

U J I M A

Volume II, Number 6

"Collective Work and Responsibility"

June 1976

New BSU Cabinet

A CHANGE IS GONNA COME

"I am trying to get all you people to believe all the things all of us could achieve..."

BSU: A Change is GONNA Come

The old cliché of "Niggers ain't shit" is a dying one and it is dying quickly. We as Black people, as an African people, whether we are in Brazil, England, the Caribbeans, Africa or UCSD, realize that such a phrase is totally irrelevant and incompatible to our overall needs and aspirations. Most of us are aware of the fact that there is no such thing as a "nigger" and that it is only used as another term to enslave our minds such as Negro, coloured, Afro-American, etc. thus keeping us ignorant of our true potential.

We the officers elect feel that in order for BSU to become a more functional organization next year and in the years to come, it must direct itself towards the needs and aspirations of the masses of Black people on campus, as well as those of the overall African community i.e.

Southeast San Diego. What do we as Black people want?

As leaders' for BSU next year it is our responsibility to initiate programs and activities that are for, by and about Black people. Activities such as picnics, informed dinners, bowling outings etc., would provide an atmosphere where we as a people can come together and begin to communicate about our FUTURE. Programs like Black films, Speakers, informal poetry readings, Brotherhood and Sisterhood rap sessions, would be a means for us to come together and educate ourselves about our Blackness in all its diverseness. It becomes the responsibility of the masses of Black people to seriously participate in these events as well as suggest others so that together we can continue to struggle towards that unity which we have so long desired.

Our history (one that stretches back at least 6,000 years) shows that we have achieved more than we give ourselves credit for. It seems to me that if our people were able to build great pyramids in Egypt

(not to mention the beauty and grandeur of the Egyptian civilization itself) originate language and writing and were the first to indulge extensively in the arts of science, mathematics and astronomy, then there is no reason why we as Black people in this day and age cannot build the BSU into a viable and effective organization serving the needs of all Black people.

"It is not the so-called leaders of the people who are most important. The people themselves are the most important..."

"The people themselves are the most important...The leader must teach the people not to believe in him but in themselves."

Moving on

Alan Berroud, Chairperson
Joseph McCracken, Vice Chairperson
Gary Farwell, Minister of Finance
Ricky Crawford, Minister of Information

Benefit Drive

On Saturday, May 15, the Black community of UCSD and Southeast, rose to a rare occasion to support a brother we all know and respect, Archie Graham. Archie last Wednesday suffered a kidney attack which put him in the Medical Intensive Care Unit at Scripps Hospital. He was there for about eight days and was reported in "good" condition. Since then he has gone back to his home in Vallejo, Ca. Archie was a recipient of a kidney transplant several years ago. During the past three quarters his kidney has been rejecting, finally bringing about his current illness. It is necessary for Archie to get another kidney in order for him to continue his normal life functions. He is now getting expert medical attention in San Francisco.

Rod "Let's Boogie" Siglar, "Slick" Rick Crawford and Michael "Bunn" Moragne organized the dance which took place and have also made plans to organize some more fund raising drives before the Spring Qtr. is over. An Office to Office Drive will take place so that the staff of UCSD can also contribute to such a worthwhile cause. We would like to openly thank Dr. Gaffney, Matthew Campus Food Service management and staff for helping us get this function off the ground. A money order will be made out to Archie for the full amount of the money collected at the dance.

CONTRIBUTIONS

BENEFIT DANCE \$142.68
GAFFNEY'S CLASS 56.00
CAFETERIA STAFF 14.00

\$ 202.68

Nkrumah: The Legacy and Controversy

African Historian Presents Nkrumah's Rise and Fall: Its Legacy and Controversy

by Conley Major

Addressing a small but interesting audience of students of history and Third World students last week at Third College, Albert Adu Boachen, history professor at the University of Ghana, spoke on the legacy and controversy surrounding the rise to power and fall of Kwame Nkrumah, Ghana's first president and foremost Pan-Africanist.

His view presented two images of Nkrumah: one held by the contemporary Ghanaian perception, and the other held by outsiders.

As one of West Africa's most distinguished history scholars and pioneer of the "New African History," which is distinguished by its Afro-centric perspective, Adu Boachen provided a penetrating analysis of Nkrumah.

