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STATE DEPARTMENT & UCSD EXPORT EOP TO SOUTH AFRICA



Will EOP help Azanian students achieve self-determination?

William (Bill) Byrd, Director of UCSD's Educational Opportunities Program (EOP), Dr. Kenneth Majors, Director of the university's Office of Academic Support and Information Services (OASIS) and David Ryer, Assistant Chancellor at UCSD have been chosen by the United States State Department, to travel to the Republic of South Africa this summer to meet with administrators of South Africa's universities to discuss how the EOP and OASIS programs are set up here and how the administration acomodates these two programs.

The purpose of the trip, according to Mr. Ryer, the Assistant Chancellor, is to advise and professionally consult with their "peers" of the fourteen universities in the country of South Africa. Their consultations are in the hope that the South African universities will adopt the UCSD plan and adapt it to the conditions of South Africa in order to recruit and maintain more of the Black, Coloured (mixed), and Indian (Asian) population. The

objective of the salt and pepper team, as expressed by Mr. Ryer is to influence mainly the officials of the open universities such that their recruitment efforts toward Blacks will be increased.

There are two types of universities in South Africa, the so called "tribal" universities and the open universities. The racial composition of the "tribal" universities is Black, Coloured and Asian, the bulk of whom are Black. The Black population of the open universities is approximately three per cent. Student enrollment in the open universities is around 10,000, comparable to UCSD not only in quantity but also in quality, according to Mr. Ryer. The amount of money expended per student in the open as compared to the "tribal" universities is 10 to 1.

The three men will be under salary by the University as well as being paid by the State Department on a per diem basis and for expenses, according to Mr. Byrd.

The UCSD team was the only one in the nation chosen for this trip, supposedly due to the effectiveness of the program of minority recruitment and retention here at UCSD. The agency of the State Department under who's auspices this trip is being undertaken is the ICA (not to be confused with the CIA), the International Communications Agency, which Mr. Byrd described as "Jimmy Carter's Voice of America."

The trip should last twenty days from July 8th to the 29th. Mr. Byrd said that the meeting with the South African university presidents, deans and student affairs people should last about a week and take place at the University of Witwatersrand, nickname "Wits" (pronounced Vits). While there are programs in which Black South Africans are brought to the U.S. for training, Mr. Byrd said that this was, to his knowledge, the first tífme such an exchange between the U.S. and South African governments has taken place.

-James Curtis-

KKK Storm Troopers In Oceanside

The Oceanside City Hall became the scene of confrontation, Wednesday night April 18, as citizens of the community some forty miles north of here came to protest the appearance of Tom Metzger, Director of the California headquarters of the Knights of the Ku Klux Klan before the Oceanside Human Rights Commission. Accompanying the self proclaimed champion of racism, were nine "bodyguards" in various approximations of uniform. The only thing uniform about them was the fact that they were all armed with canes or in the spirit of Lester Maddox, pick handles. In addition four of them were wearing police type riot helmets, complete with visors. These four also carried billy clubs, handcuffs and baton flashlights on police belts, some with KKK buckles. These storm troopers stationed themselves in the aisles of the City Council chambers, where the meeting was being held and did their best to intimidate the crowd. The appearance of the Klan members harkened back to the rise of the Nazis in Gerrmany, gone are the sheets and they have been replaced by paramilitary uniforms. The uniforms (where they existed, for most of the Klansmen were not in uniform, but rather looked at the others who were wearing the uniforms with envy) consisted of white shirts, with or without ties, an American flag patch on the right shoulder and a Confederate flag on the left shoulder. Over the left breast pocket was the Klan insignia, a white cross bordered by black on a red circle. In the center of the cross is a black bordered white diamond containing a red stylized flame. Some

also wore collar tabs similar to those of the Nazis with the insignia of an encircled cross. Metzger was attired in a three piece navy suit, however, he wore a ring which symbolized his beliefs, a large silver affair with a helmeted Viking in the center with the aforementioned encircled cross on one side and what appeared to be a round Viking shield on the other.

The Human Rights Commission meeting began with regular business which took over an hour or more. Near the end of this, after the Klansmen had been standing over the seated observers the whole time, Joseph Conway, of the National Alliance Against Political and Racial Oppression (NAARPR) stood up and told the commission that he was tired of the armed presence of the Klan "paramilitary goons" and demanded that the police be called and the armed and uniformed Klansmen be removed from the chambers. His suggestion brought all but unanimous approval from the attending crowd of approximately fifty persons. Immediately after Conway's suggestion, without giving it any consideration, commission member, Rita Stevens, who was to remain hostile to the crowd and their wishes throughout the meeting, moved to continue with the meeting as if nothing had happened. James McCargo, one of the commission members was dispatched to phone the police and see if it was all right for the Klansmen to stay. He returned after a few minutes and reported that the Oceanside City Police has assured him that the Klan could remain. This did not seem to please

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EDITORIAL: May 19th and the Struggle of African Students

The month of May is one of great significance for Africans. On May 19, Africans observe the birthday of Malcolm X as well as observe African Liberation Day. African Liberation Day is an occasion to show, through mass demonstration, the feelings we have for the struggle of our sisters and brothers on the mother continent and reflect how we face the same struggle here. The birthday of Malcolm is the opportunity to honor this brother who stands as a shining beacon for Africans everywhere as to the direction to be taken in our struggle and the role of the African people in the world wide struggle.

Although the powers that be seek to obscure the unified nature of the struggle being waged by Africans in Africa and those in America, it can easily be seen that we are

fighting the same battles. We are fighting for self determination, fighting so that we are not relegated to the role of marginal people in the societies in which we live and are fighting to transform the societies in which we live so that they meet the needs of the masses of the people in them, not the interests of a few with special powers and special interests. Not only are attempts made to obscure the unitary nature of our struggles, but attempts are also being made to pit us against each other. Sham elections are being held in Zimbabwe, so that Black faces may front for White oppressors. The State Department is sending an integrated team to South Africa to council them on how to set up EOP programs there at the same time when Black enrollment in universities in the U.S. is decreasing. The U.S., thinking it has its problem licked, is seeking

to export its manner of accomodating people of color, while actually changing very little. We cannot allow ourselves to be fooled by a few Black faces, be they in the government or in the university, for these measures are not taken in earnest, they are in the hope that pretense will placate us, both here and in Africa. The real task of any moves by the leaders of Rhodesia and South Africa to change is so that the American government will help in the suppression of the will of the popular masses. Once appearances are in order and there is no longer overt White domination of Black nations, we will be told that we have to go over to Southern Africa and fight to protect the freedom and to protect the "freedom" and "democratic systems" of our Black brothers from the Communist menace. No matter that these

"Commies" we'll be sent to kill will also be Black and will still be oppressed by the same imperialists as before a few Black faces joined the crowd at the top of the heap.

Malcolm addressed just these issues before he was killed in 1965, and the wisdom and correctness of his observations holds true today. If we do not understand what is happening in Africa, we cannot understand what is happening in America and without understanding of America, there is no understanding of Africa. Our struggle is not against Whites, our struggle is not for Blacks. Our struggle is against racism and imperialism, our struggle is for people to be free. For us to embrace the American way of life and regale in the opulence and comfort that it can provide is to embrace the society and culture which enslaved

us, which daily seeks to tighten its bonds on our futures and to deny us the fruits of the society which we have produced. We must struggle, and beyond that, we must realize that the most important struggle is within our own selves. We must struggle against brainwashing as well as bondage.

We must be aware of these things, not only in May, but throughout our entire existence. We must push forward the struggle against imperialist domination of Africa, not only in May, but through our entire lives. We must be aware of our role in relation to Africa and the rest of the world, not only in May, but always. We should, however, be especially cognizant of these during the next month. A Luta Continua! The Struggle Continues!

-Lennie Edwards-

LETTERS TO THE EDITOR

Letters to the Editor are printed as a service to our readers. The opinions expressed in the letters are not necessarily those of the staff. Letters submitted for publication should be typewritten, double spaced and include the name of the author, which may be withheld from publication upon request. All letters received remain on file in our office for public inspection.

Finding a permanent name for Third College has always been a challenge. Why this is the case can be viewed from a number of frames of reference. The real struggle, however, is around selecting a name that reflects the social antecedents in the philosophy and mission statement of the College. This quality cannot prevail without a critical examination of those proposed names in terms of their long range implications. For example, does the name imply an accomodation of racial oppression? Or, does the name support second class citizenship?

I firmly believe that we must exercise great concern about the way concepts, labels and names foster racist oppression as a pleasant experience with social stigmata. In this regard, the concept minority has been used to sustain the denial of social equality. Furthermore, those on top are there at the expense of those on the bottom. The victims of this minority labeling take the

blame for their feelings of helplessness, powerlessness and act accordingly.

It is unfortunate that Afro-Americans do not understand that nothing in this word is value free or valueless. We fail to understand that people with power do not look elsewhere for permission or approval nor do they make alliances that are outside of their self-interests. Our insecurity about the who, what and why of us serves not only to maintain confusion about us but to re-inforce racism.

Another related difficulty in the naming process come from not having "done our homework" in terms of how the College came into existence. Along these lines, it is also important to see how the philosophy of education is expressed programatically. As we examine these issues, I think it is important to deal with the reasons that Afro-Americans are denied the right to originate, or to lead from a position of self assertion.

