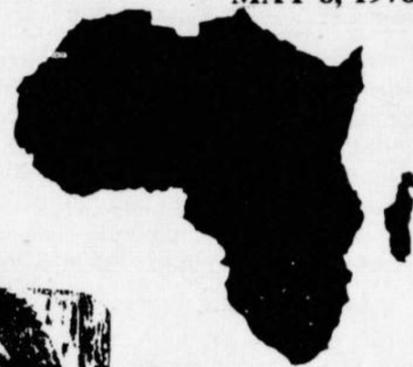


PEOPLE'S VOICE

VOLUME I NO. 1

UNIVERSITY OF CALIFORNIA, SAN DIEGO

MAY 8, 1978



d e d i c a t e d t o e n l i g h t e n
i n f o r m a n d e d u c a t e



THE PEOPLE'S VOICE

—A STATEMENT OF PURPOSE—

The voice of the people is certainly one of the oldest and most effective social powers. The upraised cries of the multitude cannot long be ignored, for indeed there is strength in the people's voice. This can easily be seen by the political coups of small but vocal groups currently taking place on the American political scene. To be heard is to have power, to remain silent is to be powerless.

There are a great number of Black students at UCSD, but for some time there has been no organ for the presentation of our ideas and feelings, no publication with which we can identify as Blacks. Without such an instrument we remain a scattered group without the benefit of a collective voice, devoid of a strong communal tie, making our ways individually, bereft of group support. *THE PEOPLE'S VOICE* seeks to change this situation.

THE PEOPLE'S VOICE is a forum for the collection and presentation of the view of the Black community at UCSD with respect to the school, community, nation and world with focus on the Black community in particular and the Third World in general. We want to reflect the thoughts, report the activities, please the sensibilities and feel the rhythm of the Black community. Most of all, we want to become a truly community effort, we want to involve the Black student body as a whole in our efforts. We would like anyone interested in any facet of newspaper production from writing, photography, graphics, distribution or just ideas to become involved to whatever extent they are able. We cannot sit idle and expect anyone but us to get together and get it together. We cannot truly be the voice of the people without the support of the people, any and all who can participate. The people is all of us and only through our efforts can we give power to the people!

—THE STAFF OF *THE PEOPLE'S VOICE*—

DEDICATION

The Staff of *THE PEOPLE'S VOICE* wishes to dedicate this first issue to Brother Greg Wynn. It was Greg who stirred up some fire under our behinds to get this thing going. His was a familiar face on campus, both in OASIS where he worked and at BSU meetings, but now he is no longer an employee of the University. He may have gone from before our eyes, but he remains in our hearts and in our minds. Right On, to a beautiful brother!

—THE STAFF OF *THE PEOPLE'S VOICE*—

THE PEOPLE'S STAFF

- Rosiland Aubrey
- Arthur Bolton
- Sedonia Charlot
- Lennie Edwards
- Michelle Givens
- Joseph McCracken
- Willie Roach
- Eunice Stokes
- Marcia Strong
- Anyone else who wants to be

The People's Voice is recognized as an official campus print media by the UCSD Communications Board. *The People's Voice* serves the campus and local community. *The People's Voice* is an independent organization working in conjunction with The Black Student Union.

Articles, letters, artwork, poetry, suggestions, criticism etc. are encouraged and should be sent to:

The People's Voice
B-023
University of California, San Diego
La Jolla, California 92037



EDITOR'S COMMENTARY

THE TIME IS NOW!

The Black people of America face a momentous hour. A dozen or so years after the 'long hot summers,' Malcolm X, Viet Nam, Martin Luther King, Black Power, The Panthers, The War on Poverty and the Age of Aquarius, the situation of Blacks in America shows little improvement. Not only is there little improvement, there is a general worsening of conditions. Fascism is one the upsurge, the Ku Klux Klan has increased activity to the point of patrolling the international border with Mexico. Big business in cooperation with the University of California (among others) is using our money to help finance the oppression of our brothers and sisters in southern Africa. The president who rode a Black wave into the White House is increasing military spending and paying tooth service to the struggles of our people both here and in our homeland. Unemployment is reaching 'acceptable' levels while the descendants of the Black slaves whose labor built the great wealth of this nation stand hungry and jobless waiting for governmental handouts. The hard fought gains in educational opportunities are being eroded by the Bakke decision, changes in admission policies and the tightening of the fiscal belt at all levels of government.

We are told how things are improving because there are TV shows with Black characters, because Ali can rake in millions and because Andy Young has a line to the president's ear. We are told this, we are told that, we are and will be told any and everything, but we know damn well they haven't done nothin' (and I will not ask the Jackson Five to sing 'long with me!') If we sit idle we will let ourselves be swallowed by the wave of reaction sweeping the country. We, the Black students of America stand in an important position. We are the fruition of the dreams and struggles of many visionary people. We are becoming equipped to deal with this society in a well prepared manner as we have made our way into one of the bastions of power for those who run this nation, the universities. We must not only take full advantage of this position, but also do our utmost to insure that we are not the last to do so, that the trickle of students of color of which we are a part, become a flood. We cannot allow this nation's historic course of Fabian democracy to continue. We must not let ourselves be fooled by hollow assurances or led by any but ourselves. We must stand together, decide our course and implement the necessary action. **The time is now!**

—Leonard K. Edwards, Jr.—

LOGO CONTEST

The staff of *THE PEOPLE'S VOICE* wishes to announce their Logo drawing contest. We are looking for a masthead symbol to complement our name *THE PEOPLE'S VOICE*. This sketch, drawing or whatever should reflect the goals and aspirations outlined in our statement of purpose and in our motto: *Dedicated to enlighten, inform, and educate.*

All contestants are asked to submit their entries by 3:00 p.m. May 15, 1978 to:

THE PEOPLE'S VOICE
B-023
U.C.S.D.
La Jolla, California 92037

All entries must have name, telephone number and address. The winning entry will be chosen by our staff, and it will become the official masthead of the journal. The winner will be awarded two-free dinners—compliments of CLAY'S TEXAS PIT BAR—B—QUE.

