



To Whom Much Is Given...

It has been written: "To whom much is given, much is required." Surely this statement applies to today's Black graduates and Black students of UCSD and at other campuses as well. We who have and will go through this institution have been given the talent and opportunity to be successful here—when the odds have been, and are, stacked against us. We have acquired the skills and the knowledge, while having to separate what is useful and true, from all of the backwardness and lies which permeate through are "higher education" at this institution.

"Striving for excellence, being nothing but the best," must be our creed. The times which we enter call for no less. As we witness the chaotic madness of a society which is in decay, playing out its last act. A government which is trying to stay alive by threatening the world with death and destruction. A country which has given us—our people, only slavery and more sophisticated forms of slavery.

Our foremothers and forefathers suffered and bled, and our people continue to bleed—not for America—but for us. All of their anguish, all of their tears, and all of their hope is welled up in us. History and common sense should tell us that all of the hardwork, perseverance, and bloodshed that got us to where we are now, was not so that we could lay down with our adversaries and become comfortable in the "mainstream." But rather so that we could extract all of what we can from the university, and use it to help our people, to help build our communities, to help build up our Black nation. Indeed, the world is waiting for a race of women and men to stand up, and to be strong and lead it out of its current and historic depths of darkness. Surely we are up to this task—have we anything better to do?

The People's Voice salutes the Black graduates of 1981-82, and all Black people who recognize the importance and honor in carrying on the struggle for liberation, which has been ours for centuries. Graduation and liberation are linked because we realize that the struggle for justice and human rights by our brothers and sisters before us made our graduation possible. And the converse is true—graduation allows us more possibilities to help in the liberation of our people.

These salutary words are not meant to honor us, per se, but rather to encourage us in our endeavor to meet the tremendous task at hand.

It does not take a diploma to see that our communities need help; that the conditions of them are getting worse, not better. And all of this is true, and not just by chance, at a time when America is cutting the masses of our poor and unemployed off—completely.

Attempting to pose total solutions here would be impossible, but surely, we must see ourselves as part of the solution, and our skills as tools for our communities to build with and, thusly, helping to eliminate the problems of unemployment, crime and poverty. Everyone has something to contribute.

Furthermore, we have no problems in saying that we are working for the betterment of Black people, because there is no struggle greater than ours, no cause greater than ours, no destiny greater than ours. In fact, this nation's people has always benefited from our rightful struggle for human rights.

So, yes, *The People's Voice* salutes you, you who realize that the task is at hand, and further recognize that this achievement of graduation only enables us to do more for our people. Truly, to you—much has been given.

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Malcolm X (1925-1965)



Malcolm Little was born in Omaha, Nebraska, on May 19, 1925. A dropout from school at 15, he was convicted of burglary and sent to prison in his twenty-first year. There he was converted to the Nation of Islam. When he left prison in 1952, he dedicated himself to building the Nation (Black Muslims), and adopted the name Malcolm X. He withdrew from the Muslims in March, 1964, organizing first the Muslim Mosque, Inc., and later the non-religious Organization of Afro-American Unity. He made two trips to Africa and the Middle East during 1964. Three months after his return to the United States, he was assassinated in New York on February 21, 1965.

In dedication to Malcolm X and his life, which he gave for the betterment of Black people, TPV would like to print some of the messages which he delivered in his speeches. The following quotes were obtained from the book, Malcolm X Speaks (Grove Press).

One of the first things I think young people, especially nowadays, should learn is how to see for yourself and listen for yourself and think for yourself. Then you can come to an intelligent decision for yourself. If you form the habit of

"Victims of Injustice?"

by Nate DeVaughn

It should be noted that no Black in America has ever been convicted of murdering a large number of people. But on February 27, 1982, a jury of eight Blacks and four Whites convicted 23 year old Wayne Williams of strangling to death two black youths, Nathaniel Caster and Jimmy Ray Payne. Atlanta area law enforcement officials subsequently indicted Williams for the remaining 21 murders occurring in the city.

A shudder of disbelief still ripples through America's Black communities. Although some members are willing to accept the fact that Williams killed two Black youths, there are relatively few who will entertain the idea that he might be Atlanta's mass murderer, as the law enforcement officials claim. The prosecution's case mainly consisted of circumstantial evidence, focusing largely on animal fibers recovered from the bodies which matched fibers taken from Williams' home and car. The trial portrayed young Williams as hating poor Black youths to the point that he had lured them into his car with promises of fame and fortune in exchange for homosexual favors.

going by what you hear others say about someone, or going by what others think about someone, instead of searching that thing out for yourself and seeing for yourself, you will be walking west when you think you're going east, and you will be walking east when you think you're going west. This generation, especially of our people, has a burden, more so than any other time in history. The most important thing that we can learn to do today is think for ourselves.

Whether you're educated or illiterate, whether you live on the boulevard or in the alley, you're going to catch hell just like I am. We're all in the same boat and we all are going to catch the same hell from the same man. He just happens to be a white man. All of us have suffered here, in this country, political oppression at the hands of the white man, economic exploitation at the hands of the white man, and social degradation at the hands of the white man.

Now in speaking like this, it doesn't mean that we're anti-white, but it does mean we're anti-exploitation, we're anti-degradation, we're anti-oppression. And if the white man doesn't want us to be anti-him, let him stop oppressing and exploiting and degrading us.

There are two kinds of slaves, the house Negro and the field Negro. The house Negroes—they live in the house with master, they dressed pretty good, they ate good because they ate his food—what he left. They lived in the attic or the basement, but still they lived near the master; and they loved the master more than the master loved himself. They would give their life to save the master's house—quicker than the master would....And if you came to the house Negro and said, "Let's run away, let's escape, let's separate," the house Negro would look at you and say, "Man, you crazy. What you mean, separate? Where is there a better house than this? Where can I wear better clothes than this? Where can I eat better food than this?"

[The] modern house Negro loves his master....And if someone comes to you [the house Negro] right now and says, "Let's separate," you say the same thing that the house Negro said on the plantation. "What you

Strangely enough, there were no witnesses to the killings, nor confessions.

In Atlanta, the Rev. Joseph Lowery, president of the Southern Christian Leadership Conference, acknowledged that Blacks kill each other in alarming numbers. In some cases, he said, this may be caused by "self-hatred," but he called mass murder "a new development"—one which he is unwilling to accept. Many Black Americans insist that Blacks are just not capable of being mass murderers. Blacks may kill in a moment of emotionalism, but it is hard to accept the planned, methodical sequence of events that occurred in Atlanta. We Blacks take great pride in our youth, and furthermore, we are far too religious to harbor mass murderers.

Wayne Williams will go down in history for "doing away with inferiors" in much the same manner that Adolf Hitler slaughtered Jews, and Idi Amin murdered 300,000 Ugandans. The issue I find difficult to conceive is that a verdict could actually be reached from animal fiber evidence on a case of this status; overlooking the fact that there were no witnesses to the killings, and no confessions. Was Wayne Williams a victim of injustice? If so, there are still 28 unsolved murders and a mass murderer walking the streets of Atlanta.

mean, separate? From America, this good white man? Where you going to get a better job than you get here?" I mean, this is what you say. "I ain't left nothing in Africa," that's what you say. Why, you left your mind in Africa.

We have made a greater sacrifice than anybody who's standing up in America today. We have made a greater contribution and have collected less. Civil rights, for those of us whose philosophy is black nationalism, means: "Give it to us now. Don't wait for next year. Give it to us yesterday, and that's not fast enough."

I'm not going to sit at your table and watch you eat, with nothing on my plate, and call myself a diner. Sitting at the table doesn't make you a diner....Being here in America doesn't make you an American. Being born here in America doesn't make you an American. Why, if birth made you American, you wouldn't need any legislation, you wouldn't need any amendments to the Constitution, you wouldn't be faced with civil-rights filibustering in Washington, D.C., right now. They don't have to pass civil-rights legislation to make a Polack an American.

No, I'm not an American. I'm one of the 22 million black people who are the victims of Americanism. One of the 22 million black people who are the victims of democracy, nothing but disguised hypocrisy. So, I'm not standing here speaking to you as an American, or a patriot, or a flag-saluter, or a flag-waver—no, not I. I'm speaking as a victim of this American system. And I see America through the eyes of the victim. I don't see any American dream; I see an American nightmare.