We must develop greater respect for the fact there is social power in the right to label and to have those labels stick. We can not take a label or name, and detach it from an important meaning. Naming selects, discriminates, identifies, locates, orders, arranges or destroys. We can also be fair, but we cannot be fair until we confront the fears. This is not a new development. As William Strickland writes in the current monthly report of the Institution of The Black World, "All around us, in every walk of life, we observe the phenomenon of whites leading Blacks and there is something familiar yet novel about it. What is familiar is that whites have always asserted their right to be custodians of our welfare. What is new is our cheerful and apparently uncritical acquiescence to such a state of affairs, the erosion of our social instinct for self-determination, self-preservation." Such developments are so much a commentary on whites

but upon ourselves and vacuity of Afro-American leadership. How tragic it is that we still can not, will not rely upon our selves. Why any Black would turn to Third, or Third World as the permanent name of the College is a question for all of us to ponder.

Some people insist that I am making too much of supporting any of the following as the permanent name: Martin R. Delany, Frederick Douglass, W. E. B. DuBois, Marcus Garvey, Francisco Reyes, Mary Church Terrell or Harriet Tubman. Besides, they say such a name would make the College seem Black and therefore unacceptable to other people. For those who say "let's find a concept or a place," I wonder if there would, in fact, be less resistance to Nubia—an ancient kingdom recognized by the Egyptians and Greeks, and symbolic of a great people who had to overcome the oppressive forces of Western Imperialism in their quest for self-determination. It is

also a call for the people's prospects for a more positive humane life.

The present generation of college people appears to be unable to contend with age old social issues, personal difficulties or whatever one perceives to be the sources of disruptive social change. In short, there is an inability to cope with oppression. Ironically those with the greatest reason for resisting unfair treatment, all too often support it through their failure to correctly perceive their social reality. For these reasons, the permanent name of the College should have the representation character of mastery, excellence and competence in the context of social equality.

-Dr. Charles W. Thomas-

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Ku Klux Klan

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the audience and someone raised the question as to whether the police had been informed that the Klansmen were carrying clubs. Again McCargo was dispatched and came back with the report that the police would come if any trouble occurred. Amid the uproar of the crowd about the armed Klansmen, the commission continued with business as usual. When the business was concluded, the meeting was thrown open for addresses from the floor.

Joseph Conway was the first to take the floor and spoke, distaining the microphone, in a clear and impassioned manner addressing the audience as "Brothers and Sisters." He asked the commission to refuse to permit Metzger to speak. He likened the Klan's activities to that of someone yelling "Fire!" in a crowded theatre, saying that their ideas were "Firebrands" and that Metzger's speaking before the commission would be license not freedom. He said that the Klan's sick brand of racism had been witnesses in Nazi Germany, where millions died and in the American Deep South where countless thousands had been abused and lynched. Conway concluded by saying that the goal of the Klan was to divide, not unite America and he urged the commission in the name of decency not to allow the Klan to speak.

Adele Paul, next addressed the commission stating that it was absurd that the police would give the Klan permission to come into the meeting with clubs, although she didn't find it surprising. The Klan, she further stated, was all over Oceanside and had painted crosses on the home of the president of Oceanside's NAACP. She told the commission that one member of the audience who she had worked with in the Post Office was a Klan member and how he had caused her to be fired from her job because she had stood up to him at all times and not allow herself to be intimidated.

Anthony... identified himself as an

officer of an Oceanside church and related to the commission and the crowd how he had been raised in the South and was well aware of the Klan and their history and methods. He also mentioned that if more than three Blacks are in the city's park at night they are searched and questioned by the police, yet the Klan was allowed open and armed into the city.

Another member of the audience, Ron Daniels, said that he had spoken to the police outside of City Hall and they had told him they would not come inside unless the commission requested them to. The crowd roared to bring in the police, however the commission ignored the people's wishes.

At this point Metzger made his way to the microphone and read from a prepared letter. He thanked the commission for the "valuable media coverage" he had received. He then proceeded to misquote and do so inappropriately from Shakespeare, saying "Me thinks thou protest too much." He went on to say how he was a frequent lecturer at various schools. At this point someone in the audience yelled out "People like to see freaks." Further on in his letter, Metzger stated "We of the Klan seek racial understanding also." He expressed his belief that he should be a member of the commission. His reasoning remained somewhat obscure as the commission is for Oceanside and he is a resident of Fallbrook. He finished by reading from his letter: "The Knights of the Ku Klux Klan has been around for a long time and will soon move into the 21st century. It would seem to us your priorities are confused. Oceanside is a jungle. Murder, rape and mayhem make your streets unsafe. Drug pushers destroy your youth. Organized crime has a hammer lock on North County. If you truly want harmony, lets (sic) clean up the streets of your city." When he read this, someone in the audience called out "Yeah and let's start with you!" He then, concluded with what appeared to be their motto, "Yesterday, today, tomorrow, forever." After finishing his statement, he promptly turned heel and

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Kwame Toure Speaks at UCSD

In 1966, all of America became exposed to the doctrine of "Black Power", a position demanding a new stance by Black Americans to combat the institutionalized White power that was oppressing Black America. This doctrine demanding a self reliance for Blacks and a rejection of the traditional line of the Civil Rights struggle, was not new as it had been proposed earlier by Malcolm X. This was the first time that the masses of the American people came into contact with this doctrine. Foremost among the expounders of this revolutionary philosophy was the Chairman of the Student Nonviolent Coordinating Committee (SNCC), Stokely Carmichael.

and even more conscious tomorrow." He said that for him, being a revolutionary meant working every minute of his life to destroy the capitalist system. By speaking, he was engaging the capitalists in the ideological arena, an area which is important and must not be overlooked in the struggle. "As a revolutionary, as a conscious man, I try not only to find out the reason of every act I commit, but I try to effectuate the reason that I do it for the benefit of humanity," he said. "To be conscious" he elaborated "means that one must



Kwame Toure

This man, who once popularized the concept of Black Power, is again making his position known across the face of America and the world with a new name and a new doctrine, the name, Kwame Toure, the doctrine, Pan Africanism. As with Black Power, the concept of Pan Africanism is not a new one having been expounded and developed by the likes of W.E.B. Du Bois, Marcus Garvey, Malcolm X and Kwame Nkrumah, however, through the efforts of Kwame Toure and his All African People's Revolutionary Party, it is reaching a greater audience than ever before. Kwame Toure spoke to a capacity crowd at UCSD's USB 2722, Wednesday, March 14 and in no uncertain terms told of his belief in the triumph of socialism on the African continent and throughout the world.

The subject of Kwame's talk was the responsibility of the student and the student's role in society. He began by speaking of his role as a revolutionary and the reason for his speaking tour. He told the crowd that as a revolutionary, he was a conscious man. "More conscious today than I was yesterday

live up to one's responsibility to humanity even if obstacles are placed in your path you must knock them down, knowing that you have a responsibility to humanity and it must be fulfilled. Let it be clear," he continued "crystal clear, if it is not fulfilled, this responsibility to humanity, one doesn't understand the essence of life and therefore cannot live life, even if one comes in human form."

Mr. Toure outlined his three reasons for coming to speak at UCSD, 1) to find the most conscious African students, 2) to help make those who were not conscious, more conscious and 3) at the lowest level to make the audience think, which he called an "extremely difficult job, indeed." The difficulty

arises" he explained "in the fact that America is dominated by a capitalist system and this system who's very nature is exploitation of man by man, seeks best to exploit the people by confusing the people to such a state that they think they're thinking when in fact they are not thinking."

Citing the advanced technology, the highly developed information systems and other conditions of development, he said there is no reason for America not to be a socialist system. "The only reason that America is not a socialist system" he countered "is the political backwardness of the American people." He proceeded to show how technology is used against rather than for the people. He illustrated this with two statements, the first that the U.S. is the most technologically advanced nation in the world, and second that in 1955 America made better and cheaper cars for the people than it does in 1979. He demonstrated this latter statement by saying that in 1955 if you were driving a car that cost \$3,000 and you hit a fire hydrant, the hydrant would be broken and you would have to call the fire department. In 1979 you could be driving a car that cost \$8,000 and if the same accident occurred "the hydrant's commin' into your chest!" Instead of building a car which is safe, cheap and will run for twenty years, he said that America builds cars that are designed to last for three years so that just as you are finished paying for it you have to get another. Thus, "Technology, which comes from the people, is used against the people" said Mr. Toure.

He further pointed out how those that work do not enjoy the fruits of their labor. He demonstrated this with the example of the coal miners. Under the capitalist system there are individuals who own resources such as coal

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BILL BYRD SPEAKS ON EOP

Interview by *The People's Voice* Editor, Lennie Edwards

The following interview took place with William (Bill) Byrd, the Director of the UCSD Educational Opportunities Program (EOP), a program designed to bring "non-traditional" that is to say economically disadvantaged and minority group member students to the university. The topics of discussion are the EOP program here at UCSD and the impending trip to South Africa which will be taken by Mr. Byrd this summer. Related story on page 1.

How long has the EOP program been in operation here at UCSD and how long have you been with the program?

Since 1968, I believe. I came here in 1972. The program started with 8 or 10 students in '68 and last year we admitted 470-480 students.

Could you give an approximate breakdown of the ethnic composition of those students admitted last year?

They were about one third Black, one third Latino and one third everything else. We're now getting more White students who are being pushed into the EOP pool by their counselors.

Why is that? Is it due to economic disadvantage or scholastic disadvantage?

A combination. There have to be more poor Whites than poor anything else and more White who are doing poorly scholastically simply because there are more of them. I suspect the real reason for the change in the mix was something to do with Alan Bakke, that a lot of high school counselors said 'Aha, here is a way now to do something for all of the people that look like us.' in terms of special action and in terms of support services. The change in admissions criteria just screwed it all up because now damn near everybody needs some kind of academic assistance in terms of having a 3.3 GPA and having completed the A through F pattern.

