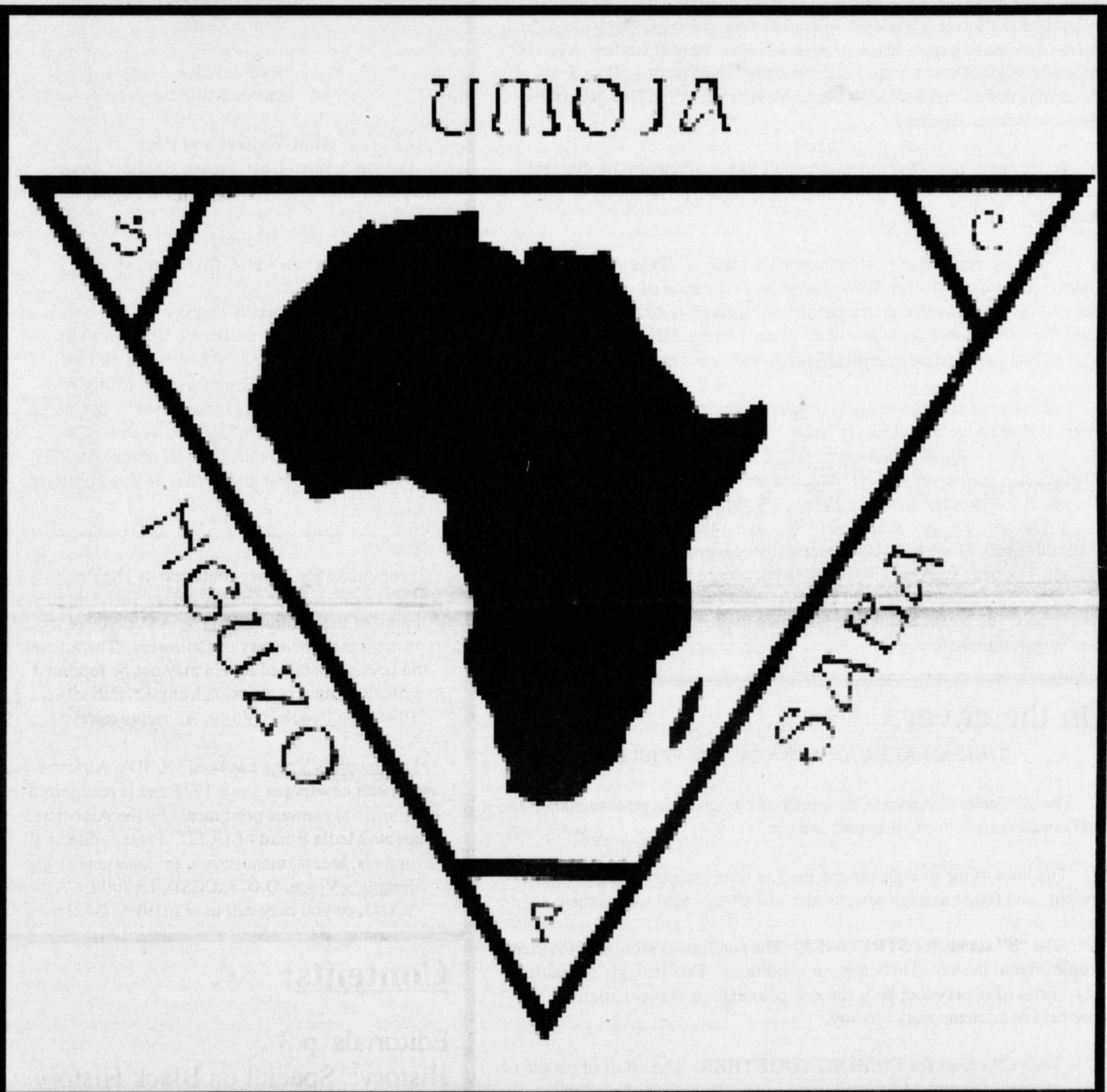


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the People's Voice

February 1994 UC San Diego's African-American Newspaper



WE'RE BACK! WE'RE BACK!

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The People's Voice Mission

(based on "The People's Voice Manifesto," *The People's Voice*, Vol. 15, No. 1, Feb. 92)

Our mission:

- 1) We will educate and uplift the African-American peoples in general. We plan to report past and current news, and offer commentary on the state of African-American affairs.
We support and uplift African-Americans in general, and particularly those on UCSD's campus. In an era of declining enrollment of African-Americans at UCSD and abroad, we are fully committed to increasing the enrollment and retention of African-Americans. We are committed to educating students on their history, heritage, and legacy. In an era of increasing racism, we stand as a bastion against further spread of racism of any sort, and we are fully committed to educating all students concerning the accomplishments and achievements of the Diaspora (the people of African descent).
- 2) We are against discrimination of all forms, whether it be discrimination based on immutable characteristics, lifestyle, preferences, or culture.
- 3) We aspire to make a difference in the state of affairs affecting African-Americans. We do not intend to be a reflection of traditional news bias, but to be a reflection of the genuine achievements of African-Americans. We seek a more positive and authentic portrayal of African-Americans, offering alternative interpretations to traditional media.
- 4) Understanding that unity is required for any goal involving any group of people, we would like to be seen and used as a tool to accomplish that goal. As a campus media representing students of color, African-Americans in particular, we feel obligated and take pride in amplifying the "Voices of the People," thus *The People's Voice*.
Not only are we committed to destroying the ignorance which blinds many of us, but we are especially concerned with the plight of African-American students. We want to encourage self-confidence and self-pride. This requires that you know who you are — where you came from, where you are at, and where you want to go. This will fulfill our most important mission.

On the cover:

THE PAN-AFRICAN ASSOCIATION EMBLEM

- A. The silhouette of Africa is the center of our spiritual, philosophical, and intellectual perspectives, mission, and goal.
- B. The lines of the triangle are the lines of time encompassing our past, present, and future that has always and will always bind us together.
- C. The "S" stands for **STRUGGLE**: The continuous struggle of African people around the world to better our conditions. This struggle is against ALL forms of oppression, be it slavery, colonialism, neo-colonialism, apartheid or contemporary tyranny.
- D. The "C" stands for **COMING TOGETHER**: The effort of people of African origin to come together in unity to re-define our histories and ourselves in **AFRICANCENTRIC** terms.
- E. The "F" stands for **FUTURE**: Through our work we will ensure that African people will rise to a level of self-determination and cultural enlightenment that will be recognized, understood and respected by the rest of mankind.
- F. **UMOJA**, taken from the NGUZU SABA means **UNITY** and is the first principle of the NGUZU SABA.
- G. **NGUZU SABA** is the Swahili term for the **THE SEVEN PRINCIPLES** created by Dr. Maulana Karenga. It is upon these seven pillars of African human cooperation that our positive works will stand the test of time.

"SELF-IDENTITY CANNOT BE COMPROMISED!"

TPV

The People's Voice
Vol. 16 No. 1
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Editors

Paul Beaudry, editor-in-chief
Denise Carter
James Patterson

Business Manager

Denise Carter

Staff Advisor

Marvila Madrid

Staff Writers and Poets

Helene Adams, Dean Felton, Charlie Glover,
Stephaan Harris, Gaye Johnson, Jill Logan, Mikey

Printer

Trident-Web Offset Printing

Special Thanks

Alethia Nancoo, Sean Banks, Victoria Valle,
Marcia Strong, Randy Wooter, Bik-na Park,
Antherica Emerson, Craig Dawson, Curtis Williams,
Brain Slack, D.A., James Cheatham, George
Lewis, Conley Major, Dr. John Warren, Chris
Findley, Maureen Davis, God, all of the past *TPV*
staff (back to 77), and all the staff at *Voz Fronteriza*

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Editorials... (get into the **BLACK**)

New visions

By Paul Beaudry

YEAH, *TPV* IS IN THE HOUSE!!!! Hello to all you old fans, and welcome for all you new fans. *TPV* is back on the block and we have a new staff, new ideas, and some new directions we would like to pursue. It's great to see how many people wanted to see *TPV* back in full effect and supported us as we worked 24-7 (or at least some of us did) to get a paper out before the end of Black History Month (the shortest month of the year). If you can believe it, this project came together very quickly, and the staff and editors were able to get the newspaper re-chartered, a constitution re-written, articles in, business contacts connected, a network established (homies and all), and a paper out in record time.

Just six weeks ago James and I were sitting down hammering out a plan of attack for our AASU Ambassadors presentation we plan give for Spring quarter on the problems facing the Blackman today. We would hit one topic after another and then go off on a tangent. Every issue we talked about was deep and we had a lot of strong experiences tied to them. He's 100% and I'm Mulatto. I'm from Frisco and he's from Orange County. He transferred from a community college, and I transferred from a university. I read constantly and he's a big TV man. But we definitely, agreed on one point — as a whole, today's young Blacks in college are too comfortable. Not exactly financially, but mentally we've already picked our place in society (be it high or low), and we expect that when we graduate, it will be there.

Some of us have constructed this perfect world where everyone knows exactly where to go; those headed for the high places will get the high places, those in the low places will get the low places, and those in the middle will stay there, and America will remain

Just in Time

By Denise Carter

The People's Voice! — Just in time for Black History Month!

Well its here again folks, Black History Month. Time to pull out that treasured but worn book of poetry with the anger and the fire of the "Movement" in the 1960's or maybe you'll search for that old calendar that told in bright picturesque detail of the famous kings and queens that was Africa's vain-glorious past. Maybe the more contemporary ones will set up all night and watch MTV's tribute to Michael Jackson 'er I mean the Jackson Five, and possibly, name four or five historical figures like...George Washington Carver, Harriett Tubman, Sojourner Truth, W.E.B. DuBois or Mahalia Jackson. Oh, did I name some one that you don't know about? Then you need to check your history.

Yes, it's Black History Month, again. The time when Americans of African descent receive their official recognition from American society as a people whose sacrifice and contributions to America is as significant as any other group. (The UCSD bookstore has a 20% discount on all "Black History" memorabilia) Yet, it is an recognition that is met with some reluctance and more sadly than that, with indifference.

