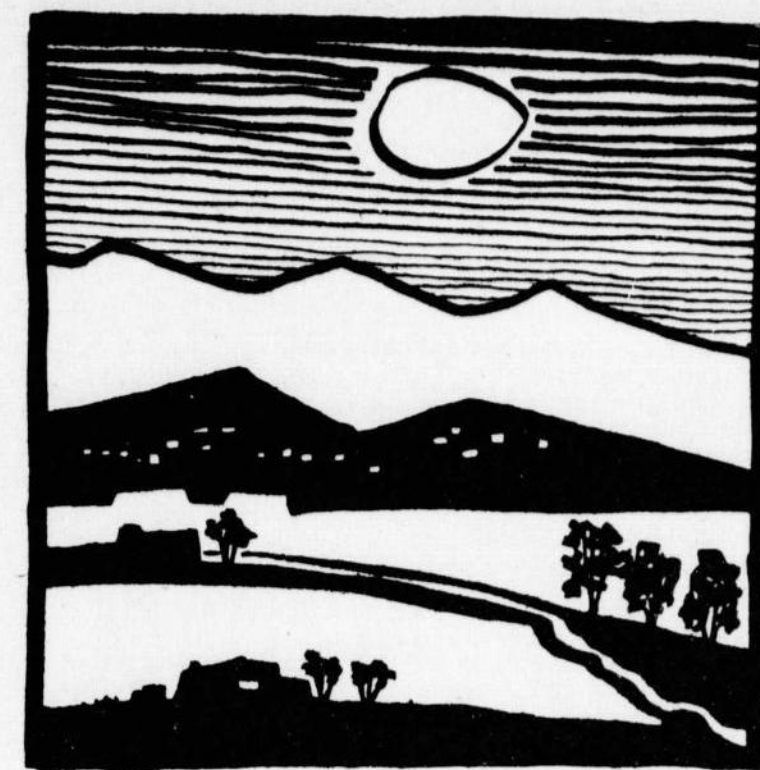
The women of the Symbionese Liberation Army are revolutionary feminists. We believe we must fight for economic and political changes that offer justice and fair opportunities for all people. We are working to eliminate the worldwide system of U.S. imperialism with all its inherent forms of oppression and its white, male, ruling perpetrators. We consider all levels of the struggle important. There is much work to be done on a community, national, and international basis.

As women, we have our own particular oppression to eliminate. Sexism is all-pervasive in our society. We believe true liberation can never be a reality for women unless we participate fully in every aspect of the revolutionary struggle and make our demands known to all people. We are willing to work with all people who have sincere, progressive attitudes and goals. We see our liberation intimately tied in with all other liberation struggles. We understand and agree with the premise that women, as with any oppressed group, must develop their analyses and strategies apart from and without the interruption of their oppressors. While we need to organize separately, we must consistently strive to give the revolutionary movement the input of our ideas and conclusions. We must inance rather than detract from the overall struggle. In the long process toward revolution, we will never take a completely separatist stance. We believe that our freedom and the freedom of all oppressed people depends on cooperation, mutual assistance, and other women are justifiably wary of the patronizing habit of many groups to rate sexism as an "honorable mention" oppression, last on the list of all the more important ones. The liberation of women is not secondary to anyone else's freedom. We will never accept a tokenistic position in any organization or party platform.

Women must participate in the armed struggle and be fighters. Fighting armed is not "macho." Fighting for revolution with gun in hand is not just a man's game. Armed struggle is an important and totally necessary element of our revolutionary strategy. Armed propaganda is our main focus now. It is an effective weapon that should be utilized to the fullest extent. Ours is a country of media-conscious people. As revolutionaries, we can use the media to our advantage to educate the people by exposing, through armed actions, the decadent, bloodthirsty, imperialistic nature of the ruling class and its government. Armed actions also help prepare people for the day when revolutionary masses will be armed to fight a people's war. They remind us that we must be ready to defend ourselves from any type of attack and mount offensives to win. Women in armed struggle are rousing examples of strength to other sisters and brothers. Women guerrillas strike fear into the hearts of the oppressors and bring joy to the faces of their comrades. Every woman freedom fighter will not be a guerrilla. We will struggle on all levels. But all feminist revolutionaries must support armed struggle and their sister soldiers because we fight to free ourselves.

LOVE-POWER-STRUGGLE

distributed by: Bay Area Radical Coalition (barc), p.o. box 4344, Berkeley, Calif., 94704



## How much of U.C.S.D.'s budget comes from the Federal Government?

- A. 10%
- B. 25%
- C. 40%

read the Counter-Catalog

# COMMUNICATIONS BOARD UPDATE

At the administration's discretion, the first meeting of the Communications Board was held under quasi-official status. Basically, this meant that controversial decisions made by the Board were subject to Chancellorial approval. Despite this ambiguity, the Board made several decisions. The first of these included the election of Marc Fannon (Student Co-operative Representative) as Communications Board Co-ordinator.

The most immediate issue the Board dealt with was the proposed merger of the staff and funding of two collectives, (Sometimes and North Star.). This merger resulted in the formation of a new subsidiary journal, entitled "Natty Dread." The Natty Dread collective seeks to serve the needs of the UCSD and surrounding communities historically neglected by the "official campus media". This approval necessitated the replacement of the sliding budget scale (funding based on year of publication) with a review process, whereby funding will be allocated according to the quality of journalism exhibited by the individual newspapers. This will be a year-long process, culminating in an evaluation session in the Spring quarter. A set of criteria will be formulated and distributed by the Board, in the fall quarter, to insure that the subsidiary journals be aware of the basis of their evaluation. Again we emphasize that this evaluation will be an on-going process, not an ad hoc "trial" at the end of each year. On Wednesday, October 23, the Board met with Vice-Chancellor George Murphy, and official approval was granted for the abolition of the sliding scale and the Natty Dread merger was administratively sanctioned.

KSDT, the campus radio station, asked the Board to approve an \$800.00 expenditure for renovation of their equipment in order to broaden their range of reception. Since this was included in their working budget, the Board gave unanimous approval.

A representative from the Young Californians for Freedom requested funding for a new subsidiary journal which would be named "The Free Triton". The board rejected this proposal on the grounds that the Free Triton would merely serve as a mouthpiece for the statewide Young Californians for Freedom, and that it would be inappropriate to use student funds in this manner.

In the Wednesday meeting with George Murphy the Board asked for clarification of the directive from the Chancellor which called for the restructuring of the "inactive" Communications Board.\* During this meeting George Murphy expressed willingness to allow the Board to assist in this restructuring, if there is to be any restructuring at all. Although receptive to the Board's comments, Murphy perceived this changeover as a "positive move" and warned the Board not to "reject out of hand" his proposal. The Board's recommendations to George Murphy will be published at a later date.

Fanny Wooden -- Muir Communications Board representative  
Marc Fannon -- Communications board Co-ordinator

\* ed. note :: see letter and analysis in the Oct. 2, 1975 issue of 'Sometimes'.



# LET'S DEVELOP IT!

This is the second in a series of developments in the vicinity of UCSD.

As UCSD's Community Planning Administration/Student Intern, my major concern is with developing a united peoples front to rival the developers who pride themselves on innovative exploitation of land and people. The first commercial development I will discuss in depth is the proposed Holiday Court.

The Holiday Court under proposal is an approximately one-acre commercial convenience center to be located within walking distance of campus. The exact location of the development can be described in relation to the traffic light south of the VA Hospital. There is a corner Gulf station on the same block as the Crocker Bank. Across the La Jolla Village driveway from the bank is the plot intended to be the Holiday Court. Craig Clark, the developer, intends this small development to serve the immediate needs of the community. Clark, a La Jolla Farms resident, stated that his wife complained that there was no



store close enough to be considered convenient. Clark was "inspired" to plan a quick development on a small parcel of land which was not originally zoned for this kind of development.

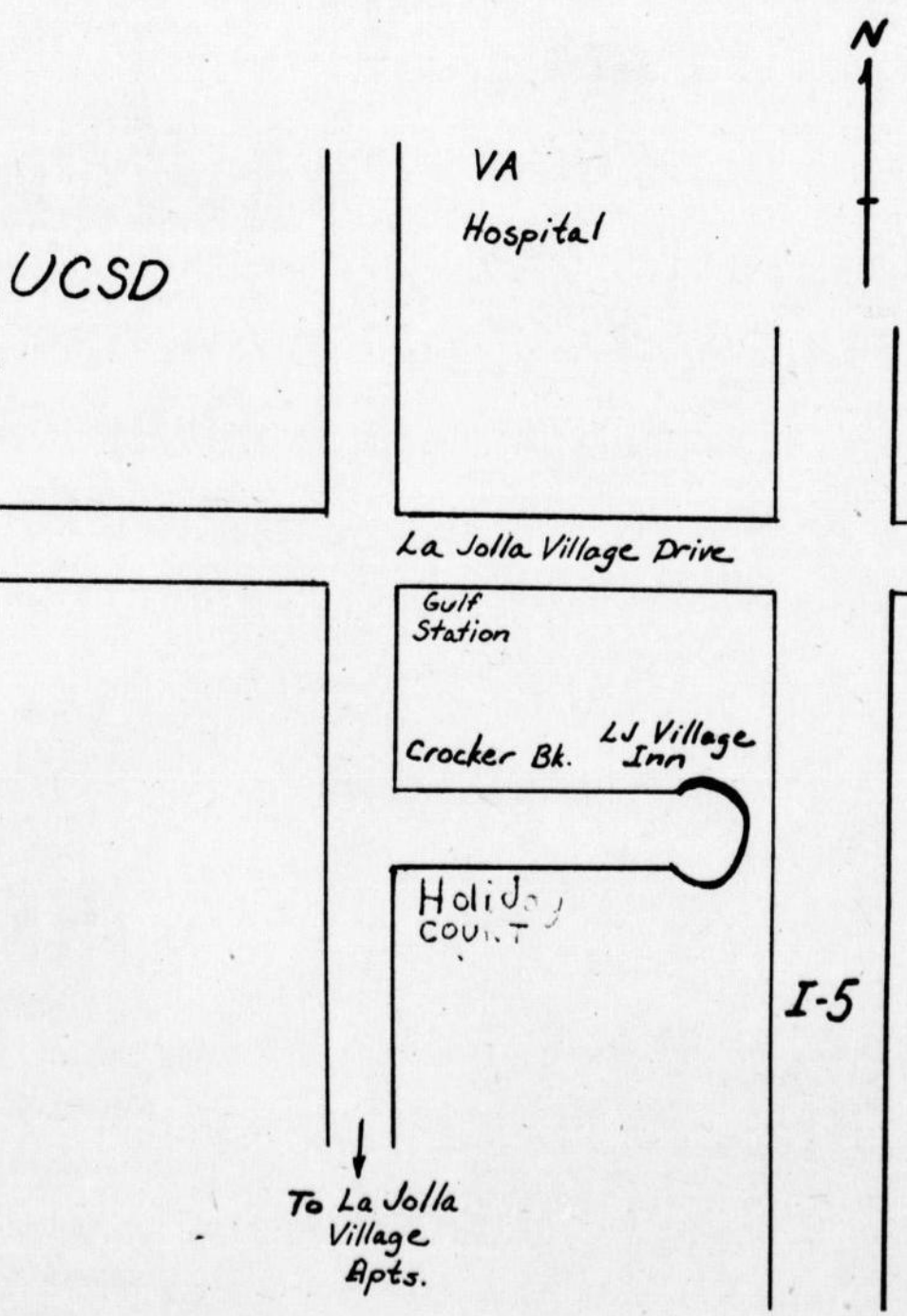
This development proposal has passed the San Diego City Planning Commission. The two buildings of the project are to be against the high banks on the south end of the property. These will be two-story buildings with the second floor opening on to the top of the south bank. The floor plans of the buildings indicate offices for the second floors with commercial space below. The retail space indicated so far includes: a financial organization through which Clark will finance the development; a delicatessen type store (Luigi's), and probably a pharmacy. The other retail stores are as yet undetermined.