Has there been any change in the UCSD EOP program or policies due to the Bakke case?

On the undergraduate level we were as pure as the wind driven snow. We always had low income Whites in the pool of students admitted. I don't know about the graduate level, but my understanding is that low income Whites were also in their pool. Philosophically, it caused us some problems because people thought it was more damaging than it actually was. Now a lot of people are saying 'We can't do that anymore, we can't identify kids by color or ethnicity because that's "against the law" it violates the equal protection amendment of the Constitution.' It did more psychological damage that is more affecting us on campus than any legal problems we've ever had.

Could you give me somewhat of an idea about the attrition rates of EOP students, one hears a great deal of talk about the fact that a fair number of students may come to the university, but a lot of them don't stay?

"Nowhere in the system do we have major increases in minority students. . ."

In about a month I should have some real figures. I don't think we lose that many students because of purely academic reasons, not that many flunk out. The reason we lose Black students in particular is the eucalyptus groves, La Jolla, the fact that many of them come from L.A. or large metropolitan centers. Many of them figure they can't do what they want to academically here. That's the fault of the campus. I don't think we have a good system for telling people what they need to do, how they can facilitate it by staying here. I think the campus needs to do a little homework in terms of the kinds of information that students think correct about what it is they want to do for a career choice. I also think the competition gets to some people. This campus is different than what most Black people in particular and most minority students in general get used to. If you want to go to church and you don't have a car, then you have a three hour bus

ride. The kind of music that we bring, although I think we do a fair job, doesn't really turn most minority students on, the decreasing number of minority staff, the cost of living off campus, all these things contribute to Black and minority students going away.

Are the minority students that the EOP program brings to the school interested in those areas in which the school has its focus?

At the freshman level, yes. My suspicion is that minority students come here with the same career goals as the majority students and I suspect that if you were to look at the senior class, then you would see that they graduate with very different majors. The minority student comes here with law on his mind, with dentistry, with medicine and is pushed out. In part by the competition itself by the fact that getting into med school is like shooting

How much of this change of major you've mentioned is due to a lack of preparation on the secondary level?

A lot. Almost all students who come here have some kind of deficiency - academic or career orientation. As an example, many high schools teach what they call pre-college calculus, yet when the students get here they find they are not prepared for our calculus because what they had in high school didn't prepare them to take what we call freshman calculus. There is what we call a gap in the quality of preparation of many of the students we get here. The gap is wider in the minority group as a whole than it is in the majority group.

Are these problems being met through the recruitment programs?

Let me say they can't and then tell you how we're trying to do it. Once we get outside San Diego, what we get in terms of an

come and if they take the right kinds of courses, they will come. We show them that it's OK for their youngsters to leave home when they come to this place. We follow that up with the CEP, College Eligibility Program for 10th and 11th graders. Pushing them harder to take the right courses or to go first to a community college and transfer. That's what we try to do, but even this is getting very difficult because a person is in school 180 days a year and we see them once a month, can you, in one out of nineteen meetings with a kid and his parents, fix what the school has been screwing up for at least 180 days and probably for 11 or 12 years. It is an attempt to attack some of those deficiencies. We have at least two major efforts in the county. We are in 24 junior high schools and 18 high schools working with parents, kids and counselors.

Is EOP keeping pace with the overall university growth in admissions?

No program in the state is doing it. By the year 2000, California will have a majority of minority population, or to say it more directly, the majority will be plus melanin by 2000. Nowhere in the system do we have major increases in the minority students either in the US, State Colleges or Community College system. Part of this is a high school problem, the A through F pattern is designed to take the top 12.5 per cent and the minority population of the state does not represent 50 per cent of the top 12.5 per cent. We may represent 1 or 2 per cent. The university, the secondary schools are all failing miserably to change the complexion of the universities.

You say 1 or 2 per cent of the top 12.5 percent are students of color, yet I would assume our representation is greater than that is it not?

My guess is that the university is 10, 11, 12 per cent minority, but with the change in admissions criteria, I think that's going

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to go down. You can ask yourself how many minority students did you know when you were in high school that had above a 3.3 (GPA), had taken all the A through F courses and had taken the ACT and three Achievement tests. No matter what high school you went to, if you answer that, you then have some indication as to the problem. Counseling is not a mandated state function, so if you are a high school principal, what you have to do is cut out the stuff that is not mandated first. Then you have a population that does not know what to do and you cut the function that tells them what to do. Then only the strong survive or the strong and the lucky survive. I know in L.A. in one district alone something like 40% of the counselors had been taken out of the counseling program and put back into the classroom. Another 20-30% had split responsibilities, so maybe 30% of the kids in L.A. have real college counseling. Then you figure with the new A through F pattern, you begin to drop out of the University of California in 8th grade because in the 8th grade you take pre algebra and in the 9th algebra. So we have the problem in the minority junior high schools that kids aren't taking pre algebra to take algebra to take trig and calculus. So they're gonna cut us off at the pass with Proposition 13. The question then from the university EOP point of view is, where do you put your priorities. I think there is going to be big time trouble in four or five years. The new propaganda line is that this year the real Proposition 13 stands. I thought they did a very good job last year, so if his big brother is coming along, I think we're gonna have major longitudinal problems in terms of minority kids in high schools.

It seems that you are saying that the EOP programs are fighting a losing battle in attracting and bringing to the university students of color. Would you say that that is the case?

It ain't getting any easier. If I thought it was a losing battle, I'd get the hell out of

here and do something else. We're going to have to develop new strategies for the 80's that we could not even have thought of in the 60's. We have no more admissions problems. We have no more real financial aid problems although some students may say they don't get enough money. It ain't as bad as it appears to be. We need now other types of strategies. One of the things that I think is working out in our favor is that enrollment is decreasing and the minority population is increasing. So the university, for its own reasons may be willing to help us develop some of those new models so it can maintain its enrollment. The number of White students who are coming out of high school who want to go to college appears to be decreasing. At the same time, the number of minority students who are coming out saying that they want to go to college is increasing, both in terms of percentages and raw numbers. I think that the institution is going to be drawn into setting up a new raison d'etre in terms of how does it serve the broadest range of the state population.

admit and graduate. They through our State Department said they needed some help to relearn what they have lost just in the last 20 years. So the three of us are going over there to have a week long meeting at Wits with our -let me call them peers, presidents, deans, student affairs people, admissions people in all of the institutions in South Africa, the Black, White, Asian and Coloured ones. To talk with them about our experiences in bringing non traditional students from where they are to a campus and how to maintain them and how to get them graduated. That's basically the long and short of it. We should be in South Africa for about twenty days.

Has the State Department only contacted people from this campus or is a national contingent going?

The team that is going will only consist of the party from this campus. For reasons that my ego tells me I know, but my intellect tells me are suspect, the State Department has basically said that we might represent the best opportunity to take a campus over. You see, when you take a complete

"Do I have the right to help somebody who says they don't want help?"

I've heard that you are going to be going to South Africa this summer, could you tell me something about it?

I'll be going with the Assistant Chancellor, Dave Ryer and Ken Majors, head of the OASIS program. The three of us have been invited over there by the State Department of the United States for what I think is the following reason. The Republic of South Africa before 1948 had a history of integrated education. In 1954 when the Nationalist Party took over, they passed a whole set of laws that said basically no more integrated nothing. There is a university nicknamed Wits that has decided that is wants to increase drastically the number of Black African students who they want to recruit

admitting and aiding academically. Dave knows the administrative structure and how to move the pieces around to the board. So I think we are some combination picked and asked to go to say 'This is how we have had some successes and this is how we have had some failures.

Are you going to be in the employ of the State Department and be paid by them?

Yes, we will not be off salary here, we will get per diem and expenses paid from the U.S. State Department.

To your knowledge, has any other similar program involving the exchange of information on the scholastic level been undertaken between the U.S. and South Africa before?

No, not to my knowledge but what I think I know is that there have been and continue to be exchanges in the area of labor relations. Because that, I personally believe is going to be far more beneficial to breaking the back of apartheid than anything else. Because the economy is so set up that if the Black labor unions can ever be developed to a real power base, and then they pull a general strike, the entire economy has got to come to a screeching halt. I think in the long run, the labor

was talking to a student the other day who said what we should do is take all American industry out of South Africa. I said 'OK, that's cool. I have no difficulties with that, but now how does the Black South African eat if he doesn't have a job?' Now that doesn't mean I'm saying leave the industries there as they are, but I'm saying if you pull them out it seems that it's peculiar for me to be having an intellectual discussion about whether or not the U.S. should be in South Africa and you and your family are starving. I'm going to starve you to make you free. It gets to be very complex. I think any time you can pick at that whole system and make it begin to to crumble under its weight you're in a much better position. The other extreme is to pull everything out and wait for the revolution. There's something about voting for a revolution. If the revolution comes we are going to lose 5-10 million Black people. I don't think I want to vote for that. I think I'd rather pick at it and begin to make it crumble under its own weight, than to supply all of the Black South Africans with M-16s. So I do what I can

You feel then that this move will be more aimed at picking at the regime to cause it to crumble rather than being a supportive measure?