I scan the junk mail as it passes my mailbox and I notice that it has become a great tradition in the American consumer market place to announce every holiday's as a "sale" and celebrate it in the American tradition of Consume, Consume, Consume! So where was the Martin Luther King Jr. Day Sale? I've been waiting all year for my Nordstrom's, K-Mart, Target, and, yes, even Shelves and Cabinets MLK Day Sale so I could participate in the tradition. After all,

institutionally racist, but there's nothing anyone can do about it because change is unthinkable today. We need segregation, blatant racism, and some 2000 lynchings per year again before anybody will do anything. In the meantime let's ask the government for another social program so we can be more dependent on free s*#t. No, the plantation days are over and those dumb niggers over there that are studying their heritage are running their mouths again about doing something African. Africa is on the other side of the planet, I don't know anybody that lives there, and I have no plans of ever visiting, so who cares?

Blacks aren't unified, we don't talk to each other, lighter-skinned brothers and sisters have it easy, they aren't pure African blood anyway, and nobody likes being Black except to complain about what they don't have and what they can get when they're sexually excited. Black people are too damn lazy to plan anything like a revolution, because now that we can work in previously white-only positions, we're (1) too busy trying to make enough money to buy a European car or spend that money on white designer labels so we can look hip. Either that or we're (2) too busy trying to mooch some money and a place to stay from a tolerant relative or friend to see how long we can get by without doing anything.

There's a third classification; they're right in the middle. They work at stealing from their own communities and neighborhoods, so basically they're a mooch that forces their proposal, possibly at the expense of your life (but occasionally they'll shoot you anyway). And that's the Black community in a nutshell ladies and gentlemen, and they never lived happily ever after, because first of all most of them didn't live too long to begin with.

There's nothing we can do about it, because most of us don't know our friends from our enemies, and

those that do are getting paid very well. Well maybe not that much, but enough to keep them complacent. **WAKE UP!!!!!!**

This is a part of the reality that we face today and it's time to start being pro-active about your attitudes (as opposed to being re-active after you've been jacked). How are our G.P.A.'s? How is our enrollment in the University of California? When was the last time we encouraged a high school student to attend college and maintain high marks in school? When was the last time we read a book, saw a movie, or even talked about a high-achieving Blackman or Blackwoman? When was the last time we educated a non-black friend about achievements in African culture? Or do we even know enough to say anything?

The time to start learning about the real world is NOW. While we're in a university environment, we have access to a number of brilliant professors, supportive faculty and staff, a huge university library, and a number of on-campus clubs and local organizations who are dedicated to uplift YOU!!! (Yeah, I know I sound like a UCSD commercial, so I'll quit while I'm still ahead). The point I'm trying to make is don't be afraid to begin your African education while you're still here. Don't take these resources for granted; people before our time have died just so we can claim that we are university students. That's quite an honor and a responsibility when you think about it. We are the new future, the new leadership of our communities at home. We need to take the opportunity to learn while we still have the chance. There is a lot of learning to do now and a lot of uplifting to do when we graduate, so we need to get ready and prepare ourselves.

What do you do when your little brother says, "No, I don't want to go to college. You were black when you

cont. on pg. 7

I'm just as American as the next guy. But no sales that day. I wonder how those not so celebratory Americans felt on this past Martin Luther King Jr. holiday when if it had not been for the holiday the death toll in Los Angeles would truly have been phenomenal.

I can bear America's indifference to our Black History month. I can even put up with quasi-cultural perfunctory events that most institutional communities present. At least they make the effort. My consternation is focused on a more intimate level. How are African-Americans connecting and communicating the Black History Month theme on an individual level? Does it mean anything personally. Has it ever? Will it ever? Just what is Black History and more importantly, what does it have to do with me, here in 1990 at UCSD?

Well, I certainly don't have to go into a prolonged discussion of the importance of knowing history. I mean we study European history to the point that we've accepted that civilization began in Europe. We know about William Shakespeare, Queen Victoria, Napoleon Bonaparte, Thomas Jefferson, George Washington and Ronald Reagan. Don't we draw pride and affirmation in our culture by knowing the European contributions to the American society.

Yet the omission of one people's contribution to life on this earth leads to an imbalance in the natural environment. All children must look to their ancestry to find re-affirmation that they have participated and made contributions and therefore are a part of the community. An endeavor in the search for one's past is not futile or pointless. Our current identity is inextricably tied to our past identity. It is the foundation of our self-worth, our self-validation, and our self-preservation as participants in the human sphere. We Americans of African descent weren't just put here and things are not just happening to us. However,

until we get a handle on the "who" we are we will never be able to influence the "what" we are.

Now, some of us, may have reached a level of success within American society that their only concern is to achieve total assimilation. They may be embarrassed and terribly "put upon" when confronted with the bulk of Black Americans remaining that black knot that refuses to dissolve into the melting pot. I can sympathize with that viewpoint. I am sure Rodney King knows exactly what they mean. The fact remains, however, that most of us have yet to achieve that elusive goal of acceptance by the dominant culture and will not be able to do so until we accept the dominant nature of our own culture. Be Black and Proud.

What does that mean, specifically, at UCSD? We stand as the vanguards for our people. We are able to attend this institution by the blood, sweat, and fearlessness of our ancestors. Reflect on the courage displayed by a people who knew only too well the precarious nature of a Black life to stand and die for their dignity. The people who joined Dr. King in his march were not a bunch of over-indulged, well fed, bored, college students. They were our grandmothers and fathers, whom for all their lives lived in a world that denied them their humanity. These were mothers who instructed their sons to keep their heads down as their best remedy to keep their sons alive. These were fathers who risked getting burned and lynched when he dared to be a man by standing to protect his family. These were illiterate people who knew the value of an education and were willing to die for their children's dreams. Their blood cries out throughout the land that they did not die in vain. It is our obligation to remember, our responsibility to be our best, and our duty to ensure that our children will not have to fight these battles again. Be Black and Proud! Say it out loud!!!

SPECIAL BLACK HISTORY MONTH SECTION

Marcus Garvey: A Legacy for the Future

By Stephaan Harris

"Be as proud of your race today as our fathers were in the days of yore. We have a beautiful history and we shall create another in the future that will astonish the world."

Though these words were spoken by the great Black Nationalist leader Marcus Garvey in 1923, they are still extremely relevant in these crucial times as we African-Americans face many adversities that not only threaten our present well-being but our future progress.

Usually, this month is the only time most of us truly take Mr. Garvey's words to heart. However, our history and experiences should not be thought of, learned about and remembered for only one month out of the year. We must not take our rich legacy for granted, but instead, utilize it to make ourselves knowledgeable, resilient, and confident. Mr. Garvey's life illustrates how important it is for African-American communities to become active members of society and take pride in themselves.

Garvey was born in St. Ann's Bay, Jamaica in 1887. From 1912 to 1914, he traveled extensively in Central America and lived in London. During this time, he met many Africans and developed a keen interest in the motherland. He returned to Jamaica and founded the Universal Negro Improvement Association (UNIA), which sought to build in Africa a Black-governed nation.

He moved the headquarters of the UNIA to New York City in 1916 and established branches in Harlem and other predominately Black areas of the North. The focus of Garvey's movement evolved into promoting empowerment and pride among Black Americans.

By 1919 the UNIA boasted over two million members, largely due to the publication of Garvey's weekly newspaper "Negro World." The paper

told of the achievements of the race and of the splendors of African culture. Garvey taught that Blacks would be respected only when they economically strong, and he preached an independent Black economy within the framework of white capitalism. To forward this cause, he created the Negro Factories Corporation.

Moreover, to advance unification among Blacks here and abroad, Garvey launched the Black Star line, a steamship company to link Black communities in the United States and Caribbean. In addition, he established a chain of restaurants and grocery stores, laundries, a hotel, and a printing press.

Garvey reached the height of his power in 1920, when he presided at an international convention in Liberty Hall, with delegates present from 25 countries. At the forum, he was elected provisional president of the African-American Republic.

Garvey was known as the "Black Moses" among his people because of his unabashed expression and promotion of Black Pride. He gave millions of African-Americans a spiritual uplifting and emphasized active response to the injustices served by American Life. He was a symbol of the longings and aspirations of many Blacks who were confined by a racist structure. Through him, many Blacks gained confidence, pride, and, most of all, hope.

In 1994, we face many problems. Many of our African-American men are dead, incarcerated, or consumed by gangs and drugs, instead of being leaders. We still face an environment that seems largely prejudiced and "anti-cultural." Our media images often display us in a negative fashion. We should take the awesome, living example of Marcus Garvey, and become determined to change our communities for the better; Making them strong and self-reliant.

In a speech given in Harlem's Liberty Hall, Garvey stresses the "renewal" of the Negro. Let us, follow his example before it is too late.

W.E.B. DuBois: The Father of Pan-Africanism

By Darron Dorsey (from TPV, Feb '92)

"When once the Black of the United States, the West Indies, and Africa work and think together, the future of the Black man in the modern world is safe."

These are the words of the great Pan-Africanist, W.E.B. DuBois. Dr. DuBois, for over seventy years of his life, served the cause of Pan-Africanism in both his theory and his action. This brilliant African scholar wrote countless volumes of books, novels, short stories, poetry, and articles on Africa and her scattered and suffering people in the noble struggle to awaken a giant yet sleeping people.

DuBois was born in Great Barrington, Massachusetts, on February 23, 1868. He received his university training from Fisk, Harvard, and the University of Berlin. He also held honorary degrees from Howard, Atlanta, Fisk, and Wilberforce Universities. Dr. DuBois taught Greek and Latin at Wilberforce from 1894 to 1896 and at the University of Pennsylvania in 1896 and 1897. From 1897 to 1910 he was professor of economics and history at Atlanta University.

One of the founders of the National Association for the Advancement of Colored People (NAACP), DuBois was a member of its staff as director of publications and editor of Crisis from 1910 to 1932. In 1933, DuBois returned to Atlanta as chairman of the University's sociology department, where he remained until 1944, when he rejoined the NAACP as head of its special research department, a position he held until 1948. In succeeding years, he was vice chairman of the Council on African Affairs and chairman of the Peace Information Bureau.

Despite the many activities DuBois was engaged in, nothing occupied as much of his life's work as did the struggle for Pan-Africanism. He either attended, called for, organized, financed, or influenced each and every Pan-African Conference and Congress that took place from 1900 until his death in Ghana in 1963, and under almost insurmountable odds. These Pan-Africanism meetings were very instrumental in bringing together African intellectuals and organizers, and in formulating the goals of the African Revolution, which has been world-wide in scope ever since the first African was stolen from Mother Africa. DuBois was a staunch socialist who believed adamantly that Africa must unite under a socialist system and that Africans throughout the world must be the key actors in achieving this objective. Capitalism was doomed as far as he was concerned and had no merit whatever. In his own words, he demanded that Africa. "Put on the beautiful robes of Pan-African Socialism."



