

THE PEOPLE'S VOICE

VOLUME I NO. 2

UNIVERSITY OF CALIFORNIA, SAN DIEGO

JUNE 13, 1978

F A R E W E L L : T O N Y N G U B O

Professor Tony Ngubo of the Sociology Department and his wife are among the most popular professors on campus, however, Tony Ngubo will be leaving at the end of the quarter due to his being denied tenure by the University. Professor Ngubo discussed this and other matters in the following interview with The People's Voice editor Lennie Edwards. Difficulties with the tape recorder used during the interview make direct word for word reproduction of the interview impossible. Professor Ngubo's printed responses are partial paraphrases as well as quotes of his spoken responses.

Professor Ngubo is originally from South Africa where he received his early education in mission schools run by German missionaries. Growing up in Durban, he was educated in English with Zulu as his native language. As education for Blacks is neither compulsory nor free in South Africa, in order to help his parents pay for his education, he divided his time between study and work, at times studying two years at a time and working one. He obtained his baccalaureate in sociology and worked for the Lever Brothers Corporation which has a large concern in Durban. He was offered study at the University of Munich, Germany and a fellowship in the United States. He chose the latter as he spoke English and would have had to learn German, and the University of Munich had no sociology department.

He has studied at several American universities including the University of Indiana and UCLA, from which he received his doctorate. He worked for a time with a community organization under President Lyndon Johnson's War on Poverty Program. Professor Ngubo has been at UCSD since the fall of 1971.

Professor Ngubo what brought you to UCSD?

A position in the Sociology Department opened up here while I was teaching at L.A. State. I was particularly interested in the Third World Studies program and the concept of Third College. The Third World Studies program as an interdisciplinary link among the areas of concern for the study of the Third World was an invaluable asset to this institution whose time had certainly come.

How did the program pan out?

We were faced with a number of difficulties from the beginning, among them a decrease in administration support and enthusiasm for the program and a subsequent reduction in our facilities. The Third World Studies program at one time had its own reading room which was discontinued. There were also disagreements among the faculty of Third College in 1972 as to the direction in which we should head which was a blow we never really recovered from.

Will your wife continue to teach here at UCSD?

No she will not. Although she has not been given written notice that her services will be terminated, she has received various pressures to indicate that this is the case. I am not willing to divulge from who these pressures have been coming, but they have been coming for some time and she has decided not to continue teaching here.

What are your plans for the future? Do you intend to stay in the area?

Yes, we would like to stay in the area for a few more years, but of course our final decision will be based on what sort of positions we are offered and think we can live with. Our decision will also be based on the family situation. An important consideration is the children. We have to make a decision as to whether we want to move at this time and disrupt their education, or let them finish in the high school they are now attending.

There are various actions being taken concerning the denial of tenure to yourself and a number of other professors. Should these actions result in a new offer of employment at the University would you consider such an offer?

Of course I would consider it, as I would consider any offer, however, let me stress that I believe that protest will have little effect on the decision. Although there could well be a delay in the final execution of the decision, once a decision has been reached, especially in an institution such as the University, the chances of a reversal are not very likely.

Do you think students should be drawn into the tenure decision process?

The first thing to look at in this question, of course is the place of students in the University, as there is no university without students. Is the University here for the benefit of the students or are the students a nuisance to be tolerated merely because they are the source of money for the University? The University is a community and every part of that community should be drawn into making decisions which affect it. Let me stress that I don't think that the inclusion of students would have made a difference in the decision that was made in my case. I'm saying that students should have a say in their futures at this university and the tenure process is just one of the areas where their input is needed.

Do you think divestment in South Africa by American corporations is a proper strategy to bring about meaningful change in South Africa?

I think that there is no doubt that divestment is an effective way to bring about change. It must be recognized that the system of apartheid is built on the South African economy. American investment is a firm foundation of the South African economy. The American government is in severe contradiction when it speaks of human rights on one hand and actively encourages investment in South Africa on the other. It remains for the people of America to take action to remove the great support from the South African government by taking action to discontinue American investment in apartheid.

Is there anything which I haven't touched on that you would like to comment about?