Well, I couldn't in good conscious support them. There's nothing you can do today that is going to make that system crumble tomorrow except turn it into a desert and kill off 20 million Black people. The White South African has built, from an economic model, an excellent system that could really benefit Black South Africans if we could find some way to get them to change their ideas. As we did in the American South 15-20 years ago, sometimes it takes confrontation sometimes it's compromise, but the thing that it always has to be is relentless pressure in the direction you want to go. It seems to me impossible for 3 million Whites to resist concerted pressure from 20 million Blacks inside their country and from X million people

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Dr. M. Ron Karenga At SDSU

Dr. M. Ron Karenga



Dr. Maulana Ron Karenga was the keynote speaker at the San Diego State University Black Student Council sponsored "Black Consciousness Program", held March 26, through March 30. The topic of Dr. Karenga's address was "Crisis In Black Life." He pointed out three: a crisis in **Black Leadership**, a crisis in **Black Institutions**, and third and foremost, a crisis in **Black Culture**.

Dr. Karenga began his address with a definition of *crisis* as the point at which **decisions must be made.** He also defined it as "as the point where there are potentially greater risks, rewards and possibilities."

The crisis in Black Leadership can be seen, according to Dr. Karenga, in the disappearance of the movement leaders. "Most are gone or unheard of, have left the country, turned to Christ, astrology and other subversions." Their voids have been filled with the "rising of a new bourgeoisie who do not have the masses at heart." How and when did this occur were the questions raised, the reply from Dr. Karenga pointed to the participation by the F.B.I. inspired by the COINTEL Program (August 1967 national domestic counter intelligence program) which "directed itself against all social forces struggling for liberation and openly opposed to the social idiocy, insanity and perennial violence inherent in a racist and inhumanly capitalist society." Through the obvious tactics used in the efforts to destroy and/or neutralize all evidence of Black

leadership, such as the shootings and beatings of Black group members, the planned conflict between US and Panthers and the conversion by some Black leaders to the Left, Black leadership was dismantled.

This problem of Black leadership is aggravated by the second crisis, that of Black institutions. As an active advocate of radical transformation and social change, Dr. Karenga, during his travels, has observed and analyzed the nationwide condition of Black Student Unions, which he described as being in a state of "disarray." Black people on the whole, "have a tendency to act as ad hoc groups. Blacks" says Dr. Karenga, "need organizations which define, defend and develop our interests as a people." Further, Karenga asserts, "protest is no substitute for power."

The third crisis, key and central to the two outlined above is, the crisis in Black culture. This is due to "the lack of a coherent system of views and values which give moral and meaningful interpretation to Black lives. Blacks need a new conception of self in society, presently, we have a popular culture and not a national one." A popular culture would call for a collective, self conscious process of thought through which a people constructs itself and then celebrate by introducing ourselves to humanity. A correct analysis of culture would necessitate a critical review of the seven levels of culture which are briefly outlined below.

The initial level of culture is *mythology*,

which encompasses the spiritual value system in an attempt to explain the origins of Black people and give them a positive collective self-concept.

The second level, *history*, records what has been done to advance Black people and humankind. "Black people must know, live and be proud of their history," said Dr. Karenga. The third level of culture, *social organization*, points to how relationships among the men, women and children in our communities are organized. We must constantly be aware "of the values of the dominant society which affects us." The fourth level, *economic organization* is presently plagued by the fact that thirty-three percent of our monies are spent on clothes. The fifth level, *political organization* is how we gain, maintain and use power. The sixth level, *creative motif*, addresses our creativity in all the things we produce. The seventh level, *ethos*, would be the collective self concept based on our creativity and productivity on the other six levels.

Founder and Chairman Emeritus of US organization, creator of the *Nguzo Saba*, Dr. Karenga concluded his address with a question and answer session.

-Haiba Collier-

Dr. Tolbert Update

On Wednesday, January 31, 1979, the History Department of the University of California, San Diego voted to not recommend that Professor Emory Tolbert, a professor in that department receive tenure. Dr. Tolbert, a historian with major emphasis on Afro-American history is presently a Third College professor working jointly with the History Department and the Third World Studies Program. A Black professor, specializing in the mass movement generated by Marcus Garvey in the 1920's and a Ph. D. recipient from UCLA, Dr. Tolbert is an authority in his field and

well liked by many students. The proposed denial of tenure to Dr. Tolbert came as a shock to many students, staff, and faculty members at UCSD as well as to members of the San Diego community at large and scholars and educators throughout the nation.

To many, the actions of the History Department seemed outrageous. Action was taken by many students on Dr. Tolbert's behalf, letters were written by individual undergraduate and graduate students, by student organizations and by people outside the UCSD community. Among other things, student letters praised Dr. Tolbert as being an excellent professor who shows concern for students and pointed out the great loss the University would suffer if Dr. Tolbert were to leave. Some even referred to the History Department's negative decision as malicious.

James Curtis, the Chairperson of the UCSD Black Student Union, Alma Key, the BSU Vice Chairperson and Robert Tambuzi, BSU representative to the Student Affirmative Action Committee met with Allan Mitchell, Chairman of the History Department to discuss the department's recommendation. In this meeting, Mitchell claimed that Dr. Tolbert's teaching and public service evaluations were good, but "There are problems with his research" which is the most heavily weighted area for consideration in the granting of tenure. Mitchell claimed that Dr. Tolbert was warned about these faults earlier when his research was reviewed and that the same faults were noted in a more recent review of his work. When asked whether the other areas of consideration mattered, Mitchell indicated that unfortunately, major emphasis was put on research. In addition, Mitchell repeatedly admitted to and referred to the subjectivity of the department in making their decision. He nonetheless defended the process and declared it "fair."

Dr. Mitchell did respond to students that submitted letters, for the most part, sending a general thank you letter assuring students

that their letters would be given "careful consideration."

When asked about the occurrences, Dr. Tolbert expressed appreciation to those who had written letters on his behalf. He felt that student input was very important and he said he was "... gratified to see that students thought enough of me to get involved."

Despite efforts of students and others, the History Department's recommendation remains negative, even after reconsideration. Dr. Tolbert's file has now been passed on to the Provost of Third College, Dr. Watson and Dean Rottenburg so that they may make their recommendations for the granting of tenure to Professor Tolbert, before the file continues through the remainder of the tenure evaluation process.

-Alma Key-

BILL BYRD

-cont. from p. 11- ten years we will at least have them thinking about massive changes in their society and how to get it done. They will obviously try to get whatever benefit they can. We will try to make our activities benefit people rather than governments, although if our government sends us over there, obviously our government is using us as part of their attack on South Africa. The South African government has to give us visas, so their give us visas, so there is obviously some governmental relationship, but our activities are going to be specifically aimed at those people who work with students. Let the big boys play the kinds of games they can play cause I'm not that sophisticated.

Do you think this move on the part of South Africa may be a smoke screen to make pretense of change and doing it on this -and you have to admit it is a rather small level, these changes aren't going to affect the masses of the Black populace or the White populace for that matter, petty level?

I suspect so. I suspect that all governments have ulterior motives whenever they allow things to happen or allow things not to

-cont. on p. 12-

-THE PEOPLE'S POETRY-

Tryin' To Make It

I'm tryin' to make it
But it's so hard
But I'm gon keep on tryin'
Yeah, I'm gon get my reward

I'm tryin' to make it
But sometimes I feel low
But I gotta hold my head up
'Cause me and my people have got to grow

I'm tryin' to make it
But my books I don't understand
But I've got to study
So that we'll have the knowledge to sustain our land

I'm tryin' to make it
But sometimes it makes me sick
But I have to be stong...and well...
and aware
Or the system will throw us another trick.

I'm trying to make it
But the road is awfully rough
But my forefathers travelled the same road
And I'm made of that same stuff.

I gotta to make it
Yeah - I'm TOUGH!
I'm gon' make it
Even though its hard
I'm gon' keep on pushing
Yeah, I'm gon' get my reward!

-Alma Key-



A SCARE

Once I loved and got hurt real bad,
A hurt in life that left me sad.

I use to swear never to love again,
Afraid of the hurt that comes at the end.
Yet someday I may learn to love again
And maybe I'll be my own friend.

But for right now I live from day to day
Trying not to be hurt again that way.

By this phase I strive to live
To be a human and my own friend
"I use to Love,
but now I Live,
to learn to Love
once again."

Rufus Bonner

STRUGGLE

"We lie here full to the brim of one another. Is there more work to do? You've inspired me to attempt the labor of love-called-Nationalism! What could be hipper than that, I mean one day we'll get credit for creating consciousness. One day mindless and morbid men-like creatures will shrink and slink away from the Light, because after all they hate life anyway. That's what we represent; longevity and a longing to be free. Your soul and sanity are hooked-up to mine. Love endures! Principles protect us. And I commit my life to you. Some heavy shit is about to fall. Can you deal? You'll only get this one chance to chump out! Because after this, my plan is to hook you, hopelessly, helplessly and happily into love!"

R. Tambuzi

THE FEELINGS OF A MAN

I am a man strong and tall,
Afraid to bend in pain
For the fear that I might fall.

Yet I take pain in
Never to show my true feelings again.
My feelings are all tense inside
Hiding there constricting my body
Afraid to rise.
Afraid to rise.
Not to show my true feelings within.
Am I strong or foolish
For holding them in?

A tear - Am I not a man because I cry,
Not to hold my tears inside,
Or am I right and they are all wrong,
Because strength is to let your emotions
Be shown.

Rufus Bonner

makini

"Twilight twinkle. Moonchild Goddess. A flight in a windship, moving, slow then fast, on beyond the horizon that only disappoints us because it goes on forever! Unlimited love laps us as we race towards something better than the shit that exists. You can't give in, up or out! Lost that right long time ago."