BLACK HISTORY MONTH SECTION

The Teachers Told Us...

By Gaye Johnson

The teachers told us quietly that the way of experts had become a tricky way. They told us it would always be fatal to our arts to misuse the skills we had learned. The skills themselves were mere light shells, needing to be filled out with substance coming from our souls. They warned us never to turn these skills to the service of things separate from the way. This would be the most difficult thing, for we would learn, they told us, that no fundi could work effectively when torn away from power, an yet power in these times lived far, immeasurably far from the way. This distance from the seats of power to the way, this distance now separating our way from power usurped against our people and our way, this distance would be the measure of the fundi's pain. They told us there was no life sweeter than that of the fundi in the bosom of his people if his people knew their way. But the life of a fundi whose people have lost their way is pain. All the excellence of such a fundi's craft is turned to trash. His skills are useless in the face of his people's destruction, and it is as easy as slipping on a riverstone to see his craftsmanship actually turned like a weapon against his people.

...Our way, the way, is not a random path. Our way begins from coherent understanding. It is a way that aims at preserving knowledge of who we are, knowledge of the best way we have found to relate each to each, each to all, ourselves to other peoples, all to our surroundings. If our individual lives have a worthwhile aim, that aim should be a purpose inseparable from the way.

...Our way is reciprocity. The way is wholeness.

—Ayi Kwei Armah,
Two Thousand Seasons

"Our way begins from coherent understanding..." Armah says - The question is, what is it that we need to understand, what kind of underlying knowledge is necessary for achieving equality?

Black people in this country have such a massive agenda - so much to do, so much progress to make. Because we live in and are educated by a system whose intentions make it virtually impossible to maintain focus conducive to self-empowerment, we as students have an obligation to maintain a peripheral vision, which means keeping obscure obstacles in as plain a view as overt racism. Yes, racism, bigotry, sexism have all become obscure.

There was a time when we fought to overcome discriminatory legislation. But the latest structure of domination has become insulting - politically and intellectually. Nowadays, oppressive policies targeted at women and people of color are no longer justified by what some historians call "the classical form of Jim Crow segregation" (Manning Marable, 1991).

Politics and people alike have adapted with the times to produce a more sophisticated oppression; legislation passed, policies enforced, ill sentiment made active in areas of law enforcement and hiring - easily justified by terms like "underqualified."

Hundreds of years of oppression and dismantling of even small gains made by people of color have served as a sarcastic response to our endeavors for equality.

To slander dominant culture or even condone conniving strategies toward holistic independence is not the purpose of this commentary; that is truly a waste of our time. Our focus should be understanding the importance of educating ourselves and finding ways of successful participation into all aspects of this country

without losing our own sense of humanity. Because none of this oppression can touch us, none of the chosen ignorance we see on a daily basis at this campus can affect us, if we remain cognizant of our objective, of our way.

To achieve equal status in this country, we must understand what our ancestors left for us - those who educated themselves, and resisted in ways sometimes virtually imperceptible to society. But everyone's contribution counts in the long run. We know that. Because what we have been given by our past allows us to push on despite perpetual supremacist bureaucracies.

They've all said it in so many ways:

Malcolm X: "The best thing that young people can do today is to learn to think for themselves."

CLR James reminded us that one of the most important achievements is the education of all individuals in the achievements of modern society; that we should understand and control what we are doing.

Thinking for ourselves to understand and control what we are doing - that is one of the key elements in the struggle.

But to form independent conclusions, to know too much about American political and economic trickery is dangerous; it's isolating. Yet it's emancipating, it's empowering.

We have all heard what the knowledge of devious intentions can do to the character; it's debilitating. What can make overcoming difficult is the personal commentary we are making within the broader political demands. If we truly want to overcome, we must realize that underlying the knowledge, underlying the gains, implicit in every speech, every action, every march, has been the preservation and assertion of humanity. Remember that gaining suffrage not only meant more political influence, it meant validation as a citizen of this country, and more importantly, validation as a legitimate and deserving human being.

It is so difficult to maintain such resilience in the face of modernized bigotry.

But as sure as we have come this far, we can move forward, understanding that people have fought so we could think for ourselves, think for ourselves, and have what it takes to initiate positive action, a maintenance of our humanity, our love, our resilience. Moving forward, overcoming, means holding on to these virtues.

We as students are in an excellent position to reinforce the foundation laid by our past leaders by validating their struggles with a daily tribute to one, common goal.

Now when I say 'daily basis' I am not speaking of some perpetual celebration of Black History Month. We can celebrate the legacy of resilience by using human resources to spurn change. So much of our society is unnatural in the scheme of human interaction and togetherness. So much of the brutality and misguidedness is channeled into oppression, making people forget inherent sources of happiness and turn to following patterns of pain and falsehood.

To achieve equality we must maintain contact with that collective inner resource which has carried us thus far. And we must make sure it spreads. Because we can't make a change if we don't have the heart.

We have never given up - imagine if Harriet Tubman, Nat Turner could see us now - future teachers, lawyers, doctors; individuals able to make a change. Let's spread this potential to our younger brothers and sisters. They need our guidance just as we need the examples of resistance to move us forward.

We are a strong people, and our strength stems not only from the way of reciprocity and wholeness, but from our own beautiful African way.

Lift Every Voice and Sing

Lift every voice and sing, Till earth and heaven ring,
Ring with the harmony of Liberty,
Let our rejoicing rise high as the listening skies,
Let it resound loud as the rolling sea.
Sing a song full of the faith that the dark
past has taught us:
Sing a song full of the hope that the present has brought us;
Facing the rising sun of our new day begun,
Let us march on till victory is won.

Stony the road we trod, Bitter the chast'ing rod,
Felt in the days when hope unborn had died;
Yet with a steady beat, Have not our weary feet,
Come to the place for which our fathers sighed?
We have come over a way that with tears been watered;
We have come treading thro' the blood of the slaughtered,
Out from the gloomy past. Till now we stand at last,
Where the white gleam of our bright star is cast.

God of our weary years, God of our silent tears,
Thou who hast brought us thus far on the way;
Thou who hast by The might led us into the light,
Keep us forever in the path, we pray.
Lest our feet stray from the places,
our God, where we met Thee,
Lest our hearts, drunk with the wine of the world, we forget Thee;
Shadowed beneath Thy hand, May we forever stand,
True to our God, True to our native land.

James Weldon Johnson

"Black [people], you were once great; you shall be great again. Loose not courage, loose not faith, go forward."

— Marcus Garvey

CURRENTS

Cross Cultural Center: Past, Present, but Future?

By Paul Beaudry

There seems to be quite a controversy surrounding the proposal for a Cross Cultural Center on the UCSD campus. Meetings and rallies have been held, and the formation of the Center seems to be one of the hottest controversial topics on this campus. I hope this article will clarify a few points about the proposal and shed some light of truth on the subject. Most of the people I've run into who have strong feelings about the Center have never read the proposal and don't know much about the history of the move for a multi-cultural center at UCSD. I hope this article will be informative, and regardless of whether you are for or against the Center, I would like to present some information for you to expand your knowledge on the subject.

History

In 1984, a planning process began for a new University Center. Included in the planning was a space designated for an Intercultural Center. In the fall of 1989, the Price Center opened without the proposed Intercultural Center intact. Later in 1989 UCSD students and staff proposed a conversion of the abandoned UCSD Triton Pub facility for the UCSD Multicultural Center. Their proposal was rejected.

In the fall of 1990, Chicano/Latino Concilio submitted a proposal to Chancellor Richard Atkinson for converting Student Center Building B to the Centro Cultural de la Raza UCSD. The proposal was rejected without a written response. Concilio followed up on the proposal during regular meetings with the Chancellor for the next three years.

In the spring of 1993, the Student Affirmative Action Committee (SAAC) submitted a proposal to the University Center Advisory Board (UCAB) for a UCSD Cross Cultural Center utilizing space originally designed for the Price Center's Intercultural Center. The proposal was rejected.

In the summer of 1993, UCSD faculty meet and offered support to the students and staff for the establishment of a Cross Cultural Center. During the fall, a Cross Cultural Center Coalition (CCCC) was formed. A series of town meetings and steering committee meetings resulted in the creation of a proposal for a UCSD Cross Cultural Center with specific academic, educational, support, research and community outreach components. This is the proposal that was given to Chancellor Atkinson. A response was requested by February 14.

LETTER TO THE CHANCELLOR

In the letter attached to the proposal the CCCC stated that the students needed a place to "combat societal injustices which manifest themselves in the underrepresentation of students of color [and creates] a hostile climate [for those students of color] at UCSD." Their definition of "underrepresentation" is as follows:

1) **Underrepresentation as an issue of parity.** Our definition of parity is that all students of UCSD should be present in numbers that are proportional to the total population of their ethnic group in the state of California and realize that UCSD is at a crucial point in its own development regarding its student populations of certain ethnic groups, including African-Americans, Chicanos/Latinos, Native Americans, and Filipinos. It is also obvious that we lack a critical mass of both faculty and staff of color at UCSD.

2) **Underrepresentation in University curriculum.** Aside from efforts from a few departments and individual professors, there is an insufficient amount of courses and research which is pertinent to the cultural backgrounds of these groups. Furthermore, many courses offered at UCSD use materials which are outdated and represent narrow perspectives of history. Hence, any critical analysis of these texts will necessarily lead to an inaccurate conception of our changing world.

3) **Underrepresentation as it affects the UCSD climate.** Finally, we wish to firmly convey our notion that underrepresentation is not just a quantitative issue of university populations nor a qualitative matter of university curriculum. Rather, it is a

combination of these and other factors which creates an unwelcoming and antagonistic environment at UCSD.

The letter also mentions that the Cross Cultural Center, "would strengthen and create new bonds between communities at UCSD and those outside UCSD." It would also, "supplement the body of knowledge that the students and faculty accumulate through their studies ... which enhances students' capacities to become better leaders in their communities." The letter also reminds the Chancellor that, "the University and its members would be partially fulfilling UCSD's commitment as a public institution." The letter closes with, "It is our hope that the UCSD administration shares our vision of a first-rate institution committed to the development of an environment conducive to academic success, cultural enrichment, and community involvement."

