

# THE PEOPLE'S VOICE

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University of California, San Diego

## Thousands March in San Ysidro Protesting 'The Carter Curtain'



A group of demonstrators singing as they march.

On Sunday, February 11, between 2,000 and 2,500 protestors of all ages and ethnic groups marched chanting and singing to the United States-Mexico border to protest the proposed fence to be built at the U.S. border with Mexico at the U.S. cities of San Diego, California and El Paso, Texas, and the concomitant militarization of the border by the United States government. The proposed six mile fence aimed at stemming "illegal" immigration into the U.S. by Mexican and other Latin American peoples, has been dubbed the "Carter Curtain" by its opponents. The timing of the march coincided with the preparation of President Carter to meet in Mexico City with President Lopez Portillo of Mexico to discuss U.S.-Mexican relations, particularly with respect to Mexican petroleum, which the American government is eyeing ravenously.

The march began at about 1:00 p.m. in Larson Park in San Ysidro and proceeded to the border crossing station, then turned and looped back to the starting point for a

press conference for the gathered news media as well as speeches and various forms of entertainment for the marchers. The line of marchers spread out for over a quarter of a mile and included representatives of UCSD's *Voz Fronteriza* and MEChA as well as MEChA's from other schools in the area; the organizing group, CCR (Committee on Chicano Rights); the United Farm Workers; and numerous other community and social/fraternal organizations in addition to the many individuals protesting the "Carter Curtain". Among the chants heard during the march were "Raza Sí, Migra No", "Chicano, Obrero, Latino Power", "Un pueblo unido jamás será vencido" (A united people will never be vanquished), and from one family "Screw la Migra." Placards carried messages such as "Stop the Carter Curtain" and "There's no fence on Canada's Border."

Among the speakers after the march were Herman Baca of the CCR, Rodolfo "Corky" Gonzales of Denver's Crusade for Justice and Bert Corona of the National Immigration

Coalition. In his talk at the press conference, Corona attacked Carter's policy of admitting Mexican workers into the U.S. as a new Bracero Program and a form of slave labor which is directed at the United Farm Workers by creating a group of second class, unorganized workers who will present an alternative for American farmers to the organized Farm Workers.

"Corky" Gonzales spoke of the role of Chicanos and other "free thinking peoples", who have the obligation to educate other people to the facts of the Carter plan. He went on to say that at the meeting between President Carter and President Lopez Portillo, they will not be talking about human rights, but the rights of U.S. corporations to exploit the resources of Mexico. He stated "Mexico is once again in danger of rape." He further pointed out that Mexico's oil reserves can give all Mexicans, living and those yet unborn a good life, or it can line the pockets of a few rich Americans. He also spoke

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## STUDENTS TAKE ACTION TO RETAIN TOLBERT

Approximately twenty students concerned with the prospect of the loss of Dr. Emory Tolbert, wrote letters of commendation to be included in the packet which will go through the tenure determination process. There were also letters from various student groups, including the Black Students' Union and *The People's Voice*.

To the amazement of everyone who has taken a class with Dr. Tolbert, he was recommended by the History Department to not be granted tenure. The initial reaction by those who received the news was shock followed by anger and action. The department recommendation is only the first phase of the tenure decision process. Recommendations are also made by the concerned college provost, in this case, Third College's Dr. Joseph Watson, and the Dean of Graduate Studies. The packet with these recommendations and any other relevant material is then passed on and reviewed by two additional committees who each make their recommendations before final determination is made by the Vice Chancellor of Student Affairs, Dr. Paul Saltman. The packet will also include Dr. Tolbert's rebuttal to the History Department's recommendation.

It is not known at this time when the packet will be passed on to the review committees. The issue has aroused the attention of a number of students from all levels, ranging from freshmen to graduate students of all majors. Dr. Tolbert is a virtually universally respected and loved professor by the students at this university. By the time of this newspaper's publication, the file should be closed for any more input. Questions concerning the status of Dr. Tolbert's case should

be directed to the Black Students' Union office.

Following is the text of the letter submitted by *The People's Voice*

Dr. Mitchell:

The student organization, *The People's Voice*, is writing this letter in order to voice our strong objection to the negative recommendation of the History Department to grant Dr. Emory Tolbert tenure. As a group involved in producing a campus medium with a strong historical perspective and having been in contact on a number of occasions for consultation and advise as well as guidance, and from this contact, getting firsthand knowledge of his expertise in his field, we are amazed that any reason should be found for denying him the place he so richly deserves on the UCSD faculty.

We, as a student organization are not only outraged that such a development as this should occur, but we are also ready with all the means at our disposal to fight any such denial of tenure by the university if it should be borne out by the entire determination process. Quite frankly, we are of the opinion that this non-recommendation has taken place not because Dr. Tolbert does not meet the standards set for a faculty member to become tenured, but rather that he is so well qualified and takes such a strong stand in his interpretation of historical events and is able to communicate his perspective to his students, that he represents a threat to the university which the university seeks to nullify by eliminating him from his duties as a professor.

We would like to urge you with all the weight of our organization to reconsider the decision to not recommend that Dr. Tolbert receive tenure, thus insuring the retention of a true scholar and a man to

-cont. on page 11-



# EDITORIAL: HISTORY IN THE MAKING

Black History month is upon us again. Time once more to look back on our past and revel in our accomplishments. We should well take pride in our past. For too long, we have been denied our history, given to think that we were naught but savages rescued from barbarity, enslaved but then set free by the god-like Abe Lincoln. This is in no way the truth. While the British were painting themselves blue and worshipping trees, Africans were making steel and performing surgery. The empires of West Africa in the Middle Ages possessed splendor and might far surpassing anything that existed in Europe at the time. In this land, we built the nation that tries so hard to exclude us. We have a history, Black and glorious, which cannot be denied us.

In our looking at history, a very important fact is very often overlooked - that history is more than events and people of the past. History is an ongoing process in whose ebb and flow, we constantly find ourselves. Far from being the flotsam and jetsam history, we are its molders,

its channelers. We are history.