As long as the white man sent you to Korea, you bled. He sent you to Germany, you bled. He sent you to the South Pacific to fight the Japanese, you bled. You bleed for white people, but when it comes to seeing your own churches being bombed and little black girls murdered, you haven't got any blood. You bleed when the white man says bleed; you bite when the white man says bite; and you bark when the white man says bark. I hate to say this about us, but its true. How are you going to be nonviolent in Mississippi, as violent as you were in Korea?

I'm the man you think you are....If you want to know what I'll do, figure out what you'll do. I'll do the same thing—only more of it.

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

Black Organizations: "What Have They Done?"

The Black organizations at UC San Diego: the Black Students' Union, the Black Science Students Organization, the Black Women Achievers, The People's Voice and the Black Faculty and Staff Association, all strive to be relevant and to improve the conditions that Black people face on this campus. These organizations are successful and active only to the extent to which Black faculty, staff and students participate in them. So be relevant, become active in a Black organization.

These organizations have sponsored events and activities during spring quarter which have contributed to the campus life for Black people. Here are some of these events:

Black Political Perspectives During the evening of April 15, 1982, the BSU sponsored a forum entitled, "Now That You Have Your Degree, What Will You Do?" This program, designed to show Black students the possibilities for careers upon graduation, was very successful and well attended. A number of panelists from the San Diego Black community addressed the theme.

Shirley Williams, Program Coordinator of the San Diego Hypertension Control Council; Wally Porter, Dean of Students at the Educational Cultural Complex; Busari Sadikifu of the Black Federation; Ned Lee and Donna Arnold of the Urban League; and Kevin Butler, a local stock broker, were the panelists. They all offered good information and insight to students about careers and the types of things to do in order to be successful. All of the students enjoyed talking to the

panelists after the discussion.

BSU Elections Annually, during spring quarter, the Black Students' Union holds elections and places new officers on the BSU executive board. These officers hold their positions for one year, during which they are responsible for executing the activities and projects of the BSU. However, in order to have a successful year, they need your participation, because all Black people are "catching the same kind of hell," not just those in office. Thus, we all need to be responsible.

The officers are as follows: Miesha Somerville, President; Craig Frazier, Vice President; Derwin Stewart and Reggie Richardson, Activities Coordinators; George Callahan, Budget Coordinator; Churee Lee and Tina Walker, Publicity Coordinators; Aida Glover, Corresponding Secretary; Elise Mitchell, Recording Secretary; Robert Barnes, Historian; and Michelle Rainey, Harambe Coordinator.

Malcolm X Day May 19, 1982, marked Malcolm X Day. The BSU sponsored the film, "The Autobiography of Malcolm X," which was held in Third College Lecture Hall 104. One of the greatest leaders that Black America has ever produced, Malcolm X, born in 1925, was known for his charismatic style, his hard-hitting, truthful speeches, and his ability to relate to the masses of poor Blacks.

Black Music Festival May 21, 1982, was the date for the second annual Black Music Festival. The theme for this musical extravaganza was "Black Music: A Harmonic Expression of Unity Through Diversity." The festival featured



Students attending Black Music Festival

MARVA COLLINS: "I Have No Apologies..."

by Lynda Carraway

Where there is success and notoriety, criticism and question are usually not far behind. At least this has been the case for Mrs. Marva Collins, Chicago's noted West Side classroom phenomenon. The Marva Collins Story was thrust into national consciousness by the media approximately two years ago via 60 Minutes, CBS' semi-documentary starring Ciceley Tyson, and various other magazines and newspapers. The very same media which showered

her accomplishments with praise, is now being used as an instrument of attack.

Substance, a monthly newspaper printed in Chicago, with an audience chiefly composed of substitute teachers from the public school system, led the assault with an article written by George M. Schmidt, an unemployed substitute teacher.

"The Marva Collins story is a hoax....It is aimed at further crippling public education here and around the country," wrote



Par-Tay!

talented performers from all sectors of the Black music spectrum. Appearing were the UCSD Gospel Choir; the UCSD Jazz Ensemble; Hollis Gentry, a jazz saxophonist and UCSD graduate; Par-Tay, a local contemporary funk group and the Last Words, a local five-man a cappella group who performed at last year's music festival.

The event was enjoyed by all those who attended. It was in front of the gym steps and lasted from 11am until well into the late afternoon.

Black Graduation This was truly a fine event. The ninth annual UCSD Black Graduate Recognition Ceremony was the highlight of the quarter and a wonderful way to end the 1981-82 year of activities. The ceremony, which involved faculty, staff and students, was held on May 23, 1982, in the Medical School Commons, i.e., Club Med.

Mistress of Ceremonies, Mae Brown and Bobbi Gray, introduced the ceremony's speakers and presentations. Third College Counseling Psychologist, Dr. Phil Raphael, delivered the welcome address, and he was followed by Rev. Glen Jones, the director of the UCSD Gospel Choir, who gave the invocation. Jules Bagneris, the former ASUCSD President led in the singing of the Black National Anthem. Speakers, Alma Key, graduating senior; Dr. Lillian Beam, President of the Educational Cultural Complex; Dr. Emory Tolbert, Senior Editor of the Marcus Garvey Papers at UCLA and former professor at UCSD; and Sondra O'Neale, visiting

professor from Emory University in Atlanta, Georgia, all delivered dynamic messages which inspired the graduates to go on and do well for the good of Black people.

The ceremony was also blessed by the great musical talents of Wendell Leonard, Malrie Brown, Christian Washington and members of the gospel group, Heaven's Connection. They all sang musical selections which were a joy to listen to.

Dr. Joseph Watson, Vice Chancellor of Undergraduate Affairs, congratulated the graduates for making it through the rigors of UCSD and then proceeded to hand certificates to the Black graduates.

Finally, Carolyn Veal, a graduating senior, gave closing remarks, thanking those involved in planning and running the ceremony. Everyone enjoyed the reception which followed the Black graduation ceremony.

These were not the only activities which Black organizations sponsored. The Black Science Students Organization sponsored a **Hypertension Screening Clinic**, May 10-12, 1982. They spent one day at each of the following locations: Revelle Plaza, Third College Quad, and the Gym Steps. They gave high blood pressure tests to those who participated.

The BSU also sponsored a spring picnic, on May 1, 1982, over by the Mesa apartments. All in all, a number of activities helped to make campus life better and more meaningful for the Black community at UCSD. We look forward to getting together again.

Schmidt, along with other teachers and some parents, claims that by not subjecting her students to standard independent testing (as children in the public school system are) Mrs. Collins has misrepresented the achievements of her students.

A list of accusations and complaints have developed against Mrs. Collins, ranging from an alleged non-existent masters degree, to nitpicking comments concerning her age, to gripes

concerning lack of recess, art instruction, and applied sciences in the structure of her academic curriculum.

"I have no apologies to make....If you cut my throat, a nation of children are going to bleed," said Mrs. Collins. As determined as Mrs. Collins appears, she has been affected by the severe criticism, and she has spoken of the possibility of giving up her direct classroom teaching in order to work with the training of other teachers.

POLITICS

Civil Rights Conference Convenes at UCSD

We Shall Overcome: A Retrospective on the Civil Rights Movement of the 1960's was the theme of an historic conference which took place Friday, April 16 and Saturday, April 17, 1982, at University of California, San Diego's Sumner Auditorium. The Conference, the first of its kind at UCSD, assembled a wide array of notables who made contributions to the civil rights movement and the Black nationalist struggle of the sixties, along with other academics whose research has probed it to the history of that time period. Among them were Kenneth B. Clark, Professor Emeritus of Psychology at City University of New York, who was a principal architect of the NAACP legal brief in *Brown vs. Board of Education*, and Harry Edwards, Associate Professor of Sociology at UC Berkeley, who organized the Olympic boycott of the 1968 games by Black athletes.

Dr. David L. Lewis, one of the principal organizers of the conference, along with Professor Michael E. Parrish, both of the UCSD History Department, commented that the conference's purpose was to analyze the "revolution" of civil rights in the sixties while looking at our successes and failures. He said that this retrospective analysis was necessary to take a sober look at the future.

Dr. Joseph Watson, Vice Chancellor of Undergraduate Affairs at UCSD, commented, "The main benefit is to get people to think about these types of issues again. To see the contrasting, and often conflicting, ideas about what transpired in the past, and hopefully, from them take more informed actions to address the present."