IN THE PROPOSAL

The Cross Cultural Center proposal points out that UC Berkeley, UC Davis, UC Irvine, UC Los Angeles, UC Riverside, and UC Santa Barbara all have Cultural/Cross-Cultural Centers. The University of California has a policy: "to enroll and graduate students who meet its high standards and encompass the broad cultural, racial, geographic and socio-economic diversity of California." (University of California Undergraduate Student Affirmative Action Five Year Plan, 1990-1995). The proposal also declares:

Underrepresentation is not only a critical problem in and of itself, but because of the atmosphere that it creates on campus. Despite what propaganda leads many to believe, most students of color do not leave the University because of academic difficulty or the lack of capability to perform. Most leave for other reasons, and prominent among these factors are feelings of isolation from the institution. When SAAC set about interviewing students (some at UCSD some who have departed) ... regarding what students desired the most at UCSD, the top responses were surprisingly unilateral: (1) they wished to see more studies of a similar background, and (2) they wanted a supportive environment where they could interact with other students, feel free to discuss their academic priorities and socio-cultural aspects of their daily lives, and feel a sense of belonging, and (3) a place that would provide supplemental student services. This feeling of isolation ... is amplified by the University's obvious disinterest in issues of diversity and multiculturalism.

Some specific objectives of the Cross-Cultural Center are:

- 1) To enhance cross-cultural communication, education and research, in order to create a more informed and culturally sensitive campus climate.
- 2) To promote leadership and develop personal, cultural, social, and educational growth among students, faculty, and staff of color.
- 3) To contribute to the retention, recruitment, achievement, and postgraduate matriculation of students of color.
- 4) To contribute to the recruitment, hiring, promotion, tenure, and retention of faculty and staff of color.
- 5) To improve interactive between the University and the outside communities of color to develop more collaborative and supportive relationships.

6) To demonstrate UCSD's commitment to equity and diversity.

On the Cross-Cultural Center being a resource center, it is proposed to serve as a multipurpose center providing an array of activities and academic services. An example of some of the aims are to: develop a multi-cultural resource library which includes newsletters, videos, historical achieves, scholarship and grant information, graduate and professional school information, books, reference materials, etc.; develop a resource directory and newsletter, including program documentation, contacts, campus resources, etc., to enhance awareness of existing programs which target students of color on campus; centralize resources to educate students, faculty and the community of multiculturalism and diversity. Other aims include: to host, in conjunction with existing student organizations, informational and motivational seminars for underrepresented high school students of color who are considering application or acceptance of admissions to UCSD; to provide meeting space for support groups which assist students in dealing with issues pertinent to color; to provide consistent meeting, office, and workspace for students, faculty, and staff of color; to collaborate with other campus units to conceptualize and develop a mentorship program which enables upper-division students to assist first- and second-year students of color with their transition to college life.

The CCCC is convinced that the establishment of the Center is an *invaluable* and *necessary* step in creating a more responsive, accessible institution. The move would signal a positive, proactive effort and serve as a catalyst in realizing the principles of educational equity.

To give some further background information, the students organizations under SAAC have habitually experienced trouble in finding steady and consistent meeting times and places. Just this quarter, the ASU has met in different locations every week at different times. One can imagine how difficult it is to keep an organization together if nobody knows where or when the next meeting will be because there isn't enough room in the present facilities. This sort of treatment adds to the feeling of a "hostile climate" at UCSD.

Present

At the present time Chancellor Atkinson has appointed an eight-person committee of students, staff, and faculty to determine if there is a real need for a Cross-Cultural Center at UCSD. Last Wednesday (Feb. 16) during an AS meeting a proposal to support the Center was to be voted on. Instead, one college offered an unannounced counter-proposal against the Center and stated that the representatives in their college unanimously voted against the Center. Many of the students who are voting (or have voted) on the issue have never read the proposal or the letter to Chancellor Atkinson. Many of the feelings about the Cross-Cultural Center are based on amplified opinions not stated in the proposal.

OBJECTIONS

The main counter-argument against the Center is that it excludes non-minority students and is not a cultural center in the broadest view. In response to the first objection that it excludes non-minority students, there is no mention in the proposal that non-minorities are to be kept out and rejected by the Center. It's true that the facility will not necessarily be FOR them anymore than a swimming pool will accommodate a non-swimmer. Does this mean that

cont. pg. 7

Editorial (cont. from p.3)

left, but you're white now. They brainwashed you. They messed you all up." That's a tough one if you're not ready for it. And if he mentioned it, knowing how kids are, maybe he's right — you have been brainwashed. But you need to know for yourself. Don't get knocked down by a 12 year-old. Be ready for all kinds of opposition. We're here not only to acquire a certain level of understanding in our respective majors, but also to think about how we're going to clean up some our communities at home.

A surprising number of us (especially from the suburbs - I came from this category) aren't even aware of what some of the community issues are. We don't find out until we've been crowned with a glass ceiling from our generous-enough-to-hire-us employers, then we get mad. Little late though isn't it? (If you don't know what a glass ceiling is, you'll get one unless you find out NOW what they are and how to avoid them. I'm not going to explain it to you right now though because I want you to find out from someone else who is thinking progressively so you can start building a network). After we find out what the issues ARE, then we need to start looking at solutions.

A university environment is an excellent place develop, discuss, and share ideas about being pro-active people. Get some ideas flowing and conversation happening. Failing to plan is planning to fail. If we don't start planning and acting now our kids will be next in attempting to survive the 'hood, and even more won't make it. Going to college will be much harder for them, not just financially, but in terms of being mentally prepared and retaining their BLACKNESS while attending a white university.

Teaching about African culture, values, and African-American history can give them a greater sense of self-respect that some of us didn't have when we were going through high school and first few years of college. But we can't do this if don't know our own history or our PRESENT. If we don't know our history or our present, then where does that leave our future? Have you heard the saying, "If you're not part of the solution, then you're part of the problem?" Guess what, case studies show that by the year 2000, 70% of all Black males will be either unemployed, on drugs, in jail, or dead. Isn't that enough to make you want to act? What we're dealing with is not a racial genocide anymore, but a black-on-black racial suicide. We may not be around in fifty years.

Our main enemy nowadays is our own minds, not anybody else, but our own thought processes. The oppressor has opposed us so well that he doesn't even need to oppress anymore. We oppress ourselves, and we're good at it!!! Take a look around, or look at our own report cards. What does it say? This month is Black History Month, and I'd like to make a proposition — let's see if we can MAKE some Black history instead of just reading about it. Let's make Black History something that's in the PRESENT tense. I encourage you to interact with TPV. Write in, make comments and suggestions, join the staff. Thanks for your attention and I hope you enjoy TPV.

Violence as a way of achieving racial justice is both impractical and immoral. It is impractical because it is a descending spiral ending in destruction for all. The old law of an eye for an eye leaves everybody blind. It is immoral because it seeks to humiliate the opponent rather than win his understanding; it seeks to annihilate rather than convert. Violence is immoral because it thrives on hatred rather than love. It destroys community and makes brotherhood impossible. It leaves society in monologue rather than dialogue. Violence ends by defeating itself. It creates bitterness in the survivors and brutality in the destroyers.

—Dr. Martin Luther King, Jr.

I think there are plenty of good people in America, but there are also plenty of bad people in America and the bad ones are the ones who seem to have all the power and be in these positions to block things that you and I need. Because this is the situation, you and I have to preserve the right to do what is necessary to bring an end to that situation, and it doesn't mean that I advocate violence, but at the same time I am not against using violence in self-defense. I don't even call it violence when it's self-defense, I call it intelligence.

—Malcolm X

Cross-Cultural Center (cont. from p.6)

don't need a swimming pool? For those of us that are not athletically inclined, does this that the University does not need a gym either? Or if you don't know how to operate a computer, does that mean that there shouldn't be any computer labs on campus? However, if you need to study the effect of swimming as a means of exercise, it may help to go to a swimming pool. If you wanted to learn how to exercise, it may help to go to a gym. If you needed to do a report on how computers are used today, it may help to go to a computer lab. This is my second quarter at UCSD and I can't begin to explain how many people have asked me what its like to be Black in America, or misrepresented on a White campus, or what's happening in (or to) minority communities. I've been asked to give presentations, hold sessions, set up discussion panels, I'm beginning to think I'm the only resource in La Jolla for my friends to find out this information. The Cross-Cultural Center can be a place for non-minority students to inquire and do research on racial issues in their home communities, in our nation, or in our world. It also gives minority students, faculty, or staff a chance (usually the only chance they've had all day) to walk into a room full of other minority people. This sort of setting promotes an atmosphere of multiculturalism.

It's true that the Cross-Cultural Center may not be multicultural in the broadest sense of the term, but historically, at UCSD, non-minority students have not had a problem finding a place to congregate and share their similarities. I have yet to meet a white student who has left UCSD (or any other university in California) because there weren't enough white people to interact with. I have not spoken with any non-white, non-underrepresented students who felt threatened by the other student populations. However, many minority students do feel out-of-place and disrespected by the university community. The purpose of the Center is celebrate these underrepresented cultures.

I hope this article has been informative, and that your views for or against the Cross-Cultural Center are founded on more concrete evidence. Please write in to TPV to voice your opinions. Our mailbox is located on the 3rd floor in the Price Center in the student organization mailroom, box B-12.

One day in a Black Person's life looks as such:

942 Infants born into poverty

34 of them die

1344 teenagers have sex for the first time

826 become pregnant or impregnates his partner

28 teenagers die in gunfire

1 commits suicide

125 are arrested for violent crimes

3724 are suspended from school

478 drop out of school

YOU'RE IN AMERICA NOW !!!

"We have taken so many steps forward, but we have yet to regain our former prowess as Kings & Queens, rulers of empires, and builders of worlds. We need to think about the direction we are really going. Forward or BACKWARDS."

— Bro. Ptah E. Smith

The following information was generously provided by Iota Phi Theta Fraternity Inc. For more information call Mondo Robinson at 587-2633.

PERSPECTIVES

A COLORED PERSPECTIVE:

By Denise Carter

ITS A MATTER OF RESPECT:

Any discussion on the condition of Black folks in America irreverently turns to community. The family and its breakdown as the cause of all the troubles that plague Black people today. Subtle messages are in-grained on our consciousness... "Slavery was horrible and people have not recovered from all the degradation. Blacks are a people to be pitied because they are so "dis-advantaged." They have been handicapped and require "special attention." **Caution, handle with care!**

Well, Black folks, African-Americans, People of Color, or simply those of you who prefer the "Other" category, we have come to the point where we are either too complacent or, worst still, we've started reiterating the rhetoric ourselves. Funny thing, rhetoric, it ends up being repeated so often that people 'think' they've tuned it out; yet, it has this amazing capability of becoming embedded in thought patterns. Its most remarkable attribute, however, is that it, oftentimes, has a grain of truth to it.