These times will, in the future, be written about as a critical period in our history. The challenges faced by Black people are some of the most difficult we have ever encountered. Our rights are being denied us by the very measures intended to insure the protection of our rights in the first place. We can no longer point the the obvious monster of blatant racial discrimination, that tactic has been cut out from under us as we face exclusions and denials based in a host of more subtle foundations. We are being attacked from all sides in a manner so subtle, that many people do not even realize that it is going on. While we can gain admission to lunch counters and discos, we are being denied access to the bounty of wealth we created. Fiscal responsibility is a new political watchword meaning "We ain't gonna give you shit, nigger, it's all ours and you just gotta suffer." Not only here in our transplanted home, but across the Atlantic in Africa are the forces against us at work. Mouching humanitarian

platitudes, the administration gives tacit approval to racist murderers in Zimbabwe, sits by quietly for election sham in Namibia and tells us the Sullivan principles will cure all Azania's ills. These actions are just as much directed against us as they are against our siblings. Complacency and quiet observation have yielded only one thing in the course of history- powerlessness. We cannot afford, we cannot allow powerlessness. This is a very critical time and we must act.

Young people and students have always been in the vanguard of our struggle, but that doesn't seem to be the case now. If it is, then the struggle is in sad shape. Students worry about "making it" in the system that has caused them to be in the position they're in. We need to worry less about "making it" in the system than we do making the system. That's where our energies should be directed. It is each and every one of us who is the determiner of our fate as a people. Black history is what you see in the mirror. Black history is how you live your life.

-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.

### A SAD SITUATION

I am writing about a situation that to me looks very sad. Over the past few weeks I have spent a lot of time thinking about the situation here on campus for Black folks and I have seen many discouraging things. It is common knowledge that this isn't the most exciting place in the world for Blacks folks to be, but why is it this way? I attended the BSU Black History Day program and Dr Shirley Weber and Greg Akili further explained some things to me that I had begun to see. On the evening of Martin Luther King's birthday Dr. Thomas and Alice Lytle talked about the general complacency and acceptance of the way things are today, by Black people. We are being blinded by some superficial changes that came out of the sixties and the seventies is a time of quiet compliance.

Here on campus there is a total lack of involvement by Black people in the things that are supposed to be for Black people. For the Martin Luther King Day programs, there were maybe twenty Black undergraduates present out of three to four hundred that are enrolled here. At the Black History Day program the number was approximately the same.

When I hear people like Dr. Weber and Dr. Thomas speak I feel motivated and I can see the importance of our working together so that we may get through school here and make positive contributions to our people when we get out of here. We need to support each other and the things that are our people are doing here at school.

I am an officer in the

Black Science Student's Organization and me and the other officers are involved in trying to get more communication and collaboration among Black Science students so that we can help ourselves and each other. Also of extreme importance is building a strong base and a wealth of resources for the younger Science student. We have meetings on the first and third Tuesdays of every month and the average attendance at these meetings is about ten. There are about eight officers in the organization so you can see that the participation is not too grand.

Last January 25th the BSSO had a Black astronaut, Dr. Ron McNair, come here to speak. He flew out here from Houston specifically because we asked him to come. This was the first

time he had left Houston since June and he told us that it is very rare that NASA pays for an astronaut to go and speak at an university. We were very lucky to have Dr. McNair here, and only about ten to fifteen Black students came to see him.

Ever since that time, I have been hearing all kinds of 'reasons' why people didn't come. I guess they are all somewhat valid, but how often do we have these types of programs? How could anyone say that he flunked out of UCSD because he attended BSSO or BSU meetings, or the programs that we put on? How much time is this out of our busy, busy lives? How much would we be hurt by spending three to four hours a week at meetings and events, and how much would we benefit? I really don't see where most people could honestly say that they can't participate. The response that I can accept is that "I don't care to". That is more honest and realistic response.

I can relate to the "I gotta study" syndrome, because I wore those three words out in my first two years here. I still catch myself using them sometimes as a cop out from doing things. I'm not saying that I don't have to study, or that you shouldn't, but many times it is a stone cop out. There is much more to life than books. We know when the exams are and when the events are and we can do both if we choose to. I learn more important and relevant things in the few hours I spend listening to Dr. Thomas or Dr. McNair or Dr. Weber that I do in the same time in the library half falling sleep in my O.Chem book.

We don't take the initiative to make things

happen. Just as rather than make a more bareable social environment here, we give up, or go to L.A. every weekend, we give up on our student organizations because we don't see them doing the things we would like to see them doing. I can say for the BSSO that anything that any person wants to happen, can happen. All that is necessary is that that person make a suggestion or submit a plan. The student organizations are vehicles by which changes can be made, and programs developed. The leaders of the BSU don't want the sole purpose of he organization to be having dances. I hear many comments about dissatisfaction with what the BSSO and the BSU do at their meetings. I tell the people that are dissatisfied to approach me or the leaders of the BSU and rather than dwell on what should have been done at the last meeting, talk about alternatives and new possibilities for future meetings.

For those of you that did not hear Dr. Weber's talk last Saturday, I wish we had it recorded so that you could hear it like it is. She came down so hard that I felt bad because I realized that I'm not as bad, and Black and active and knowledgeable as I thought I was. Those that didn't make it would feel real bad if they were to hear her now. But it is always the few people that attend all the functions and are trying to be involved and active that hear the inspirational talks of these great people and the people who aren't there are perhaps most in need of seeing the kind of reality that these people are describing to us.

-Jay Edmonds-

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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  
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# BSU Sponsors Black History Celebration



Dr. Shirley Weber (left) talks with students after giving keynote speech.

On Saturday, February 3, UCSD's International Center became the focal point for a celebration and exploration of Blackness, as the Black Student Union sponsored event in recognition of Black History month, Black Culture - Past, Present and Future: An Agenda for Change, was held. The theme of the event was explored by means of seminars, lectures, readings, dance, music and food as well as displays of relevant art, historical material and presentations by groups such as the Black Federation and the All African People's Revolutionary Party.

The first speaker was Janice Hale, a visiting

### "Reverse discrimination is intellectual bullshit. How can the people that control the system discriminate against themselves?"

professor interested in child development. Ms. Hale is at UCSD on a Michael Cole Laboratories Fellowship and will be here at UCSD through August to do a pilot study and prepare a research proposal. Her presentation, a paper entitled "The Socialization of Children in Afro-American Culture" traced some of the vital currents in the process of raising the Black child: the role of the family, the African as opposed to the European model of child rearing and life outlook, and the socialization of Black males and Black females.

She began by relating the story of the secreting, finding and raising of Moses. Ms. Hale used this

to point out the importance of the role played by the mother in the developing of identity in the child. As Ms. Hale pointed out, if it had not been for Hanna (his mother) giving Moses the proper knowledge of who he was and what his culture was, he would not have emerged as the leader of his people. In this same manner, the Black mother gives to her child the identity which is needed to carry h(er)im through life. Not only is there the mother but many times a whole range of the extended family, unlike the nuclear family in the "ideal" American model. The difference in the European vis-a-vis the African attitudes toward life and child rearing are

workforce where White women are not. Furthermore Black women learn at an early age the process of maintaining a household and are imbued with a spirit of independence. Black males are heavily influenced by street corner macho and sports. Other "manly" activities play a great role in their lives. Adulthood is thrust upon them at an earlier age than is the case with Whites.