If you want to give Craig Clark suggestions about what students want in his commercial center, he says he is open to them. We suggested housing above the store which would comply with original zoning. We also asked about solar or other innovative power sources. These suggestions were quickly dismissed as being economically unfeasible, and I was shown their venting and skylight ideas. A developer's idea of innovative developing seems to be little more than liberal reform.

The major reasons people should be aware of this type of development are: (1) so that they can take firm action to ensure that the only developments built are ones which reflect and utilize the unique characteristics of the area, and (2) to enable them to evaluate how much strict commercial development is needed in this area which may entail a revision of the University Community Plan.

Once we realize the full potential we have as a united peoples force to influence and stop developments, we must work on expanding our power to determine the destiny of our own environment in the interests of the PEOPLE, not the developers.

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# U.C. ADMINISTRATION WITHHOLDS C.T.F. REPORT

(For a preface to this article, refer to October 75 SOMETIMES: "Affirmative Action at UC")

"In creating a president's task force to investigate and evaluate its relationship to Chicanos, the University of California demonstrates its stature as an institution of higher learning. A great University is unafraid of looking at itself critically, to acknowledge its responsibilities, to change if necessary."

"A task force may not be a panacea for a complex social issue, but there is certainly no better way to begin a search for solutions... and look forward to some solid programs."

The foregoing statements were made in 1971 by a Chicano spokesman and UC President Charles Hitch, respectively, as an historical effort was underway to create the major report (230 pages) on the President's Task Force on Chicanos and the University of California that was to be presented in the Spring of 1972 to the UC President and Board of Regents.

In spite of the eloquent remarks above, Hitch was adamantly opposed to the formation of an "all Chicano" task force that was proposed and lobbied for by the UC Chicano Steering Committee since 1969. The result was a compromise that led to the taskforce being composed of five Chicanos: students (ONE Chicana), faculty and staff, and five UC top management officials.

This last factor, plus the failure to hire a research team on a full-time basis (all Chicanos had full responsibilities elsewhere in the University), and a basic lack of University commitment, were the primary causes of the Report not being completed on time. In fact it was presented four-and-a-half years late, last spring.

Disregarding the unfortunate delay, the report reveals invaluable information with respect to Chicano's and the University in what is called "conditions and barriers" as they relate to students, faculty and staff.

The student portion out-shines the other sectors as it successfully explores the link of discrimination that is most crucial to the entire question of Chicanos and education.

Prior to quoting any statistics, it must be pointed out that the Task Force found a great deal to be desired of data sources like the University's use of the category "Mexican/Spanish American". For staff, the above stated method along with the 1970 Census "Mexican/Spanish surname" are used; which, combined, can encompass some twenty-five different ethnic groups. The student statistics are equally unreliable as they are based on voluntary self identification, which takes place during the registration process.

The Task Force, "(in analyzing information it felt was inflated), estimates that probably only 3,000 of UC's 90,467 undergraduates in 1973-74 were Chicanos." The University method showed 3,309 for that period, while EOP reported 2,275.

When 17 out of every 100 Californians are Chicanos, the above figures indicate that only 3 out of every 100 undergraduates are Chicanos (by 1980 Chicanos will comprise 20% of the population, and 25% by the end of that decade).

In addition, while Chicanos have increased numerically from the 100-200 of 1960 to the "3,000" of 1973-74, the rate of increase has declined drastically over the past six years, from 172% in 1968-69 down to 8% in 1973-74.

With this in mind, and realizing that the questionable data sources do not injure the Report's ability to demonstrate a gross under-representation of Chicanos in the University, following, is a closer look at causes.

The cost of UC attendance is cited as a barrier since the average Chicano family would spend one-third of its income - \$8,791 (1970 Census) - on the student's schooling.

The Report also states that Chicano students receive less grants and scholarships than student aid recipients as a whole (47% vs .55%), and must rely more on loans (15% vs 7.5%).

The second area addressed was that of public schools that provide an inadequate and inferior education resulting in a 40% high school "push out" rate. "...nearly half the Chicano students attended segregated, under-financed, and poorly equipped schools," says the Report in citing a five-year study by the U.S. Commission on Civil Rights. Other criticisms were that Chicano youth are not encouraged, and are victims of being repeatedly "tracked" in low ability classes by counselors and teachers who do not expect those students to go on to college. In plain terms, "college prep" courses are substituted for "industrial arts" such as crafts, mechanics, wood shops, etc., that in the long run guarantee a lasting supply of Chicano laborers rather than "professionals".

Another factor is the failure of the entire system to develop bi-lingual, bi-cultural education as laid down by the Federal Bilingual Education Act, which defines such an education as the "use of two languages, one of which is English, as mediums of instruction." It also calls for the use of curriculum that includes the "history and cultural heritage which reflect the value systems of speakers of both languages."

While some 225,000 California youngsters suffer from a deprivation of such programs, colleges and universities shamefully neglected their responsibility of producing teachers through bilingual-bicultural programs. For the University of California, such programs were spelled out to the letter in El Plan de Santa Barbara of 1969.

The third criticism is directed at UC admissions that demands of Chicanos "something they are not offered and do not obtain in public schools." Admissions, which is based on criteria virtually unrevised since 1033, require of freshmen a 3.0 grade point average in specified "college prep" programs. While there are "special admissions slots" available that waive minor requirements, they are of limited access to Chicanos, who by more than two-thirds enter as regular admits.

Further along, the Report cites the Educational Opportunity Program (EOP) as a major source of increasing the Chicano enrollment through recruitment, tutorial services, career counseling, and other areas such as cultural reinforcement. This being the case, it is then difficult to comprehend why the University has been involved in a Statewide effort to mainstream, or rather, dismantle the programs down to nothingness. It is no secret that the few campuses that have retained their EOP's intact and productive, have done so through mass political action in their defense.

The picture is sadder yet, for faculty who first of all must overcome the above-mentioned student conditions before entering the "academic arena" with barriers that are more complex and have received less attention.

In terms of overall academic employees, October '73 figures indicate that 433 (2.03%) of the 21,298 academic personnel were "Mexican/Spanish American". In April of 1974, the University had 5762 ladder rank faculty of which 87 (1.5%) were "Mexican/Spanish American".



An approximate 40% of the 87 are not ladder rank faculty, and cannot remain at the University longer than two years unless they are appointed to assistant professorships that could lead to tenure. The only two UCSD Chicanos that have gone through this arbitrary process were denied tenure and went elsewhere to accept equal or higher positions.

Generally, it was found that Chicano and Chicana faculty, being so few in number, are burdened with "minority" commitment work while "spending proportionately more time on student affairs, administration, and public service." Consequently, this leads to less concentration on researching, publishing, and going about the business of "academic advancement."

The Chicano staff employee finds the situation hardly any different from that of his student or faculty counterpart. The University provided Californians with approximately 45,000 staff positions in 1973-74. The Report asserts that "Chicanos are employed by the University at less than one-half the percentage they are employed throughout the State." The 6.4% of "Mexican/Spanish American" persons are not concentrated in the decision making levels, but in the blue collar jobs such as "crafts workers, operatives, laborers, and service workers."

From the points made thus far, surely one can visualize the forthcoming recommendations. The one most stressed by the Report is the establishment of a system to collect reliable information on the Chicano presence and experience. Some points concerning students are: a University wide program of undergraduate scholarships and graduate fellowships; a five year bilingual bicultural admissions program; the development of professional training for students to service the Chicano population, and so forth.

The faculty section calls for the University to reaffirm its affirmative action responsibilities, "in particular to Chicanos"; and basically the relieving of non-academic pressures in conjunction with an investigation of the University wide status of Chicano and Chicana faculty.

The recommendations for staff personnel are that the University simply apply to Chicanos its mandate of years ago, that is, implementing affirmative action guidelines that spell out how to attract, recruit, and promote historically discriminated groups.

With respect to students and staff of other ethnic minorities, the University can claim to be less discriminatory. "Blacks have reached 71% of the goal, Native Americans are over the goal, and Asian Americans have surpassed the goal by more than three times. However, Chicanos are only 22% of the way..." says the Report in terms of student parity.