Have we now become so used to the rhetoric that we validate its truth? If so, it is up to us to turn and face that truth. Are our communities in danger and, thereto, our culture, contributions, and ultimately our way of life? Is there a breakdown in our family structure that would keep our children strong and enable them to cope with their futures? Do they have a future?

Any compassionate individual would have to acknowledge the despair that is our community and, at least, ponder its solution. Just how can I help my people? What I can do, individually, to ameliorate the circumstances and why should I? By answering the what, I hope to offer you the how. The *why* is up to you.

First, to my sistahs!

Our answer begins with the question of family and community. We must identify and solve the breakdown problem. Our families are breaking down for one reason. The Black man and the Black woman are breaking down! We're losing our family because we are losing our men. We are losing our men because we've lost respect for him. How many times have you heard some sister "low-gradin" the brothers by saying "...A Black man ain't @#!" "Can't trust him no further than I can see him." And the beat goes on. We've gotten so used to it and use it so often in our daily conversations that one really has to be "into" the culture to make the distinction between the insult and colloquialism. Even then, the distinction is not always clear.

I asked a woman once, "What happened?" "Why do the guys talk so bad about us?" She replied, "Its because we don't make them respect us like we use to do!" Her reply called for some serious reflection. I asked myself, "What does one have to do to get respect?" Mama always said, "...You have to give it to get it." So I started checking out my sisters to see how we were doing at the "giving" of respect.

The most prevalent things were readily apparent. A sister ain't got nuthin if she ain't got attitude! My, my, my, we are some of the proudest creatures God ever made. (Had to be that way, though, he made us first!) Ah yeah, sistahs are distinctive! No one walks, talks, or even enters a room quite the way a sister can, especially, when she got her "tude" on. But Ladies, all this rolling of the neck and hands of the hips ain't even cute! Matter fact, "It's a real bummer dude; a total turn off!" We're not proving anything to ourselves or to our men by challenging their egos. Men live up there, they are supposed to take on life's external issues of protection and security. Besides they like doing it.

Now, I understand why you may be justified in your actions. After all, we've only had ourselves to depend on and it has not always been wise to put our trust in a Black man. However, we need to take a look at ourselves and examine our real needs. Do we really need the prestige of independence by showing everybody how strong we are or do we need someone to share our world, replete with the life's hills and valleys. Do you really need to be out there standing on the corner loud-talking your man and signifying to the world about "how you do need nobody", or would you rather have some strong black arms to hold you close way late in the midnight hour whispering in your ear that "everything gon' be alright"? Be honest now, the truth will set you free.

We need to ask the question, "Why do we do these things? Have you ever heard brothers say..." "Why I got to kiss you @## just to talk to you?" or witnessed this all too familiar scene..., the brother travels across the room to ask for a dance and is immediately put through the "head-to-toe" ritual before his ultimate and most consummate rejection (mostly on the criteria of his footwear). Then the pathetic humiliation of his asking every girl at that table only to receive his rejection one by one; usually for no other reason than because every one else at the table said no. (Hint, fellas they have to—it's the rule). Every eye must be on him as he traces back across the crowded room. I bet some of them never make it.

What do we win in that exchange? Do we assume some position of supremacy by proving we can be cold and ruthless? Can we somehow justify our actions of driving another stake into his male psyche by showing him yet another avenue where he has no power. Hell, I don't blame them for getting discouraged and leaving your stuck up butt in the corner all night and tripping the light fantastic with that white girl! At least she's got sense enough to open her mouth and smile!

Yet, it hasn't always been like that. My grand parents were married for death do you part as were their parents before them. So what happened to that bond of trust and cooperation that held black families together even through the hardships of life in America. Did it start with losing the faith, or losing the hope, or losing the love. NO, IT STARTED WITH RESPECT. Maybe it is the slow cruel death of his self-respect which a man feels when he sees the hunger in the eyes of his woman and babies but can't do anything about it. Maybe it is the shame and guilt in your eyes when you've had to do (or endure) something that was beyond your control. Or maybe it is the pain when he no longer believes he can give her what she needs and she no longer believes he can either.

This may well have been the start of things but the reality is clear! We will never be able to gain the trust we seek until we can re-gain the respect we need. The only way to get that respect- which binds our unions and straightens our families that builds our communities and enriches our culture so it may nurture our children and enable them to compete in this society-is to first claim it for ourselves and then give it to our men.

So what can you do right now to affect a change? Start by taking your hand off your hips and relax your neck. Lift your eyes and find a reason to smile. Open your mouth and *speak* to him, in the grocery store, at the laundry mat or as you pass by on campus. Acknowledge yourself and be acknowledged. Reach out, NOW, and begin building that bridge of respect one brother at a time.

Bruthars, you're next!

Are you being bombarded with words?

Actions speak louder than words.

Join us in volunteerism, activism, education, and in on-campus activities.

Active Students for AIDS Prevention

Meetings: Every Wednesday from 7-8pm. Ask EDNA for the location.

PERSPECTIVES

REPARATIONS

The following information was prepared by the National Coalition of Blacks for Reparation in America (N'COBRA). The purpose of this article is to present to the public the goals and reasoning of the growing movement for Black reparations in America. For more information you can contact San Diego's N'COBRA chapter at (619) 497-6226. Please feel free to respond to **TPV** on how you feel about Black reparations or how and which gained resources should be used to better the community.

WHAT ARE REPARATIONS :

REPARATIONS is giving compensation to satisfy one who has suffered injury, loss or wrong at the hands of another.

WHO IS ENTITLED TO REPARATIONS:

The heirs (descendants) of all former slaves, their families and offspring, and all African-Americans who have suffered the injustice of Jim Crow law, unequal justice and opportunity, de jure and de facto racial and economic discrimination.

WHY ARE AFRICAN-AMERICANS ENTITLED TO REPARATIONS?

The law of this land requires that the estate, (the whole of one's possessions) property and debt left by the deceased pass on to his heirs. African-Americans are the heirs of the slaves that were the first labor force that built America and brought the first farming and animal husbandry technology that built America into what it is today. Without labor there can be no wealth. Had there not been slaves, there would not be any America as we know it today. Slave labor produced so much wealth from the growth of cotton, tobacco, and sugar that the cotton gin, steam engine, and textile mills were produced to process these raw materials. The surplus money produced by the slaves went to finance farming in the north: iron foundries, steel mills, timber and saw mills, the railroads, settling of the west, all the fishing, farming, manufacturing, mining and construction in all of North America and most of Europe. The slaves were never paid. African-Americans suffered the most heinous larceny ever perpetrated on a people from the hands of the white man. Since slavery, a great collective American conspiracy has been conducted by the white man. Through unfair laws, law enforcement, segregation, denial of opportunity, intimidation and lynching, cruelty, brutality, inhumanity, chicanery, and denial of education, the white man deliberately kept the African-American away from life, liberty, and pursuit of happiness as promised by this nation.

Now the African-Americans come to collect what is rightfully and lawfully theirs from the collective estates of all who benefited from their toil and all who have and would deny life, liberty and the pursuit of happiness.

WHAT ARE THE HISTORICAL PRECEDENTS?

Historical precedence is overwhelming in its presence. The legendary 40 acres, a mule and \$50 was voted in for the former slaves by the congress in 1866 and was then vetoed by President Johnson. The vote to override the veto was short by only one vote. After WWII this country single-handedly rebuilt Germany, Japan, and western Europe reparations to our recent enemies. Numerous awards have been made to native Americans for past white misdeeds. Just recently, the Japanese citizens were repaid for their internment during WWII.

WHAT WOULD REPARATIONS BE USED FOR?

Essentially to right the wrong of slavery, Jim Crow, segregation, injustice, inequality, degradation and to give African-Americans the economic opportunity they have earned. Equality in America is measured by equality of opportunity to create and hold wealth. Life, liberty, the pursuit of happiness and the promotion of the general welfare, as promised by our constitution is simply bought by dollars in our capitalistic economy. Reparations should provide those dollars in cash or in kind. How the individual African-American is disposed to use reparation, should be solely up to him or her.

Reparations will be an economic boom to the nation. When the wealth of reparations hits the market place, it will raise the standard of living of all Americans to a new high. Since the majority of the market places are owned by whites, they will prosper proportionately. All of America will prosper in one way or another.

HOW CAN REPARATIONS BE CLAIMED?

By whatever means necessary! By peace or blood. By paper or steel. Whatever it takes because the cause is righteous.

Political action is already under way. This may be the most prudent course. Congress is on the move. House Resolution Forty (H.R. 40) proposed by Congressman John

H.R. 40 OVERVIEW

Historically, since 1952 reparations amounting to over \$3.5 billion and more than 44 million acres of land have been paid by four different countries eleven times. Seven of those times reparations were paid by the U.S.A. The most recent payment of reparations was in 1990 when Congress voted to pay over \$1.2 billions to Japanese-Americans for Mistreatment received during World War II.

Congress is currently reviewed a bill concerning the feasibility of reparations being paid to African-American descendants of slaves. This bill was originally introduced on November 20, 1989 by Democratic congressman John Conyers of Michigan as H.R. Bill 3645. It was reintroduced again on April 10, 1990 as H.R. Bill 1684. And again in this year as H.R. 40 which states in part:

"To acknowledge the fundamental injustice, cruelty, brutality and inhumanity of slavery in the U.S. and the 13 American colonies between 1619 and 1865 and to establish a commission to examine the institution of slavery, subsequent *de jure* and *de facto* racial and economic discrimination against African-American and the impact of these forces on living African-Americans; to make recommendations to the Congress on appropriate remedies and for other purposes . . ."

The Bill goes on to state the commission shall be composed of seven appointed members: three by the President, three by the House of Representatives and one appointed by the Senate.

Each member of the commission shall be paid the equivalent annual basic rate of a GS-18. The powers of the commission are specific in nature, yet broad in authority. To carry out the provisions of this bill \$8 million has been appropriated.

Conyers, D-Michigan, co-sponsored by some 21 other congressmen proposes to form a federal commission to consider remedies for African-Americans. This bill is now in committee in the House of Representatives.

WHAT CAN YOU DO TO HELP WIN THE CLAIM?

1. WRITE, PHONE, or VISIT YOUR CONGRESSMAN! Tell him to support H.R. 40 the Reparations bill.

Write your representative c/o U.S. House of Representatives, Wash. DC. 20515. Write both of your senators c/o U.S. Senate, Wash. D. C. 20510. Telephone your senator or representatives via the U.S. Capitol switchboard at (202) 224-3121 ask to be connected to the one you want. If you do not know the name of your senator or representative the switchboard will give it to you.