One of the primary problems facing Black children is that the differences between the socialization processes are not recognized in the school environments in which Blacks find themselves. The programs have been developed by White academia. Rather than recognizing the significant differences in culture and socialization, these academics frequently label Blacks as "culturally deprived" and are consequently blamed for poor performance in these school environments which do not meet their needs or expectations. In order to insure effective education for Black children, Ms. Hale feels it is high time that Blacks get into the act of determining the educational needs of Black children.

Ms. Hale is in the process of preparing a manuscript for publication entitled "Black Children: Their Roots, Culture and Learning Styles" in addition to her research activities and will be teaching a course in the Communications department this spring. The course will be "Transmission of Black Culture Across Generations."

The presentation of the paper was followed by a slide show incorporating music along with the visual study of Black children in the American center city to the African roots back to America and the family.

Tom Gayton, a poet making his home in La Jolla took his listeners on a flight through time, space experience and locale on gossamer wings of word. Against a musical backdrop of the exotic sounds of Yusef Lateef, Gayton read a number of his works written in Seattle, his

original home, then on a fantasy charter to Egypt and Morocco. From fiery love to rain drenched dreams, from the mysteries of the Nile to the misery of L.A., from acid wit to basic Black, Gayton showed no mirroring in his medium. Some of his titles included; "Long Journey Home", "Ageless Child", "Coltrane on a Saturday Night", "Why, Western Man?", "African Fantasy", "Smog", "Nile Trilogy", and the title poem from his book which he is presently preparing for publication "The Time of the Poet." For those who were present for the reading, there was no doubt that it indeed was.



Poet Tom Gayton reading some of his works.

Greg Akili of Nia cultural organization was the next speaker, who's talk focused on the evolution of the organization. He pointed out that along with the Black Panther Party, Nia is one of the two Black political organizations in this area to survive the attacks of J. Edgar Hoover and the national police force. He traced the development of Nia criticising the fact that "We became elitist, . . . (and) bullies." "We were critical of students . . . the masses. We set ourselves above those we were to lead because we had a little rhetoric." He further stated that "We thought the revolution was going to be over by '72, we would sieze state power and that would be it." He related how in their elitism they alienated themselves from the masses. Having now realized as had Marcus Garvey and Elijah Muhammed that grassroots support is essential, Nia has now turned full circle and is organizing such support. They are

now heavily engaged in organizing domestic workers, who are not covered by the dubious benefits of the Taft-Hartley Act, have no health coverage, no Social Security benefits, no unemployment benefits and are often taken for granted. Akili pointed out that they must not be ignored, citing that it was a domestic worker in Montgomery, Alabama who said "I'm not gonna move!" and ushered in the era of nonviolent protest. Speaking of the work of organizing, Akili stated that it was hard work, fifteen or more hours a day, however, it has to be done if change is going to come. He further said that "There is no greater reward than working for people."

The final and keynote speaker was Dr. Shirley Weber, professor at San Diego State University, who after commenting on the appropriateness of the theme of the festival, mentioned that change seemed to be the watchword of the seventies, questioned the notion of meaningful change taking place. She noted that the past was not very different from the present. Taking the years 1865 and 1965 as examples, she pointed out the similarities in conditions and events.

Dr. Weber also exploded the myth of progress by mentioning the highly touted numbers showing the great increases of Blacks in higher education and the higher salaries which Black people are receiving. She pointed out that when these figures are examined in the light of percentages, a very different picture emerges. While there are more Blacks in colleges and universities, there are also a greater number of Whites, so that in the light of overall percentages, our representation is diminishing. This type of comparison yields the same results when applied to jobs, income and a host of other indicators that are being used to obfuscate the real conditions Black find themselves in.

Professor Weber also spoke to the issue of 'reverse discrimination' which she



Celebration . . .

-cont. from page 3- labeled "intellectual bullshit." "How," she asked "can the people that control the system discriminate against themselves? 'Reverse discrimination' is a theoretical impossibility." She stated, "Black folks are gettin' whupped with our own tool, . . . the 14th Amendment."



Greg Akill of Nia addresses audience at celebration.

She told the crowd of around fifty that we, at UCSD would be in trouble if the administration succeeds its attempt to terminate professor of history, Dr. Tolbert, who she described as ". . . one of the few people with proper academic training and proper perspective . . ." to impart his knowledge on us.

She stated that the administration does everything it can to weed out people like Dr. Tolbert. The further lauded Tolbert as ". . . the only Black historian at UCSD or in San Diego who can give the knowledge he can with the proper perspective."

She spoke further about the burden of leadership which rests on Black students. While hopelessness and dope are creating ". . . a whole generation of zombies, students at the universities are talkin' some kind of esoteric bullshit that's not relevant to what's going on in the streets." She pointed out that W.E.B. Du Bois had identified Black students years ago as the ones with the organizing power, academic training and technical knowledge to lead our people. She decried the fact that the average student has abandoned the principles of movement. "Their only movement" she said "is on the disco floor." She also maintained that Black

people are politically dead. In her classes at SDSU only a third of the students voted in this past election. She held that it was this inactivity which allowed racism to rise up against Mervyn Dymally and Yvonne Burke, citing that they both lost by the same percentages. "While students are talking about gettin', over and makin' it, politicians are talking about collective action and 'How many people do you represent?'" she added.

She spoke of the need to develop Black vision and attitude, to love and respect each other, to cultivate a love of Blackness not a love of Black in the image of White. Dr. Weber took pains to point out that Black love did not mean White hate, just as White love does not mean Black hate, that Black love means just as it says, Black love. She stressed as well the commitment to the community that is needed by Blacks. "La Jolla is alien territory" she said "they neither need nor want your help. Southeast San Diego, on the otherhand desperately needs your help." She underscored this point with an anecdote from her college days. While attending UCLA, she lived in the community and served as an object of amazement and a role model by showing them that someone who lives right next door can go to UCLA. She then asked "What are you gonna do for Black kids when you uproot, move away and deprive them of role models?" On a more practical level she pointed out that "When the revolution comes and you're stuck out in Del Cerro of somewhere, you're in trouble."