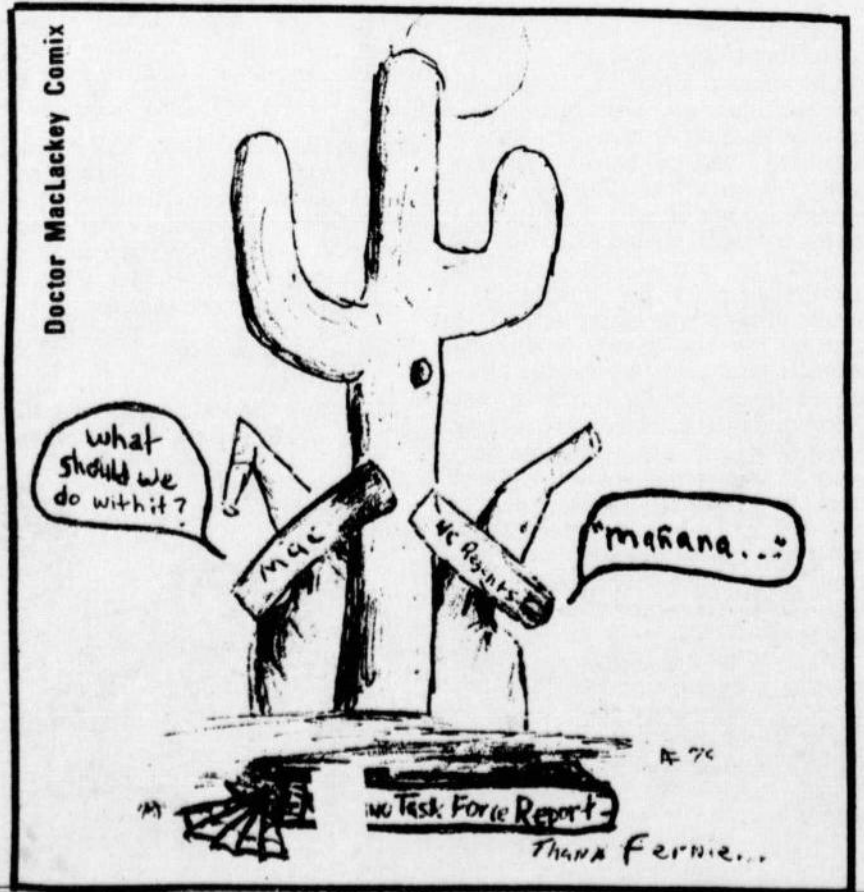
The staff figures only differ from the above student percentages in that Blacks are more present than Asian Americans.

Again, in restating the facts, we find that 3.5% of the students, 2% of the faculty, 6.4% of the staff, and 17% of the State are Chicano; thus, the Report clearly demonstrates that California's largest ethnic minority is the least represented at the University, and is declining in a way that will continue unless measures are taken such as implementing the Task Force's recommendations.

Many of the points raised in the Report have, on numerous occasions, been stated by Chicanos to the University, but with zero results, President said he was "going to take it very seriously", and Regent Forbes said it was the best one he had read, Chicano scepticism was echoed by Lt. Governor Dymally, who urged Chicanos to remain "vigilant or the report will just be shelved." To this day, the copies of the Report have not even been circulated to Chicanos in the campuses and the communities.

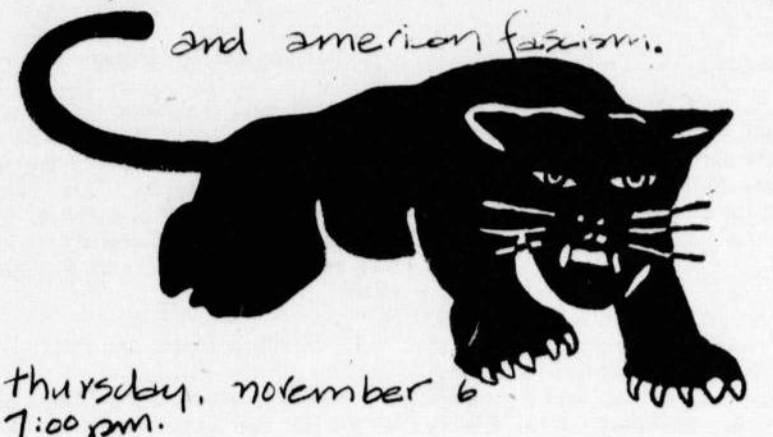
It is quite evident that Chicanos continue to be victims of the University's lack of commitment, seeing as how it has the responsibility -- being in a unique situation --- to shatter the discrimination cycle that the Chicano and Chicana are placed in.

Does the University in general, and UCSD in particular, intend to seriously act on the Task Force's results? Or, as a camarada put it, "will someone get their nalgas off that report and do something with it?"

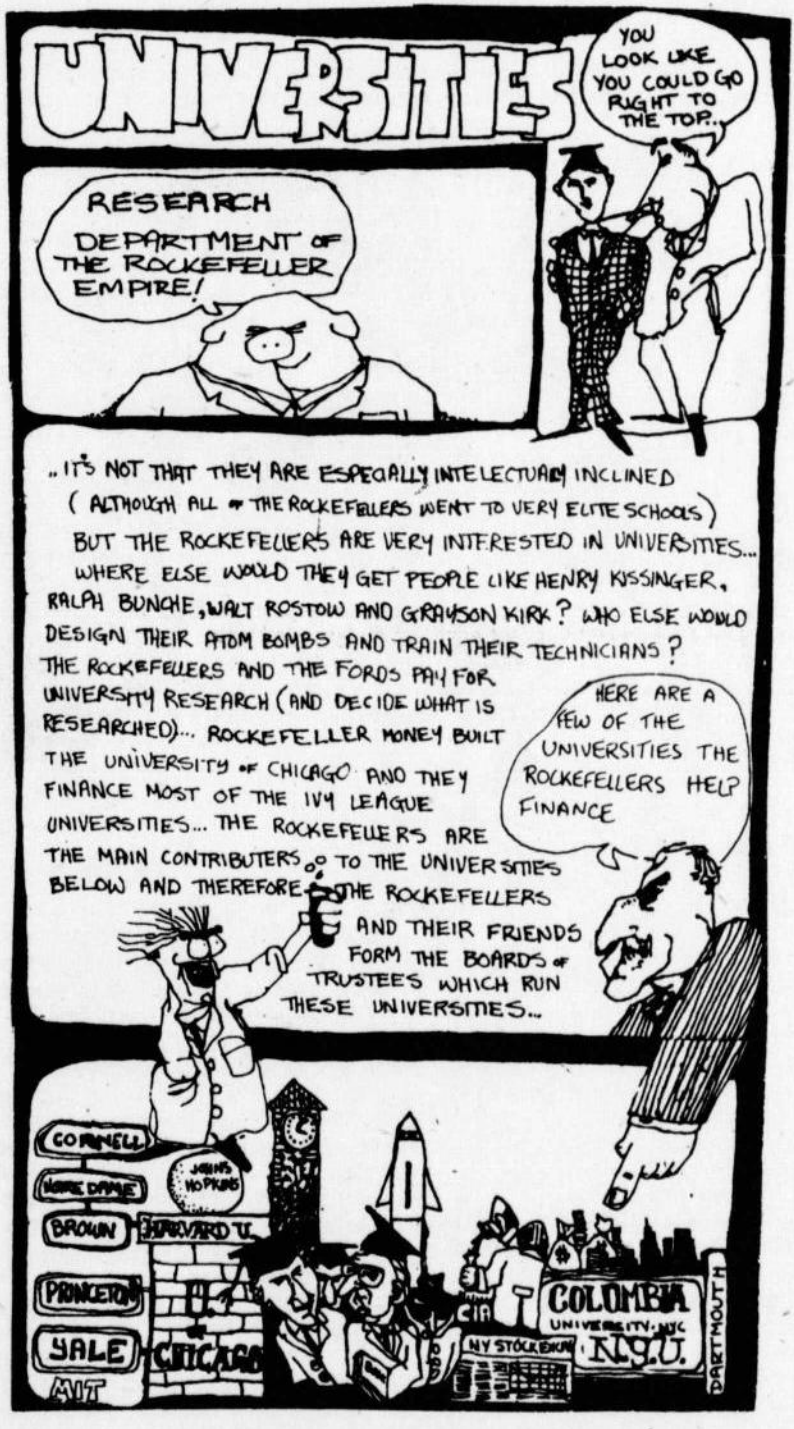


## "THE MURDER OF FRED HAMPTON"

film about fred hampton, the panthers, and american fascism.



thursday, november 6  
7:00 pm.  
vevella college UCSD  
humanities-library auditorium  
this program is FREE!  
sponsored by the groundwork collective.



## FREE CLASSIFIEDS

If you have anything you need to buy, or want to sell, or if you have a service to offer, NATTY DREAD is willing and able to run your classified ad FREE. This is a community service for non-profit members of the UCSD community and surrounding communities who need to publicize their wants, needs, and services. You can run an ad in NATTY DREAD absolutely free. It must be twenty-five words or less, typed or printed neatly, enclosed in an envelope marked "classified", and mailed to:

CLASSIFIEDS  
B-023 PO Box 109  
La Jolla, Ca. 92037

Or, if you prefer, bring it to Sandy Sterling in Student Organizations, on the second floor of the Student Center. Make sure it gets into the Natty Dread box by Wednesday at four o'clock.

We hope that this service will help meet the needs of our readers, and we encourage you to take advantage of it.



## A LETTER

To the Comm Board and Natty Dread

I was completely amazed and disgusted at the low levels the Triton Times has stooped to in a last ditch effort to "relate" to students at UCSD.

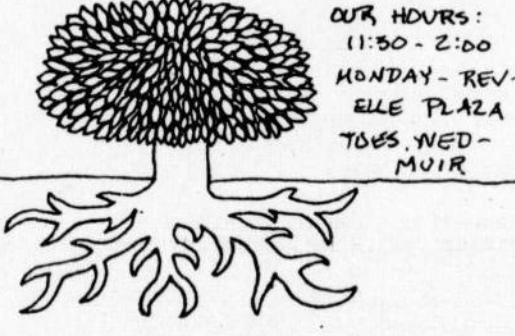
In the Monday, October 27 issue directly below the statement SUPPORT TT ADVERTISERS, was a blatantly sexist, absurd ad for a "Stimula Condom" which pictures a "satisfied" (?) nurse holding a condom "anatomically shaped to cling to THE penis", which is "like hundreds of tiny fingers urging a woman to let go."

Does the TT really represent a bunch of ignorant frigid and impotent people who need some clinical synthetic device in order to even hope to enjoy sex?

I think this ad is an irresponsible insult to anyone who might mistakenly pick up a Triton Times and read it.

Sincerely yours,  
Ann B. Crane

### Groundwork Bookstore



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-Jonathan Kozol



That's what Jonathan Kozol said about EDCEMTRIC MAGAZINE. EDCEMTRIC is a journal of educational change, a collection of articles you may not see anywhere else, by people involved in the movement for educational and social alternatives... covering topics like Indochina today; sexism in attitude and education; the American working class; attempts at open classrooms, free and non-campus universities, and other forms of innovative education... Plus regular sections listing active groups working for change, and useful resource publications.