2. Talk to your friends and neighbors. Ask them to call and write their congressman. Band together in a group.

3. Form a chapter of the Adam Clayton Powell Society (A.C.P. Society). Call or write. Information is available. Politicians listen to organizations more that they listen to individuals. Ten or more in a chapter would be great, however, as few as five will do.

4. Send a \$5.00 or more donation to the Adam Clayton Powell Society or just write and let them know you are out there. You just may get 40 acres, \$50 and a sturdy mule or its present day equivalent.

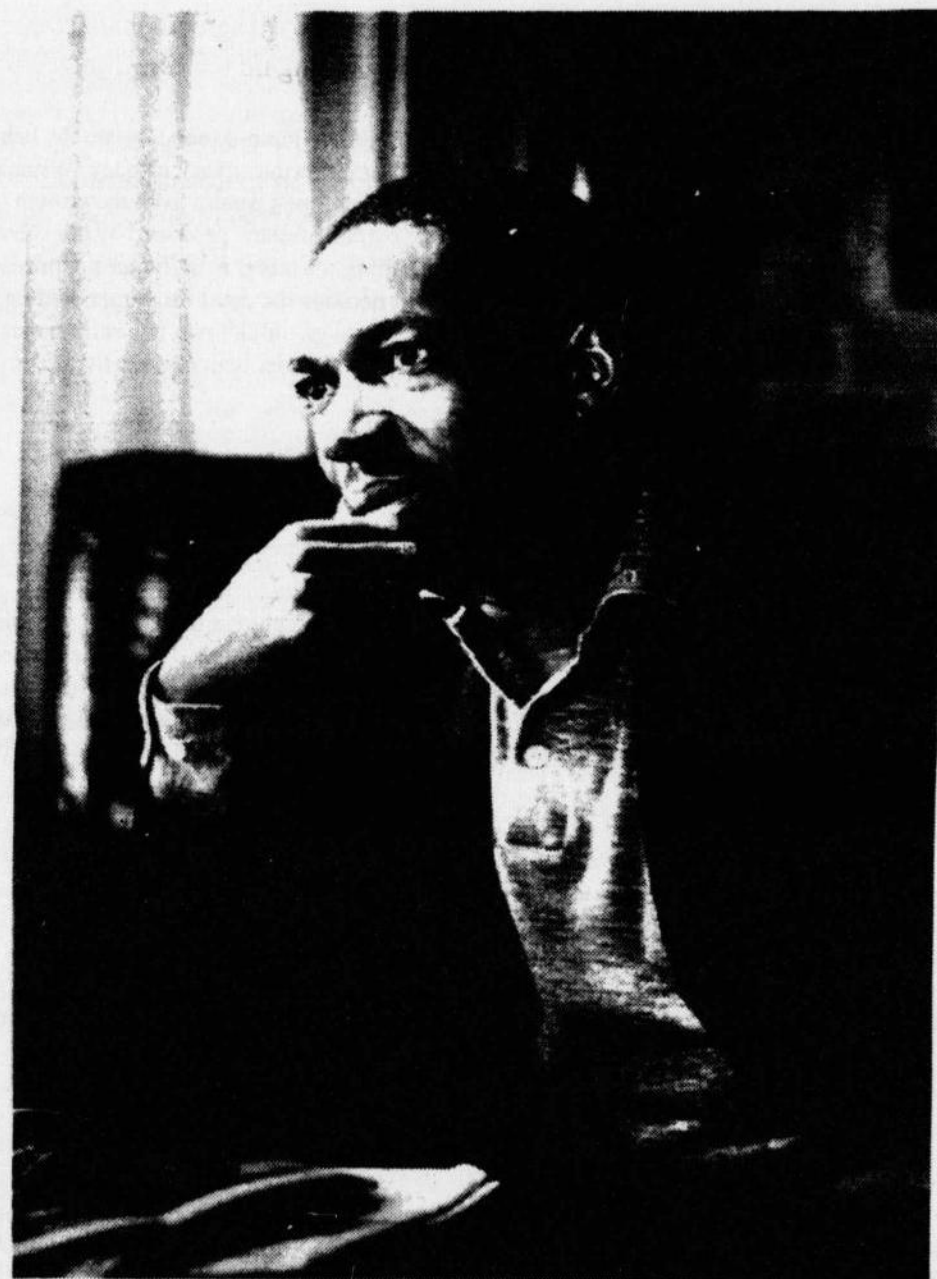
ARTS

John Coltrane: Beyond the Threshold of Melody

By Dean James Felton

The conservative conventions within a society provide protection from the unknown and asylum from failure. Through traveling along mainstreams of society, one avoids the vicious currents of unacceptance and ridicule. Those individuals who choose to stray from the norm and navigate the unknown are called Pioneers. It is the responsibility of the pioneers to examine and chart the unknown so that their progress can be replicated and expanded. The innovative repertoire of John Coltrane revolutionized the jazz form. His accomplishments in music theory classify him as a true pioneer.

Born September 23, 1926, John Coltrane transformed the melodic and harmonic conventions of the jazz world. His seventeen-year career created new avenues within the realm of free improvisation. Twenty-five years after his death, his works are still noted and respected. His impact on contemporary jazz was so indelible that musical conventions after his unexpected death are often referred to as being 'post Coltrane'.



The unmistakable signature of Coltrane's music is created through the extensive use of the African Natural Pentatonic Scales. This melodic framework was in stark contrast with the European melodic and harmonic theories he learned during his brief training at East Coast Conservatories. Coltrane reconstructed the traditional functioned tonally. The resulting atonal medium offered Coltrane the unsullied environment in which he constructed his melodic ideas.

The creativeness of Coltrane is best defined by fellow artist Archie Shepp, "He (Coltrane) proved it was not impossible to play an uninterrupted, constantly constructive, original and imaginative solo for thirty top forty-five minutes. It was impossible for anyone to listen to Coltrane superficially. Whether the performance was slow and deep, or fierce and turbulent, the power of John Coltrane's musical intent seized mind and body. Some did not like his style, however, no one could remain indifferent to it."

Some of Coltrane's most note-worthy achievements occurred in the last eight years of his life. Miles Davis, another pioneer in the jazz community, brought Coltrane out of anonymity and propelled him to the forefront of the jazz stage. The two masterminds developed a deep friendship and the union spawned a musical complexity not seen since Charlie Parker and Dizzy Gillespie.

In 1960, Coltrane formed his famous quartet. Members included Jimmy Garrison on bass, McCoy Tyner on piano, and Elvin Jones on drums. The quartet became a laboratory of collective improvisation, unparalleled in its expressive force. They remained together for five years. Its disintegration was due, in

part, to Coltrane's growing feeling that the piano had become a "ball-and-chain" to his creative articulation.

John Coltrane's sudden death devastated the jazz community. In 40 brief years, the dynamic and unprecedented advances he contributed to the jazz world remain unsurpassed. It would be difficult to hypothesize the direction of today's jazz community if Coltrane were still amongst us. Some of the titles Coltrane gave his music: "Transition", "Ascension", clearly indicate Coltrane's passion to transcend contemporary traditional jazz and ride the metaphysical edge. Coltrane was a shy individual and focused on spiritual balance. His life is eloquently characterized by a quote from John himself:

"I want to be a force for real good. In other words, I know there are bad forces, forces that bring suffering to others and misery to the world. I want to be the opposite force. I want to be the force that is truly for good."

John Coltrane: A Love Supreme; A Pioneer.

A Short John Coltrane Discography

Miles Davis	Kind of Blue
Miles Davis	Someday My Prince Will Come
Miles Davis	Milestones
Miles & Coltrane	Miles and Coltrane
Monk & Trane	Thelonius Monk & John Coltrane
John Coltrane	Impressions
John Coltrane	Giant Steps
John Coltrane	Blue Trane
John Coltrane	Live at Birdland
John Coltrane	My Favorite Things
John Coltrane	Crescent
John Coltrane	Transitions
John Coltrane	A Love Supreme

ARTS

Notes for an African World Revolution, Africans At the Crossroads

by John Henrik Clarke

Published by African World Press

Notes for an African World Revolution is probably Dr. John Henrik Clarke's greatest intellectual work in print because of the comprehensive nature of its contents. It is the culmination of his years of observation about the social condition of African people worldwide and what African people have to do to empower themselves in a world where information control and manipulation determine the haves from the have nots.

Dr. Clarke examines the lives of Malcolm X, Marcus Garvey, Kwame Nkrumah and W.E.B. DuBois to name just a few. He puts their lives in perspective and clarifies their philosophies, disagreements, shortcomings and decisions while explaining how each fits into the development of an African world union. Rather than pursuing the standard African-American theories of conflict and disagreement between these great figures, he separates their intellectual disagreements from the stories that have grown up around them, having no real confrontation.

In part four of *Notes for an African World Revolution*, Dr. Clarke asks the question "Can African people save themselves?" It is a frightening question that Dr. Clarke answers concisely and without hesitation. The reader is left with a lot of thinking to do and attitudes to change. One thing is for certain this introduction to the great contributors and concepts of Black Nationalism and Pan-Africanism is, probably, the best in the world. Bringing together over forty-five years of research and thinking Dr. Clarke is the scholar that all serious Black Nationalists and Pan-Africanists must read before they can proclaim a clear understanding of the ideas, concepts and principles embodied in the evolution of unifying African people.

The Association for The Study of Classical African Civilizations

ASCAC



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Presiding:

Mrs. Nzinga R. Heru, ASCAC National President
Dr. John Henrik Clarke, Chairman, Council of Elders

for more information contact ASCAC at: (213) 730-1155, FAX (213) 731-4998

INTERNATIONAL

FOCUS ON PAN-AFRICANISM

JUST WHAT IS PAN-AFRICANISM?

The following information was provided by the Pan-African Associations of America

In simple terms Pan-Africanism is the ideal that ALL people of African ancestry should be united in their common human experience and should work toward the betterment of the African continent and ALL of its offspring (the Diaspora) wherever they live in the world!

HOW LONG HAS THIS IDEAL BEEN AROUND?

In spirit it has always existed where African people on the continent created civilizations, empires and kingdoms. It also came into existence in the western hemisphere where people, torn from the Motherland by way of the slave holocaust, fought against those who attempted to deny them their dignity. The spirit of it was fashioned from those ancestors who would not let the memory of Africa die and maintained the tradition of resistance through stories, words, memories and rituals.