IMAMU AMIRI BARAKA WRITES IN THE BOOK OF LIFE

"We are citizens of the world, earth men, striving for a new order. We are black men, Africans, and this is the way our major meaningful contributions to a new world, as to the old world, will be made, as a specific people receiving energy and spiritual direction from our past and the intelligence we draw from correct understanding of our present environment.

We are for world progress. So much so that we would begin with ourselves, in order that we are clearly in tune with the move of world spirit for birth, new vision, as constant change."

—Imamu Amiri Baraka, excerpt from *RAISE, RACE, RAYS, RAZE*, p. 165.

LETTERS TO THE EDITORS

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 letters. All letters received remain on file for public inspection.

Black Christians where are you? For too long there have been no programs at UCSD to deal particularly with the black Christian experience. Coming to UCSD many black Christians find themselves thrust away from church and spiritual activities into an environment that does not allow for development of spiritual growth.

Now is the time for us to come together and organize. We need to be seen as well as heard, so that we can share that which was so freely given to us. Many of us feel that we cannot be black as well as Christian. Well let me be the first in this newspaper to say that I am proud to be a born again spirit-filled black-Afro-American Christian.

I want everyone to know it. We need to let everyone know it. If you are a black Christian and you want to meet and get together with other black Christians, you now have a chance. We can now develop activities that are conducive to spiritual growth. We can set up programs and share our experiences with others.

For too long we have gone along with the crowds, to find ourselves dying out spiritually, because we indulged in activities that could not benefit our spiritual growth and maturity as Christians. This will now all change. If you are interested in becoming a viable, functioning unit, I would like to hear from you. Please contact me through the BSU office, and leave you name, address and phone number.

Remember, being a Christian does not mean instant perfection, but if we help each other, we can strive towards maturity in Christ, through love. Come let us reason together in the unity of the spirit in the bond of peace.

—David M. Cassidy—

I have opened my discussion quite abruptly, in doing so I hope to persuade many of us, as minorities to use ourselves for a worthy cause. The cause I speak of is "Third College."

We have all noticed that there exists a feeling of apathy towards people of color which exists over the entire college. There are no apparent archives to commemorate people, to commemorate those persons of history who have made not only contributions to their own group, but to a world of color—basically those listed in America as minorities.

Perhaps before I criticize, I should praise. Yes, Third College is a beautiful place to gain an education. Now that I have praised I will continue to criticize. If it is stated that we, indeed all peoples of Third, come to Third to obtain an education, we must define education. There are two definitions of the word 'education': 1) academic learning and 2) learning about other societies, other cultures.

We have allowed for academic learning to dominate our lives at Third. In doing so we have allowed a culture/society which dictates our lives to continue to do so in college. The worst thing about it is we sit back and comment, "Man this is —ed up!" and transfer out or move away from the source of education. In doing this we condemn the college. Do you wish to continue in a slow painful death, allowing ourselves to be manipulated?

The solution, I feel is simple. Stop running with the mouth and the feet and begin action with the body and soul. It means commitment, it means work, it means hardship, it means life. However, to accomplish this task, we as Blacks indeed, all minorities at Third need to look beyond our skin to the macro of our lives. I say that we need to extend our hands to other minorities in friendship and brotherhood, to fight for and promote both forms of education so that we may:

- 1) learn and become the doctors, lawyers, scientists, psychologists—the professionals of tomorrow.
- 2) learn about other cultures, including White, in order to understand them because in a realistic sense we are all brothers. None in the U.S. are pure in blood line, I myself on my mother's side have a Spanish grandfather and a French-Black grandmother. On another level, many of Hispanic descent have African blood running through their veins.
- 3) promote cultural awareness of people of color on a year round basis to promote further understanding.
- 4) secure education in both senses, for tomorrow's future.

If we do not learn to work and if we need to fight together, we shall surely die together. In the real world if a Black is fired a Chicano or other minority is not far behind and vice versa. This example is to show that we are all in the same boat and without unity and understanding our times of death will be very close.

—Jimmie L. Brown, Jr.—

WHAT'S THE RAP?



Phyllis Elame and students listen at the Rap Session.

Have you noticed a shortage of Black faces around campus Fridays between 4:00 and 6:00? If so you are seeing the effects of the Black Male/Female Relations Rap Sessions. A group of brothers and sisters get together with Third College psychologist, Phil Raphael and the Director of the Learning Skills Program for OASIS, Phyllis Elame to explore all facets of interpersonal relations. The group is not anything established or limited, but just those who show up. In the half dozen of so meetings which have been held, the size of the group has ranged from over 50 to as few as 15.

The discussions range from expectations in a relationship to the right time and way to end a relationship, from relations within the Black ethnic group to interracial relationships, from whatever comes up to however far folks can deal with it. At times the discussions do not center directly on relationships but are intended to get the people in the group time limits, no agendas and no acquainted with each other. Phyllis has led the group in exercises to get everyone loosened up and give the group and idea where everyone stands on various issues. And "stand" is exactly the right word. One of the loosening up

activities is the asking of a question like, "If you had a choice of two, which would you choose, buying a car or coming to college?" The answer comes not verbally or one at a time but by physical action with the "cars" standing on one side of the room and the "colleges" on the other. A series of questions like these not only gets the group together, but also gives everyone a little bit of an idea where other folks are at in a very short time.