An Afro-centric view of black Africa's history does not preclude critical evaluation of a man who many believe to be one of the greatest Africans of modern times nor a realistic appraisal of the limitations and inadequacies of the Organization of African Unity (OAU) according to Adu Boachen.

The Nkrumah who has been seen as



Africa's most prominent nationalist, champion of African socialism and the most adamant proponent of revolutionary guerilla warfare, should be perceived less romantically and recognized for his mistakes as well as his successes, Adu Boachen emphasized.

Breaking Up Anyway

As for the OAU, the Ghanaian historian

Bicentennial Rap

Baptist Ministers Launch July Bicentennial Boycott

This nation's top Baptist leaders, led by Rev. Nelson Smith, Jr. president of the Progressive National Baptist Convention (Amsterdam, New York), are closeted (Sat., May 1) finalizing plans to set in motion a nationwide protest and boycott of America's Bicentennial celebration.

The Baptist preachers are protesting the

wholesale firing of African-Ams and other minorities from jobs around the nation. They said they are campaigning against the tokenism and almost complete exclusion of African-Ams and other minorities scheduled to participate in the July 4 national bicentennial celebration.

The wide sweeping campaign was officially launched Sunday morning, May 2. For more information contact your local Baptist church.

does not feel that the organization inspired by Nkrumah to promote and implement unification of all Africa is currently a viable vehicle in theory or practice with what Nkrumah envisioned in 1963. "I'm afraid that there is very little notion of Pan African unity in the OAU now, there are very few people who seek oneness now, in fact that organization is breaking up anyway!"

The professor emphasized that while Idi Amin has done a lot of good things that he should never have been made president of the OAU. "Indeed," Adu Boachen concludes, "...If they can't even maintain this close union I don't see how they can become a United States of Africa!"

He also leveled similar criticism repeatedly at numerous instances where African political leaders have failed in much more practical efforts to improve African conditions (citing communications, bureaucratic redtape and lack of standardization of key industrial products).

Legacy of Nkrumah

Adu Boachen portrayed Nkrumah as a man who apparently was not only obsessed with the goal of total African liberation

and its subsequent total unification into a group of United States, but as a man who wanted to see it come about in his own lifetime.

According to Boachen, the consequence of an uncompromising attempt by Nkrumah to both "Formulate Ideological Philosophy" and be a political leader in the likeness of the "Philosopher King," led to Nkrumah's benign neglect at home, precipitating the tragic deterioration of economic, social and political conditions in a newly independent Ghana.

As Ghana began to run out of money, Nkrumah resorted to deficit financing-creating more problems and failing to resolve existing ones of the people, Adu Boachen said. As massive opposition began to develop, because of worsening economic and social conditions, Nkrumah imposed the preventive Detention Act, leaving the people no recourse to alleviate their oppression.

Thus the legacy of Nkrumah is perhaps above all a statement of the alienation of the masses from their political leadership; which should be taken very seriously in 1976, Adu Boachen said.

UJIMA is an officially recognized journal of the UCSD Communications Board. The views presented are not necessarily those of the Board.

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Opinions . . .

What's the Word?

by Ngotho

Everybody knows it's true. Some people get tired of talking about it...others can't get it off their minds no matter what...some people even try to deny it's presence...

Most have been a dollar or more below this. Some have even been FREE.

So we see that the line about being broke is just an unwise budget allocation. Get to soundin' like what the gov'ment do to us. The national treasury...spend it on guns instead of food.

As far as not hearing about things, you find the information you search for around here. There are usually posters, news articles and radio announcements publicizing upcoming events.

There are also information booths where you can find out about campus events. Check the organizations and their respective offices that produce activities—they're all around the school! And you didn't hear about it!

Ask someone whose "ipa" (joyful process average) is higher than 12.0 who has the lids this week or who had them last month or who's supposed to have them tomorrow. These kind of things they usually know about. And this is the kind of info certain officials would love to find out—so it best not be publicized!

So you see—some of us are so busy doing things to ourselves—destroying our systems and smokin' our brains to death; refusing to do anything for ourselves—like helping our brothers in the community or attending "Black" functions that we don't have the time nor the money nor the consciousness it takes to Fight the Power.

I say this to compare and contrast a situation existing in society today. Namely, what the white power structure does to Africans here and abroad and what many Africans refuse to do for themselves and continue to do to themselves.