The conference consisted of five sessions, the first entitled "Higher Education and the Crisis of the

1960's". The panelists were Harry Edwards and William McGill, former chancellor at UCSD, 1968-1970.

Edwards, the author of *The Revolt of the Black Athlete*, noted that sports act as a form of cultural identity for society. Sports is not an activity isolated from the rest of society, but rather intertwined with society, and it reflects the



Clayborne Carson speaks at Civil Rights Conference

power and structural relationships within that society. In America, Edwards pointed out, sports reflects a black/white duality which supports racist ideology and perpetuates the existing societal order. That is, while sports in America has been used as an argument and a showcase to display the achievements of Blacks and the 'apparent' equality in American society, it actually is racist and typifies Black's position in the lowest rungs of the socio-economic ladder. Edwards emphasized this point by noting that, "Though Blacks are present in large numbers in the big, money making sports, they are never allowed to hold any positions of authority." He pointed to the low representation of Blacks as coaches, managers, or owners of

sport teams.

The Black athlete is exploited at the college and professional level. Ninety percent of the Black professional athletes do not get a degree in college and once their playing days are over, they have no marketable skills, hence they wind up back in the street—poor. He pointed out that only 2 percent of Black college varsity players make it in the professional ranks. The media promotes a false image of

be patient about any changes in universities. This session sparked a heated discussion as was the case with all of the other sessions.

The second session, "The Establishment and the Movement," consisted of three panelists who were all active in some way or another in the 60s. Harris Wofford, former White House Counselor to President Kennedy on Civil Rights, spoke of his studies of civil disobedience as a way to "change the system," and also of his tenure with the Kennedy Administration. He felt that even though Kennedy was politically motivated, he had some sincere interest in seeing civil rights getting implemented.

Joseph Rauh, former general counsel to the United Automobile Workers, spoke on labor and liberals in the movement. Rauh felt the 60s "turned the legal system upside down." He also felt that there was more cooperation between the 'establishment' and the 'movement' than confrontation, mentioning that "troops came from the establishment to participate in the March on Washington."

Roger Wilkins, a Senior Fellow at the Joint Center for Political Studies and former director of Community Relations Service for the Department of Justice, reflected upon past events during civil rights. His Community Relations Service had the task of going into cities after a riot and trying to rectify the situation. Wilkins, whose uncle was Roy Wilkins, the late president of the NAACP, felt that Kennedy was too slow in responding to the need and demand for civil rights.

"Civil Rights in Action" was the theme for the third session. James Lawson addressed the theory and practice of non-violence. Pastor of Holman United Methodist Church in Los Angeles and former advisor to the Southern Christian Leadership Conference (SCLC) and the Student Non-violent Coordinating Committee (SNCC), Lawson felt that you cannot talk about non-violence in today's society, where "we believe dreams are fulfilled at the end of a barrel of a gun." Referring to the period as the "King" movement, he analyzed the history of that time and outlined the principles of non-violence.

Maulana Karenga, Associate Professor of Black Studies at California State University, Long Beach and founder of the US organization, spoke on the Black nationalism of the 60s era. Karenga stated that civil rights and Black nationalism were interrelated, and that civil rights made a positive contribution to the Black struggle, but it also left certain uncompleted tasks. This is when SNCC brought Black Power to the forefront. He referred to nationalism as a "social struggle for community," and a way to "define, defend, and develop ourselves as a people."

The conference was dedicated to the late Dr. Bobby Wright, who died recently. A past participant in the annual conference, Dr. Wright was the director of the Garfield Park Comprehensive Community Mental Health Center, which is the largest totally Black controlled, free-standing mental health center in the United States.

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HEALTH

Hypertension Prevention: "Treating it for Life"

by Kim Dixon

These facts above have been compiled by federal and state agencies on the overwhelming effects of the silent symptomless killer—hypertension. Hypertension, which is synonymous with high blood pressure, occurs when the systolic blood pressure exceeds 140mm Hg and the diastolic blood pressure is in excess of 90mm Hg.

The exact cause of hypertension is still a mystery in the minds of all present-day researchers. Some have hypothesized that hypertension is due largely to the malfunction of the kidney. The kidney secretes a substance called renin. This substance in turn reacts with the blood to produce angiotensin. Angiotensin causes the blood vessels to constrict, thereby causing the heart to work harder in pumping blood to the entire body. This effect obviously causes the blood pressure to increase while traveling through the arteries. Also, an overworked heart can cause the walls to thicken and actually cause enlargement of the heart. Although other factors such as being overweight, a high salt intake, smoking, lack of exercise, and a high stress level have all been found to be attributable to the disease once detected, they have not been found to be the causes of hypertension, as many people believe.



Shirley Williams

Hypertension may appear to be a disease which cannot be treated, since the exact cause is unknown. THIS IS A FALLACY! Hypertension does not have a cure as yet, but it can be treated and controlled. Since this symptomless disease, in most cases, is not detected until massive, sometimes irreversible damage is done to the vital organs, how do you treat and control it?

The San Diego Hypertension Control Coordinating Council, originating in October of 1979, was formed to assist victims in combating this devastating illness. The Council was created from the combined effort and support of the San Diego chapter of the National Medical Association, under contract with the City of San Diego, Action Enterprises Development, the Department of Health Services, and the San Diego County chapter of the American Heart Association. This council is composed of concerned physicians, nurses, and lay persons, who, in most cases, volunteer their time to educate and inform the San Diego area population of the dangers of hypertension. They also give information on the preventive measures one can take to deter the chances of their becoming hypertensive.

While speaking with Mrs. Shirley Williams, who is presently the program coordinator of the Council, she expressed her personal concerns for individuals who have high blood pressure. Mrs. Williams stated that the primary concern of the council is to "...make the community aware of the disease undetected uncontrolled. As a council we attempt to eliminate any voids and duplicates in service and encourage existing health care agencies to provide high-blood-

Health Care Delivery in Southeast San Diego

by Rick Cathey

The Black and poor communities in the United States do not receive adequate health care, this being directly attributable to socio-economic and political factors affecting the health care delivery system. In San Diego, 45% of the Black population in the county lives in the Model Cities area (Southeast San Diego and the San Ysidro area) and for the 70,000 total population in these census tracts, the mean income is \$4,668 per family. A comparison of infant death statistics between communities is a good indication of the level of health within a community. In the period between 1969 and 1971 the infant mortality rate was 5.8 per 1,000 in the wealthy La Jolla area, while the infant mortality rate in Southeast San Diego, for the same period,

was 36.8 per 1,000. The population to physician ratio in Southeast San Diego is 5590:1. Compare this to ratios of one physician per 300 in wealthy areas like Beverly Hills or La Jolla, and the disparity between these ratios further demonstrates the need for improvement in health care delivery to the poor, Blacks and other minority communities.

There are, however, physicians and other health professionals who are dedicated to the improvement of health care delivery systems in underserved areas. The epitome of health care delivery to such populations may be seen in the Western Medical Group. It is a professional corporation composed of several Black doctors, and they are the principal organization in the Southeast Medical Center at 286

Facts About Hypertension

1. High blood pressure is the leading cause of death and disease in our nation.
2. About one in four Americans have high blood pressure, while one in six Blacks have high blood pressure.
3. Approximately 60 million people in the United States are hypertensive.
4. By having high blood pressure an individual's chance of having a stroke, heart attack and/or kidney failure is greater than that of a person who has "normal" blood pressure.
5. The Prevalence Rate (from 1975 National Level Data)
 - * 25.2% of all hypertensives were under control.
 - * 19.5% were aware and receiving inadequate treatment.
 - * 24.0% were aware and receiving adequate treatment.
 - * 32.4% were unaware that they had high blood pressure.
 - * Thus, 75.0% were uncontrolled hypertensives.
6. Death Rates
 - * Death rates which have been age adjusted for all causes, have declined by 18.5% from 1968 to 1978. Mortality rates for diseases related to high blood pressure, i.e., hypertensive disease, coronary heart disease, and stroke have declined by 53.2%, 25.1%, and 36.5% respectively during the same period.
 - * It is estimated that an added 60,000 to 80,000 lives could be saved each year if people were educated about this devastating chronic illness.

pressure servicing." The Council provides services to the public and professional community. They provide workshops on nutrition, weight control, stress and anti-hypertensive therapy. In the form of public relations, the council has public service announcements on the radio, television, and talk shows. They also offer a vast amount of pamphlets to the public from their library, and on request they will mail out materials, but they have to charge for bulk mail. When volunteers are available, they provide speakers on high blood pressure, who comprise their Speakers Bureau. This bureau includes physicians, nurses, physicians' assistants, health educators, as well as lay speakers. These are just a few of the many services the council provides. With all of these services offered, one would assume that the entire target populations, i.e.: Blacks, Chicanos, and Asians would be

interested in effectively utilizing the services offered. The truth is quite the contrary. At the onset of the council, they reached some 400,000 people through the electronic media, according to Arbitron ratings. They processed 500 calls within a three month period as a result of their public relations activities. Of that 500 there were no Black callers, a handful of Mexican-American callers, and no Asian callers, these being the ethnic populations with the highest rate of hypertension.