Discussion sometimes gets hot and heavy, but the groundrules which are stressed at each session prevent it from becoming a shouting session. Ideas and feelings are dealt with as they come up no matter if they are positive or negative, but criticism must be done in a constructive manner - 'woofin' ain't allowed. Each person speaks his piece before someone else starts and an issue is discussed until everyone who wants to has had his or her say. There are no time limits, no agendas and no holds barred. Discussions sometimes get so hot that the session goes well beyond 6:00.

AN AFRO—AMERICAN WOMAN

Sarah Fabio has professed Black Studies all over the country. She started out at U.C. Berkeley, went to the Mid-West to the University of Wisconsin, then to the East and now she is settling down in southern California with us here at U.C. San Diego.

Sarah is in the Department of Literature where she started in the winter quarter with LIT/SOC 144 and LIT/GEN 114. In the spring quarter she is teaching LIT/GEN 115 (a short story writing class) and LIT/ENG 252 (modern American literature and culture).

Unlike many contemporary professors, Sarah doesn't splash stuff up on the board,

conclude on the way out the door and run away. She is a beautiful person to talk to, as is her daughter, Renee, indeed, her whole family is beautiful.

In the area of literature, Sarah seems to be a synthesis of Black literature and history from Claude McKay's *Banjo* through Ralph Ellison's *Invisible Man*. After reading her books, essays and poetry and listening to the albums she has made, it makes *Lyrical Ballads* look like vocal hop-the-scoth.

The thing that attracted me into taking three of her classes is that Sarah is real. After talking to her and seeing her concentration, her works, and her name in almost every

contemporary issue in Afro-American literature - it became real clear to me as to what Afro-American is all about - opposed to political crabisms, racing to indoctrination (an imagination finish line) - breaking off the paws and necks of their own rustic brethren.

Reactions from those attending has been very favorable. One sister said that the lack of unity and scattered condition of Black folks on campus had really begun to depress her but that she had found the rap sessions a real help. Various brothers and sisters expressed that they hadn't seen so many brothers and sisters together at UCSD before.

If you are free anytime between 4:00 and 6:00 on Friday, come on over to the North Conference Room. If we're not there, there will be a note telling you where we are and it won't be far away. Come on over, get to know the brothers and sisters you've been just looking at as you pass or giving a quick nod of the head and a "What's happening" to as you go off to class. Come on, get together and bring any ideas, thoughts or feelings you have about anything concerning interpersonal relations here at UCSD. Bring a friend and rap with the folks. Let's see if we can get ourselves together both individually and collectively. Come on, get something off your chest, or something put on your mind. Check it out, it's definitely what's happening on Friday afternoons.

—Willie Roach—

FOCUS ON SOUTH AFRICA

The sudden newsworthiness of South Africa in this nation's media is due to the fall of the 500 year Portuguese empire in Angola and the subsequent increase in internal and external pressures on the South African government as the European dominated portion of southern Africa lessened. After the June, 1976 student uprisings in Soweto and the following nationwide demonstrations in which nearly 1,000 people were killed, it became evident that Kissinger's assessment of the strength of the White position in South Africa and the lack of cohesion and organization on the part of the Black population was quickly becoming 'inoperative' and fast footwork was in order for Uncle Sam.

Fast footwork on behalf of South Africa is nothing new for the U.S. After the worldwide furor caused by the killing of 69 peacefully demonstrating Africans and the wounding of 200 others who were protesting the pass laws in 1960, many foreign investors seeing the shaky nature of the South African regime, decided to abandon the apparently sinking nation. In the midst of a South African financial crisis caused by foreign investors withdrawing holdings from the South African economy, a group of U.S. banks led by Chase Manhattan and First National Bank of New York came to the rescue with \$85 million in loans. At the same time U.S. corporations came in with investments of \$25 million more to set the South African economy on its feet. Such a good job was done that until the onset of the recent financial crisis in South Africa, American corporations could count on a profit rate of 17-20% in South Africa as compared with 10-11% elsewhere outside the U.S. It is these same corporations paying wages of 53¢ an hour to African workers who claim to be applying 'moral pressure' and bringing the 'American ideal of equal opportunity' to South Africa to change the repressive system.

RESOURCES

The Republic of South Africa is comprised of 472,359 sq. mi. of some of the richest land in Africa, an area somewhat larger than New Mexico, Oklahoma and Texas combined. It is a land rich in natural resources prized in the modern industrial world; gold, diamonds and other precious and semi-precious stones, iron coal, uranium, chromium, platinum and zinc. Not only this but it lies in a very strategic location which overlooks one of the most travelled shipping routes in the world. This is the

sea lane from the East to the West, through which passes much of the precious oil from the Middle East to Europe and the Americas.

TIES WITH THE U.S.

The Republic of South Africa is very closely tied to the Western industrial world with the U.S., the U.K., West Germany and Japan, the leaders of the capitalist world as its major trading partners. According to a University of Indiana study of January 1975, the U.S. alone had 480 companies doing business in South Africa. The U.S. Commerce Department determined the 1976 level of investment by U.S. corporations in South Africa at \$1.67 billion. Petroleum, mining, machinery and chemicals are the leading areas of U.S. investment. Some of the leading investors are Mobil, Caltex, GM, Ford, Chrysler,

military considerations rather than humanistic ones.