Here at UCSD, in the course of a year, there are several programs given about so-called black people, presented and brought to you by so-called black people, starring so-called black people. At "Black" functions I attended the audience was made up largely by white people. I'll say that again: At the "Black" functions attended the audience was made up largely by white people. I think it's a little worse than a shame myself.

Here we have a group of our brothers and sisters hustlin' and sweatin' to try to do something for us and don't none of us even bother to come!! If it weren't for the whites these programs would have been big failures.

Through my interactions with people I learn that some didn't come because they couldn't afford it, they didn't have time or they didn't hear about it. All these sound like good reasons for not showing up. I think they are more evidence of the dormant state African-Am's heads are presently in.

I know a few people around here and the few I know, know a few more, who know a few more and so on. And y'all know about the infamous UCSD grapevine. So summing up all I know and all I hear, I end up knowing about quite a lot of people. Most of these people I know about just love, I mean looove to get high. These are educated, aspiring(?) college students attending one of the greatest universities (by Uncle Sam's standards) in the nation. These are some of the same people who gave the reasons above for not attending functions.

So I got to thinking, not trippin' but thinkin'—something a lot of us should do more often—if these people wouldn't spend so much time and money trying to get their heads right they would have the time and money to do something prosperous and good for our race.

Y'all folks, my friends, enemies, and acquaintances, check this out: You probably spend more time trying to get your heads together than you do on anything else. To the more conscientious ones would you try this little test? Dig it:

Over the course of a month try to count or average the time and money you spend getting wasted. Start from the minute you start thinking of yourself "Wow! I wish I was high!" or "Whew!" I was fizzed up last night." From my experience the main thing on your mind from there on is where the next high is coming from.

From that minute count the minutes you try to find out who got the weed—whether it's a doobie, a lid or a kizee. Count the minutes it takes to track this person down, to make sure he has it and to get on down with some smokin'. People that are waiting for the runner to bring back some smoke, you keep counting too.

Count the minutes it takes to grade it, clean it, find some papers, roll a smokable joint and get it lit. Count the minutes it takes to "get there" and then to come back.

Those of you who have the courage and the conscience to do this, please do. But BEWARE!! If you are averaging over 12 hours a week engaging in any part of the process outlined above you are a dope fiend, doper, habitual marihuana user, weed head and everything else that fits.

Yeah, it's rough but it's true, too.

Now, what about the money? Most people whom average over twelve hours a week conducting the "joyful process" budget themselves so they can cop at least a dime a month (and this is the extreme low) It's this low if one has friends whose average is higher or equal to his or her own.

Compared to the functions given, ten dollars was enough to get two or three people in. Few have cost over \$2.50 a head.



Robert Chrisman; Editor, Black Scholar

More of the Word

by Ngotho

We the so-called students at UCSD are separated from the so-called black community in San Diego. Not only by distance but in our minds.

How many of you intellectuals feel you are better than the average brother or sister that lives in San Diego? How many of you intellectuals feel that the "niggas in San Diego are sooo slow"?

This article doesn't stop here; read on because I can answer my own questions. The answer to both is:

DAMN NEAR 100/PER CENT!!

I know because I too used to feel the same way. When I first came to UCSD I had many a lively conversation about the slowness and backwardness of my brothers and sisters raised in San Diego.

I know many a white boy or girl would have loved to tape record these conversations to play them any time he or she was feeling down. You see, it's an old policy of colonialists: divide and conquer. Here I was talking about, laughing about the oppressed condition of my people in San Diego as if it were their own fault. Another policy of colonialists: blame the victim.

Can the brothers help it if there is no where to go on an average weekend night in San Diego? That there is no high waltage station that specializes in Afro-Soul music? That there aren't any "haddi" clothes stores in San Diego? And the beat goes on...All these add to our cultural experience in America.

I haven't checked any records or any thing, but by all indications the population of African-Ams in San Diego in ratio to that of whites is very small; the number of African-Am freshmen raised in San Diego entering UCSD (the largest and best university in the area) is very low, too, in ratio to the number of high school graduates; and, there are very few African-Am families in La Jolla county who can afford to live in La Jolla (not that any of them would want to).

I say all this to say that as long as these three situations are characteristic of San Diego our people here are going to be slow. If they persist, African-Ams in San Diego County (the third largest in the state of California) are going to slow down to a snail's pace—if they haven't already.