With these results, the Council realized they were approaching the problem ineffectively, because they were not reaching the target populations. Their first steps in attempting to reach one of the target populations were to involve the council in the Black church. Mrs. Williams noted: "The Black church provides a captive audience for the prevention of

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laboratory, all within the complex, which houses twenty-two physicians' offices, each with its own waiting room. There are primary care physicians (family doctors or general practitioners) as well as all major specialties. Fees are based on a sliding scale as determined by the County Board of Supervisors.

Dr. Warren Terry, family practitioner, is the president of the Western Medical Group and is actively involved in the services of the community in the health field. Dr. Richard O. Butcher, general practitioner, also a member of the group, is the president of the National Medical Association in San Diego. The NMA is the country's largest organization of Black physicians and has a variety of programs designed to

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4th Annual USP Conference: "Politics of Self-Reliance"

The Urban Studies and Planning Program at the Third College, UCSD, sponsored its Fourth Annual Conference on Issues in Ethnicity and Mental Health which took place Thursday, May 27 through Saturday, May 29, 1982, at the La Jolla Village Inn. Charles Thomas, professor in the Urban Studies and Planning Program, was the director of the conference whose theme was "The Politics of Self-Reliance: Networking, Resource Development, and Community Building."

This theme depicted what the conference participants felt should be the thrust of the Black liberation struggle today and in the future. The program stated: "The politics of self-reliance do not involve the protocol of nonsense. We come together not

to get it together, but we come together because we have it together. In much the same manner, when people know better, they should do better."

This conference brought together a wide array of noted individuals to participate in seminar sessions which focused upon issues such as "Social Changes and Family Life Patterns," "Choices and Consequences When Federal Dollars Disappear," and "Economic Development and Social Power."

There were also three keynote speakers who addressed different topics. Charles Hamilton spoke to the "Politics of Liberation in America." Hamilton, a professor of political science at Columbia University in New York, is the author of many books; perhaps

most noted for *Black Power*, which he coauthored with Stokely Carmichael, aka Kwame Toure. Leon Frazier, Vice President of Academic Affairs at Alabama A & M University, addressed the topic, "The Politics of Ethnicity and Achievement." Lastly, Walter E. Williams, a professor of economics at George Mason University and a nationally syndicated columnist, spoke to "The Politics of Self-Reliance: Alternatives to Poverty and Unemployment."

The conference was dedicated to the late Dr. Bobby Wright, who died recently. A past participant in the annual conference, Dr. Wright was the director of the Garfield Park Comprehensive Community Mental Health Center, which is the largest totally Black controlled, free-standing mental health center in the United States.

Black Kings or Columbus? The African Presence in the Ancient Americas

by Desiree DeCosta

In grade school, we were taught that Christopher Columbus discovered America in 1492, and we accepted this as a fact. Evidence stumbled upon in Tres Zapotes, Mexico, however, appears to refute this well-established fact. This new evidence gives rise to the belief that more than two hundred years before Columbus "discovered" America, black people from mighty African kingdoms had already inhabited the land. Such information may be startling at first, but certain details and findings illustrated in this essay will inform you of the studies conducted, and how the conclusions were reached. Specifically, I will describe the types of evidence found, their implications, and the controversy involving them.

In 1939, while on an expedition at Tres Zapotes, American archaeologist Matthew Stirling excavated a large stone statue of a head later determined to be almost 3,000 years old. Over the next few years, dozens of others were also uncovered. Quite astonishing was the fact that these sculptures were eight feet tall, the features bold and Negroid in character. They possessed broad, fleshy noses and thick lips. The statues were almost always located in the center of a great worshipping area, an indication, experts believe, that the people depicted in these statues were once members of a powerful ancient black dynasty.

Anthropologist, Ivan Van

Sertima, a proponent of African presence in the New World, and maintained close ties with the Egyptians of those days, and Nubian military often could be found on board Egyptian merchant ships. Thus, the Nubians did possess seafaring experience, and it is very possible that a few of the ships were accidentally drawn by a swift current into the New World.

Another African civilization existing in 1310, called Mali, possessed a highly developed culture consisting of advanced medical practices and architecture. They were also known to have constructed a fleet of over two hundred ships for an expedition into the western sea. King Abubakari II of Mali had hopes of extending his land author of *They Came Before Columbus*, leads this minority belief. It is his disputed opinion that masses of evidence suggest Africans played a role in the development of the first New World civilization. He believes that the first African immigrants came from the Nubian civilization, located just south of Egypt, to Mexico, in the eighth century B.C. This belief is supported by evidence that some of the stone heads were dome-shaped helmets resembling those used by the Nubian military in the first millennium B.C.

Further indications that the statues depict African kings are the facts that the terra cotta figurines displayed all African features down to the hair texture, and

happened to be painted black. Those terra cotta without African features were not painted.

The Nubian civilization empire into regions across the Atlantic. If in fact, there were any, some time later, one of the ship's captains returned to Mali without the others and informed King Abubakari that they had been caught in a current and carried off. At this, the king decided to command a second westbound fleet himself, hoping for better results. There is no record of his ever returning to Mali.

No one knows for sure if the two expeditions perished at sea, or whether they actually encountered the New World. However, when Columbus reached America, he learned from the Indians that they had been trading with black people for spears tipped with a mixture of gold, silver, and copper called guanin. A study of the African dialect of the Mandé tribe of West Africa indicates that their word for gold is guanin—startlingly similar to the name used by the Indians.

The above information and other lines of evidence such as various other Mexican Indian—West African similarities, and Negroid skulls found in ancient Olmecan cemeteries supports the case for African presence in America. This evidence may be substantial for some; however, it is insufficient to the majority of traditional anthropologists.

A heated controversy has erupted over Ivan Van Sertima's findings among those who have

studied the "evidence." One anthropologist, Michael Coe of Yale, argues that the excavated sculptures have no African features whatsoever. Believers accuse him and other skeptics of allowing racist traditions to cloud the obvious subject matter. In addition, Coe states that the chiseling of broad noses and full lips was purely accidental. According to his calculations, the metal tools used to carve the facial features of the heads were primitive, and thus could not successfully aid in carving out thin noses or lips. With this, he states: "I hope nobody a thousand years from now thinks that people had two noses and three eyes in our time just because Picasso painted people that way." (*Science Digest*, Sept. 1981)

It is obvious that the case for an early African connection with the New World does not meet the authority's current proof standards; thus, the majority of today's society will not hear about the Van Sertima findings unless it goes out of its way to search for them. I feel that it is important, however, that society be informed of such discoveries pertaining to the history of their nation rather than be misguided by a belief that may not hold any truth. Furthermore, the archaeological findings are meaningless unless they are exposed to the general public. Nevertheless, it is reassuring to believe that, along with other European cultures, the Africans may have played a role in contributing to New World ideas and technologies.

HYPERTENSION...

high blood pressure and control of it." Originally there were ten churches in the program, and now, because of the program's high notoriety, five other churches have asked to be included in the developing plans of the Church and Community High Blood Pressure Control Programs (see page 11 for churches in HPB Control Program). To date, they have trained seventy-five volunteers on how to take accurate blood pressures. If any of the individuals being screened are detected as having blood pressures over 140/90, they will be referred to a physician who has agreed to be on the Council's referral list. Three churches have already begun in their efforts to improve the health of their congregation by screening all members of their church. It was here Mrs. Williams stressed: "We are not trying to take over the role of the physician. We are just acting as an adjunct and necessary addition to the physician's role, while trying to promote the general public to take an active role in their health care and to

assume more responsibility with it."