AVAILABLE AT...  
"Groundwork" booktable



# THIRD COLLEGE LUMUMBA ZAPATA

## WELCOME TO THIRD COLLEGE

Well here we are, Fall '75 at UCSD and the saga of the Third College continues. For the benefit of those students new to UCSD (and also those asleep) we present in full the Lumumba-Zapata demands presented on March 14, 1969, to the Chancellor and subsequently approved by the Board of Regents establishing the Third College

Contradictions which sustained America in the past are now threatening to annihilate the entire societal edifice. Black slave labor laid the basis of the American economy. Mexican-Americans in the Southwest and Black people in the industrial cities and the agrarian South continue to perform the dirty but necessary tasks of building a society of abundance, while systematically being denied the benefits of that society. Therefore, we must reject the entire oppressive structure of America. Racism runs rampant in the educational system, while America, in a pseudo-humanitarian stance, proudly proclaims that it is the key to equal opportunity for all. This is the hypocrisy our generation must now destroy.

Having been admitted to the University, some of us thought we had crashed through the barriers of racism and economic oppression. Instead, we found that we were accidentally the chosen ones, the privileged few who, according to the powers that be, are the exceptions that challenge the rule--the existence of White racism.

This, however, is not the crux of the problem. The self-indictment of the American educational system lies not so much in the quantitative exclusion of people of color as in the quality of what is taught--to the White as well as to the Brown and Black student. If the high schools and colleges are not devising more efficient techniques of mystifying the students with irrelevant inanities, then they are consciously subjecting them to a cold-blooded and calculated indoctrination into a dehumanized and unfree society. This is the perversion called mind-raping. In the case of minority students, it is a mis-education which has caused us to unconsciously sever ourselves from our communal and cultural roots, if not to be seduced into the system which exploits our own community. Black capitalism,

Together with our American brothers in struggle--on the campuses and in the streets--and with our comrades throughout the Third World who are involved in wars of liberation, we reject a system which thrives on military technology and imperialist profit. At the University of California, San Diego, we will no longer insure the undisturbed existence of a false institution which consistently fails to respond to the needs of our people.

Despite the Chicano rebellions in the Southwest and the Black revolts in the cities, the University of California, San Diego, which is part of the oppressive system, has not changed its institutional role. The puny reforms made so far are aimed at pacifying the revolts and sapping our strength. We therefore not only emphatically demand that radical changes be made, we propose to execute these changes ourselves!

We demand that the Third College be devoted to relevant education for minority youth and to the study of the contemporary social problems of all people. To do this authentically, this college must radically depart from the usual role as the ideological backbone of the social system and must instead subject every part of the system to ruthless criticism. To reflect these aims of the college, it will be called Lumumba-Zapata College. To enhance the beauty of the name, we demand that the architecture be of Mexican and African style: and that its landscape be of the same nature.

Since there has been and continues to be an overriding tradition of exclusion of minority personnel from the work force involved in planning and building of institutions, except on the most menial level, it is our demand that the architects, general contractors, sub-contractors, and all supervisory personnel must be from the minority community.

In order to guarantee adequate funding of Lumumba-Zapata College:

- 1) The provost and/or his representative shall have review power over the budget of all the college and institutes.
- 2) The yearly budget for Lumumba-Zapata College will be finalized before that of all other colleges.

The governing body of Lumumba-Zapata College shall be the Board of Directors and shall consist of two students, one faculty member and the provost.

### Board of Directors

- 1) The Board of Directors shall make the final ruling on all general college policy. It shall dispense and fill all F.T.E.'s and approve all administrative appointments. It shall have the authority to initiate any action or delegate that responsibility to any group it deems appropriate.
- 2) Each member of the Board of Directors shall have one vote.

### Student Representation

- 1) The students who serve on the Board of Directors shall be chosen in a general election of the student body of Lumumba-Zapata College, to serve for a twelve month term.
- 2) The student representative can be recalled at any time by a majority vote of the student body of the college.
- 3) The student representatives shall be compensated at the rate of 25% of the average yearly income requirement of a college student at U.C.S.K. U.C.S.D
- 4) The student representative shall be given credit for one normal course per quarter for each quarter of service, which shall be applied towards graduation.

### Faculty Representation

- 1) The faculty representative shall be elected by the faculty of Lumumba-Zapata College. He may be recalled at any time by a majority vote of the faculty of the college.
- 2) The faculty representative's service on the Board of Directors shall be equivalent to and take the place of his normal teaching and committee responsibilities.

### Provost

- 1) The provost will be the administrative head of Lumumba-Zapata College.
- 2) The two students and one faculty representative shall make the final decision concerning the selection of the provost and shall have the power of recall over him.

In order to compensate for past and present injustices and to serve those most affected by white racism and economic exploitation, Lumumba-Zapata College must have an enrollment of 35% Blacks and 35% Mexican-Americans. Students must be selected on the basis of their potential by an admissions committee controlled by minority students. The University of California admission requirements must not be used as an instrument for excluding minority students from or limiting their numbers in Lumumba-Zapata College.

All minority students attending Lumumba-Zapata College must be fully supported with funds supplied by the University to the extent that they will not have to work or take out loans.

The following is a general outline



of areas to be studied at Lumumba-Zapata College. So far, what education the few minority students have received has been from a colonial perspective. We now seek to learn about ourselves from a minority perspective.

### 1. Revolutions

In the United States, minorities have been excluded from government decision-making and must now develop an original system of self-government and the means of actualizing them. Black and Brown people have become the vanguard of social change because they constitute the most oppressed sector of American society. It is within this framework that Black and Brown people must thoroughly comprehend the theory and practice of the successful as well as unsuccessful revolutions around the world. Reading material in this area will include such authors as Lenin, Nkrumah, Marx, Malcolm, Fanon, Padmore, Che Guevara, and Mariano Azuela.

### 2. Analysis of Economic Systems

The understanding of the economic exploitation of minority peoples in the United States will entail in depth analysis of the historical and contemporary development of capitalism in the Western world, including the crucial roles played by colonialism, imperialism, slavery, and genocide. Only in this context will it be possible to arrive at the reasons why minority people serve as a special labor reserve or "fill", distinct from the white working class. Statistical research is needed to determine the economic condition of the minority community and also research application to guarantee sound community economy.

### 3. Science and Technology

In this field, emphasis will be placed on the basic sciences as preparation for research in areas related to the satisfaction of human needs. This obviously excludes the theoretical inanities taught at Revelle College as well as the military research conducted at Scripps Institute.

### 4. Health Sciences and Public Health

Minority people in the United States have a far shorter life-span than whites and suffer diseases peculiar to oppressed people. In tropical countries where people of color live, research into the diseases peculiar to the geographical areas have been extremely inadequate. Courses should emphasize this long overdue research, as well as the social application of this research.

### 5. Urban and Rural Development

Minority people have suffered much more than whites in the American transition from a producing agrarian to a consuming industrial society. The migration

enmasse of minority people from country to city provides the most important key to understanding the acute contradictions today between urban and rural life.

In the near future some fifty American cities will have a Black population of over 51% of their total and in the Southwest some five million Chicanos will reside. These people live in the so-called inner city, the area of greatest exploitation and therefore of greatest explosive potential. The problems of the inner city are so deep that only revolutionary change will create a just solution.

Among the topics to be covered are housing, transportation, environmental control, nutrient procurement and elimination of wastes, and fair government.

### 6. Communication Arts

Black Arts have flourished in spite of protracted oppression. Deprived of native languages, Black people have developed new ways of communicating with words, gestures, and music, employing the most diverse art forms. This area should encompass all the performing as well as the fine arts including such modern arts as film-making and being aware of the beautiful creativeness of our Brown forefathers, we demand that Indo-Hispano art be included within the Communication Arts program.

### 7. Foreign Languages

Of the European languages, we regard Spanish and French as the most important since they are the second language of most people of African descent. The Chicano people have suffered a great cultural deprivation by the down-grading of the Spanish language by the Anglo teachers and administrators. We would, of course urge strong emphasis on African, Indian, and Asian languages.

### 8. Cultural Heritage

This area will emphasize the rich cultural heritage of all people of color. Exploration will be made into the traditional roots of culture to uncover that which was buried under European assimilation. Each culture will be studied and appraised in its own frame of reference.

### 9. White Studies

Courses in this field will emphasize the negative as well as positive elements of the history of Western civilization.

\*\*\*\*\*

If you are a Third College student, needless to say a major transformation has taken place in the five years since then. Indeed a very complex chain of events has led to the present day situation. However some very simple attitudes were the catalysts. Quite frankly, the UCSD administration never has and never will support a college as designed in Lumumba-Zapata, or even an approximation thereof. Only the pressures of the times caused the acceptance of the demands. This should be understood first and foremost. The reasons for their non-support are obvious, as the simple parable of divide and conquer motivates their disdain for a college geared toward bringing together large numbers of people of color in an academic setting. Secondly, the Provost of the college was duped into believing that admitting large numbers of whites into the college would assure the attainment of permanent facilities for the college. Such a prostitution of principles has only resulted in the further decay of the original concept. Furthermore administrative sources indicate that Third-Fourth college merger may soon be in the making. And so the pages of history books can be filled with the saga of Third College.

Thus Third College may well be in it's eleventh hour. Third College students should all realize, that unless we raise our voices in protest, the on-going process will continue. We must not allow the isolation of our College at the New Mesa Apartments to destroy our SENSE of community. We must take over the new facilities to insure our right to them. We must return to the mandates of Lumumba-Zapata and seek to increase the



People of the earth  
Tilling the soil  
Mountain Spirit, a shield

People and Spirit  
In rhythm with the mother  
Turning and returning as before.  
- Tse-waa

### MIRROR REJECTION

Standing before a mirror to see the image, the reflection cast to the outer world, the fake elusive interpretation of inner dreams, planned by who? The mask is drawn by a smile, friendliness in an up-side down frown after throwing up. Reject the image of a mirror that is foreign, it lies when there is truth; Accept it, truth can be a lie, masked phrases of face value leading sacrificial lambs to the promised beyond while gazing upon themselves with a foreign mirror. They stink. Alberto Peter Conzaes Castelo



### CENTERS OF THIS UNIVERSE

Here I stand  
Alone in my universe  
Yet, you exist with me  
But divided by our own  
I hold ideas  
for you to understand  
But are not the same  
as those of others  
Our relationship exists  
With Loving & Understanding  
to this I hold  
for us to see  
that without it  
There is no you & me.

Arthur G. Corpus



While sentencing a Mexican American youth who had pleaded guilty to incest, Judge Chagrin, in San Jose, California, said that Mexican people after 13 years of age think it's perfectly alright to go out and act like an animal. He then added, "Maybe Hitler was right. The animals in our society ought to be destroyed."

The only action taken in Chagrin's assault on Chicanos was his transfer from the Superior Court circuit in San Jose to the Juvenile Court in Palo Alto, a predominantly Black area.