APARTHEID

South Africa is run by the system of apartheid which means "separation" in Afrikaans, the language of the descendants of the Dutch settlers in South Africa. For the non-whites, apartheid means repression, unemployment, forced separation of families, miserable health care, political powerlessness and much, much more. Under the South African regime the land has been divided and allocated to the various racial groups of South Africa. The government divides the population into four groups: Whites, Africans, Coloureds, i.e. those of mixed Black and White heritage, and Indians, i.e. Asians. The Whites comprise 16% of the population and has 87% of the land reserved for them. The Africans make up 71% of the

This is the first in a series of articles about southern Africa, the struggle for liberation and the role of the United States and its people in that struggle.

live in camps set up by the companies. They must live in these camps in extremely crowded conditions with only the other workers, apart from their families. As travel is greatly restricted and a trip to the homeland takes a great bite out of the salaries of the workers, a worker may get to see his family only a few times a year.

Near cities where there is more work to be done than that of heavy labor as in the mines, Africans live in 'townships', which are large towns with men, women and families as opposed to the mining camps of just men. Soweto, the scene of the June, 1976 uprisings, is one of these townships, indeed the name Soweto, African though it may sound is simply a contraction of South West Township. As these townships are in the white areas, the Africans who live in them own

governmental policies in insuring economic disparity. The South African work force stood at 9.8 million, 71% of whom were African, 16% White, 8% Coloured and 2% Indian. The income was distributed in the following manner: Africans received 23%, Whites 67%, Coloureds 7% and Indians 3%. In somewhat more tangible terms, the per capita income for Whites was \$209.30 while for Africans it was \$14.38. The average household monthly income was \$83.95 for Africans, \$711.85 for Whites, \$243.80 for Coloureds and \$366.85 for Indians. With the poverty line set by the South African government at \$127.65 a month, 63.5% of African households had monthly incomes less than \$92.00.

APARTHEID IN SCHOOLS

Not only is the system of apartheid well at work in the present, but through educational apartheid the system is being set up for the future. For White children from the age of 7-16, education is free and compulsory, for Africans it is neither, with the annual cost about \$50 for an African child. Sixty-three per cent of White youth 13-18 attend secondary school while only 4% of their African counterparts do. The expenditures per pupil by the South African government in 1975 was \$517.50 for White children as opposed to \$46.00 for African children. Finally in the period of June 1974 to May 1975 548 Africans received BA's while 9,038 Whites received the same degrees.

REPRESSION

Every African must carry a little book which tells his name, place of birth, tribe, job history and grade of employment. This passbook has to be signed monthly by the person's employer. When off the homeland, a person found without an employer's signature is liable for imprisonment as an 'idle bantu'. The passbook is needed for obtaining a job, procuring housing, marriage, virtually everything. To leave the homeland requires a special stamp of permission. There are an average of 3,000 arrests a day for pass book violations. Every African is stopped on the average of once a day for spot checks of the passbook and during periods of unrest and increased repression, the number of times a day a person is stopped may rise above a hundred.

ECONOMIC APARTHEID

Furthermore, wages for Africans are set by law, thus maintaining strict economic as well as social and political apartheid. The following figures for the year 1975 show the effectiveness of the



The countries known in the Western world as South Africa, Rhodesia and South West Africa have been given back their African names by the liberation movements in those countries: Azania, Zimbabwe and Namibia. They lie at the extreme south of Africa.

Union Carbide, GE, IIT, IBM and the everpresent Coca Cola. Investments by these firms range from 1/3 billion dollars by Mobil to a paltry 8.4 million by IBM. Not only these corporate giants have a stake in South Africa, but U.S. banks such as Citibank, Chase Manhattan, Morgan Guaranty, and Bank of America among others have loans of roughly \$3 billion outstanding to South Africa.

Aside from great financial investment in South Africa and the sharing of the Western European cultural heritage, the U.S. has an interest in South Africa as a bulwark against the communist bugaboo. The U.S. as well as Britain has access to the very modern Simonstown Naval Base and the U.S. has several missile tracking stations in South Africa. Herein lies the crux of the U.S. interest in South Africa, financial, political and

population and is allocated 13% of the land. Indians and Coloureds live in designated sections of the White areas and compromise 3% and 9% respectively of the population. Only Whites have the franchise with the Coloureds and Indians electing a council to advise the government and suggest policies to meet the needs of the groups they represent. Africans have no such body and are administered through the Office of Bantu Affairs.

The African population of South Africa lives for the most part in reserved areas or 'homelands' sometimes called 'bantustans'. The primary purpose of these lands other than keeping the populations separated is to provide a cheap labor pool for the South African economy, especially the factories and mines. The African workers who leave the homelands must generally

A DIFFERENT KIND OF LOVE LETTER BLACK YOUTH

by D. Jean Collins

This article originally appeared in *Unique Magazine*, Volume I, Number 1, the premier issue, 1976.

Writing about the revolution is like writing love letters - it's all been said before. The trick is in saying it a new way, or in feeling so good about it that the words don't make any difference.

Not many black folks seem to feel good about the revolution. People are walking around, mumbling, and shaking their collective heads over the demise of the topographical centers, diashikis, black handshakes, the Last Poets, and Huey Newton. Some people died in the revolution, others have had their lives destroyed by the big stick of justice. Others escaped physically but their psyches are scarred for life. What was all the suffering for?

When we fought for change, did we mean we wanted our oppressors to talk, walk, dance, sing, dress and eat like us? Did Fred Hampton die so that Dick Clark's American Bandstand could learn the revolutionary bump? Did Angela Davis spend her years in hiking so that America could wake up to "the Fonz"?



What has changed? We still are the last hired and the first fired, we still sing the blues everywhere from the unemployment line to the hospitals to the jail cells. We are still second-class citizens watching a country celebrate its growth from a one-hundred year old outhouse to a two-hundred year old modernized toilet. If we are still suffering, then just what has happened?

It's no wonder many black people have spoken the eulogy for the revolution. However, a funeral for the movement is, to say the least, premature. We are a people so used to mourning the passing of pleasures so briefly possessed that we forgot to check the pulse of the revolution. It is strong and healthy.