R. Tambuzi

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

THE PEOPLE'S VOICE
B-023
University of California, San Diego
La Jolla, California 92093

BSU Activities of the Year

New officers for the UCSD Black Student Union will be elected this quarter. The elected officers will take office in the Fall Quarter of next school year, however they will begin to function in their offices after election along with the officer for this year in order that they be prepared for their duties when they officially take office. The nominations for the executive board members for next year have been received and at the general body meeting of the BSU on April 29, 1979, new officers will be elected. It is of the utmost importance that the members of the UCSD Black community become more involved and active in the BSU so that we as Black people will continue to progress and make strides vital to our survival. While it is comforting to note that participation this year is greater than that of previous years, it is not nearly enough if our endeavors are to be successful in dealing with the challenges that confront us as Black students.

This year, the BSU has participated in as well as conducted a variety of events. The first event of the school year was the Black Freshman Orientation, at which over seventy persons were in attendance. The next event was the first Black Community Get Together at which students, staff and faculty met and talked with each other over coffee, punch and doughnuts. The end of the first week of classes saw the first disco dance of the year, a means of fund raising as well as having a good time. The next week saw an event in which the BSU was a participant, the Cultural Unity Day of Awareness (CUDA) Festival. The CUDA was a cooperative effort among the Affirmative Action organizations on campus that featured speakers, entertainment, and cultural foods and exhibitions. Other BSU activities in the fall quarter included participation in various protests, notably that directed against the racist remarks of visiting professor, Anthony Flew. The first quarter ended

with a last chance "All the Way Live" dance on the Saturday of the tenth week of classes. The dance provided a great opportunity to unwind before beginning the Finals Week studying.

The winter quarter began with the BSU sponsored and organized Martin Luther King Day Program, which was held in the Humanities Library Auditorium. The program had originally been planned to take place in the Third College Quad, however, rain forced the event to take place indoors. BSU Chairperson, James Curtis and Vice Chair, Alma Key narrated the program. Diane Bruton, Dwayne Jackson, Chris Washington and William Kuykendall delivered speeches which Dr. King had given during his life. A trio from the Morse High School Choir sang a number of songs relevant to the Civil Rights and Black Liberation struggles at various times during the program. Narrator Alma Key concluded the program by telling the crowd "We've got to keep on pushing." Following this, the crowd rose to its feet and joined the Morse High trio in the singing of the Civil Rights Movement, "We Shall Overcome." It was an inspirational event marred only by the fact that the turnout was not as great as had been hoped for.

Friday, February 2, marked the beginning of the Black History Month Celebration of the Black Student Union. The observation began with Color Day, during which the members sported red, black and green attire -the colors of liberation, symbolic of the blood the people and the land. The following day, Saturday, February 3, the BSU sponsored "Black Culture Past, Present and Future: An Agenda for Change", a Black History festival. It featured booths, exhibits, speakers and cultural events. The highlight of the program was the keynote speech of SDSU professor, Dr. Shirley Weber. It was truly a day to remember - educational, informative and entertaining as well as

inspiring. When Valentine's Day, Love Day, February 14 rolled around, the BSU held its annual Dedication Day ceremony which featured Mellaa, a group from Louisiana that played music for dancing as well as accompanying various members of the BSU who entertained with song. The affair also included a fashion show, poetry readings and other entertainment. During the entire month, Fridays were Color Days and the liberation colors were worn. March 1 saw the second Black community get together at which members of the UCSD Black community gathered to eat drink and get acquainted. In addition to food, conversation and music there was the presentation of a play "The Room" performed. Another project of the BSU this past quarter has been the project undertaken to insure the retention of Professor Emory Tolbert. Tolbert, a Black professor in the History Department here at UCSD has been recommended by the department not to be granted tenure. The BSU spoke with the chairman of the History Department and initiated a letter writing campaign to combat the losing of Dr. Tolbert. The Black Student Union has also been involved in recruitment and retention of Black students here at the university as well as providing general services to the UCSD Black community as a whole. Much has been done this year, but Black people of UCSD, let me assure you that not only can next year be better, it *MUST* be better. The Black Student Union needs your participation, your ideas, your talents so that we can progress and win in the struggle in which we are now engaged. It is with this spirit that the executive board of the BSU asks members of the UCSD Black community to support and work with the incoming BSU officials. We have to keep pushing, people. It's not over yet.

-Alma Key-

Ku Klux Klan

-cont. from p. 3-

left with his goons.

The actions of Metzger as supported by his words were such that it was obvious that he sought only publicity from his actions. Although he is sure to get some favorable publicity, his ignorance and gross stupidity shone through. He did not remain to hear how the commission would respond, but rather turned tail and left as soon as he had said his piece. While claiming to be for racial understanding, he insinuated that all the evils of Oceanside were due to racial integration. Such a statement is devoid of any understanding, racial or otherwise. Further, he showed that his group is not a bunch of fools behind sheets, but a bunch of fools behind dreams of military organization, a bunch of fools behind gross and idiotic pretensions.

After Metzger and his pseudo-Nazis left the meeting, a number of citizens got up to speak. Among them was Mrs. Shiptoliver of Oceanside, who asked why the police were so visible in the Black community and at Black get togethers and not in the meeting where the audience which was largely if not mostly Black was being threatened by Klansmen with clubs. Another of the many speakers was Dr. Bronner, of liquid soap fame, who rattled on about brotherhood and the need for stemming the Marxist menace.

The head of the area National Alliance Against Racial and Political Repression presented a proposal to the commission urging them to formulate an ordinance which would prevent "... any group which advocates racism or Anti-Semitism from using any public tax supported facility for meetings, presentations or programs. That respect for all human beings is essential in our society. Any group which knowingly spreads hatred based on race or religion must not be allowed to use our tax supported facilities."

Rita Stevens of the commission, then stated that the NAARPR should

be included in the ban. A member of the audience then addressed her in Spanish saying she should act more like a Chicana. At this point Mrs. Stevens said "Noy soy Chicana, soy Mexicana. Chican no vale nada." (I'm not Chicano, I'm Mexican. Chicanos ain't shit, is a non literal but accurate as to feeling and intent translation). After saying this, and realizing she had been captured in videotape, she asked that the commission have the videotape censored. She stormed out of the chambers for a while when she found out the crew had been granted permission to make the tape. When she made her proposal that the tape be censored, a member of the audience called out "You should join the Klan, you're a fascist too!"

Members of the audience continued to address the commission as to their feelings about the Klan and their support of the proposed resolution. One of those to speak in favor of the proposal was Lennie Edwards, editor of *The People's Voice*. He spoke saying that the commission had legitimized the Klan by allowing them to come armed into the chambers as though they were authorities. He noted that the Klan had come carrying clubs they pretended were canes when the only thing lame about them was their mentalities and moralities. He further suggested that the commission members take note of history and remember that the Nazis started off in just such a manner. He finally noted that if indeed, Mr. Ingoldsby and the other members of the commission were in moral support of the proposal as Mr. Ingoldsby claimed he was, that they should vote in favor of it.

James Curtis of the UCSD Black Student Union also addressed the commission, speaking of their responsibility to reflect the wishes of the people.

The resolution was overwhelmingly defeated with only one vote for it cast by Mimi Pears, the only White woman on the commission. It was exceedingly amazing that the vote should have turned out so, flying in the face of the obviously

-cont. on p. 9-

MINORITY ACCESS PROJECT (MAT) Television By and For The Community

The Minority Access to Television (MAT) project originated about five months ago as a result of Black graduates of the Communications Department at the University of California at San Diego. Upon graduations from UCSD several Black students of communications found that it was impossible to acquire employment within the communications field in the San Diego county.

One of the graduate Rod Siglar, who at the present time works for the Urban League, found while conducting a research project for the League that there exist a large amount of Black homes within the San Diego county that have direct access to cable television. However, these homes, like the graduates themselves, were not reaping the cultural, economic, and educational advancements and benefits that could be provided to the Black community through the use of cable television in the San Diego area.

The programming of mission cable encompasses many groups, such as Chicanos, the elderly, and religious groups, but they provide no programming for the Black community. The PACE program (Public Access to Cable Television by and for the Elderly) is one that directly developed through the work of Dr. Michael Real out of the Communication Department at UCSD, and it served as a perfect model for what the Black communication graduates considered a program for the Black community should be based on.

Through the efforts of Dr. Michael Real, currently MAT director, a preliminary proposal was drawn up and submitted to FIPSE, which is the funding source for PACE, for possible funding. Although seeking funding is one of the first steps in establishing community programs, other necessary steps also had to be taken in order to legitimize such a project.

It first must be noted that the goals of originating graduates had to be altered

somewhat from the limiting ideals of service specifically designed for Blacks, to a program that would benefit ethnic minorities on a whole. The reason for this is an obvious one in that the chances of federal funding is much greater when the program will provide a service for larger portion of the population.

It was necessary, after the preliminary proposal was submitted to FIPSE, to contact community action groups and organizations who would be interested in advising and supporting the project, in regards to the needs of ethnic groups in the San

pounded on. Other relevant and interested groups were invited to these meetings by the already participating groups and individuals, some of them are the handicapped, the Mexican-Americans for Education at Southwestern College, and El Centro Cultural de la Raza in Balboa Park.