Following Dr. Weber's talk was a presentation by Ndaba, a dance troupe consisting of two talented and knowledgeable people eager to share the culture of music and dance from Black Africa and the Caribbean. The troupe consisted of a brother, Fundi and a sister, Busara. The name Ndaba, they explained was a Zulu word meaning to come together to transmit something important. The first dance was one from the Ewe people of Ghana and Togo, the Gahnu, which is one of the newest of the Ewe dances, being some 40 years old. It is done in a solemn manner wearing sun glasses and western pants (for the men) and western shoes along with the traditional attire. They performed the Giddi Zanya from Haiti, a dance and song to the spirit Giddi Zanya who comes by way of the spider. Another song and dance from Haiti, the Meringue, which means freedom, was also performed. In addition to poems and an interpretive dance done by Busara while Fundi sang, they performed a spirited Samba. Ndaba have been performing together for a year and present programs at area schools on a regular basis as well as do other performances.

Finishing up the day was a presentation by a representative from the All African People's Party, who spoke of

"There is no greater reward than working for people."

In urging her listeners to develop physical and mental Blackness, Dr. Weber pointed out that Blacks have a high morality which is borne out in life. Black have much lower rates of incest, abortion, suicide, and child abuse than do Whites. She further explained that these rates are on the rise upon acceptance of White attitudes.

In her final comments, Dr. Weber cautioned us to make sure that when we leave the university, the door is not closed behind

us. Quoting from Haki R. Madhubuti in his book "Enemies: The clash of Races" which she highly recommended, she said that what was ". . . needed (are) Black men and women of vision to work quietly and loudly for the race."

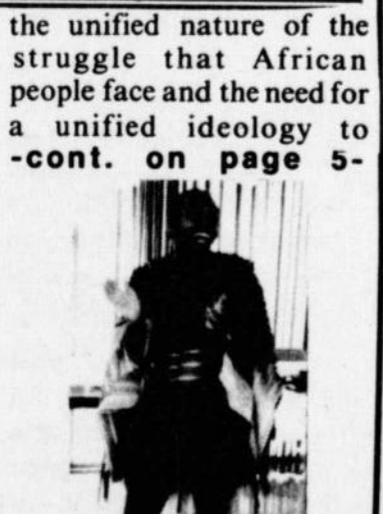
Fourteen years ago a man died for us as a people and his death was said by many to be the 'rebirth' of us as Black people. This man, El-Hajj Malik Shabazz, or Malcolm X as he was more widely known, was assassinated on February 21, 1965, and though who killed him is widely disputed, the reasons for his death are not so much in question. He died because he taught us to love ourselves and to hate oppression. His example morally and mentally projected the need for social and political rectification among Black folks. Most who knew him said a more sincere and committed person was nowhere to be found.

Malcolm's personal and political importance was felt in every sector of this country and the world. His biting wit and his clear and concise political analyses kindled flames of 'self respect, self determination and self defense' in the hearts and minds of a people desperately in need of a value system and ideology that spoke to their particular needs and aspirations. He defined power simply, "The right of maximum retaliation against our racist oppressors, no matter what the odds against us are."

Although he taught in a simple and clear style for the masses, he left no real doctrine or organization. Amiri Baraka makes the point, "We learned from him because he was straight and true, but he made no real doctrines, no real organization, and we must face this." The question becomes, "What did Malcolm leave before he was so brutally murdered?" The answer is the beginning of a value system, to paraphrase Dr. M. Ron Karenga, that

the unified nature of the struggle that African people face and the need for a unified ideology to

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Fundi gets down.

A Tribute to Malcolm X



provides a moral, material and meaningful interpretation of life for Black people living in a capitalist and racist hellhole called America.

Malcolm's contribution to the movement for Black liberation included advocating Black nationalism; human rights as opposed to civil rights; Third World solidarity and a proactive posture of self defense. Malcolm argued for Black nationalism, essentially a religious nationalism, he saw it as a necessary practice and consciousness for defense and development. Malcolm argued that "The political philosophy of Black nationalism means the Black man should control the politics and politicians of his own community. The economic philosophy of Black nationalism (means) that we should control the economy of our community. The social philosophy of Black nationalism means that we have to get together and remove the evils, the vices that are destroying the moral fiber of our community."

Malcolm also redefined the Black struggle as a human struggle. The emphasis in our struggle for liberation, Malcolm argued must not be on civil rights or simply stated, problems between Blacks and the American government, but on human rights, the problems between us (Blacks) and other oppressed and progressive people of the world against our very common oppressor. He emphasized this point when addressing the United Nations, speaking on behalf of the Afro-American nation held in bondage here in America.

This distinction between

-cont. on page 5-

In the second section, the focus shifts from the roots to what's happening now. The preparation for the ritual Friday night party unfolds against a backdrop of life on the ghetto/barrio streets, dreams and hopes for the future; drink, drugs and despair; a reminiscing letter from a muchacho in

the third section witnesses the party - flying feet, writhing bodies, Afro-Latino rhythms. All is not party however, the women lament their men taking their love across town, but proclaim their being in their own right. Veronica Henson affirms, "I am a feast unto myself and I can dine alone . . . but I have

Homefolks: La Familia de Muchos Colores MORE THAN C.P. TIME IS CULTURAL



The cast and musicians of Homefolks.

jail "for being a Chicano on a sunny day." These glimpses of life weave in and out and intertwine with each other in a manner reflecting their mutual dependencies and unified nature. The new Chicana is revealed; teaching, leading, striving, through the eyes of Rosa Esquivel, a hip Chicanita who tells Chiquita Banana to go to Hell. Randy



Playwright/Director Elmo Terry Morgan

Phelps tells how the white man's greatest mistake in the suppression of the Black's history is the fact that he wrote it down and that he taught Randy to read. Kevin Edwards and Goyo Flores trade off in wondering about the nature of a deferred dream and a fiery affirmation of being. A Black and Chicano domestic worker rest and talk of life on the poverty line.