Yes, I have noticed in the years I have been here that there is a lack of concern on the part of many students to the political situation. Firstly, it should be recognized that politics enters into all aspects of our lives, it is impossible to remove politics from our focus. Secondly, there is a great political base among Black and Brown people, a force which has not been exploited to its full potential in a unified manner. Cooperation is usually on a short term basis for narrow issues, when in fact the interests of both groups are closely joined.

cont. on page 4

KUZILIWA DRAWS HUNDREDS FOR JOBS

Hundreds of San Diegans of all ages and races gathered together on May 19 at San Diego City College to participate in the eleventh annual Kuziliwa, Malcolm X's birthday March for Jobs sponsored by the NIA Cultural Organization of San Diego. The marchers walked from City College through downtown San Diego to rally in a small park at 1st and Columbia Streets. The march was punctuated by cries of "Jobs, Now!" and "What do we want? ... Jobs! ... When do we want 'em? ... Now!" and similar chants which reverberated through the downtown business district and attracted the attention of a number of shoppers, workers and people collected in Horton Plaza.

The post march rally in the small park was marked by a number of speeches by members of the San Diego communities of people of color as well as San Diego Board of Supervisors member Jim Bates, American Indian Movement leader Dennis Banks and political activist-actress Jane Fonda. Also represented were the Nation of Islam, the United Farm Workers and senior citizens organizations. Activities after the rally included workshops and study groups on the full employment issue.

As well as demanding full employment and opposing Proposition 13, the speakers all paid homage to Malcolm X, the Black leader who spoke out in the early sixties about the unitary nature of the struggle of people of color against the forces of imperialism and the need to broaden perspectives from a civil rights to a human rights struggle. In a somewhat strange testimonial to the effects of the passage of time, thirteen years after his assassination, Malcolm X, who was characterized in his lifetime as a hate monger, racist and extremist was not only hailed as a martyr but was the focal point of a gathering of people representing the very fabric of the nation in a demand for what is justly theirs.

Paul Robeson Honored

Black American singer-actor-political activist Paul Robeson has received a singular honor from the Soviet Union. Robeson, who espoused the doctrine of socialism throughout the world and often spoke of his admiration for the Russian people has had a new 40,000-ton tanker in the Soviet fleet named after him. He is the first Black to be so honored.

2nd of Wilmington Ten Freed

Joe Wright Vows To Continue Struggle

The first of the male members of the Wilmington 10 was freed Thursday, June 1 from the North Carolina prison in which he had been held. Joe Wright in a tearful reunion with his parents outside the prison told of his desire to attend law school and continue the fight of the Wilmington 10. Seven of the others will be eligible for parole this year. The woman, Ann Turner was paroled earlier. The tenth of the group, Rev. Ben Chavis will not be eligible for release until 1980.

The Wilmington 10 are nine men and one woman convicted of fire-bombing a grocery store and conspiracy to shoot at emergency

personnel during civil disturbance in Wilmington, North Carolina in 1971. The three key witnesses in the trial have since recanted their testimony, admitting that they gave false testimony due to threats or promises of favor. Even in the face of these admissions, North Carolina governor James Hunt did nothing more than reduce the sentences of the 10. Amnesty International lists the 10 as "prisoners of conscience" and the Soviet Union has cited the case as an example of human rights violations on the part of the United States. Protests and appeals on behalf of the 10 continue, especially in the case of Rev. Chavis.

Editor's Commentary

JAVA JIVE

by Leonard K. Edwards, Jr.

On May 17th the nation's top four coffee importers announced that they would stop buying coffee from Uganda in order to conform with the unanimously approved resolution of the House International Relations Committee urging the President to impose a trade embargo on Uganda due to the 'human rights violations' of the Amin regime. As coffee is the chief export of this African nation, the world's fifth largest coffee exporter, this boycott will undoubtedly cause severe hardship for an already economically depressed nation, especially since U.S. firms purchase about \$200 million worth of Ugandan coffee annually.

While human rights rhetoric fills the air, I, for one wonder how much this move is motivated by concern for human rights and how much is some insidious form of political-economic racism. The business community of the U.S. certainly cannot be shown to have a historic interest in human rights. How much coffee do U.S. firms buy each year from Brazil, a nation firmly in the grip of a regime whose forte is certainly not human rights? The list of nations with whom the United States does business who regularly engage in gross violations of human rights includes Iran, South Korea, Chile and South Africa, whose reigns of terror equal or surpass that of Amin. Not only these nations but with avowed enemies like the Chinese and Russians does the U.S. carry on healthy

business relations. In fact to the point of discussing the sale of military equipment to China and already selling computer technology to the Soviets, a technology which can be put to sinister use in this age of automated warfare.