The ideal became more concrete with time as African people were educated in the ways of western civilization and as they experienced the indignity of slavery, colonialism, segregation, neo-colonialism and apartheid.

From this mutual struggle and the comparison of social notes emerged the idea that African people must band together to take care of ALL of their human needs and preserve the legitimate legacy of their ancestors while they prepared a protected destiny for those yet to come. Out of this struggle was born series of Pan-African international meetings, starting with the one in 1900 convened by Ancestor Sylvester Williams leading to the 6th Pan-African Congress which convened in Tanzania in 1974.

WHO IS THE FOUNDER OF THE MODERN PAN-AFRICANISM?

Dr. W.E.B. DuBois, who not satisfied with the efforts of the NAACP, moved on to convene several Pan-African Congresses and influenced the thinking of the great African leaders like Dr. Kwame Nkrumah and Jomo Kenyatta. These African leaders went on to create liberation movements in Ghana and Kenya that ended in independence. Ghana and President Nkrumah so honored Dr. DuBois that he was given a state burial in Ghana and is buried there today. To this day his papers and concepts are enshrined in the DuBois library in Accra, the capital of Ghana.

WHAT IS THE STATUS OF PAN-AFRICANISM TODAY?

Pan-Africanism is alive and well! There now exists the World Pan-African Movement. It is headed by the World Chair who is headquartered in Lagos, Nigeria. The Chair of the World Pan-African Movement is Mr. Naiwu Osahon. The movement is divided into ten world regions. The Regional Coordinator for the Pan-African Movement North America is Mr. Charles C. Roach of Canada. The president of the movement in the United States is Bro. Duane B. Bradford. The headquarters of the U.S. branch is in San Diego, California. The U.S. movement comes under the name PAN-AFRICAN ASSOCIATIONS OF AMERICA, and is made up of state associations throughout the country.

WHAT IS THE STATUS OF PAN-AFRICANISM IN THE U.S.?

It is experiencing a revival as more African-Americans in the nation realize that we must form organized relationships with Africa if we are to realize any kind of economic independence and stability in our communities. As African-Americans begin to reconnect with African spirituality, collective work and responsibility, and the need to build an African World Union on principle rather than personality, Pan-Africanism will only sound better and better.

IS THIS WHY THE PAN-AFRICAN ASSOCIATIONS OF AMERICA HAVE COME INTO EXISTENCE?

YES! The Pan-African Associations of America have been founded to bring about improved communications between ALL people of African ancestry, from throughout the globe and in ALL of our diverse commu-

nities within America. It is our philosophy that the fate of ALL African people (whether they live in North America, Central America, South America, the Caribbean, Europe, Asia, the Polynesian Islands or Africa) is intimately linked together. It is our belief that, only through a shared effort, can African peoples in America and worldwide, solve the socio-economic problems WE all face; solve the cultural-centered education problems our children suffer from and advance the healthy internalized AFROCENTRIC concept of philosophy, ideals and ethics which are sacred and fundamental to the process of SELF-DETERMINATION (KUJICHAGULIA).

IT IS THE PAN-AFRICAN ASSOCIATIONS OF AMERICA'S MISSION TO:

—Familiarize African-Americans with the document "The Black Agenda Up to the Year 2000" and begin to target these goals within the African-American national community, and link the results of these goals to the results that the rest of the global African world are also working towards.

—Encourage, and if necessary, mediate between different African-American groups so that despite our different strategies and tactics, we are working to improve the conditions of African people whether they live in American inner cities or rural Africa.

—Develop, encourage and nurture community-based Pan-African organizations that are linked by a logical and practical structure where ordinary African-Americans can begin to re-shape their communities, empower themselves while also building real bridges of fellowship with ordinary African people in the continent, in the Western Hemisphere and Asia.

—Establish a U.S. Branch of the World Pan-African Priesthood.

—Establish a U.S. Branch of the Pan African Account also known as the ZAWADI KWAFRIKA where African people may, if they choose, make financial contributions to the World Movement that will aid it in bringing structure to a permanent, non-government sponsored International African think tank called the Pan-African Foundation.

—Establish a new ethic based on the research of Afrocentric scholars; a new social model based on successful historical African social models; a renewed African spirituality that transcends religion, political dogma and western intellectualism.

A BRIEF HISTORY:

The Pan-African Associations of America initially was an informal group of African-Americans in the San Diego, California area who began meeting in 1988. As this group met consistently it began to realize that there was no formal local, legal non-profit organization that represented the needs of ALL African people locally, foremost and first. It then decided to organize formally and became state non-profit, tax exempt organization in April of 1990. In January 1991 it became an associate member of the World Pan-African Movement and the Pan-African Movement USA. In January 1991, it became an associate member of the World Pan-African Movement and the Pan African Movement USA. In January 1994 it reorganized itself as the national Pan-African Associations of America, changing its name from the Pan-African Association of San Diego. It is presently seeking to establish state non-profit organizations throughout all fifty states.

All African people, regardless of ethnic origins, political affiliation, professional status, economic status, or religious preference are encouraged to become paid members of the national organization so that we are able to move a step closer to self-determination for ordinary African people throughout the globe. For more information on joining or establishing a branch call (619) 582-7149 or write the organization at 2325 Laconia Street, San Diego, Ca 92114. ORGANIZATION IS OUR BEST WORLD DEFENSE!

INTERNATIONAL

FOCUS ON PAN-AFRICANISM

MALCOLM X ON GOING BACK TO AFRICA

MALCOLM X WAS ASKED HOW HE THOUGHT AFRO-AMERICANS WOULD BE RECEIVED BY THE AFRICANS IF THEY SHOULD BACK TO AFRICA.

MALCOLM: After lengthy discussions with many Africans at all levels, I would say some would be welcome and some wouldn't be welcome. Those that have a contribution to make would be welcome, but those that have no contribution to make would not be welcome; I don't think any of us, if we look at it objectively, could find fault with that.

And I believe this, that if we migrated back to Africa culturally, philosophically, and psychologically, while remaining here physically, the spiritual bond that would develop between us and Africa through this cultural, philosophical, and psychological migration, so-called migration, would enhance our position here, because we would have our contacts with them acting as roots or foundations behind us. You never will have a foundation in America. You're out of your mind if you think THIS government is ever going to back you and me up in the same way that it backed others up. They'll never do it. It's not in them.

As an example, take the Chinese. You asked me about Red China. The Chinese used to be disrespected. They used to us that expression in this country: "You don't have a Chinaman's chance." You remember that? You don't hear it lately. Because a Chinaman's got more chance than they have now. Why? Because China is strong. Since China became strong and independent, she respected, she's recognized. So that wherever a Chinese person goes, he is respected and he is recognized. He's not respected and recognized because of what he as an individual has done; he is respected and recognized because he has a country behind him, a continent behind him. He has some power behind him. They don't respect him, they respect what's behind him.

By the same token, when the African continent in its independence is able to create the unity that's necessary to increase its strength and its position on this earth, so that Africa too becomes respected as other huge continents are respected, then, wherever people of African origin, African heritage of African blood go, they will be respected - but only when and because they have something much larger that looks like them behind them. With that behind you, you will get some respect. Without it behind you, you can do almost anything under the sun in society - pass any kind of law that Washington can think of - and you and I will still be trying to get them to enforce that law. We'll be like that Chinaman [about whom] they used to say, "He doesn't have a Chinaman's chance." Now you don't have a Negro's chance. But with Africa getting its independence, you and I will have more of a chance. I believe in that 100 percent.

And this is what I mean by a migration of going back to Africa - going back in the sense that we reach out to them and they reach out to us. Our mutual understanding and our mutual effort toward a mutual objective will bring mutual benefit to the African as well as to the Afro-American. But you will never get it just relying on Uncle Sam alone. You are looking to the wrong direction. Because the wrong people are in Washington D.C., and I mean from the White House right on down. I hope I don't step on anybody's toes by saying that. I didn't vote for him, so I can say it.

Answer to question, HARYOU-ACT
forum for Domestic Peace Corps
member, Harlem, December 12, 1964

WOULD YOU LIKE TO BECOME A MEMBER?

(This information also comes from the PAAA.)

Here are some reasons why you may want to consider becoming an active member of the Pan-African Association of San Diego if you are of African descent or are an African living in the U.S.

1. Because it offers you a forum for exchange between African people of different experiences.
2. Because it offers you the spirituality of traditional Africa.
3. It provides you with resources that include a clear understanding of Afrocentricity.
4. It can provide you with an understanding of African principles, symbols and values based on African self-interpretation.
5. It can provide you with a different perspective of Pan-Africanism based on Afrocentric principles of unity.
6. It is not a pretentious organization but one of nurturing and patience which encourages you to learn and grow in health, mind, body, and soul.
7. It will help you establish a personal network of African fellowship which will last a life time.
8. It will encourage you to find practical ways of interacting with the Motherland, which will result in expanded personal, career, business, social, and cultural opportunities.

You can contact the Pan-African Association of San Diego by calling (619) 582-7149 or by visiting their office on 2325 Laconia Street in San Diego.

Poetry

The Eighth Wonder

More beautiful than all other women
She glows with perfection as her skin
glisten like a bowl of rubies and diamonds

Her ebony hair, in all its astounding shapes and contours,
is the crown of beauty.

A crown that strikes envy into the great white shark.
Its illuminece protects a mind that built
underground railroads, ruled nations and shaped
the minds of all civilizations.

Her eyes sparkle brightly with happiness
as her lips form sweet, calm speech.
Lips that are deeper than the Pacific,
Yes, lips that will intoxicate a man without
the faintest taste of alcohol.

Her neck smooth and tall,
Her breasts gleaming with vibrant firmness.

She walks nobly as her
Well defined hips set off her slender waist
A waist that houses an egg that is the answer
to the origin of our existence.

Her hazel legs reveal the beauty
of a graceful stride when she walks.
Her arms are finer than gold
Her hands sweet as rose petals
Hands that possess the touch of sensual fire.

It is because of these things, that she, by nature
personify the Eighth wonder of the world.