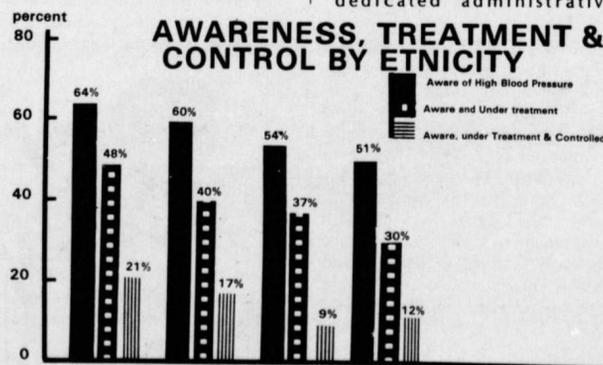
get other medical facilities, such as health care agencies, clinics, etcetera, to accept the Council's protocol by providing screening, detection and follow-up. The Council is also in the preparatory stages of a Work Site Program. This program would bring the employer to realize the value of his employee. The employers will see

how much money they lose when employees are out on sick leave because of a heart-related illness. The end result of this program would hopefully be encouragement of the employer to offer preventive health care.

Presently, the only two individuals working directly in coordinating all of the standing committees, over the various programs, are Mrs. Williams and her faithful, hardworking, and dedicated administrative

secretary, Ms. Betty Dewhorn. Ms. Dewhorn needs help desperately with such secretarial duties as typing, mail-outs, and preparation for meetings. Obviously, the Council is on a low budget and they need volunteers who would be willing to fulfill such duties as being on the Speaker's Bureau, clerical work, publicity, and answering correspondence. Anyone interested can call (714) 262-2941, or visit 286 North Euclid Avenue, Suite 306, San Diego, Ca. 92114, for more information on the open volunteer positions.

Before you say you do not have the time to volunteer, remember the facts. Hypertension is a symptomless illness that affects over 50 million people per year. It is a disease that affects the Black population of the United States 50% more times than Whites. A heart attack or stroke can unexpectedly occur at any time if high blood pressure is left undetected and/or uncontrolled. Lend a helping hand to this service that will truly help the Black community of San Diego to become healthier individuals. If you don't, who will?



California Department of Health Services, 1979

THE BLACK ROSE
A beautiful flower is defined as the rose
As thought up in poetry and prose;
But to me the rose' definition has meant
A symbol of beauty and its Blackness: strength.
The Blackness not only means strength but beauty,
too,
As defined in me, them, they and you.
So just watch us and our graceful stride
The one that shows all of our Black pride.
We'll hold our heads high, we're true believers
This defines us "Black Women Achievers."
Cheryl Williams

MY BABY AIN'T NO BABY TO ME

My baby ain't no baby to me,
She's the essence of my happiness.

My baby ain't no baby to me,
She's an intelligent Black woman
with style and grace and sensitivity.

My baby ain't no baby to me,
She is the happiness in my life,
She is the sunshine in my day.

My baby ain't no baby to me,
She's everything, you see.

Nate DeVauxhn

BEAUTY

Beauty is not really in the eyes of the beholder
It is in the soul of the believer
If one believes he is beautiful
Others will perceive him thusly

The outer self is a fitted mold
The inner self is what actually takes control
Through the eyes appears a molded world
Beyond that is the inside where beauty awaits
discovery.

Take a little time
Believe that it exists within
And beauty shall abound.

Elana Dorsey

BE

Be my eyes
See my beauty
Be my mouth
Taste my sweetness
Be my ears
Hear my laughter
Be my hands
Feel my warmth
Be my soul
Bear my burden
Be my love
Enter my world.

Elana Dorsey

DOWN STREET GHETTO
You can't go up a down street.
It's against the laws of nature.
Laws are nearly obsolete
The primary law is survival
It's written on every wall
Of all the laws of nature
If you're troubled face
If you're trapped inside
The up streets are closed.
Elana Dorsey

GRANDMOTHER
Posed grandchildren
line the dresser
surrounded by old perfume
Eyes
brown naked brown
behind bifocal lines
she had
her Grandfather's name:
General Braxton Bragg
braiding thick hair
behind each ear
and even though this
New Orleans, high-yellow man
couldn't stay off the avenue with a brown bag
she married
she scrubbed
bathroom linoleum watching
him on the back porch
in Watts
rocking and eating
cartons and cartons of orange ice cream
Kim Phillips

Maulana Karenga: Black Studies; Students & Race

by Ken Overton

Maulana Karenga is currently an associate professor of Black Studies at California State University, Long Beach. *The People's Voice* was able to interview him at the recent Civil Rights Conference at UCSD. Karenga is the author of books including: *Essays on Struggle: Positions and Analysis*; *Afro American Nationalism: An Alternative Analysis*; and *Introduction to Black Studies*. He is also the creator of Kwanzaa, the nationally celebrated Black holiday which incorporates the seven principles of the Ngubo Szaba, which Karenga authored as well. He is presently the chairperson of the Kaweida Groundwork Committee, which, according to Karenga, is the ideological and practical surrogate of the US organization, which he headed in the 1960s. The following is a transcription of the interview.

TPV: As a Black professor at a major university, what do you see as the future direction of Black Studies, in light of the financial budget constraints in education?

MK: We have to build three levels of organization—the faculty have to organize, the students have to organize, and the community has to organize. I believe Black Studies came into being as both a political and academic project. As I say in my new book, *Introduction to Black Studies*, Black Studies can only survive and develop by maintaining that triangle of political support that Black Studies came into being using. That is a self-conscious Black community, struggling to have its space, even on the campus; a self-conscious student body that is linked to the

The priorities of the Black student are....academic and political....These are simultaneous, but in the beginning, your emphasis has to be on academics....You have to come through this system and demonstrate your capacity to grasp it and extract out of it knowledge and skills that you can use for the masses.

community, that is interested in what is taking place there. The campus should come to the community and the community should go to the campus. A self-conscious faculty that is not only teaching the academic subjects, but making them relevant to the defense and development of Black interests. So, I see that we have to organize and we have to be clear about the space which we want to occupy and the goals we want to achieve.

What we are suffering from now, it seems to me, are ideological deficiencies. That is to say, unclear goals, not just on campus but in the movement. You see, the movement gave the campus its conception of itself. We have unclear goals as far as what



Photo: Robert Fife

we want to stand for and what we want to fight. It is like the dual consciousness that Dubois posed at the turn of the century—sometimes we're Black, sometimes we're American. You can't fight like that. You have to have singularity of purpose, singularity of identity, singularity of direction.

So, we first have to clear up our ideological position. Second, we've got to get-past what I call structural incapacity; that is to say, structural weakness. By structural weakness I mean organizational weakness, that the structures that we need to define, defend and develop our interest are either nonexistent or they are too weak. Take, for example, the average Black Student Union on each campus—a social club, might as well be a pre-sixties fraternity or sorority, because they are not involved in the political life of the campus or the community. I'm saying that involvement in the community would, in fact, raise their consciousness, increase their

sense of commitment, and make them take stronger stands. It does not mean that some Black Student Unions, some Black fraternities or sororities are not politically conscious, but when we're talking about the majority, they don't have the mission that they had in the 60s.

It's the same thing with the whole question of the faculty. The faculty are divided, some of them want to go into traditionally white disciplines and some want to stay in disciplines relevant to Black people; so we are split in the academic departments much of the time, and with pressure from the university administrators trying to take back the space they gave us in the 60s, but didn't want to, then it is a problem. So I think

ideology and structure are the solutions.

TPV: With the rising importance of Black students being involved in Black student organizations, yet facing increased pressure from the financial cutbacks and academics, what should be the priorities of the Black student?

MK: The priorities of the Black student are simultaneous. I believe that you have an academic and political role to play. These are simultaneous, but in the beginning, your emphasis has to be on academics, because if you don't succeed where you are, you can't help anybody else. People have to stop lying about why they are failing, saying, "Well, I'm doing something for the masses." They're not. The masses don't know them. You have to come through this system and

We need to have a sense of inevitability and possibility. That's what we had in the 60s, a sense that it was all coming to a head, that we were going to step back on the stage of human history as a free, proud and powerful Black people.

demonstrate your capacity to grasp it and extract out of it knowledge and skills that you can use for the masses. The masses don't need any more browbeaters, the masses don't need you to tell them things they already know. They need new information, they need new inspiration, they need new structure, they need people who can stand up and speak and fight for them; people who are conscious, capable, and committed. Not just committed, but also conscious and capable; by that I mean self-conscious of your society, how it works, how the world works, where you fit in the world, and you have to study for that and get prepared to take a socially competent, socially committed role in society. That is the priority—get through school.