To Uganda which poses as its major threat to the United States naught but the bluster of General Amin, a trade embargo is to be imposed. Is it because Amin, the intended puppet of the West has turned out to be uncontrollable, unpredictable and anti-Western? Is it because the administration of General Amin is not a right wing neo-Fascist regime which the United States is so fond of supporting even at the cost of human rights? Is it because Uganda, unlike China does not offer a partnership in stalling the spreading social-imperialist hegemony of the Soviets? Is it because Amin will not allow the wholesale exploitation of the Ugandan people by Western business concerns? Is it because Uganda is a poor, black nation in which the U.S. has little strategic interest? It is most probably all of these. Whatever it is you can be quite sure that a deep concern for human rights is what it isn't. For if it was, we would see no more Rhodesian chrome, no South African gold, no Iranian oil, no Brazilian coffee, no Chilean tin. And then again what about tobacco from North Carolina, oil from Texas, Georgia peanuts and North Dakota wheat? ... Need I go on?

Letters To The Editor

Letters in this section are printed as a service to the community. The opinions expressed are not necessarily those of the staff. Letters must be accompanied by the name of the author which may be omitted from publication upon request. The People's Voice reserves the right to edit any letter received. All letters remain on file for public inspection.

BLACK GREEKS

At Howard University in January of 1913, twenty-two Black women decided to join hands, hearts, and minds to form a cohesive and collective body dedicated to Social Welfare, Academic Excellence, and Cultural Enrichment. This unrelenting body of women faced towering obstacles in a society where racial oppression ran rampant. Nevertheless, these pioneering young women were determined to create a bond of Sisterhood which far exceeded any imposition thrust upon them by a hostile society. These were the founders, six of whom are still alive today, of Delta Sigma Theta Sorority, Inc. Delta Sigma Theta is a national public-service sorority with a current membership of 95,000

women located throughout the U.S.

On May 7, 1977, an undergraduate "charter" chapter; Nu Upsilon was established here in San Diego composed of twenty Black students from San Diego State University and University of California at San Diego. Some of their activities to date include: Volunteer Service work at the San Diego Community Hospital located in South-East San Diego, the Red and White Sweetheart Ball held at the Hilton Hotel, Spring Dance/Greek Show held at the Plaza International Hotel, and weekly Educational Study Sessions held at SDSU and UCSD libraries.

Deltas are a progressive organization of predomi-

nantly Black women pledged to serious endeavor. Their strength is maintained by their constant dedication and adherence to the initial principles upon which Delta Sigma Theta was established.

The members of Nu Upsilon are: Edwina White-Abernathy, Loretta Allen, Renee Berryman, Robbie Stokes-Butler, Carol Charles, Stephanie Collier, Denise Criddell, Faith Graham, Sharon Graham, Judith Johnson, Brenda Manley, Nadine Adams-Morales, Sharon Morgan, Pattie Pedro, Dondra Stewart, Charlotte Stokes, Sandra Walter, Lynette Weatherby, Patricia Whitlock, and Rene Willis.

For any information about Delta Sigma Theta Sorority or the Delta Interest Group, leave your name, number, and summer address in the Black Student Union office with "attention" to Stephanie Collier. The BSU office is located in the Student Center complex.

-Stephanie Renee Collier-

The Brothers of Eta Sigma Chapter, Alpha Phi Alpha Fraternity would like to extend warm and sincere greetings to you and yours. We would like to tell you a little about ourselves and the great organization we are part of.

First, our Fraternity began in 1906 at Cornell University and was the first Black Greek Letter Organization in the history of Afro-Americans in this country. With Manly Deeds, Scholarship and Love for all Mankind as the "Frat's" aim, this collegiate as well as civic organization has grown into a group that has over 75,000 members worldwide.

Alpha Phi Alpha has always been in the forefront of civil and human rights struggles. We have traditionally worked with groups such as, the NAACP, Urban League and the United Negro College Fund.

In our efforts to become more involved in our community and the intricacies of its daily functions, we would like to request any materials you may have describing the projects and programs your agency affords to our community. This information will be shared internally and will help us to understand the community and how we as concerned young men spawned and nurtured by the people of the community can best help to make it a more beautiful and beneficial place to live.

Our eagerness and enthusiasm to work and develop our community needs only the information from your organization to spark us to work and contribute in whatever way we can.