Once you've escaped from a situation why sit back and laugh at those who aren't as lucky as you? One should feel sorry for them and try to show'em the way out. We haven't escaped or overcome the racist policies that are an integral part of the decision making process in San Diego and at this university. Even more reason for us to understand our people's condition in southeast San Diego.

We, the intellectual elite of the so-called black community should be responsible to those who live there. As the educated ones we should enlighten ourselves to ways to overcome it.

This takes thinking, mind power, and knowledge to name a few primary ingredients. These can be obtained within your own psychological state. BUT you got to want 'em and be willing to work to achieve them. If you think you are ready to obtain these ingredients do some searching in the most educational place ever invented: your local library. Hours are posted or call 452-INFO(at UCSD only).

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Dialogue Between A Black Man and A Black Woman

ALAN: During this quarter and previous quarters, there has been a reoccurring discussion among sisters that "Brothers ain't shit!!" Do you think that this feeling among sisters is a result of brothers inability to communicate effectively to sisters?

PAULETTE: I don't believe it's fair to place all the blame on the brothers. After all, it takes two in order to communicate. I believe the problem lies in the superficial way we deal with each other and also what seems to be a deeply-rooted need to play games with each other.

ALAN: I think what you say is so true. It seems that everyone is playing some type of game with someone, never realizing that the game they're playing is with themselves. For example, when a brother approaches a sister, he attempts to give her the impression that he is either:

- a) a lover
b) an intellectual
c) Superfly's twin brother
or d) all of the above.

In the long run he is only fooling himself because he can only be what he is.

PAULETTE: Sisters also have a tendency to play some of the same types of games. The only difference being is that the roles are changed from a masculine gender to a feminine one. They range from Miss Prim and Proper to Miss Hollywood Swinger. Now if that's the real you, "Right On!" But it becomes a hassle when the role you playing is not real. When we play games with each other nobody wins. We end up losing a lot of valuable time in a relationship.

ALAN: It stands to reason that we will continue to play these games as long as we are afraid to take a good look at who we really are. For example, it's easier for me to look at you and say what you are or are not, than it is for me to take a realistic look at myself and say what I am or what I am not.

PAULETTE: Not only are we afraid of what we really are, but I think what frightens us most is that the thought that the real me or the real you won't be as appealing to our friends. So we continue to play the part we feel will make most people happy with us. In reality what we end up doing is becoming a crowd-pleaser. When you are a crowd-pleaser you find yourself wrapped up in "The Crowd-Pleaser Syndrome". If the crowd is supercool, then you're supercool, if the crowd parties, you party too, and so on. The only identity you have is the crowd's identity. But what happens when the crowd is gone?

ALAN: Yes, fear of rejection by our friends definitely refrains us from being who we would really like to be. The question then becomes whether or not they are your friends. I consider a person my friend when they can accept me as I am and not as what they would want me to be.

PAULETTE: In what ways do you feel that brothers and sisters need to take a good look at themselves?

ALAN: Speaking with reference to brothers, I feel that if we would first of all openly admit that Egotism is one of our main problems. "I want to be the main man." Secondly, the repression of our emotions such as fear, love, sorrow and happiness continuously inhibit our growth. It is necessary that one express his emotions and understand what he is expressing. For example, if one feels like crying, then cry, rather than withholding his feeling for fear of being unmanly. Crying is human. Another problem we must concern ourselves with is Male Chauvinism. It seems that we always feel that in any relationship with a sister, we must be the dominating figure. This should not be the case. In short we must purge ourselves of these negative characteristics (and many more) which we use to define our manhood. With these changes I think our attitude toward each other would become more positive.

PAULETTE: In my opinion, one of the ways sisters need to take a good look at themselves is to stop blaming all our problems on the brothers because in many ways we perpetuate our own situations. If a change is to be effective we must first make a change in ourselves. In other words, clean up your own backyard before you try to clean up your neighbors.

One of the main reasons we wrote this article is because it has become evident

RESEARCH

Are Black Woman/Black Man Relationships Geared for Failure?

by Myrl Smith

"The idea expressed in the Biblical 'Love thy neighbor as thyself!' implies that respect for one's own integrity and uniqueness, love for and understanding of one's own self, cannot be separated from respect and love and understanding for another individual. The love for my own self is inseparably connected with the love for any other being."