# CHICANO STUDIES

## NEWS

On Sunday, Oct. 26th, Chicano faculty, staff and students gathered at a day-long retreat to discuss recent issues and developments affecting Chicanos at the University.

What prompted the meeting was the recognized need by all concerned Chicanos to focus on specific problem areas such as the lack of Chicano representation throughout UCSD.

The first couple of hours were devoted to a history of Third College: from its inception in 1969 as a progressive college where third world students were to have played a major role in the College's decision-making process. One crisis after another showed that student participation was suppressed to the detriment of the College which soon declined to the old traditional structure. The few concessions made at the beginning have by now been retracted. So what is the significance of this history for Chicanos at UCSD?

It was pointed out that during the initial growth of Third College, Chicano faculty, staff and students worked hand in hand which accounted for the early progress. Their struggle was based on political demonstrations and demands that were met.

But the past several years have seen a diminished solidarity among Chicanos and a general passive attitude with regards to "activismo" as well as seeking to change things.

Even though some will be quick to disagree, it was made obvious that we are right back where we started from years ago. Specific topics of discussion concerning the recruitment and retention of students and faculty and the lack of promotional opportunities for staff clearly substantiate this. Basically from the statements made at the retreat, one can deduce that Chicanos are viewed by the administration as a politically and socially expendable population at UCSD.

So the Chicano Retreat of last Sunday was a successful attempt to begin to change the existing conditions. There a "junta directiva" was formed in which representatives from the medical school, staff, faculty, undergraduate and graduate students will participate. The junta will be a politically active extension of MEChA and welcomes and needs input from all concerned Chicanos.

The first meeting has been set for Nov. 4th at 6:30 pm at the Student Center North Conference Room so we hope to see you all there!



### EL SENTIMIENTO

Esta dentro de mi alma  
come de las buenas ideas  
Respira con mis lagrimas  
llora con mi sangre  
Habla con mis dolores  
Es el sentimiento

En tiempos se va  
En otros regresa  
Lo tengo si lo busco  
Grita en alegria  
Y llora en tristeza  
Es el sentimiento  
Hoy lo tendre  
Pero manana lo buscare  
Es la fuerza  
de mi razon de vivir en un mundo  
...tan?  
Es el sentimiento

Arthur G. Corpus



especially as formulated by the Nixon administration, divides the minority people into exploiters and exploited, the exploiting class being the college-trained bourgeoisie. Each new Chicano or Black businessman has already been enlisted into the war army of exploiters.



# UCSD STUDENT COOP

The UCSD Undergraduate Student Cooperative meeting of October 27 covered a wide range of information and business. One major emphasis was that nominations for coordinators will remain open to all students desiring to participate in Co-op Action Centers. (See Natty Dread note.) In the past, one person has been elected by the Co-op to coordinate a particular action center. It is the Co-op's hope that in the future, any group of students interested in a particular position will seek a collective working relationship rather than choose to eliminate the energies of all but one individual through an election process.

Students were also invited to help organize a compact one-hour meeting between students and UC President Saxon during his brief visit to UCSD on Nov. 25. To make maximum use of the minimal meeting time, a list of questions from students to be addressed to Saxon must be composed.

A status report on the first meeting of the UCSD Student Communications Board was presented by Marc Fannon, coordinator of the Comm. Board. At the Comm. Board meeting, the merger of the Sometimes/North Star was recognized and a proposal by the Young Californians for Freedom to fund a newspaper, "The Free Triton" was turned down on grounds that it was "too fishy". \* The Co-op was requested to, and overwhelmingly supported the following statement of endorsement of the Comm. Board: "We, the undersigned student organization of UCSD, support the view of the Sometimes/North Star Collective concerning any restructuring of the Comm. Board. We demand that any previous action taken by the Chancellor be declared invalid, and that any action(s) currently in progress be discontinued. Further, we demand that the Chancellor submit a public apology for tampering with the student's freedom of the press in this manner." \*Note: See "Communications Board Update", this issue.

In addition, it was pointed out that a new representative from the Co-op to the Comm. Board is needed to replace Fannon.

A member of the Student Coalition Against Racism who was funded by the Co-op to attend the 2nd annual Conference in Boston, reported on the conference. Blacks, Chicanos and SCAR were represented at the conference. A central focal point was an existing tendency to ignore racism as a major concern and problem within the society.

Finally, Bob Simon, co-chairperson of the Student Fee Programs Committee requested input from students interested in the allotment of \$100 of their \$212 quarterly fees.

Monday night's meeting ended with a brief period of very straightforward self-criticism of the participation and inter-action of Co-op members.

Tonight's meeting will begin at 6:30 in the north Student Center Conference room. Everyone's welcome.

Natty Dread Collective Note: An action center is a project or several projects, such as a group studying low cost housing for students or another dealing with affairs in San Diego County, each of which was in the past coordinated by a single person.



## SAN DIEGO GAS & ELECTRIC

The saga of the San Diego Gas and Electric Company is a long and interesting one. The greater part of this private local corporation's history is one of capitalist investment interests, continuous expansion, and constant rate increases for residential users of gas and electricity.

Recently, the situation became intensified, when SDG&E requested \$105 million in rate increases. This was proposed to the Public Utilities Commission (PUC) and spurred a massive protest by concerned citizens of San Diego.

What follows is a brief history of the struggle between the citizens of San Diego and SDG&E. This article will be presented in three consecutive parts; this is the first of that series.

In early April the Public Utilities Commission met and held hearings about proposed changes in utility rates in San Diego. In this hearing, SDG&E filed a request for a \$105 million rate increase--

this constitutes the largest request in the company's history. If approved, this would have raised an average resident's utility bill by 40 per cent. SDG&E maintained that the rate increase was necessary due to the lack of facilities they carry. They feel that these facilities aren't adequate to meet the needs of the yearly increase in energy demand. In order to keep up with this increase (the statistics of which were formulated by SDG&E themselves) the corporation wants to double its current generating capacity, and dollars, over the next decade by more than \$2 billion. The proposed plan was for "Encina 5", a plant, which was to "save" 600,000 barrels of oil a year -- about 6 per cent of current consumption. This one plant would replace all older ones in order to "conserve" energy. This would happen within one decade. The next series of energy plants would be constructed in the late 1980's.

The main reason SDG&E presented for wanting to sink the capital it would gain from the \$105 million increase was because of the tremendous increase in the San Diego population that they prophesized for the next decade. The fallacy of this statement was pointed out in a comment from Consumer Power, one of the many organizations which opposed the price hike: They (SDG&E) are predicting population growth of 50% by 1985 and that simply is not going to happen. "This statement was backed up by a population expert from Zero Population Growth, who told the PUC that the actual rate of population growth will be about 2.2%. Clearly, such a blatant difference in figures calls SDG&E's motives into question. An alternative, and much cheaper proposal for insuring adequate energy supply was proposed by a physics professor from San Diego State University. Instead of the costly building of additional generators, sufficient transmission lines could be established between Los Angeles and San Diego. With lines such as this, there

would be an adequate energy reserve to aid San Diego in times of blackouts.

SDG&E did not even consider presenting this proposal to the PUC, which leads us to question once again the motives for the price hike. If SDG&E was truly concerned about supplying adequate energy for this massive population boom they foresee, and most importantly, if they were sincerely concerned with providing this energy at a reasonable cost, why would they demand such high prices for the "improvement for the public's good"? Will their new plants lower prices in the long run, if at all? All this is apparently irrelevant in the price hike issue, according to the manager of Resources

In order to enable capitalist growth, SDG&E's rate structures subsidize large commercial and industrial users. Residential users (working people) allow SDG&E to subsidize these people because we pay the difference!

Certainly, they call that the "Free Enterprise" situation are apparent.

These contradictions led to questioning, and challenging, from many organization and individuals in San Diego, resulting in a mass public protest. The pressure put on the PUC as a result of this protest led the rate increase to be (for the time being) denied in its entirety to SDG&E. (They were cut from \$105 million to \$27.5 million) This mass organizing and strong coalition of citizens was able to largely influence not only the PUC's decision, but also keep their gas bills from skyrocketing for the next five years.

The struggle, however is not over. SDG&E plans to go before the PUC again in the near future, and once again try for another massive increase approval. There are frightening signs that the PUC is weakening and will allow this increase. Without more public pressure, this increase could go through. But concentrated organizing is still being formulated, and the actions and results of past public action and present demands will be covered in the next two parts of this article. I cannot stress enough the importance of public pressure on the PUC. SDG&E SHOULD NOT CONTROL PUBLIC UTILITIES -- SAN DIEGANS SHOULD HAVE THE RIGHT TO DECIDE WHAT THEIR MONEY SHOULD PROVIDE. Support is absolutely necessary in this situation, if we are to see our money provide a fair and adequate energy supply at a reasonable cost.

## SDG&E UPDATE

Recent lay-offs of employees and rate hikes were the main topics of speakers at a demonstration in front of the San Diego Gas and Electric Company on Friday, October 31st. This demonstration was sponsored by the San Diego Energy Coalition. The most articulate of the speakers, Frotjof Thygeson emphasized the necessity of changing the status of SDG&E from that of a private to a public corporation. This organizational scheme would incorporate community groups into the decision making process. The rally was attended by 50-75 participants, including members of the Center for Radical Education (CRE), New American Movement (NAM), and other organizations that have formed a coalition to struggle against SDG&E's proposals to the PUC. The demonstration was serious and informative, and was highlighted by a song from CRE which everyone participated in. Throughout the gathering, the scenery was colored by the presence of numerous "junior executives". The message of the rally was clearly stated:

"When the public owns the company, it will be run by people who care. We'll hire back all the workers. Because the profits won't be there. Well the people will get good service, 'Cuz they'll be sitting in Zitlau's chair." With the profits and old man Zitlau gone The power will be shared!"

\*editor's note: Zitlau is president of SDG&E.



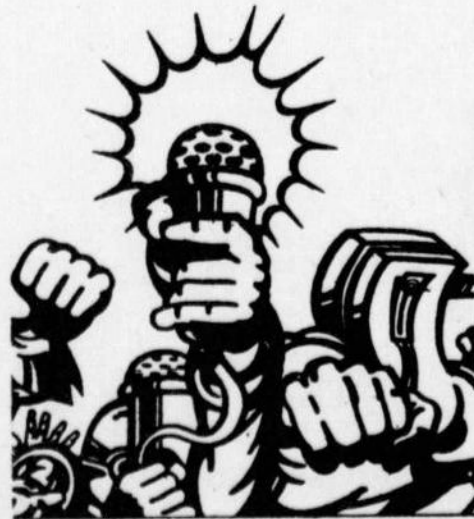
Planning for SDG&E. "The real question", he stated, "is not if we meet certain load levels, but when." SDG&E contends that in order to be able to supply San Diego's mushrooming population, they need the capital to start building as quickly as possible. When the money is secured by SDG&E for these new plants, is when San Diegans will find out if their needs will be met.