Your prompt attention on this matter will be greatly appreciated.

Yours In The Struggle,
Robert Tambuzi
Correspondence Secretary
Eta Sigma Chapter
Alpha Phi Alpha Fraternity
3371 "A" Street
San Diego, Cal. 92102

JOHNNY HARRIS

Muir 10, I commend you for opening my eyes!

You see it was just a coincidence that I was enlightened to the fate of Johnny Harris. Until recently his story would have gone unpublished, as have many similar cases. Ironically this case got unexpected attention when a Russian newspaper printed its version of the Johnny Harris story. (Could it be that the Russians got the scoop on America?!). An American news magazine also reported the story, and as expected the two stories differ drastically.

Both the Kremlin and Time agree that the execution of Johnny Harris is wrong. However their reasons for this injustice, and their account of the circumstances are the major subject of contradiction.

According to Time magazine, Johnny Harris is being sentenced to die in the electric chair for allegedly murdering a prison guard during a riot on January 18, 1975. It is not unusual for a man to be sentenced to death for murder. Yet the crime which Harris is accused of cannot actually be proved. Attorney General William Baxley asked the jury to convict Harris even if they didn't believe that he killed the guard; for which there is no direct evidence. Now let's be realistic! There is not a all-white, all-male jury in Alabama that would let a Black man go with less than the "electric chair". Not to mention that he was also serving a life sentence (or two) for robbery and rape; to be exact five. Johnny Harris appears to be a victim of racial prejudice.

Kim Leggett

But why was Johnny Harris chosen to "suffer the consequences" and not another participant in the prison rebellion? It was just as likely for someone else to have killed the guard. Prior to his conviction, Harris was an activist for prison rights. Protesting the "inhuman" conditions in penal institutions. This action won him the admiration of the government good-guys, and later his execution.

The conviction and sentencing of Johnny Harris was just what the Russians needed to get their point

across. Their report of the Johnny Harris story, caught America, in all her glory, with her slip showing. Read all about the new "civil rights" martyr sentenced to die solely because of his dark skin. Yes Russia had the right idea, but for the wrong reasons. With human rights a big political bundle; the Russians conveniently expose their version of the Johnny Harris story to the world.

The Soviet News Agency reports that Harris killed a White guard by stabbing him 27 times with a homemade knife (not bad reporting, for a Russian). The new civil rights martyr is now a murderer serving five life sentences for robbery, and facing death in the electric chair. Russia points an accusing finger in America's face, calling for a re-evaluation of the "Human Rights Proposal". Our comrades are absolutely appalled at the idea of the death penalty. When it is the Russians themselves, who would like to subdue the supporters of human rights.

I was shocked when I read these articles on Johnny Harris, and realized that they were written two years ago! By now his fate is history. Once again the media (& those who control it), have succeeded at the all-American game: confuse em' & lose em'. The political and social persecution of Johnny Harris wouldn't have been permitted if his case had been publicised to guarantee support in his defense. But political games aren't new to the Russians either; they've been playing just as long as we have (if not longer). Politically, Harris is a martyr about to be crucified by the "goody-two-shoes Democrats" who cry loudly for justice in the world (the propaganda goes on...). A blurred but quick glance in the right direction at the social injustices that have made America famous for Jim Crow, Aunt Jemima, and Apple Pie. No, the Russians don't know just how close they really are. But in times like these when the fate of a man can be decided by a powerful few, who cares?

The People's Voice is recognized as an official campus print medium by the UCSD Communications Board. Serving the campus and local community, we are an independent organization working in conjunction with the Black Student Union. Correspondence is encouraged and should be sent to: THE PEOPLE'S VOICE B-023 UCSD La Jolla, Ca. 92037

SOUTH AFRICA: THE LIBERATION STRUGGLE

by Leonard K. Edwards, Jr.

drawing by Pete & Jimmy Ruiz after Paul Collins

The African resistance to European domination in South Africa can be divided into three stages; the initial period of contact and resistance to conquest lasting from the mid-seventeenth to the beginning of the twentieth century, the period of response to conquest, from the turn of the century until 1960, and the post 1960 liberation struggle. Each of these periods can be distinctively classified by the nature of the European threat and the manner of African resistance. In the initial period the Europeans slowly spread across the face of the land gaining parcels of territory piece by piece. Resistance during this time was on a tribal level. The second period was characterized by political opposition to the consolidation of the European conquest. Groups formed to press demands upon various governments and institutions involved in the South African situation. The third period is that of the present, when political pressures have been constantly rebuffed and in the face of an ever more entrenched Nationalist government, armed resistance and more direct confrontation are the tools of liberation. This series will examine each of these three periods and highlight some main developments of each. This article will concentrate on the first period, that of resistance to conquest. The next article in the series will focus in on the second and third stages of the liberation struggle.