We never saw the real movement on television, but we can see the results. It's no secret that *The Jeffersons*, *Good Times*, and *Sanford & Son* have Norman Lear

laughing all the way to the bank. We didn't read about the real movement in the newspapers or magazines.

The real movement is what happens between rallies and freedom marches; it's what happens at home and on the job, in the schools and in the churches. It's responsible for white and black children being able to answer questions like, "Who was Frederick Douglass?" It brought black faces to television, black movies to the cinema, black books to the bookstore and black votes into power. It's responsible for societal alternatives - people who haven't regressed to nostalgia have moved forward into the positive aspects of life.

The real movement is pervasive and hard to label. Some call it Black pride, consciousness or awareness. Whatever the label, it is real, tangible and not appreciated or fully understood.

The impact of the movement knocked us out of a two-hundred year old case of amnesia. We remembered who we were and liked it. That was

expressed in our slogans: "Freedom Now!", "Two Hundred Years Is Long Enough!"

There we were, using violence, playing by a game plan developed by the people who wrote the book on violence, believing we would win immediately. We thought we could fight the battle in the morning and win the war in the afternoon.

Reading the history of our people should have given us a clearer understanding of revolution and how long it takes to effect societal change. By not taking heed of our history, we at once overestimated the humanity of the oppressor and underestimated the lengths he would go to stop us. By the way, who started the rumor that the revolution was dead? Could be that the man replaced his death wish with what he hoped to be a self-fulfilling prophecy.

We've made mistakes and incurred some heavy losses, but we've won victories too. Besides more control of the

media, we have more resources at our disposal than ever before. We have Blacks in key political, economic and societal positions. And, because we've found out we have the power to do so, we are making these people answerable and responsible to the black community.

We have also gained a sense of strategy. We know the oppressor and understand the game plan. We know our success will not be immediate - but it is inevitable. And finally, because we know the difference between being active and being reactionary, we can choose our political weapons more carefully. Violence is a short-term remedy. Like a potentially poisonous drug, its use must be carefully timed and calculated for maximum effect.

-continued on page 8-

It is commonplace to say that youth are the future of the nation. Nowhere is this more true than for the black community. On average the black population is younger than the white population, meaning a greater role for youth in the development of the black community. Moreover, black youth have historically been the cutting edge of the black movement for social change. It is young black freedom fighters who have been in the forefront of the struggle from slavery times down to the present.

Black youth have paid a heavy price for being in the vanguard of struggle. Literally thousands of black youth who dared to struggle have been lynched and murdered, maimed and jailed. Yet young people have insistently rebelled and struggled against oppression. In the 1960's this struggle reached massive proportions with the Southern sit-ins, mass marches, campus and community actions. Organizations such as the Student Non-Violent Coordinating Committee, the Black Panther Party, and hundreds of local Black Student Unions provided an organizational focus for the black student movement. Working through these organizations and others black youths and students made major advances: compelling the desegregation of public facilities throughout the country, forcing the establishment of open admissions and financial aid programs at dozens of colleges, pressuring administrations to set up black and ethnic studies departments, and using mass actions to prod the government into minimally supporting the democratic rights of black people.

Economics: Demand jobs or a decent income for all young black workers. Stop discriminatory lay-offs. Support affirmative action hiring and upgrading of black workers. Demand increases in unemployment benefits and support extension of these benefits to high school graduates or "push-outs" who cannot find work.

Legal system: Demand a halt to harassment of black youth by police and school officials, and government disruption of black student organizations. Full support for the constitutional rights of young people. Treat drug addiction as a medical problem; arrest the pushers not their victims. Black youth have willingly sacrificed their strength and their lives for the good of the black community; it is now imperative for the community to rally to the defense of the young, and to dismantle the oppressive machinery that is seeking to deprive us of our future.

Clearly, a massive and systematic assault has been launched against black youth with the aim of weakening their fighting spirit and locking them into the basement of the economy. If this trend is allowed to continue unopposed, all hope of a brighter future for black people will be smashed under the grinding weight of the capitalist juggernaut.



Today all of these gains are under vicious attack, and black youth themselves are being made to bear the brunt of the capitalist crisis of white America. . . Black youth are being harnessed to the oppressive political-economy of white America: (1) they comprise the largest segment of the industrial reserve of labor; (2) high unemployment forces them in disproportionate numbers into the "volunteer"

Page 5
army; (3) the economic and social insecurity inflicted on the black community generates crime and violence, making homicide the leading cause of death among young black males; and (4) economic hardship and disillusion have fostered widespread drug addiction and a shocking increase in the suicide rate among black youth.

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The defense of our youth must become a top priority in the black community if we are to insure our survival and future growth. At the very minimum it is imperative for all of us to support the following demands:

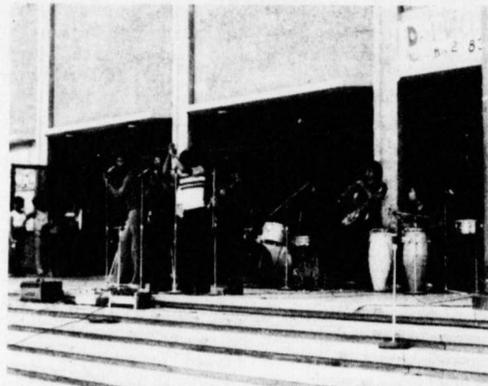
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THIRD'S THE ONE



The Force entertains a Friday afternoon crowd out in front of the Gym. Getting mellow with horn and harmony.

About 300 UCSD students got laid back by The Force Friday afternoon, April 26th. No neither Bill Kollender's boys in blue, campus security, nor anything to do with Star Wars took over the campus. The Force is a tight, funk-fusion band that put some soul into a sunny afternoon and set fingers poppin', feet stompin', hands clappin', and booties shakin' out in front of the Gym.