The production unfolds in four parts, each with a different focus. Each part is preceded by the appearance of the prophet of Mama Do, captivatingly portrayed by Sandra Franklin, who, in speaking of the characteristics of Mama Do, who's arrival is imminent, establishes the focus for the section to follow. The first part focuses on the roots of the familia - Mother Africa and the fabled Aztlan. To the crack of the whip they tell of their mutual subjugation and miscegenation at the hands and loins of the European. The resultant mixing is shown to be a process yielding infinite strength and diversity. The product of this process is unique, unique and not only able, but required of self determination. Their essences are divulged in poetry of identity as Black and Chicana. Again, the crack of the whip and the harsh drone of modern western civilization descends, the crack of the whip and the watchwords of oppression ending in the maxim "White is good, Brown is bad, Black is worse." To this assault the familia puts the query "Human rights?" La familia is not beaten down, for we are informed that neither forgiveness nor forgetfulness is to be forthcoming.

twice as much to share." The women speak in turn of their right and their desire to take part in the struggle in the same manner as the men - there are no minds to be wasted staying in the kitchen. The men too, speak of the women, of their glories in multihued beauty in a bilingual Ode to Woman.

Part four is the after party Sunday morning gathering of la familia. Goyo takes his turn to speak on this occasion. His talk, from "divine inspiration" in the manner of a Black Southern Baptist preacher is of the joys of both menudo and steak, steak served on a silver platter. The way to obtain this bounty . . . the strength gained through numbers. Afterwards a collection is taken among the gathered, each giving various donations of time, life and promise of the future. They array for the final scene in which they affirm the unity of their experience . . . "In a world where the sighted are blind and the intelligent cultivate ignorance, I awoke one morning and beheld a tree of many colors: Bright foliage on a hundred branches nourished by the warmth of the witnessing sun." These are the homefolks, la familia de muchos colores.

It is rare to see such a production and rare to see a cast perform with such spirit. Those who saw Homefolks: La Familia de Muchos Colores saw no mere mouthings and gesturings on the boards, they saw heartfelt immersion in a work which spoke of their lives. The show rests equally on the script, the cast and the

musicians, it is impossible to single out anyone for a better performance than any other, for the cast was indeed a family, each contributing a share of an indivisible whole. The actors: Silvia Cortez, Kevin Edwards, Monica Espinosa, Rosa Esquivel, Goyo Flores, Sandra Franklin, Randy Phelps, Vera Powell and Olga Villanueva, the musicians, David Campos, Tony Garcia and Bernard Ordone, who's original music was in turn haunting, savage, funky and melodic and author/director Elmo Terry Morgan collectively created a tour de force, the like of which will most probably be a long time coming to these parts. Those of you who did not see Homefolks: La Familia de Muchos Colores can never be made to realize the magnitude of what you missed, those of us who did see it will never be able to forget.

Celebration . . . -cont. from page 4- successfully accomplish this struggle. He spoke of the Pan-Africanist philosophy of Kwame Nkrumah and the central role it plays in the AAPRP.

All in all it was an interesting and informative experience, BSU vice chairperson Alma Key expressed disappointment that more people hadn't showed up, but then noted that it is better to start small and improve, 'cause when you start at the top, the only way you can go is down." The Black Student Union and the participants of the Black History Festival -cont. on page 12-

A Tribute . . .

-cont. from page 4- civil rights and human rights went hand in hand with Malcolm's call for Third World solidarity. He argued for a redefinition of Blacks as part of a world majority rather than an isolated American minority. Because our struggle is international he said, "Today, power is not local. The only kind of power that can help you and me is international power, not local power."

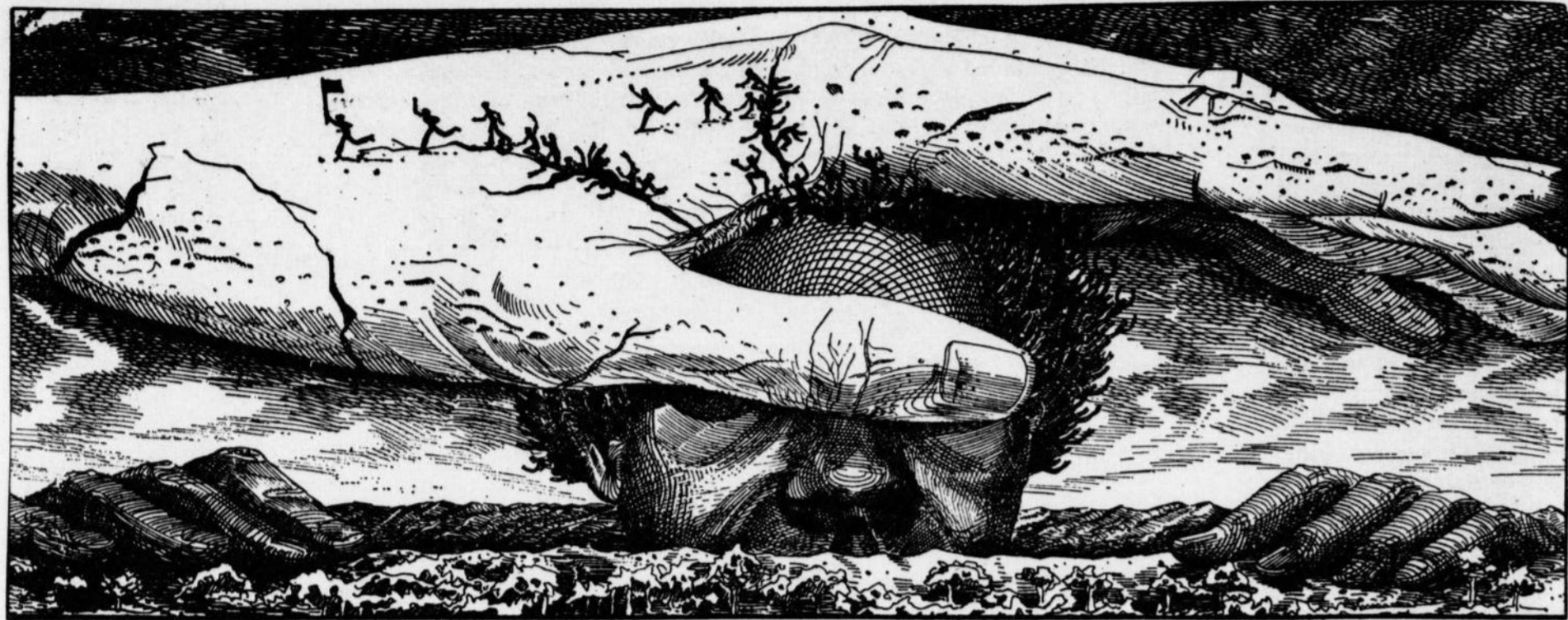
Called a teacher of hate and violence, those who knew and listened to him understood that he espoused self defense and self determination. Dr. Karenga in a recent lecture argued that Malcolm stood for self determination, which is "a cardinal principle of world and social peace and an indispensable content of human life and development." Malcolm's position on violence was clear to those who listened, "I have never advocated any violence. I have only said that Black people who are the victims of organized violence perpetrated upon us by the Klan, the Citizen's Councils and many other forms, should defend ourselves . . . So I don't believe in violence - that's why I want to stop it."