-Charlie Glover

I SAW A CHILD AT PLAY

TODAY, I SAW A CHILD AT PLAY
IN THE HEAT OF THE SUMMER'S SUN.
AS I WATCHED HIM LAUGH, I WISHED THAT HALF
MY LIFE COULD BE SUCH FUN.
TO GO THROUGH LIFE WITHOUT THE STRIFE
FOR ALL THE DAYS TO COME-
I FELT INSIDE THAT I WOULD CRY
AND TEARS BEGAN TO RUN.
THEY TRICKLED DOWN MY FACE AND CHEEKS
AND DRIPPED OFF OF MY NOSE
AND FELL TO TINY PUDDLES
THAT SANK INTO MY CLOTHES.
THEY WEREN'T TEARS OF SORROW THOUGH
MUCH MORE LIKE TEARS OF JOY,
FOR THE IGNORANCE AND INNOCENCE
THAT WERE THAT LITTLE BOY.
NO JOB, NO RENT, NO BILLS TO PAY
NO HEARTACHE AND NO FEAR.
HE SAW THAT I WAS CRYING
AND HE CAME TO WIPE MY TEAR.
HE SAID TO ME, "HEY MISTER,
WHAT'S WRONG WITH YOU TODAY?"
I TOLD HIM HOW I WISHED
THAT I COULD RUN AND LAUGH AND PLAY.
HE SAID, "YOU CAN" AND GRABBED MY HAND
AND OFF WE RAN
AND NOW IT SEEMS I UNDERSTAND
THAT DEEP INSIDE OF EACH OF US
IS A CHILD THAT NEEDS TO PLAY.
ON DIFFERENT DAYS IN DIFFERENT WAYS
WE MUST LET HIM HAVE HIS WAY.
AND WHEN WE DON'T WE OFTEN FIND
THAT STRESS AND PROBLEMS
PLAGUE OUR MINDS
'CAUSE SOMETIMES LIFE IS SO UNKIND
SO PAY ATTENTION TO THE SIGNS
AND YOU'LL KNOW WHEN ITS TIME TO SAY,
"IT'S TIME FOR ME TO GO AND PLAY".

JUST BE BACK BEFORE THE STREETLIGHTS COME
ON.

- MIKEY

Poetry

What makes me Mulatto?

What makes me Mulatto?
Is it my state of mind, over time,
Or is it a visual game of some kind?
Is it, I ask, the state of my soul,
Or is it the way I must play out a role?
Can you see ME, through your educated eyes?
Eyes which may be well-trained by lies.
If I have a label, which does it say?
Black, White, Indian, Creole, OREO COOKIE?
Child of a Black woman and a White man.
Under which flag do you think I stand?
Malcolm X says my father is "the enemy."
Which eyes do I use to see my own family?
[I am] The only White man in a Baptist church.
[I am] The only Black man in a Catholic church.
Neither side worship the same god,
And both believe the other is a fraud.
We all compete for the same Guiding Hand,
So we may build our Castles Made of Sand.
Only to see them washed away in Time.
Do we then curse Truth and call this a crime?
Or do we realize that our educated eyes are full of lies?
Then what makes me Mulatto?

-Paul Beaudry

"The Tired in My Eye"

The fight we continue to have
makes us move
We walked behind those who saw it
necessary
To some it was a cause
of my tired eye
I wipe one eye with the cloth of regret
its touch began my tears
Stay behind them, but watch
how they lead me
I touch my eye with the cloth of hardship
Where are they that lead me?
Its fragrance sweetens my confusion
The weariness you see in my face
The pain in my smile
The whine in my speech
You cannot understand
Touch my brow curved under the weight
of forgiveness
Take in my breath heaving
and feel the break in my spirit
Remember the jagged edge you see
in me
Explain to them that refuse to understand
To them that place me here
and lead me to know who I am
Touch me there where the curve
of my breast descends
under the weight of their oppression
Look again at my eye that strains
under the glare of leadership
Hear the pounding of my heart
keeping pace
Use your hand that wields
the cloth of understanding and comfort
Caress my eye with it
for I am alone and behind
Blinded by tears that push me
Forward to stand behind
those that lead me
Those who cannot use the Cloth of Hope
who refuse to wipe the
Tired From My Eye

- Helene Adams

AASU hosts High School Conference

By Paul Beaudry

UCSD's SAAC and AASU will host this year's high school conference on Saturday, February 26. The main purpose of the conference is to encourage high school students to keep going up the road to higher education. Yes, there ARE Black people and other people of color in our nation's colleges (not enough of us though). Hopefully, we can recruit some of the high school students to attend UCSD, but the primary aim of Saturday's conference is to get young Black high school students to begin thinking about college, regardless of where they go.

Letters were sent out to high schools all over California. Over 150 high school students are expected to attend. A very exciting and information-packed day is planned for them.

After they register, former SDSU student body president and founder of Leadership Excellence, Daniel Walker, will be speaking about the need for brothers and sisters to help each other. Workshops are scheduled throughout the day, some of the topics including: UCSD admissions criteria, career preparedness, male/female relationships, and how to get financial aid. Some of the other workshops will focus on the sciences, social sciences, or the arts. During lunch, there will be a talent show and possibly a step show. A closing discussion panel of Black alumni will be sharing their college experiences with the students and be open for questions. Before the students leave, tours of the campus will be given by the participating UCSD students.

Cultural Music Festival offers variety of entertainment

By Paul Beaudry

The Cultural Music Festival looks like it will be an event worth waiting for. The concert is constructed to show a historical progression of African-American music. A local comedian will act as emcee. The first musical guests will be UCSD's own, ever-popular Gospel Choir. Steel drummer, Anthony Akee, will be performing next before Craig Dawson's jazz combo takes the stage. To close the event, a D.J. will be playing R&B and hip-hop music. Hope to see you there.

DID YOU KNOW???

By Denise Carter and Jill Logan

Did you know that...The Father of Medicine, Imhotep's Ethiopian portraits show him as a Blackman.

Did you know that...Richard Allen founded the African Methodist Church.

Did you know that...The Black Manifesto was a shocking sermon, delivered in 1969, demanding almost \$500 million in payment to Blacks for economic injustices under which slavery was delivered.

Did you know that... Joe Louis was regarded as the greatest heavyweight champion of all time, and held the championship title from 1937 until his retirement in 1947, longer than any other heavyweight champion.

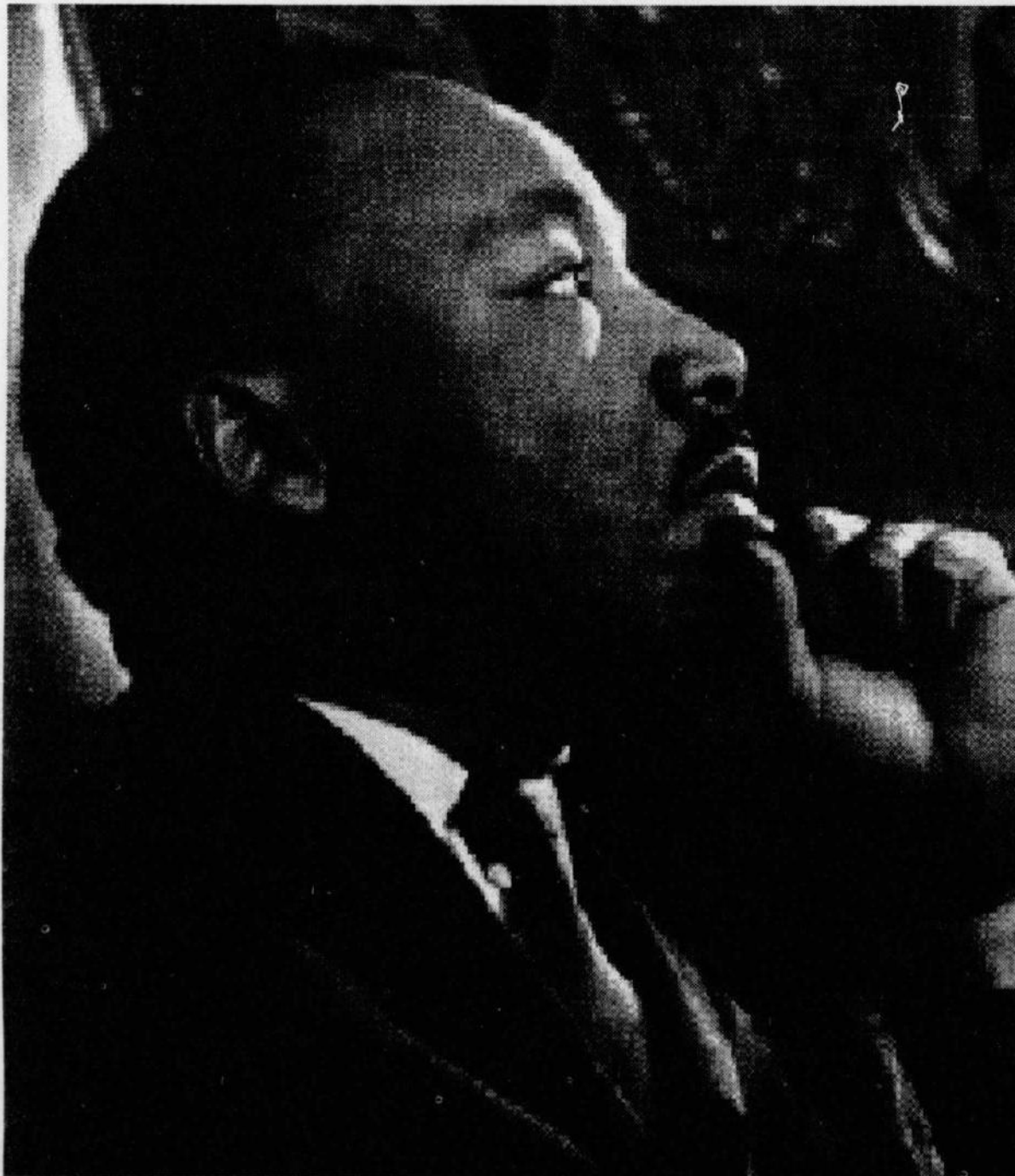
Did you know that... Madame C.J. Walker, manufacturer of hair preparations, is reported to be the first Black woman to become a millionaire; a pioneer business leader.

Did you know that... Garrett Morgan invented the traffic light.

Did you know that... W.P. Purvis invented the fountain pen.

Did you know that... Paul Downing invented the mailbox.

Did you know that... Martin Luther King was the 2nd American to be honored with a national holiday (George Washington being the first).



NEXT ISSUE:

- A review of The Black Agenda for the year 2000.
- A calendar of events of African-American events in San Diego and abroad.
- More African-American history.
- A discussion of Black reparations.
- And much more . . .

Address your comments to:

People's Voice

UCSD Price Center

La Jolla, CA 92093

(619) 534-4216