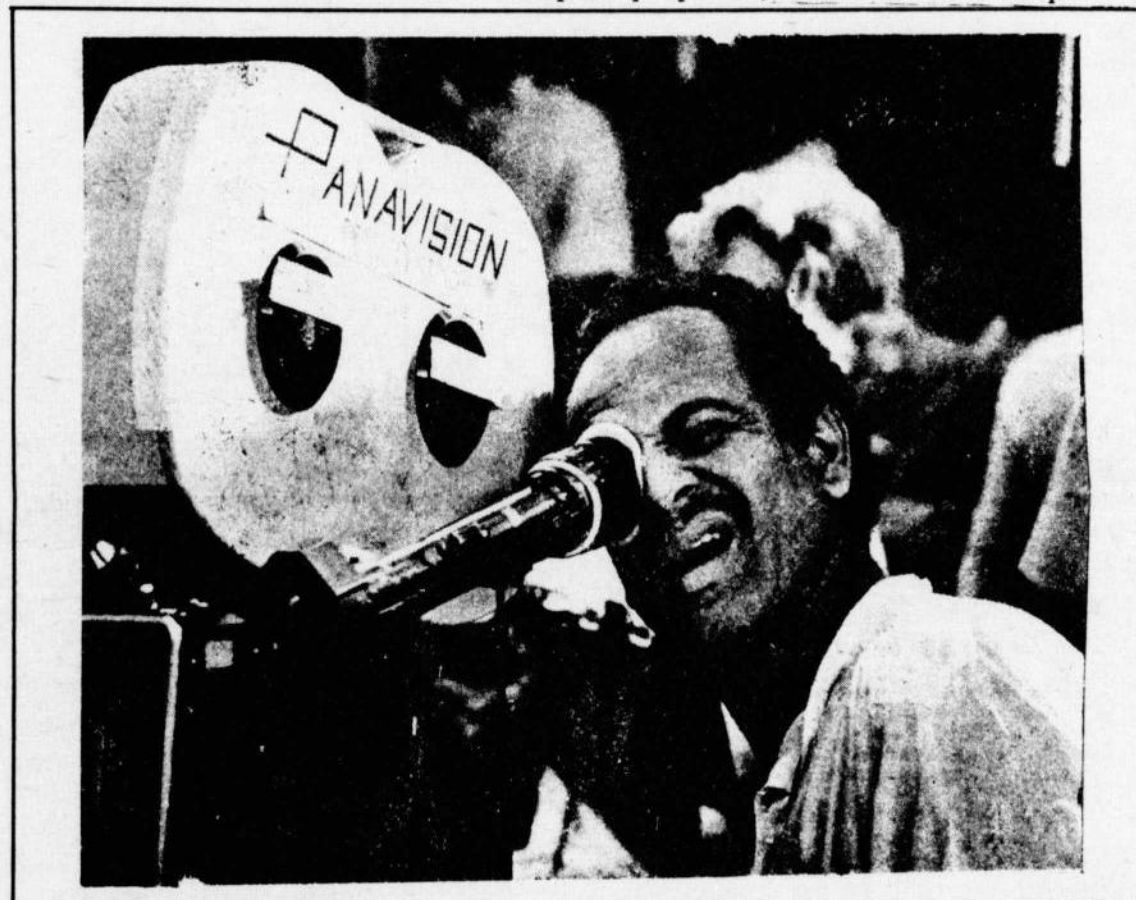
As of February 22, 1979, Dr. Micheal Real was notified that the preliminary application had been accepted out of more than 1500 applications that had been received by FIPSE. A final proposal had to be drawn up and submitted to FIPSE along with 350 other accepted proposals,

public officials to show support and need of the community.

Completion of the final proposal was done by Dr. Real and it made it's approval of all participating groups and organizations on March 5, 1979. The final steps to be taken would be to gain grant approval of the Grants and Contracts office at UCSD and finally approval of FIPSE.

Letters of support and endorsement would be greatly appreciated. All interested parties please contact:

Professor Micheal Real
Media Center UCSD or
Call UCSD Dept. of



Diego area. Such organization as, the Black Federation, the Community Congress, the Chicano Federation, the Media Center at Childrens Hospital, the Mexican-American Studies Department at San Diego State University, the Pala Adult Indian Learning Center, the Boarder States Regional Commission, KPBS Television, and the Urban League, were contacted and informed of the proposed project and requested that they serve as a form of advisement and support to the unborn project.

A series of meetings were planned with these organizations and groups where the ideas and needs of the surrounding ethnic communities were ex-

and out of the 350 full proposals resubmitted only 75 projects would be funded.

Grant writing sessions were set up for all interested individuals who had something they wanted to contribute. However, before the final proposal could be composed there were a number of important decisions that had to be made which include the following: staffing, equipment, operating budget, center locations and letters of cooperations.

The letters of cooperation were an integral part of the grant proposal because the proposal package was in need of cooperation and endorsement from institutions, community groups, and

communications for further information.
-Lynn Dymally-

Ku Klux Klan

-cont. from p. 8-

expressed sentiments in the chambers and even more so when it is taken into account that the commission of eight people consisted of four Blacks and Mrs. Stevens, a Latino. James Spurling, Don Carlos, James McCargo, the Chairman Oscar Culp, James Ingoldsby, Rita Stevens and Dave Wingate all voted against the proposal to the obvious disgust of the citizens present, as many of them cursing, left the chambers.

In an attempt to vindicate the commission,

the Chairman, Oscar Culp then got them into even deeper trouble as he revealed that there had been plainclothes policemen in the chamber during the entire session and he had been aware as to their presence and their identity. However, earlier in the meeting, when the audience had expressed their concern for their safety, he had said that there were supposed to be plainclothes policemen in the room, but he did not know if there were or if so who they were. The people that remained at this time then got very angry and asked why they had not been assured that they were indeed safe from the Klansmen. Culp then tried to evade responsibility by letting the police commissioner speak to that issue. The commissioner told the people that they (the police) did not want to give the Klan publicity by having policemen in uniform in the chambers. Whether he was really so stupid as to think that letting the Klan appear armed and menacing in paramilitary uniforms as though they were the authorities, without the presence of the real authorities was not good media mileage or he just thought the people stupid enough to believe it was unclear.

After this, the people got so fed up that most of them left the meeting. *The People's Voice* contingent decided to do the same as we had endured three hours of farce. As we were leaving, we approached the Chief of Police and asked him how it was that the Klan could be allowed to come armed with clubs and take up positions normally taken by court officers to insure order in the chambers. He said the pick handles had rubber tips, thus were considered canes. At this point Marcia Strong asked an innocuous question for clarification and the police chief stormed away crying "I can see all you want to do is argue, I'm not gonna put up with this."

At this point *The People's Voice* members left, fed up with the spectacle of what is supposed to be government of, by and for the people, ignoring, lying to and screwing over the people.

-Lennie Edwards-

Community Service Opportunities

If you have a few hours and you want to use them for the maximum benefit, you can get involved and know that your time spent is appreciated and useful by volunteering at TAPS (Teacher and Parent Support) located in Southeast San Diego or SOFA (Strongly Oriented for Action) in La Jolla. Both TAPS and SOFA are tutorial assistance programs for elementary through high school students. Tutoring is specifically needed in the areas of Reading, Writing, and Math as well as Civics, Social Studies, History and Science.

One need not take a proficiency test to tutor, only complete application forms and possess a working knowledge of the discipline he or she selects to tutor in. Volunteers are needed at TAPS from 2:30-5:00, Monday through Friday and at SOFA from 2:30-4:00, Monday through Thursday. For additional information in reference to TAPS and/or SOFA contact or stop by the Black Student Union Office of the office of The People's Voice. Course credit is offered and gas mileage may also be given for tutorial work at TAPS. To become a full tutor one need only donate one afternoon per week on a consistent basis.

-Haiba Collier-

Second Black Community Get Together Held

The Black Student Union sponsored a Black Community Get Together on March 1, 1979 in the International Center at 7 p.m. The purpose of this event was to build cohesion among the Black faculty, staff and students on an informal basis.

The evening began with casual introductions and greetings followed by a poem read by Brother Kisimu, a pot-luck dinner and a rap session. The highlight of the night was a play entitled *The Room*. It

was presented by three students from Southwestern College. *The Room* is a one act play with a film strip introduction. It lasted about thirty minutes and was followed by a heated discussion of the play. The discussion was the final phase of the successful get together.

The evening was overall a memorable experience, however the play provided something of a sore spot. I don't claim to be a theatre critic, but in this writer's opinion, given the purpose of the community get together, the play was out of context, irrelevant and in bad taste. The overriding theme of the play was that the Black male is uncontrollably attracted to and dependent on the White female for all her symbols of power, possession and sexuality. It may have been more appropriate at a beer bash rather than an event focused on bringing Black people together for a get acquainted affair.

-Diane Hudgins-



Letters to Ed.

-cont. from p. 2

Recently, I attended one of the Rap Sessions conducted by Phil Raphael and Phyllis Elame on Black Male/Female relationships. The topic of discussion was the strength of Black women. Although I didn't contribute much to the discussion, I did think about the idea of this strength that we are supposed to possess. While exploring this line of thought, the Women's Liberation movement and the relationship that Black women have with Black men came to mind.

When women's liberation became popular, I saw bored, middle-class, White housewives marching around, burning their bras. These women made a big to-do about the right to

open doors and make a living for themselves; they called it "liberation." As much confusion as these women created, you would have thought that those were all new ideas. Did you ever notice that not many Black women participated in the movement?