There's no question that Malcolm was a giant, a multi-faceted, loving man, who cared for us all. Because he lived, we Afro-Americans and the world are better off, because he died, we suffer, struggle and seek more refined methods in our quest for a higher form of human life. Ossie Davis, poet, playwright and actor, sums up Malcolm's impact on us as a people:

"Malcolm was manhood, our living Black manhood! This was his meaning to his people. And, in honoring him, we honor the best in ourselves . . . And We shall know him then for what he was and is - a prince- our own Black, shining prince! - who didn't hesitate to die because he loved us so." -Tambu-



# A BRIEF LOOK AT BLACKS IN THE U.S.



February is Black History Month, a time designated for special reflection on Blacks in America. The history of Blacks in the New World is a legacy of struggle and promise unequalled in the annals of history. More than a rise from slavery or release from bondage, as some would like to paint the picture of Black history in America, our history is one of great richness, filled with almost superhuman efforts, great sacrifices and astonishing results. Since the beginning of our history is this country the path taken by Blacks has been a bifurcated one - some choosing to assimilate with the mainstream, enslaving culture and others calling for separation of the two cultures. In spite of different strategies and ideologies, the main thrust of our struggle has been the same - to escape the legacy of servitude, to be treated with nothing less than the dignity befitting any member of the human family. While great progress has been met, the struggle is far from over. We are still faced with second class citizenship and are offered crumbs from the table rather than the feast which we have labored so hard to prepare. This, then is a time to look over what has come before and to think about what is to come in the future.

### Origins

Some archeologists speculate that the presence of the Black man in the Americas predates by centuries that of the White. Theories vary as to how

and when Blacks arrived in this "new world", some hold that the ancient Egyptians made their way to the shores of South America in papyrus boats. Others claim that Africans from the west coast of the mother continent came across the Atlantic. They exhibit the likeness between the features of the giant stone heads carved by the Olmecs to West African facial characteristics as well as cultural similarities to bolster their claims. Until further studies have been done these speculations remain interesting but inconclusive.

It is held by many that one of the crewmen on Columbus' first trip to the New World, Pedro Alonso Niño, was a Black man. If this is true, then the recognizable presence of Blacks in the New World coincided with the Spanish "discovery" of the Americas. Others deny that Niño was Black, however it is certain that by 1501, Blacks were making their way to the newly found lands. There were Blacks with almost all of the conquistadores; Balboa, Pizarro, Cortés. In fact, it was a Black man with Cortés who planted and harvested the first crop of wheat in America. These first arrivals came as servants of the Spaniards, a capacity in which they had been serving for some time, as the African slave trade in Europe had been going on since 1444.

The first attempts at mass enslavement in the New World was the Spanish attempt to utilize Native Americans for this

purpose. The natives of America seemed wholly unfit for slavery and there were great outcry for the cessation of the practice. Fra. Bartolomé Las Casas was a well known critic of native slavery and proposed that Africans be imported to serve in this capacity. Las Casas and the opponents to American slavery won out and Blacks began to take the place of natives in the mines and plantations.



Many Black chose death over slavery. Margaret Garner, an escaped slave killed two of her children to prevent them from being returned to slavery and drowned herself in the Ohio River while she was being returned to her master.

The first Blacks to arrive in the English colonies from which was to emerge the nation in which we live, arrived in August of 1619 in the colony of Jamestown on a Dutch man-o'-war. Twenty Blacks were traded for provisions, among them a man Anthony and a woman Isabella who were later to marry and have the first Black child to be born in what was to become the U.S., William Tucker, in 1624. This first group of Blacks were not slaves as such although they were bound to service. They were indentured servants who became free after a

certain period of service. This practice was common in the early years of the English colonies. Whites as well as Blacks fell victim to this system. In these early years there were no race distinctions made. Blacks were able to vote, own land, testify in court and even hold Whites and Blacks in their service. This system continued for over forty years in the English colonies.

In the 1660's things

Blacks was prohibited and children were relegated to the condition of the mother, thus anyone born of a slave mother became a slave. Initially religion was used as the justification for these actions, however, as the system became more and more entrenched, race alone became the criterion for enslavement.

As the system of slavery became institutionalized, the slave traffic from Africa came to reach its zenith. The depopulation of the African continent is one of the greatest in history. During the 1700's between 50,000 and 100,000 crossed the Atlantic in the dreaded Middle Passage each year, most going to the West Indies and Brazil. It has been estimated that in the 400 or so years of the slave trade that forty million Africans were taken from their homes, some twenty million of them winding up in the New World.

The system got off to a blazing start. In the colony of Carolina, where four of the colony's proprietors were members of the Royal Africa Company, the British slave trade company, citizens were offered bounties of twenty acres of land for every male African slave and ten for every female slave. The incentives later became smaller, however in twenty years the slave and free populations of the colony were the same.

### The Revolution and The Constitution

The Revolution brought about much rhetoric about

-cont. on page 7-

-cont. from page 6- "all men are created equal", however it was quite evident that "all white men are created equal" was the meaning underlying this slogan. Various patriots held that slavery was a grave moral wrong, however they saw that their interests as capitalists concerned with insuring their piece of a newly opening up land of opportunity precluded concern for the African slave. In the original draft of the Declaration of Independence, Jefferson blamed England for fostering the slave system on the colonies, yet at the same time he maintained a large number of slaves on his plantation, as well as wrote 'scholarly' treatises on the inherent biological, intellectual and moral inferiority of Blacks. The Founding Fathers steered well clear of the slavery issue in their interest of not offending those members of the colonies who saw the end of slavery as inimical to their interests.

Many Blacks took the revolutionary rhetoric to heart and sought to join the patriot's cause. They met only rebuff from Washington, who refused to admit Blacks into the Continental Army. As the war continued and the British offered freedom to Blacks who joined the Royal forces, the refusal to permit Blacks into the Continental Army was relaxed. It is estimated that some 500 of the Continental Army's 300,000 soldiers were Blacks, the vast majority of these free Blacks who had enthusiastically joined the ranks to fight for freedom for their brethren. The end of the war found the position of Black unchanged for all the high blown idealism in the documents that stirred the fires of revolt. In fact, the revolution left Blacks in the U.S. enslaved for a longer period of time than their counterparts under the British crown.