The first European settlers arrived in present day South Africa in 1652 to set up a supply station for ships of the Dutch East India Company at the Cape of Good Hope. Originally just a supply station, the settlement did not seek to expand and the local African people, the Khoikhoi were tolerant of the newcomers and traded with them. As the demands on the settlement grew due to increasing numbers of ships stopping at the Cape for replenishing their stores, the people of the settlement were given permission to extend the holdings of the post and these farmers or 'Boers' began to move further and further from their original outpost. As the land use of the Dutch increased, the Khoikhoi became alarmed. In the Khoikhoi culture there was no such concept as land ownership, instead land was a communal property which could be used not owned and the Boers and their fences and

claims of ownership were very disturbing to these people. The alarm of the Khoikhoi became resistance to the encroaching Boers. This resulted in war from 1657-8 and again between 1673-7. The pastoral Khoikhoi proved no match for the Europeans equipped with firearms and the native herdsmen met sound defeat. The Boers and their farms grew out increasingly from the original settlement and the Cape government extended the border of the colony to keep the Boers within its jurisdiction.

The Boers expansion continued with the Khoikhoi being killed off in great numbers especially in 1713 when a smallpox epidemic decimated the tribe. The San then became the chief deterrent to Boer expansion. These hunters were either killed off or driven from their lands by 1800. By this time the Boers met up with the first and most fierce strong resistance to the European expansion, the Xhosa. The Xhosa were a people of hunters, farmers and herders with an organized governmental system of a king and a council of elders. The Xhosa put up such strong resistance that in the century between 1779-1879 there were nine Xhosa Wars, often referred to in "history" books as the "Kaffir Wars". (Kaffir comes from an Arabic word meaning non-Muslim, the Boers adopted it to refer to all Africans. It is the Boer equivalent to 'Nigger')

The first six Xhosa wars were over the Great Fish River boundary to the colony. The Europeans had tried to extend their holdings beyond this point and the Xhosa resistance proved firm enough to halt expansion past the Great Fish River for almost fifty years until the Seventh and most savage Xhosa War resulted in the death or flight of 25,000 Xhosa in what one missionary of the time called a war of extermination. The Eighth and Ninth Xhosa Wars resulted in the uprooting of the Xhosa from all their old lands except the Transkei, which today is considered their tribal 'homeland' by the Nationalist government of South Africa. The great masses of Xhosa were scattered throughout the White communities to the south locked into poverty in the European money economy while the rest tried to continue the traditional farming economy on lands unable to support them.

Events in Europe had a great effect on the developing European settlements of South Africa. The wars in Europe caused the Cape to change hands from the Dutch to the British in 1806. The British began to bring in colonists in the 1820's, a fact which alarmed the Boers. The Boers had an obsession for 'freedom', which meant the right to keep slaves and treat the African as inferior, something supported by the Boer religion. As the English began to exert their control over the colony, abolishing slavery and stipulating the right of Africans and all British subjects before the law, the Boers began to seek escape. In 1834 the escape began in the form of the 'trek' or the packing of goods and family into ox-drawn wagons and moving northeast into areas inhabited by Korana, Sotho, Zulu and Tswana peoples. The Boers sought to move into areas not under British control where they could start all over again, living as they pleased.

As the trek advanced the Boers were able to play the game of divide and conquer very well due to the hostility of various smaller groups of people to the great conquering tribes, the Ndebele and the Zulu. The Ndebele inhabited the western part of the area presently known as the Orange Free State and were a warlike and aggressive people who dominated the other tribes in the area. The Boers made alliances with other tribes against the Ndebele. In the Battle of Vegkop the Ndebele captured the cattle and sheep of a group of Boer trekkers and inflicted many casualties. The Boers made a retreat to their base camp with the help of a chief of the Rolong people who loaded the Boers oxen. The Dutch and their Rolong allies then attacked the Ndebele, captured 7,000 cattle and destroyed the settlement of Mosega in one battle and in November 1837 after a fierce nine day battle which took place near the Ndebele capital, defeated the Ndebele. As the Ndebele faced a twofold threat both from the Boers and from the Zulu to their east, Mzilikazi, the Ndebele chief took his people northwards. The Boers then moved deep into what they believed to be conquered territory only to be repulsed by the Sotho, Venda, Tsonga and Pedi peoples. Nonetheless, the Boer presence was in the area and slowly extended with the might of the gun.