Now, at the same time that you study, to balance that, volunteer work and contribute time to the community, so you can keep in contact; so you won't go off on a trip somewhere in Europe or Israel. You have got to stick with where you are, with your own people. People who cannot define, defend and develop their own interests will always have other people's interests imposed over them. If you cannot respect yourself and demand respect for yourself, people will always have contempt for you.

So students, study, get the skills, develop your commitment with the skills, and then participate as much as time will allow in the community to keep in touch with your roots; to remind you of where you are going when you get out of school.

TPV: Yourself being one of the primary activists in the 60s, what lessons can we learn by looking

back which we can apply to today's situation?

MK: The first thing that we have to learn is that there is a need for debate and discussion: critical debate and discussion over issues that effect us. One of the things that I miss more than anything about the 60s was the critical debate and discussion that we used to have. We had defined the whole world and were dealing with it. If you cannot define your problem you can't handle it, you can't deal with it, you can't solve it, because you have not clearly stated what it is. There is such a thing called creative intelligence that is necessary to handle serious social problems, and that comes from critical thought and from critical exchange. That is the first thing we need.

Second, is the importance of

structure. Everybody was organized. We had different forms of organization: religious organizations, economic organizations, cultural organizations; people were organized around their own interests.

Third, we need a Black united front, we don't just need every body organized. We need to get organized, then we need a central structure, because if our problems are collective, then our solutions have to be collective and the effort to solve them must be collective.

Another thing I think is important is the development of an alternative media. In the 60s we had many Black publications. Every city had some form of communications. Then we began to develop a national film industry. It was small compared to the white industry, but you can't make that a comparison as to where you were in relation to where you are now. We also were not only publishing, not only developing a film industry, but we were developing tapes and records; not only to keep history, but to politically educate as well. People are always impressed as to how the Iranian Revolution depended so much on taped messages from Ayatollah Khomeini and other leaders in exile. Well, we were doing that in the 60s; making tapes, for example, listening to Malcolm's *Message to the Grass Roots* and passing it around, and getting educated by sending tapes across the country. We don't appreciate our history in the same way today and that bothers me. We have got to learn to appreciate our history, we have to have a sense of history. The 60s taught us that if you do not

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Harry Edwards: THE STRUGGLE THAT MUST BE

by Ken Overton

Harry Edwards is currently an associate professor of Sociology at the University of California at Berkeley. He is noted for his involvement in the 1968 Olympic Games in Mexico, where two black athletes raised their clenched fists, after their championship performance, during the American national anthem. He has written several books, amongst them *The Revolt of the Black Athlete* and *The Struggle that Must Be*, and he is doing a great deal of research on the relationship between sport, politics and ideology in the United States and in the Third World. He is also doing a good deal of lecturing and speaking on issues having to do with the fate and fortune of Third World people. *The People's Voice* was able to interview Dr. Edwards during the Civil Rights Conference at UCSD's Summer Auditorium. The following is a transcription of the interview.

TPV: Can you explain your involvement in the 1968 Olympic Games?

HE: I organized the 1968 protest which was called the Olympic Protest for Human Rights; which was part of a much larger struggle involving athletes and the institution of sport in the United States. We had determined that sport was not only the toy department of human affairs, but that it was a critically important aspect of the social control and social organization in this society. Therefore we had not only a moral responsibility, but a political responsibility, to make sure the interests of Black people were projected through that institution as opposed to the interests of the ruling class; which in fact, utilized the Black athlete in a way which was counterproductive to the interests of the Black community in this country.

TPV: Can you cite some examples of exactly how the Black athlete is exploited in this country?

HE: Initially, you have to understand that sport recapitulates the structure of human and ideological relations in society. It is the presumed reality that the championship performance of American athletes reflects upon the superiority of the economic, political and social system that he represents. So Black athletes were being projected in the international arena, in particular, as being representative of the ideological notion that America was the land of the free and the home of the brave, and that Black people here are advanced, based upon their competitiveness, hard work and discipline and not on the color of their skin. As long as that definition prevailed, what Martin Luther King, Malcolm X and others of the like were saying could be cast in doubt, particularly in Third World countries, as they sat and

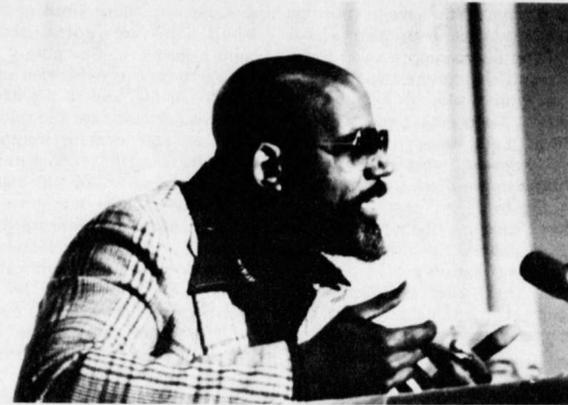


Photo: Robert Fife

looked or listened to the Olympic games, witnessing Blacks and whites running together on the same team, not recognizing the slick con game which was being run in that regard.

Of course, on the domestic level, we have a situation where you have millions of young Blacks thinking that sport is a way up and out of the ghetto, when, in fact, it is a treadmill leading to oblivion. You have less than six percent of scholarships in this country going to Black athletes; only two percent of Black athletes who play varsity college sport in the three major sports (basketball, football, baseball) go on to sign professional contracts. You have a situation where 9 of 10 Black athletes who sign professional contracts are not only broke, but are destitute, not only without funds, but with no prospect of getting funds on a regular basis within ten years after their professional careers. Principally because of the rip off which takes place within the athletic institution. We have a situation where Blacks have absolutely no access to leadership and authority positions in those sports where they participate in numbers, and they only participate in four or five sports in numbers, while 90 percent of American sports are still lily-white. If you look at basketball, football, baseball, and track, where you have in basketball, 81 percent Black athletes, in football, 50 percent Black athletes, in baseball, 20 percent Black athletes, and in track, all of the sprinting and jumping events are basically represented by the Black athlete in terms of the championship performances. But you find that you have very few Black head coaches, very few Black athletic directors at the college level. At the professional level you have no general managers in football, no head coaches in football, you have only three Black head coaches in basketball and three Black managers in the whole history of professional baseball.

So all of these inequities are overlooked in the rush to project sport as a citadel of brotherhood, harmony and opportunity for Black people. Of course, what this accomplishes is it diverts literally millions of young Blacks from competition with whites for the jobs as doctors, lawyers, dentists, engineers and media professionals.

So we have to recognize the tremendously debilitating impact, both politically, at the international level, and institutionally, at the domestic level, that sport has on Black people because we have not learned how to deal with it

challenge these Black faculty and those Black administrators on campus who are there principally because of student demonstrations and disruptions of the late 60s. I do not know of a single, solitary Black faculty or Black staff member that was hired because he or she was "qualified." Blacks have always been qualified. What has been lacking has been the incentive on the part of the university to bring these people into the institution. They are only there because Black students are there and because Black students demanded the changes which were brought about. These people are not here because they are qualified.

So I think that Black students on the campus today have a responsibility to make demands of these individuals and they have a responsibility to organize themselves and intelligently do their homework, to begin to meet the challenges that confront them on the campuses and, by definition, us as a people. If we do not have that kind of a movement, then we are going to find ourselves in very desperate straits as we try to advance in the most technologically sophisticated society on the face of this earth. We must have trained, educated minds; people

Computers are going to be everywhere, in every sphere of life, and to the extent that you do not have the skills to operate, and in many instances, the skills to use those computers to plug even into those information flows that you are not supposed to have access to, then you are going to be dependent upon somebody else for your information, and information is going to be the currency of society.

consistently and intelligently for what it is—a major mechanism in the social control machinery of American society.

TPV: Today we see the repeal of many of the gains that Blacks won in the 60s through protest and struggle. What is the role of the Black student in addressing this problem and in defining solutions to the problems of Black people today?