The Constitutional Convention of 1787 was to produce the basis for all that became of the fledgling republic and the Founding Fathers, dedicated to the proposition that "government should rest upon the dominion of property" saw that the property of the slaveholder was left undisturbed by anything approaching real

revolution. Not only was constitutional recognition given to slavery, but the slave trade was protected from termination for a period of thirty years. Slaves became counted as 3/5 of a person for the purposes of representation in the legislature and it was provided that runaway slaves should be returned to their masters. This showed from the outset of the nation the position of the powers in the country, a position which has changed little in the intervening years. Despite the actions of the convention, slavery began to disappear in the northern states, however the Industrial Revolution in England with its concomitant demand for a great amount of cotton and the invention of the cotton gin gave greater impetus to the institution in the South.



PAUL LAURENCE DUNBAR

### Outstanding Blacks of Early America

While this was taking place, Black men and women were making their ways despite the hardships they faced. The second American woman to have a book published was the Black slave, Phyllis Wheatley whose lyric poetry lacks anything even faintly resembling Black consciousness. In fact, one of her poems is one of thankfulness for being rescued from barbaric Africa and being placed in contact with European civilization. Gustavus Vassa as another Black to receive early publication. His work, "The Interesting Narrative of the Life of Oloudan Equiano, or Gustavus Vassa" was a work, which unlike Wheatley's was very conscious of roots and direction. It was a bestseller of the time, going into eight printings in five years. Benjamin Banneker was a truly outstanding man of the times. He made the first clock in America, was an astronomer, mathematician and

surveyor who was responsible for laying out the streets for Washington, D.C. He published a widely read almanac. James Derham was America's first Black doctor. He practiced in New Orleans, spoke French, Spanish and English fluently and was highly praised for his extensive and in some cases exclusive knowledge by Benjamin Rush, considered America's premier physician of the time. During this same time period, Richard Allen, Absalom Jones and



GUSTAVUS VASSA

William White were pulled from their knees while praying in a Philadelphia, Pa. church. They then formed their Free African Society, from which emerged the Bethel African Methodist Episcopal Church. These are only a few of the prominent Blacks of the period, many more are known and doubtless quite a few remain unknown.

### Slavery Extends

During the period immediately following the Revolution, new areas began to be opened up to the west of the original thirteen states. Where Americans went in this frontier, so did slavery. John Hope Franklin has characterized the opening up of the frontier and the westward expansion as a time when the American ideal was "the right of every man to take advantage of every opportunity that presented itself to gain the ends he desired and to ignore ethical restraints that would have made some distinction between liberty and license." With this rationalization, slavery extended to new territories and the domestic slave trade came into existence.

The various states began to enact Slave Codes to regulate the behavior of Blacks. These Codes left the Black slave and the Black Free person with no standing before the court, restricted travel, prohibited the carrying of weapons and generally left Blacks in a very circumscribed position.



Sojourner Truth, activist for women's, workingman's and Black rights.

### Rebellion

Blacks did not take kindly to their captivity and during the entire period of slavery were engaged in rebellion. The first slave revolt in what was to become the United States took place in 1526 in a Spanish colony in present day South Carolina. A number of slaves revolted and fled to live with the Indians of the area. Revolts of various magnitudes continued. The early 1800's was a particularly ripe time for slave revolts as the news of the successful revolution in Haiti under the leadership of Toussaint L'Overture reached the ears of Americans, Black and White. Three slave rebellions stand out during this period - those of Gabriel Prosser, Denmark Vesey and Nat Turner. The first of these was lead by Gabriel Prosser in 1800. Prosser devised a plan to attack Richmond, Virginia and have himself

proclaimed King of Virginia. Estimates vary from 2,000 to 50,000 as to the number of slaves who were aware of the plot and would have carried out assigned tasks. August 30, the day the attack was to take place, Prosser was betrayed, unaware of the betrayal he assembled an initial assault force of 1,000 and headed for the city. Most historians agree that even with the authorities forewarned of the attack, Prosser would have succeeded had not fate intervened. A torrential rainstorm washed out roads and bridges to the city, thus his force with instructions to kill all Whites but Frenchmen, Methodists and Quakers could not enter the city. Gabriel disbanded his army in order to try the assault at another more opportune time. He and thirty four others were subsequently captured and executed. Denmark Vesey was a freed slave who devised the most elaborate slave rebellion in a tight knit, well run organization. It is held that Vesey had over 9,000 slaves in his network. His plan was to attack the naval stores, powder magazines, arsenal and guardhouses in Charleston, South Carolina. Unfortunately, he too was betrayed and died on the gallows. The Nat Turner rebellion was successful in that it was not betrayed or aborted. On the night of August 21, 1831, Turner and some seventy men met in the woods near his master's farm in Southampton County, Virginia to begin their 24 hour rampage. In that period they killed at least 57 Whites. The met resistance and retreated about three

-cont. on page 8-



Nat Turner plotting the insurrection.



-cont. from page 7- miles from their target of Jerusalem. Nat hid from the searching authorities for two months before being captured and hung. While there were certainly many more slave revolts than these, these were the most spectacular.

Abolitionists is Harriet Tubman. This diminutive, fiery woman escaped from slavery herself, then returned south nineteen returning with more than 300 slaves, including her extended family. There was a \$40,000 reward placed on her head- a considerable sum now and an astronomical one then.

they remained so regardless of the laws of the state to which they were taken.

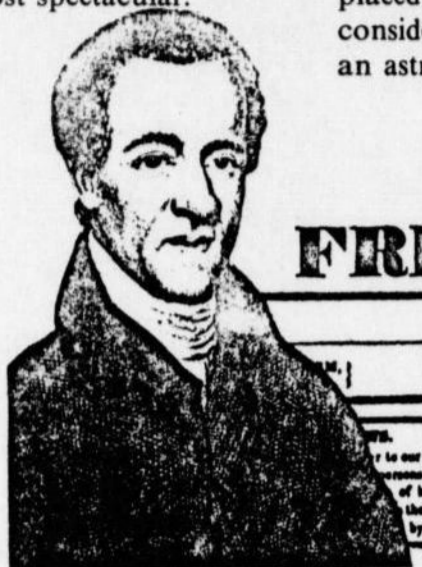
Civil War and Reconstruction

The election of the Republican, Abraham Lincoln in 1860, saw the secession of the southern states and set the stage for the Civil War. Contrary to popular belief, Lincoln was

thirteenth Amendment, which outlawed slavery, thus freeing Blacks in a limited sense. The condition of Black people in the South immediately after the war proved to be little or no better than during the period of enslavement. The southerners began a severe repression of Black. Black Codes were enacted, which restricted the movements

as Blacks. It seemed as if the golden age had come. The American dream had become reality, any one no matter social position, or race could not only aspire to but could actually obtain schooling, vocation, political power, whatever was desired, the only limitation was the individual.