The Zulu were a powerful

nation of warriors inhabiting the northeastern section of the Cape. They gained control of a vast area of land east of the Drakensberg Mountains under the leadership of Shaka, the Zulu chief who reorganized the Zulu into a military state and devised not only new organization and training for the army but new tactics and weapons as well. Shaka was killed and succeeded by his half brother Dingane who was the Zulu leader at the time of the Boer treks. As a result of the defeat of the Ndebele, Boer penetration reached the borders of Zululand and some Boers had entered Zululand territory. In February 1838 Dingane met with Boer emissaries and made agreements to allow them the use of some land. Two days later the emissaries were killed according to the Zulu for acts of bad faith, and the main camp of the Boers in Zululand was overrun. Other camps were warned in time to be able to repulse the attack. An armed force bent on revenge entered Zululand in November 1838 and on December 15 they met with the Zulu at Ncome River. Armed with guns and cannon, the Boers killed 3,000 Zulu without a loss to the Boer force. The Ncome has been known as Blood River since that day. This terrible defeat destroyed the great empire built by Shaka as subjugated people now defied the Zulu and even Dingane's half brother threw his lot in with the Boers against Dingane. Dingane met his death at the hands of traditional enemies of the Zulu while fleeing through Swaziland.

The Basuto people living in the area above the Cape between Natal and the Orange Free State were under the leadership of Moshweshwe when the Boer trek began. He granted the Boers temporary grazing rights but when asked, they refused to move on. After various feeble attempts by the British to control the Boers failed, skirmishing between the Boers and the Basuto progressed. In 1852 the British governor of the Cape, Sir George Cathcart, blaming the Basuto for the troubles, led an attack on the Basuto. He was able to capture cattle but the Basuto repulsed the attack. Peace was soon thereafter declared and continued until 1858 when the Boers invaded Basutoland only to be confronted by a large army whereupon they promptly retreated. Things

stayed relatively peaceful until 1866 when the Boers again mounted an attack. The Boers destroyed the land as they advanced and kept the Basuto penned up in their strongholds. In 1868 Basuto emissaries to the Cape government got the British High Commission to declare Basutoland a British territory. Under this protectorship Moshweshwe had to give some of his land to the Boers, but he nonetheless saved his people from total destruction and subjugation at the hands of the Dutch and preserved his homeland.

The last great autonomous African nation in South Africa was the Zulu nation. Following the leadership of Mpanda, the half brother and betrayer of Dingane, the rebuilding of the Zulu army was accomplished under the leadership of Cetshawayo. The governor of the Cape, Sir H.B. Frere was disturbed at the actions of Cetshawayo and in January 1879 he disobeyed his orders and launched an attack on Zululand. On January 22 a British force of 1,800 was attacked and all but 400 killed at Isandlwana. This caused Africans throughout South Africa to rise up in angry rebellion against the Europeans, but Cetshawayo was interested only in protecting the people's land, not conquest or invasion. A European army defeated the Zulu in July.

The defeat of the Zulu marked the end of the great wars of conquest. What followed were the wars of disarmament where British and Boers sought to disarm Africans to prevent any further attempt to resist or throw off the chains of European control.

The last episode of armed resistance occurred in 1906 when the Zulu Bambata rose up to lead a revolt against the payment of taxes which were levied on the African population to force them to work as laborers in the South African economy. Bambata and his followers met defeat in the Nkandla forest. Bambata's head was cut off and publicly displayed to counter the myth of his invincibility.

With Bambata's death ended military resistance based on an independent tribal society. The only recourse was then for the African people to take up political means to resist the European domination of the Africans. It is this which we will explore in the next article in this series.

Record Reviews

by Kim Leggett

Jazz in the seventies remains the mellow and intimate sound from earlier generations of jazz innovators. These sounds can rouse hibernating emotions and summon undiscovered ones from deep within your soul. A contemplative musical assortment awaits you in the melodies; and they invite personal introspection. Old or new, there is a jazz sound to accommodate your taste and style.