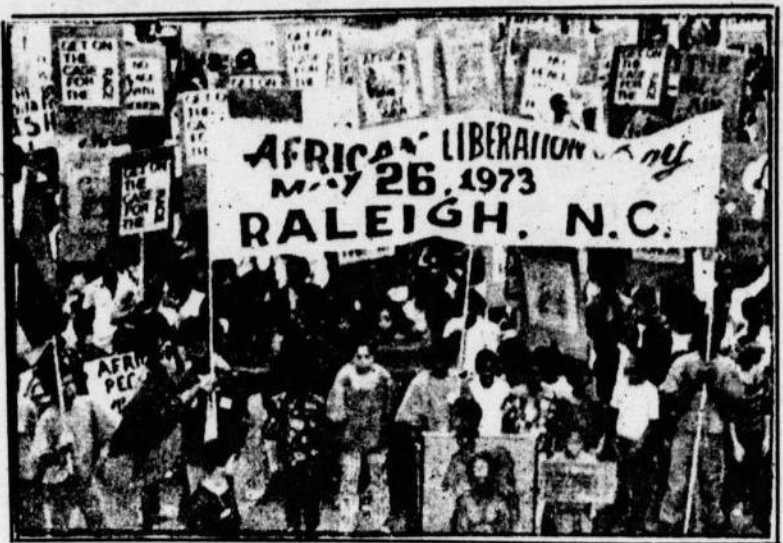
Looking back on history, you will find that most Black women have always been what the Women's liberation movement called "liberated." Maybe not by choice, but liberated nonetheless. During the period of slavery, Black women were forced to be the backbone of the family. They were forced to suffer the agony of feeding the White woman's children while watching her own go hungry. They were forced to bear the burden of the "fragile" White woman's sex life with no regard to their own feelings. In any event, who were they going to tell, other sisters were in the same predicament. The White mistress would have laughed in her face and have her flogged for her trouble.

Over the years, the situation did not improve much over the years. Although we as Black women were freed from obvious bondage, we were still and are now a slave to something else, this notion of our unusual strength. There has been no one for us to discuss our feelings with, so we have taken hurt and pain in stride. If we are lucky enough to have a man who cares for us, he either can't or won't deal with our feelings. Don't get me wrong, I don't think there is anything more beautiful than a Black man. I realize that he has a burden to bear, it can't be pleasant being forced into the shadow of a woman because of society's whims.

I feel that we Black women have a great deal of strength, but that the interpretation of that strength has been built on a very shaky foundation. I am also beginning to resent the fact that people expect to see us take our pain in stride, in order to prove our strength. I am afraid that the legend that took two hundred years to build will take two hundred years to kill.

-Michielle Givens-

ALD To Be Held in S.F.



Marchers in ALD 1973 express their beliefs.

This year's West Coast African Liberation Day (ALD) Demonstration will be held in Arroyo Park, Oakland, California Saturday, May 19. A conference will be held the next day, Sunday, May 20. There will be two presentations on the **International Situation and Southern Africa and Which Way Forward for the African Liberation Movement?** Workshops will be held on, 1) School Cutbacks / Ethnic Studies / Competency Tests, 2) Housing, 3) Police Brutality, 4) Support work, 5) Weber / Bakke.

There is a ALD organizing committee forming here in San Diego sponsored by the African Liberation Support Committee. There will be three meetings before West Coast ALD. They will be Saturdays, April 28, May 5, and May 12 from 2-4pm. Each meeting will have presentations on Southern Africa (April 28), International Situation (May 5), African Liberation Movement (May 12). For meeting place and further information please call (714) 284-8240.

-ALSC-

BILL BYRD

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outside their country. I think in Rhodesia they took another approach, but even there is was relentless pressure as well as guerrilla warfare that brought Ian Smith to his senses. But what you've got in South America in terms of Whites are Whites who have no place else to go. They are prepared to die in their homeland and take everybody there with them. When you have people who have that kind of Manifest Destiny you want to begin worrying about changing them over a period of time rather than going to Front Street. It's like, 'Hell if I'm

Do you think that the South African government can get good media mileage out of this, in that the U.S. is sending an integrated team to work with their universities?

I think it would be foolish if they didn't try but that's

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Kwame Toure

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These individuals are portrayed by the system as having a great amount of individual initiative which entitles them to ownership of resources. The coal miner on the other hand is portrayed as lacking this initiative or else he too would own a mine. This miner then goes into the bowels of the earth at great risk to his health and the wellbeing of his family which must live near him and through his labor brings to the surface the coal from these mines. At the surface, the coal realizes great profits which then go the owner of the mine, while the miner who's labor produced the coal on the surface which resulted in the profits, gets a small wage enabling he and his family to live. The miner is working to enrich the owner who is sitting somewhere in an office and may have never even seen the mine. "This" he concluded "is the nature of the capitalist system."

Turning to the nature of the capitalist system and its dealing with people, Kwame said that the capitalist system does to man as Pavlov did to dogs -take the sharpest sense and distort it. "In the case of man the ability to analyze, to perceive material reality and to analyze and change material reality is the keenest sense." He used the example of the African experience with the capitalist system to illustrate this point. The first time Africans came into contact with the capitalist system it made them slaves, yet there are some Africans "stupid ones" according to Kwame Toure, who will try to work with and within the system. "The conscious" said Toure "recognizing responsibility to destroy this vicious system so it can never place any man anywhere on the face of the Earth again in slavery." Further illustrating the way of the capitalist system in the realm of human relations, he told how the system will manipulate the people to achieve its ends. Thus, when the capitalist system seeks to divide people from one another it will present only the

dissimilarities and none of the similarities, when in fact the similarities may far outweigh the dissimilarities. This is just the tactic used in trying to separate Africans from one another. He illustrated the effectiveness of this tactic by relating an anecdote about a recent trip to Chicago. While walking down the street, he said to a man in passing, "Hello Brother. What's happenin' African?" The man replied "I ain't no African!" To which Toure replied "Sorry, you just looked like one." Then a woman said to him "I saw what you just said to him. I may look like one, but I wasn't born there!" Kwame then asked her "Didn't you read Malcolm X? Malcolm said if a cat has babies in an oven, you don't call the babies biscuits."

Addressing the African students, Kwame spoke of the oneness of the African people. Despite the divisionary tactics of the capitalist system, the oneness of the people is undeniable, he said. He further stated, that when Africans get past the lies and distortions of the capitalists, they will realize the beauty of Africa and African culture and be so proud of it that they will never stop asserting their Africaness. This oneness of Africans is the central factor in the organization of the All African People's Revolutionary Party, a revolutionary party which Toure and others are organizing to push forward the struggle for the total liberation and unification of Africa under scientific socialism. Not only is the party organized to push forward the struggle, but also to study so as to better understand the struggle and wade consciously through the capitalist confusionary tactics. This study is central to the mission of the party. The need for study as well as action was demonstrated by two quotes by Kwame Nkrumah, who Toure characterized as the father of Pan Africanism. "Thought without action is empty, action without thought is blind." and "Revolutions are made by men who think as men of action and act as men of thoughts." This, then is the role of the AAPRP -to study, organize and struggle.

Toure also spoke of how some people think they can wait for the capitalist system to fall and then get out of the way, sliding back in once it falls. To these, he says, "It will pull you down with it if you are not waging a ruthless, merciless struggle from the inside." He outlined three levels of struggle: 1) in an organized manner against those seeking consciously or unconsciously to maintain the system, 2) against organizations in the community which have backward ideologies and 3) against the self, for we are all inculcated with ideas about humanity which the capitalist system seeks to perpetuate, thus we may in fact be reactionary while we seek to be and think of ourselves as revolutionary. Again speaking about the fall of the capitalist system, he said, "The African student seeing the capitalist system falling, knows that this system being a vicious, racist system, once it begins to fall, becoming more vicious, will turn its vicious nature against us first and foremost, without mercy. If we are unorganized, without mercy, he will deal deadly blows against us. Once we are organized, without mercy, without pity we will deal deadly blows against this pig system until we bring her down!"

A significant amount of time was directed to students, especially African students who cheat. He said Africans the world over are suffering because of the lack of knowledge to deal with nature or with unjust systems and African students come to the universities with a golden opportunity to humble themselves, discipline themselves and necessities of struggle, to be a contribution to alleviate the suffering of the masses of people and instead they cheat. "What is worse" he continued "is that they cheat from a position they occupy as a result of the struggles of the people." He went on with a saying he attributed to the Chinese "If you make a mistake and realize it and don't correct it, you've made your second mistake." He concluded his address of cheating with the remark "All of you who come to this university and cheat, I want to let you know that you're making a

serious mistake. I want to let you know you are thoroughly imbued with capitalist philosophy, are wholly motivated by profit and you sell yourself short as a human being and exist on the animal level."

Kwame Toure spent a good deal of time speaking about man and society. Man, he said is a product of the society in which he lives. This notion abuts his notion of history and society. In the capitalist world, Toure says that we are taught that history is made by great men, when in fact it is the people who make history and those called leaders or great ones are simply a focal point or symbol of the aspirations of the masses. To illustrate this point, he asked rhetorically, how would George Washington have fared had he been placed alone in the middle of the Delaware River without the men, but with all the arms of the Continental Army. He then said that even without Washington, the Continental Army imbued with the proper spirit and properly armed could be stopped by no force on Earth.

Toure maintains that the position of man in society is such that one has but two choices -to either accept the values of the society in which he finds himself or alternately, reject them. The latter stance impels one to revolution, that is if one is honest, maintains Toure. He further points out that "The difference between man and animal is that human beings find their full potential only in society, therefore, logically it is only by serving the society that one serves oneself."

Kwame Toure concluded his talk, which was delivered with an easy grace and humor at times resembling a Fundamentalist preacher in the Black Belt South, by again laying down his belief in the role of students in society. "If you come from an oppressed people, that is to say if you're an African, if you come from an oppressed people, that is to say if you're a Chicano, if you come from an oppressed people, that is to say if you're an American Indian, if you come from an oppressed people, that is to say the poor white working class in America, even though they don't

know they're oppressed, if you're just a people who understands that you have a responsibility to help others, if at this time you are not in an organization working for the benefit of the masses of the people, then let it be clear that you are against your people and against humanity! Whether you do it or not" he concluded, "victory for the oppressed masses is inevitable!"