The analysis of the status of woman/man relationships as they pertain to Black people in the United States and most other capitalistic countries has been studied by many. The topic is not a new one, however, it is of particular interest to me as a Black woman and as a future attorney. The question of its (the relationship) conditioned failure is a varied one. The quote above from Erich Fromm's The Art of Loving, is supportive of the expected result of a union between any two people who join together in a loving relationship. That a loving relationship between people of opposite sexes in America leads to marriage is an assumption that most of us, Black and white, take for granted.

A theory and position advocated by many current and past Black leaders (Dr. Frances Welsing, Toni Cade Bambara, Dr. Alvin Poussaint, W. E. B. Du Bois, Martin Luther King, Malcolm X, etc.) has been that unless Black people are able to develop and sustain a positive self identity, no amount of pacificatory measures adopted by the dominant American culture are of any value. The affect of identity on relationships between men and women, men and men, and women and women, has much to do with the way folkways, mores, and social institutions are established in America. The roles (identities) of a set of people are determined by the culture in which they live. A culture can be seen as an "elaborate system of standardized, expected ways of feeling and acting -- which the members of a society follow more or less perfectly."

The socialization procedure affecting Blacks in America is much the same as that of any set of human adaptations. Socialization shapes customs, views, wishes and habits. "If all members of a society share similar socialization experiences, they will voluntarily and unthinkingly (emphasis mine) act in very much the same ways. They will conform to social expectations without any conscious awareness that they are "conforming", or any serious thought of doing other-

wise." Socialization is often defined as the processes of internalization of the norms of one's group so as to emerge as a separate person. This type of definition explains some of the tendency of negative feelings toward self held by many Black Americans. The dominant culture in America, and other capitalistic countries, has, for many centuries, impressed upon the minds of its members, as well as on the minds of the Blacks themselves, that Black people were inferior, deviant, ignorant, promiscuous, unstable, incapable of honest feelings, etc., until this became an accepted evaluation.

At the same time these negative perceptions of Blacks were being exposed, they were also being admonished to try to improve themselves. They were told to try to establish a system of decency, to try to build stable family units, so that they could become useful and contributing members of society (as if they had not previously done so). The development of a positive self image was connected to how they were perceived through the eyes of others, ie. whites. The whites in this instance, reminds me of the theory of the "generalized other". Herbert Mead's theory of the "generalized other" is described as "an individual's total impression of the judgments and expectations that other people have toward him.....This development of self involved two additional problems: finding an identity" and gaining "self respect".

The "generalized other" for Blacks in America has most often been their white counterparts. The standards of beauty and success, as well as those for general self esteem, have previously been ones that Blacks could not realistically aspire to. As one Black writer states: "White America has decreed that Black men and Black women are not going to make it together." The statistical evidence, whether factual or not (it has been recognized that statistics are often juggled to support the opinion of the evaluator), supports the general assumption that Black Americans have higher divorce rates, more illegitimacy, less earnings, fewer material evidences of success than any other ethnic in America (outside of the Indian). The truth of these assumptions are evident from empirical observation. The underlying causes of the problems are what leads to the question of socialized failure.

The collective self-hatred is one of the reactions to racism that leads to high failure rates of Black woman/man

relations. "Since the subordinates are a part of the total society, it is difficult for them to reject unfavorable stereotypes that are a part of the general culture. When the Negro infers from almost everything that he reads, sees, hears, and experiences that he is inferior, he can hardly resist believing that he is. The phenomenon of Jewish anti-semitism is well known, and some degree of similar feeling is hard for members of any minority group to escape." Although we recognize that the lack of a positive self image and identity is a major prerequisite of failures in meeting societal guidelines for marital stability, other more indirect reasons also exist. These reasons, however, can often be traced back to the lack of personal respect and identity.

Many of society's formulas for seeking a mate are noted to fit a set pattern. The role identification of the man declares that he be older, more educated, and potentially economically successful. The wife was to be a study in submissiveness, housekeeper, mother, preferably non working and general 'cook and bottlewasher'. These considerations, however proved to be academic as far as most Blacks (and many poor whites and other ethnic) were concerned. The difference between the groups is that Black women worked from necessity while the white women worked because they were 'bored', 'unfulfilled', 'wanted to buy something special', etc. The Black male was judged harshly by the general culture if he did not have the qualities prescribed for him. Although things are said to have changed much in the dominant culture in the last ten to twenty years, the same conditions still exist for most Blacks.