As the pace of jazz quickens, so does the music of **Chick Corea**. A veteran to the jazz scene, his new album *Mad Hatter* (Polydor) musically takes the story of Alice-in-Wonderland to a new dimension. As always, Chick Corea comes through with superb if not bizarre keyboard artistry.

In moments of solitude, many of us would appreciate the soothing sounds of an acoustic bass melody. **Ron Carter's** latest, *Peg Leg* (Milestone) exposes this renowned bassist in a genuinely contemplative mood. The title tune, "Peg Leg," and "Patchouli," are dynamic yet subtle bass renditions. Guaranteed to enhance those pensive moments.

Brazilian composer **Antonio Carlos Jobim** celebrates the beauty of life in his album *Urubu* (Warner Brothers). Like **Milt Jackson's** *Sunflower* (CTI), the two sides present differing but complimentary styles. Side two of Jobim's album draws upon a European classical style for a sophisticated, continental flavor. Brazilian words of love flowing together in a sensuous Latin rhythm.

Immerse yourself in **Keith Jarrett's** *Staircase* (ECM) and **McCoy Tyner's** *Inner Voices* (Milestone). Jarrett's album is a double-record set of solo piano. McCoy Tyner presents a beautiful blend of vocals and acoustic piano. Both are excellent albums to "escape into".

Epic recording artist, **George Duke** has a good one to try if you're a "jazz/disco" fanatic. *Don't Let Go* faintly echoes the funk and Afro-Latin sounds of *Reach For It*. (Epic). The resemblance of the two albums is not to say that they are not good; they are indeed another side of the multi-talented artist. However, if Dazz (disco-jazz), is not you, George Duke has been making musical history for a while, so take your pick!

To complement your philosophical musings, sample **DeeDee Bridgewater's** *Just Family* (Elektra). Songs like "Maybe Today", "Sweet Rain", and "Melody

Maker", provoke profound reflections on the meaning of love and life. Produced by **Stanley Clarke**, this album features some of the finest jazz musicians to name a few: Chick Corea, George Duke, Harvey Mason, Airto Moreira, and Alphonso Johnson. DeeDee has a beautiful voice. And like the title "Just Family", she expresses her love for her family through song.

The music of **Miles Davis** has always been captivating. For over half his musical career, Miles set the trend for listeners and fellow musicians alike. Along the road to self-awareness, you should sample Miles' album *Nefertiti* (Columbia). The most sensitive music on the planet; it will channel you into the key of life.

CONCERT NOTES For those of you who had an opportunity to see Stanley Clarke in concert Thursday night, I'm sure you left as satisfied as I did. Stanley proved himself to be the competent bassist he was on *School Days* and on his most recent release, *Modern Man* (Nemperor). The music of the evening ebbed and flowed in strong, but uncomplicated rhythms. "School Days" and "Quiet Afternoon", gave Clarke a chance to really get off on electric bass. While "Interlude To What She Didn't Say" featured Stanley Clarke on solo-acoustic bass.

John McLaughlin & The One Truth Band, stated the show with an explosive display of contemporary jazz. McLaughlin on lead guitar did an excellent job of presenting a musical message to a very receptive audience. It was my first time hearing McLaughlin minus **Shakti**, which appeared to be a switch for the better. Nevertheless, it was one of the best jazz concerts I've been to this year. To those of you who missed Stanley Clarke, maybe next time. And if that's not good enough, I suggest you run and grab both Stanley Clarke and John McLaughlin's latest albums!

... Ngubo

continued from page 1

What effects one group has a like effect on the other. Very often these groups are set against each other, fighting for the same scraps. There is a general mood of change sweeping this country. The Bakke case and Proposition 13 are signs of this change. These are no longer the sixties when people can simply say we have been denied this or that. While it is still true that the denial exists, the seventies call for different methods. Where needs exist and people are excluded from the institutions, they will not be given anything. People have to join in a concerted effort to gain resolution of their historic problems.

Do you have a message or farewell statement to make to the students here?

Well, I was going to do the easy thing and just end my classes and take my leave without fanfare, so I have no sort of statement prepared, however, if I have anything to say it is this. Life is a struggle and in that struggle there will be victories and there will be defeats. It is important that students recognize that there will be these defeats and not let a defeat overshadow the struggle. A war is not won in a single battle. Each one of us makes a contribution to the struggle and no matter how small or insignificant that contribution may seem, it, in combination with others is the force of change. My own contribution does not end here. No matter what I end up doing, I will still be around, learning, becoming involved, doing what I can, reacting with other people, holding rap sessions, - whatever.