HE: I think the Black students have to begin to think analytically; they must go back and read systematically; they must begin to reassess where we have come from over the last twenty years at least, and where we are now, so that they will be better able to meet the challenges that confront them this year and in the years ahead. I think the idea of allowing the gains to slip away because of so-called apathy, because of the lack of university support, because of connivance on the part of university officials, is no excuse for the circumstances which we find ourselves in on the college campuses. Black students should organize themselves, they should

with skills to deal with the kind of challenges that are going to confront us in this society.

TPV: You brought up an interesting point about technology. When we talk about improving the conditions of Black people, we must talk about the utilization of power to reach certain ends. Isn't this move toward advanced technology redefining the concept of power?

HE: It is more basic than that. We are in a situation where American society is moving toward a computer age where the major distinctions are not going to be race or they are not going to be sex, or sexual preference as the gay community likes to think of it, or even liberal, or radical, or revolutionary. The major distinction is going to be between those who have access to information and those who do not. To the extent that you do not have access to information, which means having the kinds of computer skills and programming skills and informational retrieval skills necessary to plug into the

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CONTINUATIONS

KARENGA...

understand the tendencies in history, if you cannot identify yourself with what is going on in reality, you will miss your chance.

There are two tendencies in history, that which is coming into being, and going strong, and that which is dying, decaying, and passing away. It is obvious to me that Blacks and other third world people; brown, red, and, yellow people, belong to the rising tide of history, and the Europeans belong to the declining tide of history. That gives us an insight into social reality and into social development, and will give us the extra

not upon the enemy, or the oppressor, not coming, but upon being able to receive him when he does come. You have to count on being attacked and them attempting to suppress you if you dare to change the social system. You cannot take this lightly, this is a lifetime commitment.

TPV: You speak of a lifetime commitment, what advice would you give the Black student who is going to be a professional, as to how to apply their skills to the Black community and how to unite for the common goal?

MK: That is why I say finish school and get your skill that you can use.

There are two tendencies in history, that which is coming into being, and going strong, and that which is dying, decaying, and passing away. It is obvious to me that Blacks and other third world people; brown, red and yellow people, belong to the rising tide of history.

moral and spiritual push we need to hold on in rough times.

We need to have a sense of inevitability and possibility. That's what we had in the 60s, a sense that it was all coming to a head, that we were going to step back on the stage of human history as a free, proud, and powerful Black people, and that moved us and it took alot to destroy it. You would be surprised about the hundreds of million of dollars that the United States government spent to suppress us. The Cointel Program was to discredit, disrupt, and destroy and otherwise, neutralize all real and potential Black leadership groups.

Another lesson that we learned is that you are going to have to sacrifice. People don't want to sacrifice, nobody wants to give up anything. People had stopped their schooling. I wouldn't advise Black students to do that now because the movement is not at that height, but if the movement gets at that height again, then I would make another determination. I'm just telling you about sacrifice. I was in my second year of my doctorate at UCLA, but when the movement came, I dropped out and didn't go back until 1975. So we have to understand that we have to make sacrifice. Know that our success, as we used to say in the 60s, depends

Now the question is how do you give it. First of all, be successful in what you are doing so that you can be a model for other Blacks and teach them possibilities by what you have achieved. That is first, serve as a symbol.

Second, service, after you serve as a symbol, and that service, in terms of the professional person, can be voluntary service. Take, for example, a lawyer. You can commit volunteer service in hours of court work for the Afro-American community. You can make the announcement, you can put it in the local newspaper, whenever you can let people know you are doing that. After that, organize your own profession and push the principle of community service and development.

Third, it seems to me that you not only can serve as a symbol, not only can you organize yourself, not only can you organize your profession, but that you can set new goals for yourself and how you can help the community.

So, it seems to me, serve as a symbol, give volunteer service, organize your own profession to volunteer, and set new goals for yourself of how you can serve, because much of this has to be developed by your own profession. There are things that everyone can do.

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EDWARDS...

information flows that exist in this society, to the extent that you do not have a substantial core of people with those kinds of skills then you are going to be informationless. Computers are going to be everywhere, in every sphere of life, and to the extent that you do not have the skills to operate, and in many instances, the skills to use those computers to plug even into those information flows that you are not supposed to have access to, then you are going to be dependent upon somebody else for your information, and information is going to be the currency of society. To the extent that you do not have that information or you are dependent upon someone else for that information, then you essentially become nothing but a slave or a tool for somebody else who does have access to that information and, therefore, can manipulate you within the context of their interests rather than within your own interests.

So I think that education becomes important. It is extremely important under any circumstance, but it becomes vitally important because of the highly technological character of the society that we live in and a society that is becoming more and more

We must understand the connection between the Dr. J's and the O.J.'s and Kareem Abdul J's and the institutional underdevelopment in Black society.... The 1980's has to be a period where we begin to deal realistically with the.... fundamental economic foundations that underlie, not only the establishment of the Black underclass, but its perpetuation and, in fact, its increase.

technological by the hour.

TPV: Contrasting Black participation in sports versus our participation in technological fields, what are the implications of this for Black America?

HE: We are in danger in this society of being relegated to the status of the principal source of twentieth century gladiators in this country. Not only are we in danger of becoming a permanent underclass, which even the United States government admits to, but we are in danger of becoming the principal source of gladiators for the entertainment, for the political propaganda machinery, and for the societal control machinery within American society. As a result of our lack of access to the technological machinery of society, then the athlete looks all the more glamorous to us. Principally because of the disproportionately high visibility of the athlete relative to Blacks in other occupations, and we are losing ground in other occupations all the time. So not only will we not have the visibility, we will not even be there to have the visibility, and the athlete will look all the more glamorous, the result being that more and more young

Blacks will be channelled into sport and we will continue to be systematically underdeveloped. We will, in effect, become one of the principal contributors to the perpetuation of our own oppression.

So we must understand the connection between the Dr. J's and the O.J.'s and the Kareem Abdul J's and the institutional underdevelopment in Black society, and the apathy and lack of movement on the campuses, among Black students, in terms of pressing for greater educational advances, and putting pressure on those Black faculty and administrators to join them in pushing for those advances. All of those factors are intertwined and interdependent, they are all connected.

TPV: You spoke of the development of a permanent underclass in American society. In a recent study by the Joint Center of Political Studies, they said that in order for the civil rights movement to progress there must be a greater linkage between the Black professional class, "who have made it," and the Black underclass, because of the current separation between the two. How do you assess this situation?

HE: First of all, I think the separation was always there, there

was a separation in the 1960s. If you go back and look at the legislation that took place, this was not legislation which effectively helped the underclass. To have a situation where people are in such desperate economic straits that they do not have the clothes to go to school, to integrate the schools does not mean anything; if they do not have jobs, integrated housing does not mean anything; to open up occupational opportunities to people with no skills means nothing. So what we have to understand is that the separation has always been there, the major problem now is a greater proportion of the Black population has been consigned to the status of an underclass.

The 1980s has to be a period where we begin to deal realistically with the fundamental factors that underlie that, which are basically economic, not legislative and most certainly not merely conceptual, that is to say "we are for integration." We must begin now to look at the basic fundamental economic foundations that underlie, not only the establishment of the Black underclass, but its perpetuation and, in fact, its increase.

HEALTH CARE...

encourage young Blacks to enter the medical profession—programs ranging from lecturing at high schools to "adopting" Black medical students and offering them moral and financial support.

There are three major facilities serving the Southeast San Diego population, which is primarily composed of ethnic minorities: the above mentioned Southeast Medical Center, the Comprehensive Health Center at 3177 Oceanview Blvd., and the



Physicians and Surgeons Hospital located at 446 26th Street.

The Comprehensive Health Center is operated by the National Medical Association under contract with the County of San Diego. The services available are dental, general medicine, family planning, pregnancy testing, tuberculosis and V.D. screening, immunizations, professional social services, nutritional counselling and health education. Specialty clinics are scheduled one half-day per week in obstetrics, ophthalmology, internal medicine, podiatry, minor surgery, hypertension and diabetes. Fees are also based on a sliding scale system. The Center has working agreements with Paradise Valley Hospital, Physicians and Surgeons Hospital, and University Hospital and it used to train students for many health careers.