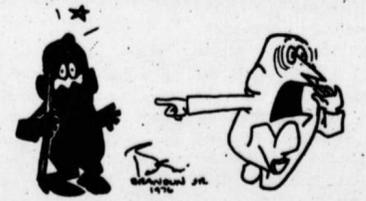
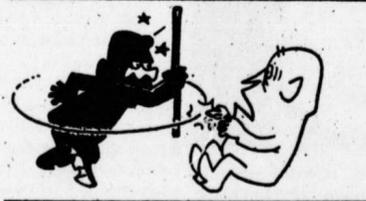
Roosevelt Carter, Stanley Daniels and Kevin Phillips have been together for ten years, the band as a whole for five. The group is rounded out by Alvin Kennedy-drums, Bill Van Wulven-piano, Paul Bunyan-sax, Albert Wright-bass, Steve Alvarez-lead guitar and Richard Marrujocongas.

After the last set the members of The Force told The People's Voice that they seek to branch out enough to enable them to communicate on an international level with their message of music. As a group they write many of their songs among them "The Force", "Bad Risk" and "Gotta Find A Way". They told us they get their inspiration from music, other people and the Lord.

I was sitting in the newspaper office when I heard the sound of funk boom out. My first reaction was wondering who had a system that could kick out the jams like that. After a few minutes I realized that this was no stereo outfit and no recorded music. This was real and it was jammin'. I followed the sound of the music to find the hill out in front of the Gym covered with people, who, as I would do, had decided there was nothing better to do on a sunny Friday afternoon than listen to the music.

The group, which started out here in San Diego, should have an album out in a few weeks. They can be contacted at 460-1276 (Richard or Bill). We hope to see and hear a lot more from The Force who did so well putting a little funk in our Friday afternoon.

The Force consists of ten performers. The vocal secoun of the band: John Means,



"REVERSE DISCRIMINATION"

The voting is over, and all that's left is to submit the name for approval by the campus naming committee, Chancellor McElroy and the Regents. Third College students, faculty and staff have chosen Third College as the name they desire for the permanent name for the college. The two choices on the final ballot were Third and Martin Luther King. In the preliminary voting leading up to the final voting, Third was by far the most popular choice and was generally considered certain to receive the final nod as the permanent name for the college.

Of the 997 ballots recieved in the Third College Dean's Office, 517 of the 919 student ballots indicated Third as the preferred name and 57 of the faculty and staff ballots chose Third.

Although the choice of Third obviously reflects the wishes of the majority of the students, there are quite a few who are unhappy about the choice of the name. One such senior, who wished to remain anonymous told The People's Voice:

"I'm not at all happy with the name Third, to me it represents simply a numerical designation, third was the order in which it was built. To me this shows that the students are too lazy or unimaginative to come up with a new name. I also see Third with connotations of 'third class.' I think that even if you think of Third as meaning 'Third World', you are doing the college a disservice as you are naming it after its educational focus, rather like calling Revelle Bio-phys-engin-chem College.

I'm glad they chose Third over King though. I think that although King was a fine man and a great example for all humanity, he suffers in death from overexposure. The newest form of tokenism is to name anything that has to do with Black people after King.

Personally I would rather have seen it be named Malcolm X College. Brother Malcolm is a person who typifies the ideals of Third College, recognizing the unitary nature of the struggle of peoples of color, and the need for global, humanitarian focus of the problems facing the world. I think that being a good bit older than most of my fellow students, I'm a bit more radical and not so complacent and laid back. The only thing that 'Revolution' means to most of the students now is a song by The Beatles.

But I suppose it's all for the best now that it will finally have a name and no longer be provisional. It's a bitch going to a school and not even knowing what the name is."

The college came to be in its present form due to a statement of demands issued by the Black Students Council and the Mexican American Youth Association calling for Third College, which was then (14 Mar 68) in the planning stages, to address itself to relevant education for minority youth and social problems facing the world community. They also proposed that the college be named Lumumba/Zapata College after the African and Mexican freedom fighters. The proposal for the name was so controversial that it was put aside until 1974.

In December 1974 a committee consisting of faculty, staff and students was commissioned by the Third College Council to propose a name for the college. More than a year went into the search and yielded the recommendation that the college be named after Dr. Charles R. Drew, the developer of blood plasma and the originator and first director of the World Blood Bank. In April 1976 the Third College Council decided to submit the name Third College, thus ignoring the recommendation of the naming committee it had commissioned.

Over 500 students have graduated under the name Third College. Thousands of students, faculty, and staff members have an affectionate and dedicated affiliation with the name Third College. Every survey of the college community has indicated a strong preference for Third College as the permanent name.

The name Third College is widely recognized throughout California and the nation as standing for an alternative approach to education. To reflect the founding ideals of the future reality of the college, we propose that the name Third College be the official and permanent name of our college.

Dr. Martin Luther King, Jr. was a figure of international importance. He was one of only two minority Americans to receive the Nobel Peace Prize. He is best known for his non-violent approach to a revolution of societal values affecting all dispossessed people. It was he who led the first mass civil rights movement in U.S. history and organized a large-scale coalition of the poor. Dr. King was a predominant force in the passage of the Civil Rights Act of 1964 and the Voting Rights Bill of 1965.

Martin Luther King's name has universal appeal. It evokes images of minorities, human rights, concern for the

poor, and concern for justice. Martin Luther King's name is readily associated with principles similar to those of our college. Recognition of and appreciation for King's contributions seem to increase as the years progress. His name is widely recognized both in education and the society at large, and serves as an inspiration for many. It is for these reasons that the name Martin Luther King College would be an appropriate choice for this college.