-Lennie Edwards-

BILL BYRD

-cont. from p. 10-

like the wolf trying to convince the sheep that he really is his friend. I think that anybody who reads knows most of the global conditions in South Africa. I think that anyone who has any real sense understands that the three of us going over there is not going to topple the regime or integrate everything in South Africa. If I were them I'd try, but in a fairly enlightened world society I would see that as another problem for them, because if you told me that you are the wolf and I am the sheep and somebody else is looking they're going to say 'Now if Byrd believes that, then he is a damn fool.' So I think the world understands what is going on. A guy named Leon Sullivan, who is on the board of directors, I think for General Motors came up with what are called the Sullivan Principles, which basically force integration in all of the GM plants in South Africa. Sullivan as a member of the board obviously could have pushed to have GM pull out of there, but if GM had have been in the next day. By staying in and putting some more pressure on them, Sullivan through his position on the board was able to make some minor changes. For us they seem trivial, they integrated bathrooms, they integrated eating facilities, there are now Black skilled workers and some middle managers. At some point those kinds of changes change the society, not significantly, but if the Sullivan principles are able to change a little bit on the left or the right, I don't know what his politics are, and this visit is able to change a little bit and some other visits are able to change a little bit, maybe in five or

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happen. But I have also have a tendency to believe that you never know the effect of single activity. Sooner or later, somebody is going to do something in South Africa that is going to be crucial to whether they will be going right or left or up or down. I would doubt very seriously that this visit is the effort that gets them moving towards real integration in terms of higher education, but sooner or later somebody is going to do something and if I am able to contribute to that in any way, then I think I should. If you really believe that people ought to have the option of going to school where they want to go and learning the kinds of things that will help them with what they want to be about and someone says to you, 'Why don't you come over and help us to that', then either you have to go and help, understanding that your mission may be futile or you have to shut up. Since I have been running around here now for about 15 years saying that I think it is very important for Blacks to go to school where they want and learn the kinds of things they think is important, since I have the opportunity to do that in a situation that is at least very bad, I either have to go and find out what I say is not possible over there or I have to shut up. Since I'm not going to shut up, I have to at least go over there. The North Vietnamese had a guy named Giap and he was able to succeed against the French, the Japanese and the Americans only because he was willing to budget in the fact that he would lose the first two waves of troops and he figured the first and second waves of troops would make progress but he would be willing to write off entire battalion of men. Some people can make decisions like that, I wouldn't. I'd say 'Let's sit down and talk with these people because I'm uncomfortable sending six thousand men to their death every day for twenty years, or however long he was doing it. If he had sat down and talked maybe the war would have been over sooner or maybe we'd still be over there. But he found, again, what he thought was his best way to

attack the problem and got talked about for it. The French called him a butcher and the Defense Department called him a master of murder, but he was doing what he thought was right for him and his people. When the smoke clears, that's what everybody has to do.

The mass movements in South Africa; the BCC, the ANC, the PAC have unequivocally stated that they indeed what to see American support pulled out of South Africa. They admit that, yes, they will suffer, but that it is needed to gain their long term goal, just as all those people in Vietnam had to die in order to assure their own government as they now have. How do you counter that line of argument?

I don't. I'm wrestling with that issue every day. There is a guy who is, I think, the Anglican bishop of South Africa who's name I believe is Bishop Tutu, who says exactly the opposite. That no matter what happens, they're going to need well trained Black Africans. If revolution comes and they end up running the country, or if the evolution comes they're still going to need well trained Black Africans. So anything you can do to train people; middle managers, civil servants in the long run is going to be beneficial. And getting as many Black Africans as you can so that they'll be able to handle whatever happens. I don't know if that is a complete counter to the request for massive pullout of Western aid from South Africa or not, but there are at least certain other views to be looked at. But still I'm wrestling with exactly that issue. Do I have the right to help somebody who says they don't want help? I don't know, it's a very complex situation, both over there and inside my own head. I'm not convinced that this visit will drastically change anything, but maybe if five South Africans who would not have gone to a predominantly White institution and graduate do so and have drastically different lives, this trip will be worth it. Maybe it won't, but I'm wrestling with that issue and anybody who tells you they have resolved it is probably lying.

Personally, I would find it very difficult to go and deal with people in the South

African government, knowing that the Nationalist policy is at the bottom line, racial oppression. What kinds of feelings do you have about that confrontation or your dealing with it?

We should not be dealing with the government people themselves. We should be dealing with school people, who on a day to day basis don't set national policy, but work more with individual students. My suspicion is that there are some people in those institutions that do have major input into at least the educational policy in South Africa. Let me give you a parallel. If you go back, there is a guy named Levi Watkins who is or was the president of Alabama State in Montgomery. George Wallace used to go down and see Levi to find out what 'they' wanted. Levi's relationship with him (Wallace) was at least strange. They did a survey about three or four years ago and found out that something like 70% of the Black teachers that were in the schools in Alabama had all gone through the education department of Alabama State. So Levi, in his own way, was turning out teachers to work with Black students in the state of Alabama and taking the heat for dealing with Wallace in the 'good ol' days'. I don't think I'm going to be sitting down with the Prime Minister or anybody like that and probably would not have very much to say and if I did that you could print in the newspaper, but I think that, going back to the idea of consistently putting pressure on people and talking to school people about, not necessarily how they feel about people, because I don't really give a damn who likes who. But if in any way you can have them change their attitude an inch, two inches, a centimeter, then you may be able to move them a little bit closer to what I would call a reasonable point of view and they would call a radical point of view. When I come back I will tell you how I felt talking to school people. I'm going to go to Soweto to get a feel for what is going on. I may be back the day after I leave. You've walked into some places and said, 'I got to get out of here because this place is crazy! I can't be a

party to this.' I won't know until I go and have been there for a bit, have a chance to check out my own motivations for going, talk to some people who are not school people. I don't know if it is possible to do it, but I would like to. It was the kids in Soweto who started the riots. I would like to go into Soweto and talk to some of their high school people and find out what that was all about. They could be training people right now for the next round of riots. So I want to go and get some personal information as to what it is I should do and what is it you should go and convince other

people to do in terms of that situation. If every 'Black professional' in the United States sponsored in high school a Black student in South Africa, in five years, that would make a major impact on the quality of life in Black South Africa. We watched Kenya change, we're watching Rhodesia as it is changing, we watched Angola as it collapsed, South Africa is obviously the next target. The issue is how do you get it turned around. I would choose not to have it turn around in a bloody fashion and if I can nudge it an inch through a dash of education, then I want to do that, I think.

April 5 to May 13:
 Betye Saar: ASSEMBLAGES AND COLLAGES in the Mandeville Center, room 101. Gallery hours are 12 to 5pm, Sunday through Friday and 7 to 10pm Wednesday. Sponsored by Mandeville Art Gallery, Department of Visual Arts, and University Events Office.

Monday, April 23:
 Room 2402, APM Bldg 7-10pm "South Africa, Isreal, and Iran-Fascist Axis in Africa and the Middle East."

Tuesday, April 24:
 County Board of Supervisors' meeting on Assessment of monies in South Africa. 1600 Pacific Highway, 8:30pm

Thursday, April 26 and Friday, April 27:
 Play: "SURVIVAL" Revelle Cafeteria, 7:30pm. Tickets available at Box Office and at door. Gen. Adm. \$5.00. Students at host school \$3.00. South Western students with ASO card \$2.00.

Friday, April 27 and Saturday, April 28:
 Urban League's 8th Annual Educational Conference, Educational Cultural Complex: 4343 Oceanview Blvd., San Diego. Friday 7:30pm Saturday 9am

Sunday, April 29:
 Organizing Convention for Domestic Workers, 841 s. 41st St. 8:00am to 4pm. Sponsored by Domestic Worker Organizing Committee

Monday, April 30:
 Room 2402. APM Bldg. 7-10pm "The Intelligence Network: The repression and destruction of progressive forces. Focus on the African Revolution."

Saturday, May 5:
 YMCA Jazz and Modern Freestyle Dancing. Jackie Robinson YMCA: 151 45th St. (off Imperial) Every Saturday 10am to 12pm.

Monday, May 7:
 Room 2402 APM Bldg 7-10pm "Neo-Colonialism and the Multi-National Corporations, with Focus on Africa."

Sunday, May 13:
 Tower of Power. Contact Campus Events for more information.

Monday, May 14:
 Room 2402. APM Bldg. 7-10pm Nkrumahism: The Revolutionary Ideology for African Development.

Thursday, May 17:
 One Man Play about Malcolm X entitled *Reminiscents of a Revolutionary* TLH 107 8:00pm Free Sponsored by BSU.

Friday, May 18:
 Malcolm X Presentation Day Special Lecture by Ron Karenga, Prof. Cal. State L.A. TLH 107 7:30pm Sponsored by BSU.

Saturday, May 19:
 African Liberation Day to be held in Oakland, California. African Liberation Day organized by the All African Peoples Revolutionary Party; Theme, Honor Malcolm, Organize, Build the A-APRP, with Ideological Symposium, and Fundraiser Concert featuring Miriam Makeba, Gil-Scott Herron, Peter Tosh. See you at ALD. for further info please call (202) 387-8996, or write A-APRP Box 3307 Washington, D.C. 20009, or A-APRP Box 14487 San Diego, Ca. 92113.

Saturday May 26:
 Black Dance Troupe, Ruby Milsap, Mandeville Auditorium 8 p.m., 1:00 for all.