Because the socialized role of the man required him to support the family, this was just another blow to the self-esteem of the Black man. The Black woman was encouraged to reject the idea of a man who earned less and who had less potential to be looked on as head of household or anything else short of being a 'worthless, no good, lazy nigger'. The welfare system instituted at a later date would further encourage the failure of homes and relationships of Blacks. The conditions set up to qualify for aid and assistance for her family often forced the man out of the home. If a man were present, whether he had a job or not, she would be barred from receiving help. Many men left home so that their families could eat. The impact on his manhood and their relationship should be easy for anyone to perceive.

In an article written by Karen Odom in Essence magazine, she stated that Dr. Kermit Mehlinger, a Black Chicago psychiatrist, felt that "a man who marries a successful woman often projects his failures onto her when he isn't able to realize his own goals and aspirations." On the other hand, a Black attorney stated "I wouldn't tolerate my wife earning more than I. Yes, my self-esteem would be threatened. I think we (Black men) have greater needs than others. When a white man comes home from work and his wife tells him he's nothing, it doesn't matter to him; he has other psychological supports. But for Black men, who the outside world (white society) is constantly negating, the same wifely putdown is most destructive. Knowing that some women who the culture socializes to act inferior, can go further professionally is ego threatening." Because of statements like these (although some might question the way the white man is thought to feel), the economic factor can be seen as having a definite affect on the stability of the upper and lower middle income Black homes. In poorer families, the question deals with just plain survival.

The value system as it relates to family structure is a particularly negative one as far as many Blacks are concerned. Becoming a viable member of the family has a lot to do with the role one has. "Role learning involves at least two aspects: (1) We must learn to perform the duties and claim the privileges of the role, and (2) we must acquire the attitudes, feelings, and expectations appropriate to the role."

The latter is seen as the most important of the two. The images one sees, and the immediate family group, serves as examples of the role one is to assume. The advertisements on television, in magazines, on billboards, and in books normally act as reinforcers for already perceived images at home. The earliest perception of Black children is that something is lacking in him and his family since they are not like the images he is exposed to everyday. More often than not the Black mother is the breadwinner, head of household and everything else to the family.

When asked about the future status of Black man/Black woman relationships, I feel very positive. Like Toni Cade Bambara, I feel that "No matter how nasty and foul things may seem between us, I am convinced that we are serious about building a nation, committed to finding

Continued on Page 4

Why I Sing the Blues

by B.B. King

Everybody wants to know Why I sing the Blues, I said ev'rybody wants to know Why I sing the Blues;

Well I've been around a long time I've really, really paid some dues;

The first time I got the Blues They brought me over on a ship, There was a man standin' over me Ready to beat me with a whip;

Yeah, ev'rybody wnts to know Why I sing the Blues, Well, I've been around a long time I done paid some heavy dues;

I laid in the ghetto flats Cold and Numb, I heard the rats tell the bedbugs To give the roaches some;

I stood in line Down at the County Hall, I heard a man say, We gonna build some new spartments for y'all";

And ev'rybody wants to know Why I sing the Blues, I've been around a long time people, I've really paid some dues;

My kids gonna grow up, gonna grow up to be a fool, 'Cause they ain't got no more room No more room for them in school;

The company told me, Guess ya gonna lose, Ev'rybody round me, people, Seem like ev'ry got the Blues; But I've had 'em for a long time I've really, really paid my dues; Ya know I ain't ashamed of it people, I just love to sing my Blues.

Fighting for freedom is a 24 hour a day job. You can't fight for freedom on weekends and holidays! Can you imagine the "Vietcong" fighting for freedom on weekends! The devil never goes to sleep—he changes shifts. Think on that.