THIRD COLLEGE

The name Third College has become synonymous with the educational philosophy and goals which this college was conceived and founded with. Students, faculty, and staff have made dedicated and sustained efforts to actualize these ideals as a functional reality of a developed college.

The name Third College has come to represent the ideals of a multi-ethnic college, dedicated to the alleviation and solution of social problems, the provision of a humane and relevant education for all people, and expanded minority participation in all aspects of the University of California.

In May 1976 a mail ballot was conducted in which the student vote was 112 for Third as the name and 111 against. Due to the closeness of the vote the Council decided to again postpone choosing a name. It was October of 1977 when the issue was again slated to be placed before the students. Approximately sixty suggestions for a name were submitted during the fall quarter and in the winter quarter a ballot was sent out with the choices of Frederick Douglass, Martin Luther King and Third College as well as a blank for write-ins. Third was by far the winner, with Martin Luther King the second most popular. Following are reprints from the Council sent to Third College students explaining the two choices.

BRINGING THE AMERICAN WAY OF LIFE TO THE 3rd WORLD



Have a Coke. RELAX!

Robin King



Robin King talks to The People's Voice about the A.S. and the election.

Robin King is a Junior attending Revelle who has been working in EDNA since the beginning of the school year. She decided to run for the Vice Presidency of the A.S. and dropped by our office one day for an interview. Unfortunately, our first issue is coming out too late to be seen before the elections, nonetheless, here are Robin's responses to our questions.

Why did you decide to run for office?

"Working in the Student Center I see a lot of what's wrong. I'm very frustrated at the lack of accomplishment on the part of the A.S. It seems to me that their focus is too diverse with the result that there is too much talk and not enough action. I think that if they would try to narrow their attention to some of the bigger problems rather than try to do everything under the sun, then a lot more would get done."

Why did you choose to run for the Vice Presidency?

"The V.P. of the ASUCSD chairs the meetings, I think that this is the best position to bring efficiency to the meetings and thus to the whole student government."

What issues do you think deserve immediate focus on the part of the A.S.?

"The primary thing is centralizing programming in conjunction with developing the Student Center. I also think student input on tenure decisions, grade appeal and the day care issue need immediate attention."

What goals should be looked to in the long range planning of the A.S.?

"Rising bookstore prices, the proposed move of part of the library and the poor and infrequent information reaching the student body concerning academic affairs and the A.S. itself should be dealt with."

"I would like to see some efficiency come to the A.S., for them to get things done and suspended matters taken care of."

regardless of the outcome of the election, we will continue to see Robin in EDNA keeping her eye and keen interest on the goings on of the school and the A.S.

SOUTH AFRICA

-cont. from page 4-

Along with the other oppressive measures and practices of the South African government, there are the Terrorism Act and the Internal Security Act which are used to oppress not only Africans but anyone else who dissents to governmental policies by too vocal or effective measures. The Terrorism Act allows any person suspected of being a 'terrorist' or withholding information to be held incommunicado without access to family, freinds or legal counsel. Under the Internal Security Act people or publications whose activities are 'calculated to endanger the public order' can be banned. A banned individual cannot meet with other banned persons or with more than one other person, this includes family. As well they must stay in a prescribed area and may not publish, speak publicly or attend meetings. There were at least 160 of these banning orders in effect as of November 1977.

There are almost universal offers by the candidates of TGIF's, concerts and the like, how do you stand on this? "I think that is what people want, not necessarily what's needed. I also think the voters should not be so concerned with the issues as they are really the same, the difference lies not in the issues but in the candidated themselves, their motivation and experience."

Do you really think the students want these bacchanalian fetes?

"I think about half of them want it and another half don't really care, among the half that don't care - half of them don't care about anything."

Do you think that students here are apathetic, then?

"Basically, yes."

Why do you think this is?

"Many are simply too studious to really care about anything other than classes and such, but the majority are tired of hearing a lot of repetitive talk and little being done. They just feel like there's no reason to care."

How do you feel about the job the A.S. has done compared to the Co-op?

"I'm really not that familiar with the Co-op, the one meeting I attended seemed to be some kind of free-for-all with everyone shouting and virtually no one getting to finish what they had to say. I feel that the A.S. could do some real good if a good council was installed."

What do you think is the biggest problem facing UCSD? "I think the main problem is an academic one, principally keeping the wrong professors, while denying tenure and getting rid of the ones who are really good."

What single thing would you most like to see accomplished by the A.S.?

"I think that is what people want, not necessarily what's needed. I also think the voters should not be so concerned with the issues as they are really the same, the difference lies not in the issues but in the candidated themselves, their motivation and experience."

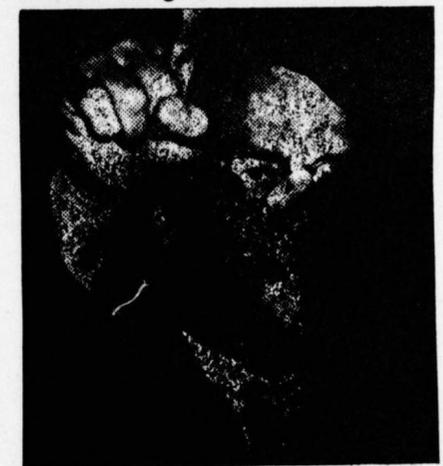
The next article in this series will focus on the liberation efforts of the South African peoples.

Kuziliwa

Malcolm X's Birthday

March and rally in support of Full Employment. Join in celebrating the kuziliwa-birth of Malcolm X, a leader of Black and oppressed people, on May 19.