I would also like to point out especially to the Black and Brown students, those who have been historically shut out from the institutions in America, that the University is an extension of those institutions. It is very important for these students to develop and maintain contacts with their communities. Many students spend four years at UCSD without getting into contact with the people of San Diego. La Jolla is not San Diego, University City and Pacific Beach aren't, University Towne Center is not San Diego. People need to get out into the community to re-orient them to realities that are absent from campus life. Going to school is a full-time occupation, but there is time to get out into the community, just to stay in touch with what's happening. I have noticed that there is little contact or participation among community groups and students at UCSD. It is very important that people take what they have learned from the university back to the community. Students get to the university with the help and support of the community. Getting through the university is like going through a minefield. If you negotiate that minefield safely and don't return with that information about how to do so, then it is as if no one has made it through and everyone who follows is on their own. No one will help us if not ourselves.

Every student needs to gain an idea of what it is they want to do in life, how they wish to use their talents and skills and act on that determination. That is the value of an education.

The staff of *THE PEOPLE'S VOICE* wishes to apologize for the small size and lack of pictures or graphics in this issue. This is the result of a staff shortage and difficulty in coordinating end of quarter personal study time with working on the paper time. We hope that this problem will disappear next fall with an influx of new blood to the campus and the newspaper staff.

THE PEOPLE'S VOICE hopes to see you all next fall and extends the hope that the summer is both profitable and enjoyable.

THE STAFF OF THE PEOPLE'S VOICE

Rosiland Aubrey
Arthur Bolton
Sedonia Charlott
Lennie Edwards

Kim Leggett
Joseph McCracken
Willie Roach
Eunice Stokes

Marcia Strong

JOAN LITTLE TO BE EXTRADITED

The Supreme Court has cleared the way for the extradition of Joan Little from New York to North Carolina where she escaped from a minimum security detention facility. The announcement of the decision came Monday, June 5 after a meeting of the full Court in which it was decided not to hear Ms. Little's claims of fear for her life.

On Tuesday, May 31, Associate Justice Thurgood Marshall handed down a stay of execution for Ms. Little's extradition pending the meeting and decision of the full Court.

Ms. Little's attorneys had asked for an order keeping her in New York until they could file an appeal on a

ruling by the 2nd U.S. Circuit Court of Appeals. Ms. Little and her attorneys claim that she has been continually abused in the North Carolina facility where she was being held and is under a threat of death should she return. The fear for her life is claimed as the reason Ms. Little fled the North Carolina facility.

Joan Little gained international attention during her 1975 trial in which she was charged with the murder of a prison guard in her cell who she claimed attempted to rape her. She was acquitted of the charge and was finishing a sentence for breaking and entering at the time of her escape to New York. She was captured in Brooklyn in December of last year.

LIFE,

THE THIRD WAY

We all live in space upon the big ball we call Earth. We're struck by the many rays of light that cause old life to die and new life to evolve - too, the invisible axis changes gears to shift us from one season to the other.

We slow to sympathetic speeds and then to idle progression; then we change to a joyous tune - singing, springing from one place to the other - our zeal follows to enlighten the life of others - awaken them to a new day to share as well as to enjoy the light of **THIRD RAYS**.

People lay-back while their children are playing and falling down on top of each other and later falling in love - a blunt invitation and a smile that goes on forever - laughing when it hurt and crying when they feel pleasure. Yes! they are born with multi-perception and they see all laws. They are mad then they are in love again - they are Gods from other worlds. They prop their hands upon their hips and it slides down quickly to disguise contempt if there is any - keeping their hearts clean and freeing themselves from their hidden worlds the mothers of their paradise.

Old people look at flowers for a long time - then longer. Butterflies are in a nod stealing away suckling like babies who never get enough; not only that they are hungry nor that they are full; but they know that someone is going to bother them, so they get enough to last; then they drag themselves away and get high above the ground - in a state of hysterical folly, they dance as though nothing happened.

Old people looks at the butterflies and the rest of us eyeballing an agreement that we cannot come back for more until tomorrow . . .

be nice to . . .

someone today . . .

forever.

-Willie Roach-