SDG&E's capitalist interests, like any other corporation, are the most influential factors in this situation. SDG&E, in the tradition of all other companies seeks to maximize profits. This is a necessity for them to survive--so rate reduction was totally out of the question for SDG&E. Profits do not go directly back into plants for better efficiency; rather, out of the \$40 million made by SDG&E in 1974, nine cents out of every dollar went into stockholders dividends. The top ten stockholders are all large financial corporations -- among these, First National Bank, Security Pacific Bank, and Bank of America. \$28.5 million went into payments on capital loaned by these same stockholder corporations. Thus, this is a convenient set-up -- profits go into the same bank as dividends, and payments of loans also falls in the hands of the same bank. With such concentrated interests, SDG&E builds up the basis for continual growth, expansion, and profit-making.

This saga is not one that is uncommon for corporations such as SDG&E to survive they must continually increase their capital through growth and profit-making. For working people, this growth is not only destructive of environmental quality through more building, but also means higher energy rates for resident users.

the Grey Panthers, and many others formed a strong coalition to oppose SDG&E's rate increase. Not only were they influential in the PUC's refusal of the proposal, but they are still at work now to combat further increases SDG&E might propose.

Thanks to Doug Landon, from the Energy Coalition, and Chris Barrett from the New American Movement for providing me with the information presented in this article. Their organizations, along with CALPIRG, the Coalition of Elders, Consumer Power, Common Ground



## SATSANG

In our first article we explained some of our goals and ideas about applied ecology. This week we will deal with the critical issue of land use for food production. Our focus will be on the present use of land in the U.S. for food production on a national level as well as a personal level. Not only is it important to have a personal effect on the food one eats, one must be conscious of our national agricultural system and how it directly relates to the rest of the world's economic problems and world hunger.



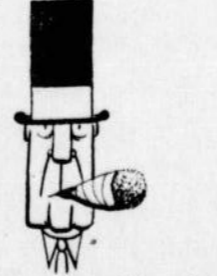
First, we would like everyone to seriously consider and understand the limits of the earth's agricultural capacity. An excellent book called *Diet for a Small Planet* by Frances Moore Lappe deals with all facets of this important and basic fact--the earth's resources for food production are as limited as its other energy resources such as natural gas or petroleum. Most of the information presented here is from this book, as well as from the sources that Ms. Lappe used, all of which are acknowledged in her book.

In the U.S. the main concern of agribusiness is the production and exportation of grain. In 1972 world agriculture production dropped for the first time since WW II. World grain supply dropped again in 1974-1975. The world grain reserve is down to less than 10% of all grain consumed.

Today only two areas are exporting grain, North America and Australia; the U.S. has reached its maximum level of production. In 1972 the U.S. changed its policy of holding 60 million acres of farmland out of production and paying farmers 3.6 billion dollars a year for it, to the policy of using almost all farmland that is profitably cultivatable. It is interesting to note that the earth is losing its ability to handle heavy fertilizing, and that more fertilizer is now required per foot of land to produce the same yield. This heavy use of nitrogen in the soil along with livestock waste is causing dangerous levels of nitrate compounds in Midwest groundwater. When the new areas were released for cultivation, inadequate erosion control caused the loss of 60 million tons of topsoil from the added acres in 1974 alone. Clearly, the present methods of agriculture will not be able to meet our current levels of production in the very near future.

While production has dropped, world demand for grain has increased--driving the price of grain beyond the reach of those countries with real food needs. These countries have to rely on cash crops to compete in the world market. The cash crop system was started 300 years ago by wealthy Western powers who colonized lands and established plantations. Even after Third World countries struggled to release themselves from colonial control, they were economically dependent on the cash crops for survival. It is estimated that 1 of every 10 cropped acres is planted with non-nutritional cash crops such as tobacco, coffee, and tea. It is extremely hard for

a country to shift to food crops because any change takes a large amount of capital which they do not have. It is the people of the rich minority who are making profits off of the present system and can then afford the luxury of imported food. If a country tries to shift away from exporting agricultural goods, the alternative is manufactured goods or the processing of its own raw agricultural products. However, rich countries place high tariffs and barriers on manufactured or processed goods keeping Third World countries from securing a world market. In fact, there has been a decisive decline of world trade with Third World countries since 1955.



Global agribusiness corporations have greatly compounded the world hunger problem. In a recent study by Barnett and Muller they point out, "It is good business to grow high profit crops for export rather than to raise corn, wheat and rice to support an indigent local population. An example of this is Columbia where 'a hectare devoted to carnations brings a million pesos a year, while wheat or corn brings only 12,500 pesos. As a result, Columbia must use scarce foreign exchange to import basic foodstuffs.' Another example is Costa Rica, where meat production in the 1960's increased 92% but per capita consumption of meat went down 26%. A large amount of this meat was sold to the U.S., the world leading importer of beef. Alan Berg, nutrition expert says that the meat is 'ending up not in Latin American stomachs but in franchised restaurant amboburgers in the U.S.' Hmmm.

We can no longer fantasize ourselves as the generous providers for the hungry world. In George Borgstrom's book, *The Food and People Dilemma* he states, "Through oilseeds (peanuts, palm kernels, copra, etc.), oilseed products, and fish meal, the Western World is currently acquiring from the hungry world on metric tons more protein than is delivered to the hungry world through grains. In other words, the Western World is exchanging approximately 3 million metric tons of cereal protein for 4 million metric tons of their proteins which are all superior in nutritive aspect."

Not only are Third World countries suffering as a result of world trade policies, but Americans suffer from the misuse of our own farmland. With the economic policy of seeking economic policy of selling to those who can pay more rather than those who need, many in our country are inadequately fed, to the point of malnutrition. The results from the National Nutrition Survey which results from the National Nutrition Survey showed that kwashiorkor and marasmus, both serious nutritional diseases, were identified in Tennessee, Texas, Louisiana, and on an Indian reservation in Arizona. The doctor who directed the survey stated, "We did not expect to find such cases in the United States." The survey was curtailed in 1970, before an analysis of even the first ten-state study could be completed. It would appear that the early results of the survey were "politically embarrassing" to the Nixon Administration.

One wonders where our great abundance of grains is going, if not to poor countries or to our own people. Through the use of heavy fertilization and pesticides, the U.S. has experienced a "Green Revolution" from the period of 1940 to 1970. It became impossible to sell the abundance of food being produced at a profit, so a system of surplus disposal had to be devised. Enter the American steer.

Now that you have found some land you have to check out your soil. Is it without rocks, easy to dig, and full of worms? That would be ideal for planting. If not, you have to get to work hauling organic matter to your plot. Get lots of manure, vegetable and fruit garbage, some seaweed, and any other organic matter (please no eucalyptus leaves) and pile it up all over your plot. Mix it in to the top soil (it helps to chop the seaweed) and start watering. Additional organic matter can be used to start a compost heap, which will provide the soil nutrients later on. After a short while you should notice some changes. Weeds may sprout up in your plot and the garbage, manure and seaweed will become harder to find in its original state. Start planting at this point. Try to get organic seeds as commercial seeds are often hybrids and are coated with strychnine. Check one of the many books on organic gardening at most health food stores or the library to find out the planting times and growth conditions you will need. Be sure to press the moist soil down well about the seeds to insure contact for germination. Keep the soil moist and thin the smaller plants when they seem crowded. Pull weeds only if they are interfering with your vegetables, otherwise leave them be. When weeding or thinning, always trim the plant off at soil level, leaving the roots, and throw the plant in your compost pile.



that along with french fries and a Coke?...

We feel that the most important thing that people can do now is to learn to grow their own food. The garden becomes a rational alternative to agribusiness, while the impact of this activity creates a multitude of beneficial changes in ourselves and in our environment. To begin a garden, first one needs to find some soil. Look for vacant lots in your neighborhood and try to contact the owner for permission to plant a garden. Maybe you can join an already existing community garden where you live. One began last year in Del Mar and needs work. The Organic Gardening Society at UCSD is also an excellent alternative if you would like to do something practical on this campus. (Call 755-025) If you know of other community gardens, please tell us so we can spread the word.



pass this on

If you use lots of organic matter to begin, and keep up with watering, you can begin to enjoy food you grew with nature in about two months.

For more detailed information about the organic method, check *The Organic Method Primer* by Barylla and Gyver Rateaver at the Cluster Undergraduate Library or *The Encyclopedia of Organic Gardening and Farming* from Rodale Press in the reference collection at the Central University Library. And don't forget to start some sprouts!