Guest speakers will include Jane Fonda and Tom Hayden of the California Campaign for Democracy and Dennis Banks of the American Indian Movement. Assemble on the front lawn of San Diego City College at 11:00 a.m., Friday, May 19. For additional information call NIA Cultural Organization at 263-2153.



The Origin of Blackness

Sudan la al lawn
Black is not a color.
Lawn kuli min sudan
All colors come from Black.
Sudan al harakat
Black is rhythm
Black is a rhythm
Al marna tambura
A drum BEAT.
Anata
Ancient.
Assi
Primitive.
Al awal sudan kalam
The first word was Black.
Al awal rajuli sudan
The first man was Black.
Allah Sudan
God is Black.
Sudan ilmi akhi
Black knows its Brother.
Anta mufail mashay min sudan
You can't run from Black.
Anta mufail ghaybaw min sudan
You can't hide from Black.
Ka umma sudan
Your mamma is Black.
Ka abu sudan
Your father is Black.
Ka burka sudan
Your shadow is Black.
Al atum ra'a wa sami sudan
The things you see and hear are Black.
Al atum mufail ra'a wa sami sudan
The things you can't see and hear are Black.
Sudan al asil
Black is reality.
Wahabi
Unity.
Hurriya
Freedom.
Adil
Justice.
Musawat
Equality.

-El Muhajir-

. . . LOVE LETTER

Because it is volatile, the user may become the victim. This limits the benefits of violence. On the other hand, Black Awareness is an end in itself. It encompasses all the means we employ, now or in the future. It is a liberating force that we can use at all times; it can't be stopped once it starts to spread.

Black America has to keep up with the day-to-day struggle by continuing to move into positions of power. We've proved the power of the Black vote in the presidential election campaign just ended. Since the candidates varied only in degrees of mediocrity, we have to concentrate on what expectations we should have of the winner. We need Blacks in more than one token slot in the presidential cabinet. Our existing cultural institutions should be supported and new ones established. By giving his

millions to Texas Southern University's law school, Thurgood Marshall joined a new trend that's spreading across the country - Blacks giving money to Blacks.

We have put Black culture back on its feet in America, and our hard work is keeping it there. But we have a lot of work yet to do; our culture is like a mansion that has been allowed to go to ruin. Now we're in the process of cleaning up the weeds and replacing the white wash with seasoned ebony wood.

That's where the movement is today - keeping up with the times. Our revolution has faced the true test of any movement, flexibility and durability, and it has passed. By changing its shape to reflect the present needs of Black America, the movement fooled a lot of people. Now it's time to put the funeral wreaths aside and get on with the business of liberation.

Another thing about love letters: to write a good one, you have to be in love.

-D. Jean Collins-

THE CLAY'S

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Phone: 454-2388

THE PEOPLE'S CALENDAR

MAY 8th:

Movie: *Brewster McCloud*, 8 p.m. Call 452-EDNA for location. An A.S. free film.

MAY 9th

Lecture: *Patricia Salinal*, San Francisco's Planning Department, 1:30 p.m. H.L. 3216. Call the Urban and Rural Studies office, 452-3690 for info.

May 12th:

Rap Session: *Black Male/Female Relationships*, every Friday 3-6 p.m., the Vice Chancellor's Conference Room.

MAY 13th:

Conference: *City Wide Black Student Conference*, San Diego City College. Call 452-4667 for info.
Movie: *Sparkles*, 4 p.m. TLH 107, free.

MAY 15:

Movie: *Frankenstein*, 8 p.m. call 452-EDNA for location. An A.S. free film.

MAY 17:

Movie: *Effect of Gamma Rays on Man-in-the-Moon Marigolds*, 7 p.m. USB 2622, free. Sponsored by the Women's Center.

MAY 18th:

Music: *The Embos Jazz Band* at *The Fat Cats*, 626 Fiest St. 9-1 a.m. Call 753-2578 for info.

MAY 19th:

March and Rally: *Kuzaliwa and Malcom X's Birthday RALLY*, 11 a.m. assemble at S.D. City College (see p. 7).

Rap Session: *Black Male/Female Relationship Rap Session* and movie, *Nothing But A Man*, 4 p.m. in the Chancellor's Complex, room 111A.

Dance: B.S.U. presents *The Zodiac Dance*, 9-2 a.m. Muir Cafeteria, price \$1.50. Call 452-4667 for info (certain signs get in free).

MAY 20:

Music: UCSD's *Gospel Choir* sings, 10 a.m. United Luthern Church, LaJolla Shores Drive.

MAY 21:

Trip: B.S.U./Muir College trip to *Disneyland*, tickets \$11.75. Call 452-4667 for info.

MAY 25:

Lecture: *Charles Hoch* (Antioch College) speaks on *Proposition 13*, 12-1:30 p.m. H.L. 1148. For info call 452-3690.

Lecture: *Suzanna Wedow* Sociology/Communications 12-noon in the Women's Center.

MAY 26:

Movie: *The Deep* 7 and 9:30 p.m., Mandeville Auditorium, \$1.25.

MAY 27:

Performance: *The Ruby Millsap Dance Co.*, 8 p.m. Mandeville Auditorium.

Dance: *Walk in . . . Dance out* at Del Mar's Poseidon, 1670 Coast Blvd. For info call 755-9345.

MAY 28th:

Music: *The Gospel Choir* in the Mandeville Auditorium 8 p.m. (free).

JUNE 1:

Film: *A Song Death Warrior and The Dispossessed* 7:30 p.m. TLH-104, free. Presented by The Political Film Series sponsors.

JUNE 2:

Movie: *Annie Hall* 7 and 9:30 p.m. Mandeville Auditorium, \$1.25.

JUNE 3:

Movie: *Lady Sings The Blues* 8 p.m. U.S.B. 2722, \$1.00 at the Box Office.