Poetry

The Origin of Blackness

Sudan la alawn Black is not a color. Lawn kuli min sudan All colors come from Black. Sudan al harakat Black is a rhythm Al marna tambura A drum BEAT. Anata Ancient. Assi Primitive. Al awal sudan kalam The first word was Black. Al awal rajuli sudan The first man was Black. Allah Sudan God is Black. Sudan ilmi akhi Black knows its Brother. Anta mufail mashay min sudan You can't run from Black. Anta mufail ghaybaw min sudan

You can't hide from Black. Ka umma sudan Your mamma is Black. Ka abu sudan Your father is Black. Ka burka sudan Your shadow is Black. Al atum ra'a wa sami sudan The things you see and hear are Black. Al atum mufail ra'a wa sami sudan The things you can't see and hear are Black. Sudan al asil Black is reality. Wahabi Unity. Hurriya Freedom. Adli Justice Musawat Equality.

El Muhajir

El Muhajir (Marvin X)

The Ujima Staff would like to thank all of our readers for a good year...Gettin' stronger all the time. Have a mellow summer.

Dialogue. . .

that brothers and sisters are dissatisfied with the manner in which we deal with each other. It is also obvious that evading the problem by running back and forth to Los Angeles or isolating ourselves in libraries and dormitory rooms are methods that are both ineffective and expensive.

Sometimes we find that we have played these roles so well, it's hard to distinguish between reality and fantasy. But how are you able to differentiate between the real you and the phony image of you? Here are a few things that will help to create a more positive image, that is closer to the real you.

- 1) Answer the question "Who Am I?"
- 2) Listen for contradictions in your conversation.
- 3) Check for inconsistencies between attitudes and behavior.
- 4) List your goals, personality traits and activities. Then check to see if they match.
- 5) Feed back from close friends about your behavior.
- 6) For further assistance, drop by and see Phil Raphael or Diane Evans in Counseling and Psychological Services. Also for a sure fire way to build self-confidence and to establish your goals, see Bob Moss, P.E. Dept.

Alan Berroud
Paulette Francis

Black Graduation
All Seniors interested in participating in the annual county wide Black Graduation ceremonies on June 6 should contact Myrl Smith, 453-7054 or Kathy Pruitt, 453-8365.

Relationships. . .

new ways to be with each other and are trying to resolve the old power questions between men and women on all levels of our relationships." We should take a lesson from those brothers and sisters who are "struggling to resolve the ten-paces in front-or-behind, for we should know how to walk together; folks who regard the usual power tactics - control through the fist, the wallet or sex - as immoral, not consistent with a nationalist ideology; folks who are convinced that relationships, especially permanent or semi-permanent, ought to be based on something less shaky, less impermanent than sex appeal - in short, feel that marriage, of whatever kind, needs a foundation of compatible politics and complementary skills. A marriage not characterized by exclusive loyalties to one another, but one characterized by accountability to community and a commitment to build."

Staff Box

Co-ordinators

- Al Zollar
- Donna Armstrong
- Roger Stockstill
- Myrl Smith
- Alan Berroud
- Lanard Cullins

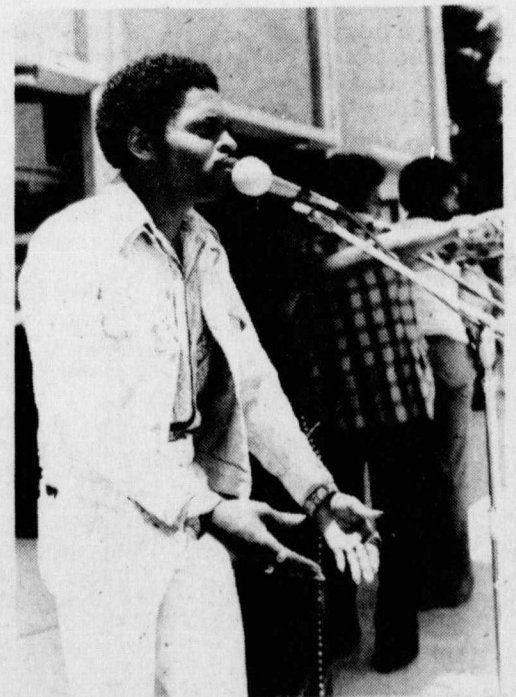
Staff

- Gary Nash
- Bob Arteberry
- Chris Dixon
- Ben Opembe
- Cheryl Martin

Brothers-Sisters-Brothers-Sisters
UJIMA
needs your skills and talents in the following areas
Reporting Photography Typing
Production Illustrations Sales
Come to the Student Organizations Conference Room Friday's at 4:00 pm for more info.



Around Campus ...



Photos by Lanard Cullins and Conley Major