Betsy Farrao  
354 Gill





# COMMUNITY CALENDAR

## MONDAY

- 11:00am Meeting. Propaganda Collective Meeting P&L 1117.
- 12:00 Meeting. Conditioning Club Meeting. Wrestling Room, Main Gym.
- 12:00 Art Exhibition. The Mandeville Art Gallery will sponsor a showing of "The UCSD Collection". The collection features paintings from Monet and Picasso and other renowned artists of the late nineteenth and early twentieth centuries. The Gallery is open from Noon to 5pm, Sunday through Friday. The exhibition will continue through November 25.
- 4:00pm Poetry Reading. New York poet, Jackson MacLure, will be the guest poet in the second program of the New Poetry Series. Revelle Commons Formal Lounge.
- 4:00 Meeting. Table Tennis Club Meeting. Recreation Conference Room, Rec. Gym. (Unless room is previously scheduled).
- 4:30pm Meeting. Gymnastics Club Meeting. South Balcony, Main Gym.
- 5:00 Concert. The Music Department will sponsor a program of music presented by UCSD musicians. Art Gallery, Mandeville Center.
- 5:30pm Meeting. Science Fiction and Fantasy Club meeting. Lounge Conference Room, Student Center.
- 6:30pm Meeting. UCSD Student Cooperative Meeting. North Conference Room, Student Center.
- 7:00pm Meeting. S.I.M.S. (Students International Meditation Society) Meeting. Informal Lounge, Revelle Commons.
- 7:00pm Meeting. Student Dance Coop Meeting. West Balcony, Main Gym.
- 7:45 Meeting. Aikido Club Meeting. Wrestling Room, Main Gym.
- 7:30pm Meeting. Graduate Student Union Meeting. USB 2622
- 8:00pm Meeting. Israeli Dance Club Meeting. Recreation Conference Room, Recreation Gym.
- 5:00 Meeting. Page 1 Staff. Lower Muir Commons.
- 8:00pm An evening of Israeli folk dancing to be taught by a professional Israeli dancer. This dancing extravaganza will be held in the Rec. Gym. Refreshments.
- 5:00-7:00 UCSD Students for Tom Hayden, Game Room Conference Room, Student Center.
- 10:00am Graduate and Professional School Recruitment. University Graduate representatives will make short presentations at 10:00 am in the North Conference Room, Student Center, on their campus programs, admissions policies and financial assistance. Afterwards, tables will be set up outside the Student Center for individual consultations. Representatives for all U.C. campuses and Stanford University will be present. Minority and low income students are especially invited to attend.
- 11:30 Meeting. Fourth College Program Board Meeting. Mathews Campus Recreation Center.
- noon Meeting. Meeting of those Muir students seeking information about graduate schools. The meeting will be led by Carmel Myers, Muir College Assistant Dean. Conference Room, 2143 H&SS.
- noon Meeting. Conditioning Club Meeting. Wrestling Room, Main Gym.
- 3:00 Athletic Event. Field hockey team versus Grossmont. Muir Field, UCSD.
- 4:30 Meeting. Revelle Hall Board Meeting. Blake Conference Room.
- 4:30pm Meeting. Gymnastics Club Meeting. South Balcony, Main Gym.
- 5:00 Meeting. Third World Studies Meeting. North Conference Room, Student Center.
- 6:00pm Meeting. Dance Workshop Meeting. West Balcony, Main Gym.
- 6:30 pm Meeting. M.E.Ch.A. meeting. Formal Lounge, Revelle Commons.
- 7:00 pm Meeting. S.P.R.I.C. Foundation Meeting. USB 3070.
- Meeting. General meeting of the Asian American Student Alliance, for all those interested. Humanities Library Auditorium.
- 7:30pm Meeting. Folk Dance Club meeting. Recreation Conference Room, Recreation Gym.
- 8:00 Discussion. In conjunction with Israel Awareness Week, Dr. Murray Goodman, Department of Chemistry, and Dr. Mal Spaul, Department of Anthropology, will explore the "Technological and Sociological Aspects of a Nation under Constant Threat of War". North Conference Room: Student Center.
- 8:00 Lecture. Rusty Rhodes, executive director of the Committee to Investigate Political Assassinations, will speak on the topic of John F. Kennedy's assassination: "A Decade of Conspiracy: from Dallas to Watergate"; tickets are \$2.00 for general admission, and \$1.00 for UCSD students.
- 7:00 The Asian-American Student Alliance will have its third general meeting in the HL Auditorium. Topics of discussion will concern: the latest update on the struggle for the



## WEDNESDAY

- Noon Lecture. S.I.M.S. lecture on transcendental meditation North Conference Room, Student Center.
- Noon Meeting. Conditioning Club Meeting. Wrestling Room, Main Gym.
- Noon Concert. The UJS will sponsor a concert featuring Israeli dancers. Free balloons. Front Gym Steps.
- 4:00pm Land Use Workshop in the Garden Auditorium, Mathews Campus Basic Science Bldg. 110. Workshop will deal with the Knoll/bluff, the point overlooking Black's Beach and the stables/racetrack properties. Present will be representatives from various La Jolla groups; the sub-committee of the Board of Overseers, students among interested groups.
- 4:00pm Meeting. Table Tennis Club Meeting. Recreation Conference Room, Recreation Gym. (Unless room is previously scheduled)
- 4:00 Athletic Event. Women's volleyball team versus San Diego City College.
- 4:00 Meeting. Musician's Guild meeting. Student Organizations, Student Center
- 4:00 Meeting. Meeting of those Muir students seeking information about graduate schools. The meeting will be led by Carmel Myers, Muir College Assistant Dean. Conference Room, 2143 H&SS.
- 4:30 Meeting. Gymnastics Club Meeting. South Balcony, Main Gym.
- 5:00 Lecture. The UCSD Fitness Club will sponsor a lecture by Deborah Woerschling on nutrition. P&L 1110, Muir Campus.
- 6:00 Meeting. Meeting of S.A.T.C.H. (Students Active Towards Community Health) Revelle Formal Lounge.
- 7:00pm Meeting. Meeting of the Kundalini Yoga Club. Adaptive Room, Main Gym.
- 7:00pm Discussion. "How to Stay Alive and Well at Fourth College", a discussion led by Ted Forbes, Physical Education Department, on physical fitness and
- 7 pm Lecture. S.I.M.S. Lecture. H.L. 1438
- 7:30 Meeting. Dance Workshop Meeting. North Balcony, Main Gym.
- Lecture. S.I.M.S. lecture on transcendental meditation. North Conference Room, Student Center.
- 7:30 Meeting. Aikido Club meeting. Wrestling Room, Main Gym.
- 8:00 Film. In conjunction with Israel Awareness Week: "The Dreamer", the Israeli 1970 entry in the Cannes Film Festival and winner for multinational international awards. Tickets are 50 cents for students, \$1.00 for others. USB 2622
- 8:00 Concert. Song Cycle Festival. UCSD Singers will perform songs by Beethoven, Brahms, Schumann and Wolf. Recital Hall, Mandeville Center.

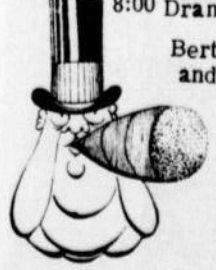


## THURSDAY

- 12:00 Fair and Flea Market. An Israeli Fair and Flea Market will be sponsored by the Union of Jewish Students. There will be food, entertainment, and merchandise on sale. The fair will feature a Sheshesh (backgammon) Tournament and Israeli singers and dancers. Revelle Plaza.
- noon Fourth College will sponsor a concert featuring the Ginger Keah' Allen Polynesian Dancers. Mathews Cafeteria Patio. Free.
- noon Peter Camejo speaks on the Socialist Answer to racism and the economic crisis. Muir Plaza.
- noon Meeting of Conditioning Club. Wrestling Room, Main Gym.
- noon Concert. EDNA, The UCSD Information Center, will present on concert "Aura" a jazz and soul band. The band features Jim Nau. Free. Front Gym Steps.
- 3:00pm Workshop. Career options workshop: a focusing in the process of defining possible career directions and assessing career factors important to you. It is necessary to sign up ahead of time. Career Planning and Placement, 412 MC, rm. 15
- 3:00pm Meeting. Meeting of Muir Students seeking information about graduate schools. The meeting will be led by Carmel Myers, Muir College Assistant Dean. Conference Room 2143 H&SS.
- 3:30pm Athletic Event. Water Polo Team vs. Whittier College. Whittier College, Whittier, California.
- 4:00 Athletic Event. Badminton Team vs. Grossmont College, Main Gym.
- 4:00 Meeting. Fourth College Career Planning Meeting. Formal Lounge, Revelle Commons.
- 4:30 Meeting. Gymnastics Club. South Balcony, Main Gym.
- 5:30 Meeting. Belly Dance Club. Recreation Conference Room, Recreation Gym.
- 5:30pm Meeting. Yoga Club. Adaptive Room, Main Gym.
- 6:00pm Meeting. Muir Outing Club. APM 2402, Muir Campus.
- 6:00 Meeting. Drama Club. Game Conference Room, Student Center.
- 6:30 Meeting. Young Socialist Alliance. Formal Lounge, Revelle Commons.
- 7:00 Meeting. The BSU will have a combined meeting and social/cultural event. APM 2113, Muir Campus.
- 7:00 Fencing Club. West Balcony, Muir Gym.
- 7:00 Lecture. Dr. Rae Blumberg, Department of Sociology, will discuss the changing role of women in the Israeli Kibbutz, "From Liberation to Laundry." North Conference Room, Student Center.
- 8:00pm meeting. Black Student's Union. APM 2113 Muir Campus.

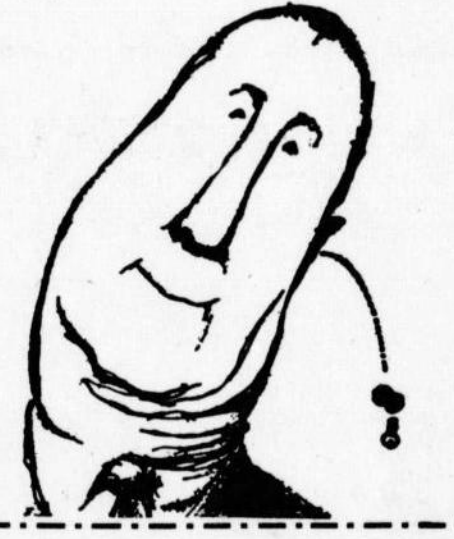
## FRIDAY

- noon Meeting. Student Dance Coop. North Balcony, Main Gym.
- 9:30 A Chicano recruiter from UC Berkeley's Boalt Hall Law school will be at 11:00 at Chicano Studies. Q 33
- 7:00 Mime: The San Francisco Mime Troup, Comedy for the Revolution, Gym Steps.
- 10:00 Meeting. Administrative Intern's Meeting. Student Organizations, Student Center
- 11:00 Seminar. Japanese Flower Arranging. International Center
- 11:00 Meeting. UCSD Communications Board Meeting. North Conference Room, Student Center.
- 4:00 Meeting. Table Tennis Club. Recreation Conference Room, Recreation Gym. (unless room is previously scheduled.)
- 4:30 Meeting. Gymnastics Club. South Balcony, main gym
- 6:00 Athletic Event. Fencing Team vs. Long Beach Saber Club. An away tournament
- 6:30 Athletic Event/. Women's Volleyball team vs. University of San Diego University of SSA San Diego, SA San Diego.
- 7:00 Meeting for the members of the Student Educational Change Center, Game Conference Room,
- 7:30 Meeting. Folk Dance Club. Recreation Conference Room, Recreation Gym.
- 7:30 & 10:00 Film. The Campus Program Board will present "Alice in Wonderland", Walt Disney's animated film of Lewis Carroll's equally classic novel. Undergraduate Science Building, Revelle College Admission \$1.00.
- 7:30 Lecture. Professor Gabriel Jackson, UCSD Department of History, will speak on "Prospects of Change"
- 8:00 Friday Evenings in Del Mar. "Christmas in November", an evening with Drama Department Professor Eric Christman. St. Peter's Church, Del Mar
- 8:00 Drama Production. The San Diego Repertory Company will present Bertolt Brecht's "Duchess of Malfi" General Admission is \$2.00 and admission for UCSD Students in \$1.00. Mandeville Recital Hall.