The Physicians and Surgeons Hospital, owned by National Medical Enterprises, Inc., originally opened as the Southeast Community Hospital under other ownership in November of 1974. Due to financial difficulties, it closed in October of 1981 and reopened as the current Physicians and Surgeons facility in March of 1982. From all sources contacted, the consensus is that the original hospital was poorly planned and that the philosophy of the original owners was not consistent with the needs of the Southeast San Diego community.

The Physicians and Surgeons, however, are said to have the potential to become a facility that serves the community effectively. There are currently many problems that must be dealt with,

including those of maintaining quality staff and making the facility more available to community physicians in order to increase the patient load.

At present, there is no pediatric service, no OB/GYN facilities, although some hysterectomies and related surgeries are performed, and there is no organized outpatient department. The emergency room handles most outpatient services there. Also, there is no sliding scale fee service, but arrangements can be made to suit the patient.

There are a number of other Black physicians servicing the Southeast San Diego area, either separately or in groups and their contributions should also be noted.

The health care delivery system in Southeast San Diego has great potential and it will undoubtedly continue services. Not only has the system worked closely with its community population, it has made contact with its prospective physicians and health care professionals, encouraging students to strive to return to the community and serve.

The work of Drs. Warren O. Terry and Richard O. Butcher, Drs. John R. Ford and Harold E. Burt, Mr. Paul B. Simms, Deputy Director of Physical Health Services in San Diego County, and Mrs. Dorothy Sumner, Director of Medical Social Services at the Comprehensive Health Center has provided the impetus for a drive to improve the quality of health care for the community.

The infant mortality rate, which, as mentioned above, is a good indication of the level of health in a population, measured during a five year period before 1981, was about half that measured during the 1969-1971 time period. Other improvements include: (1) An increased usage of family planning programs, (2) some improvement in children's health services, although dental services continue to be inaccessible to the Black child population, (3) some improvement in the overall health care delivery to the San Diego population, (4) there are additional services and the system is somewhat more coordinated than it was in 1969.

There is in San Diego, a group of dedicated Black men and women from all areas of expertise. Included in that group are those mentioned above and they are putting forth much effort to come together for changes in the community where they are needed. They have, in fact, an organization, the Black Leadership Council of San Diego, that functions in that capacity. The efforts of these and others like them in cities across the country are often overlooked, and it is imperative that we understand their contributions and use their examples as models for our own present and future contributions.

Participants in the Church High Blood Pressure Control Program

Mt. Erie Baptist Church
Walter G. Wells, Pastor
511 So. 47th Street
San Diego California 92113

Mt. Zion Baptist Church
J. Linzie Whitmill, Pastor
3045 Greely Avenue
San Diego 92113

St. Paul United Methodist
Grandison Phelps Jr, Pastor
3094 L Street
San Diego 92113

Seventh Day Adventist
Rev. Danson
414 So. 31st Street
San Diego 92113

Calvary Baptist Church
S. M. Lockridge, Pastor
719 Crosby Street
San Diego 92113

Greater Trinity Baptist Church
Clyde E. Gaines, Pastor
3146 Oceanview Blvd.
San Diego 92113

Bayview Baptist Church
T. J. Winters, Pastor
6162 Benson Street
San Diego 92114

Greater Jackson Memorial
J. A. Blake, Pastor
3805 Oceanview Blvd.
San Diego 92113

St. Rita's Catholic Church
Father Patterson
5124 Churchward
San Diego 92114

Holy Spirit Catholic Church
Monsignor Wm Bergin
2725 - 55th Street
San Diego 92105

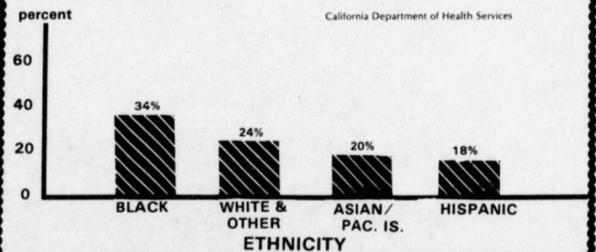
Holy Family Catholic Church
Father O'Sullivan
1957 Coolidge
San Diego 92111

Bethel AME Church
E. P. Williams Sr., Pastor
5825 Imperial Avenue
San Diego 92114

Action Enterprises Development
Norm Hardy, Director
AID Medical Services
1975 - 5th Avenue, Suite 101
San Diego 92101

Community Baptist Church
Charles E., Gayton, Pastor
3602 National Avenue
San Diego 92113

HYPERTENSION: PREVALENCE BY ETHNICITY



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CIVIL RIGHTS...

John Huerta, associate counsel of the Mexican American Legal Defence Fund, spoke of the history of struggle by Mexicans and Chicanos in the South and Southwest against racist oppression. Huerta noted many of the developments of the Chicano movement of the civil rights era.

Lastly, August Meier, professor at Kent State University, offered commentary on the previous speakers from the panel. He felt that the 60s could not have happened without the NAACP.

Session four took a look at "Civil Rights Leadership Styles." David Garrow, Associate Professor of Political Science at the University of North Carolina, reviewed Martin L. King's leadership years. He spoke of the progressive stages through which King had developed—from a rather naive belief in non-violence as a persuasive tactic to his later radicalization near the time of his death. Garrow had some interesting illuminations on the close surveillance by the FBI, and state and local police over King. He spoke of the Black agents which the FBI planted in civil rights organizations.

Nancy Weiss, Associate Professor of History at Princeton

University, reviewed Whitney Young's leadership of the National Urban League. She expounded on Young's ability to get dollars from white-owned corporations for the Urban League and his belief in integration and civil rights.

Victor Wolfenstein of UCLA's Political Science Department offered a presentation on Malcolm X as a charismatic leader and on his ability to communicate to the masses of Black poor. He mentioned the extensive contact which Malcolm was making with southern civil rights groups before his death.

Clayborne Carson, associate professor of history at Stanford, spoke on the leadership of Bob Moses and Ella Baker of SNCC. Carson pointed out that many of the so-called civil rights 'leaders' were labeled as such, not because they actually led but were head of a civil rights institution. He reflected upon the effective leadership styles of SNCC, where people like Moses and Baker would seek to organize in local communities and transfer the skills of leadership to people in those communities with the skills, they would be equipped to lead their own community struggles.

Finally, the last session was the keynote address given by Kenneth B. Clark, a well known scholar and contributor to the civil rights movement. Clark spoke of the

current backlash against gains won through civil rights. The people who gave Reagan a mandate were tired of "reverse discrimination" and they felt that Black's gains were the reasons for their losses. In looking towards the future, Clark felt that whites must be convinced that their economic problems are caused by the White House, not by Black people and that America must recognize that if Blacks do not survive the country itself will not survive.

The discussion which followed was reflective of the debate which tenored through the whole Civil Rights Symposium. While Clark felt that Blacks must convince whites to change and to depend on the change in the attitude of whites in order to survive and improve our condition, there were those Blacks in attendance who felt that Blacks must unite and struggle to organize our own people into institutions and organizations where we would "do for ourselves," regardless of what white America thinks. A dichotomy of opinions was present between a belief in the possibility of making change within the existing American societal order and belief that freedom can never be attained within the current status quo. It was evident from this symposium, as pointed out by a few panelists and attendants, that the paramount problem of economic

development within the Black community has not been critically analyzed, nor have any of our contemporary scholars forwarded viable solutions for solving the economic problems of Black America. To be sure though, the conference did address a number of themes and a wide spectrum of thought and opinion of the 1960s era of civil rights.

Criticisms of the conference were expressed by those who felt the event should have been promoted and publicized more, and that it should have been on the main UCSD campus, or in the Southeast San Diego community, where those most affected by civil rights actions could attend. The conference coincided with the Black Studies Conference at San Diego State, which was sponsored by the Afro-American Studies Department at SDSU.

This type of event, however, has not occurred previously at UCSD and was an historic event. Roger Wilkins, speaking in regards to the benefits of the conference said, "It offers a tremendous repository of recollections and analysis of what happened in the 60s and why." Commenting on whether this event will happen again, Dr. Watson stated, "It has always been my view that we should have these types of programs on a regular basis throughout the year."

Videocassettes of the conference were taped by the UCSD History Department.

Is Anybody Out There?



If so, and you are interested in working with The People's Voice this summer and/or next year, then you must contact the TPV office at X2152, or leave your name and number by the office. Mailing code — B-023.

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