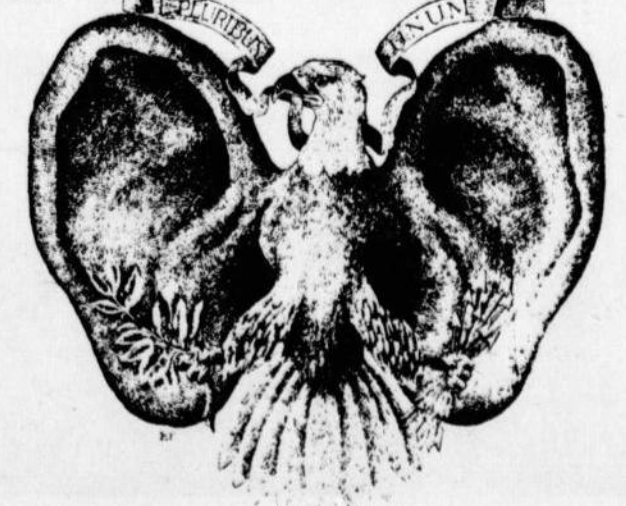
## SATURDAY

- 8:00 Athletic Event. The UCSD rugby team will participate in the All-Cal Tournament. UCLA, Los Angeles, CA.
- 9am Workshop. The UCSD Extension Office will offer a physical education program: "Jogging/Running, Is It for Me?" Medical, physiological and dietary considerations. The program will last until 3:00 pm. Call the Extension Office, 452-3400, for admission fee and other information. The program will take place in the Recreation Gym.
- 9 am Lecture. The UCSD Extension Office will offer a psychology program: "Understanding the theory and technique of Gestalt Therapy." The program will last until 4:00 pm. For admission fee and other information call 452-3400. The lecture will take place in the International Center Lounge.
- 10am Meeting. Meeting of the Karate Club. Main Gym.
- 10 am Meeting. Aikido Club Meeting. Wrestling Room, Main Gym.
- 10 am Athletic Event. Water polo team versus San Diego State University. San Diego State University, San Diego, California.
- 7:30 Films. The Campus Program Board will present the films "Such a Gorgeous Kid Like Me", 7:30 pm, "Mississippi Mermaid", 9:15 pm. Directed by Francois Truffaut, both films deal with the "femme fatale"; in the latter Catherine Deneuve; in the former, Bernadette La Font. Truffaut shows his talents for both suspense and comedy in these less widely seen films.
- 8 pm Dance. The Asian American Students Alliance will sponsor a dance. Admission is \$2.00 in advance, \$2.50 at the door, Revelle Cafeteria.
- 8 pm Drama Production. The San Diego Repertory Company will present Bertolt Brecht's "Duchess of Malfi". General admission is \$2.00 and admission for UCSD students is \$1.00. Mandeville Recital Hall.
- 8 pm Dance. Fourth College will sponsor a 50's Dance featuring the band "Grease City", Mathews Cafeteria. Open to Fourth College resident and commuting students. Free.
- 8pm Sonata Recital. Scholarship Benefit Concert with Rafael Druian, violin, Ilse von Alphenheim, piano. Works by Bartok, Franck, Mozart. Mandeville Auditorium.
- 8 pm Cuba Program. Slides and Speaker on Cuba. Left Bank, 4994 Newport Ave., Ocean Beach.
- 8 p.m. Asian-American Studies course; the fund-raising dance for the course, in the 1 a.m. Revelle Cafeteria (3 bands: Power, Devotion, and new Elites) for \$2.00 advance, \$2.50 door; and a presentation on the UFW movement and the agoyani village trip.



## SUNDAY

- Noon Seminar. Music Department Seminar. Cecil Lytle, Piano performance. Room B210, Mandeville Center.
- Conference. In conjunction with Israel Awareness Week, UCSD will sponsor the Second Annual UC wide Judaic Studies Conference. Leading Judaic Studies authorities will be in attendance. The conference will continue on Monday. All are welcome. International Center.
- 7:00pm Discussion. Bert Kobayashi, Department of Physical Education will lead a discussion about his "Seven Days on the Water in the Bahamas", a research trip he undertook in conjunction with Scripps Institution of Oceanography. Mathews Campus Recreation Center.
- 7:30pm Meeting. Meeting of all those interested in receiving bridge lessons, for the purpose of doing so. Revelle Formal Lounge.
- 8:00pm Drama Production: The San Diego Repertory Company will present Bertolt Brecht's "Duchess of Malfi". General admission is \$2. and admission for UCSD students is \$1. Mandeville Recital Hall.
- 8:30pm Meeting. Abbey of Lang meeting. Game Room Conference Room, Student Center.
- Athletic Event. The UCSD Rugby Team will participate in the All-Cal tournament. UCLA, Los Angeles.







People's Bicentennial

'The American War is over, but this is far from the case with the American Revolution.

On the contrary, only the first act of the great drama is at a close.'

Benjamin Rush, 1783

## Natty Dread...

The Ras Tafarians focus on Africa as the place in which such a vision could be made a reality : having analyzed their present condition (a continued exploitation by the forces that brought them to Jamaica in slavery), life in African society was seen as stable and self-fulfilling -- a society in which the Ras Tafarians would have had a share. Several attempts at repatriation to Ethiopia have been made unsuccessfully -- many Ras Tafarians focus more on changing the society to accommodate them. Their concepts are many; but they revolve around a central idea of God. God the Ras Tafarians call God-Jah; Jah is the force driving for earthly fulfillment of every human being. Each Ras Tafarian, due to his/her rejection of a society that does not see the well-being of its inhabitants as its justification for existing, is an embodiment of the force of good identifying and rejecting evil.

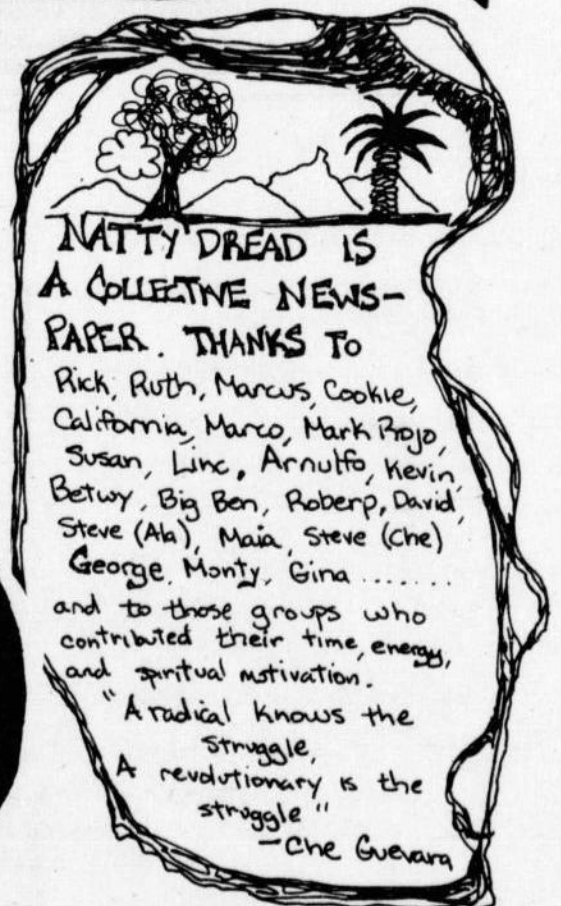
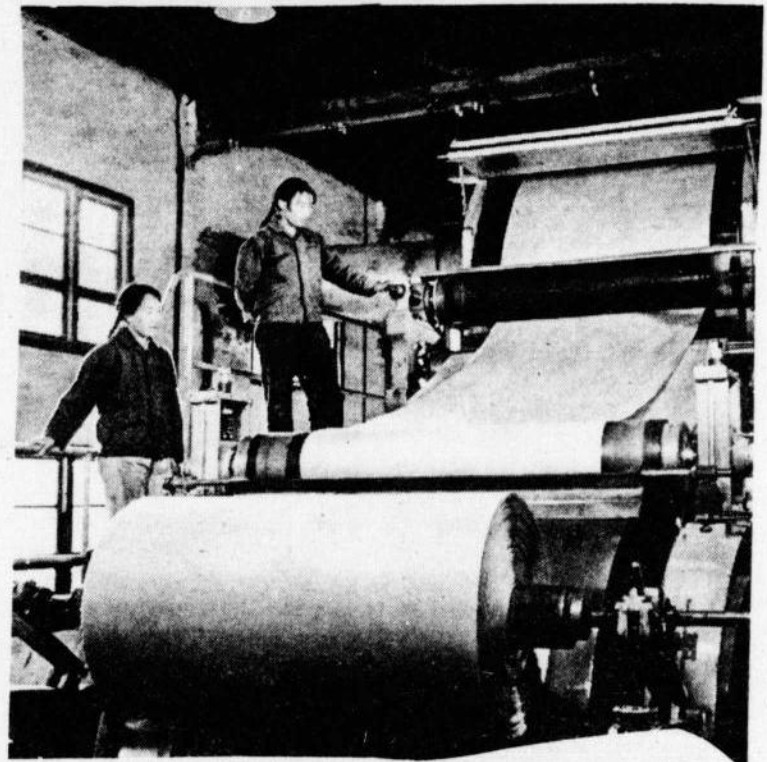
Rob Marley and the Wailers, a Jamaican group, sing:

"So Jah Seh  
Not one of my seed shall sit on the  
sidewalk and beg your bread..."

A Natty Dread communicates, through his appearance, characterized by long, knotted hair, and through art -- especially music -- to the rest of society his marginality and his rejection of all societies that perpetuate inhumane living conditions. In the Ras Tafarians music is advocated an egalitarian society, to be attained by whatever means possible. Bob Marley speaks for the marginal masses of the world, who have historically been the forced, and underpaid labor for the aggrandizement of European and American capitalist societies, when he sings:

"If the world a egg  
Natty inna de red."

(If the world was described as an egg, the marginal man would be defined as the yolk -- the small nucleus of life which now, but not for long, remains dormant.)



*Natty Dread is a recognized publication of the UCSD Communications Board. The views of our paper do not necessarily reflect those of the Board or the UCSD community. Our address is:*  
 Natty Dread  
 Student Organizations  
 8-023, PO Box 109  
 La Jolla, Ca. 92037  
 We welcome articles, letters, suggestions, and especially criticisms from all our readers.



# THE PEOPLE IN STRUGGLE