These halcyon days of social equality were not to continue. Southerners chafed under this "meddling" in their affairs. Racial equality had no place in their lives. Nathan Bedford Forrest, a Confederate general infamous for his massacres of Black Union soldiers during the war, organized the Ku Klux Klan to take back through terror what the Congress had given. This was only one of many terrorist groups that sprung up during these times. The fight against political power and social

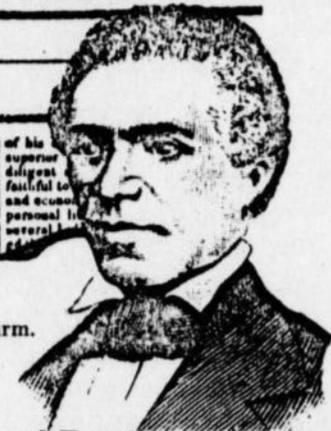


The Reverend Samuel E. Cornish.

FREEDOM'S JOURNAL.

NEW-YORK, FRIDAY, MARCH 16, 1837.

words of trial importance, we shall consider it a part of our duty to recommend to our young readers, such advice as will not only enlighten their minds, but will also serve to stimulate them to higher attainments in science. We must also, that through the influence of the press...



John Russwurm.

Abolitionism and the Underground Railroad

In the early 1800's the rise of the Abolitionist movement and the growth of the Underground Railroad was seen. In 1827 the first Black newspaper was published, Freedom's Journal. It was published by Samuel Cornish and John Russwurm, who was America's first college graduate. A year later, David Walker, a free Black published Walker's Appeal, an antislavery pamphlet with the radical advice to slaves, "Kill, or be killed!" A young New England White man, William Lloyd Garrison brought out the first copy of Liberator in 1831, the same year as Nat Turner's rebellion. Two years later, Garrison helped organize the American Anti-Slavery Society. 1841 saw the rise to prominence of Frederick Douglass, who had escaped from slavery three before, as he took to the speaker's platform and with unmatched eloquence, told of the horrors of enslavement. After a triumphant tour of England, Douglass returned to the U.S. and after working with Garrison for a six years, began his own paper, North Star in 1847. Another great abolitionist speaker of the day was Sojourner Truth, who had been a slave until legislative manumission in New York. She was a very popular and effective speaker taking to the platform for women's as well as Black's rights. Another Black woman who stands out among the

The Underground Railroad had been operating since the end of the Revolution but did not get into full organized swing until the early portion of the nineteenth century. The Railroad had many thousands of operators, many, both Black and White who helped slaves along the way north and in some cases went into the South to organize and aid in escapes. After the passage of the Fugitive Slave Law in 1850, which obliged the federal government to aid in the capture and return of escaped slaves to captivity, the Railroad terminus became Canada rather than a state in the North. The Fugitive Slave Law as an exacerbating factor which greatly contributed to the strife which led to the Civil War, as many northerners objected to the return of runaway slaves. In Boston, 2,000 Federal troops were required to escort a slave, Anthony Burns to a ship to be returned to his master. In other cities mobs often succeeded in rescuing slaves about to be returned after fleeing their masters. At the high point of the Underground Railroad's activity between 1810 and 1850, it is estimated that some 100,000 slaves escaped the South.

The Dred Scott decision of 1857 gave clear evidence to the thinking of America's power brokers as it was declared that Black slaves were not citizens and could be taken to any state, slave or free without their condition being affected, as chattel,

neither friend nor liberator to Blacks. To him they were a political pariah whose presence caused the Union strife and would be better rid of. Lincoln favored return of Blacks to Africa. His Emancipation Proclamation was a hollow document, more for political reasons and as a morale booster than anything of substance. The Proclamation freed slaves in the areas in rebellion- areas which did not recognize the authority of the president of the United States, states where Lincoln was unable to enforce the given "freedom". As in the Revolution, Blacks were not wanted in the military. It was only after much arguing from Frederick Douglass and the fact that the war was going poorly with the Union, that gave Blacks the right to be killed along with Whites on the battlefield.

The war was followed by the ratification of the



Black Senators and Congressmen.

(Left to right) Hiram R. Revels, Mississippi; Benjamin S. Turner, Alabama; Robert C. De Large, South Carolina; Josiah T. Walls, Florida; Jefferson H. Long, Georgia; Joseph H. Rainey and Robert Brown Elliott, South Carolina. From a Currier & Ives print.

of Freedmen and reduced them to a condition of slavery in all but name. Violence against the newly freed slave was rife. The promise of freedom was proving to be a chimera. Charles Sumner in the Senate and Thaddeus Stevens in the House took charge and began the period known as Radical Reconstruction. Under the guidance of these two men, the fourteenth and fifteenth Amendments were passed giving Blacks citizenship and the franchise, respectively. Under the leadership of the legislature, conditions began to change for Blacks in the South. Federal troops were sent to insure the maintenance of order. During the period 1867-77, Blacks were elected to the U.S. Senate, the House of Representatives and various other government positions. Blacks held civil office from postmaster and

intercourse had been enjoined. The death blow for the post war period of Black ascendancy came when the election of 1876 was disputed between the Democrat Tilden and the Republican Hayes. With the crucial decision thrown into the House of Representatives, a deal was made between Hayes and the representatives of the South- Hayes would get the presidency and the South would get "Home rule" in the "Negro question". The deal was struck and consummated and a new era began for Blacks.

Post Reconstruction

With the end of Reconstruction, the period of Jim Crow began. In 1883, the Civil Rights Act of 1875 was declared unconstitutional. The

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Frederick Douglass

Supreme Court ruled that the Act which called for an end of discrimination in accommodations and public conveyances ran counter to the fourteenth Amendment, which said that states could not discriminate, not individuals. With the coming of Jim Crow, a fanatic separation of the races was witnessed. Next came the systematic disenfranchisement by means of "grandfather clauses" stating that if one's grandfather had lived in the area, if he had not been registered to vote, then neither could the person in question, or literacy tests given in a foreign language if necessary to keep Blacks from voting. Lynching became widespread for such crimes as testifying against a White, not showing the proper respect, being too prosperous, trying to vote or look for a new job.

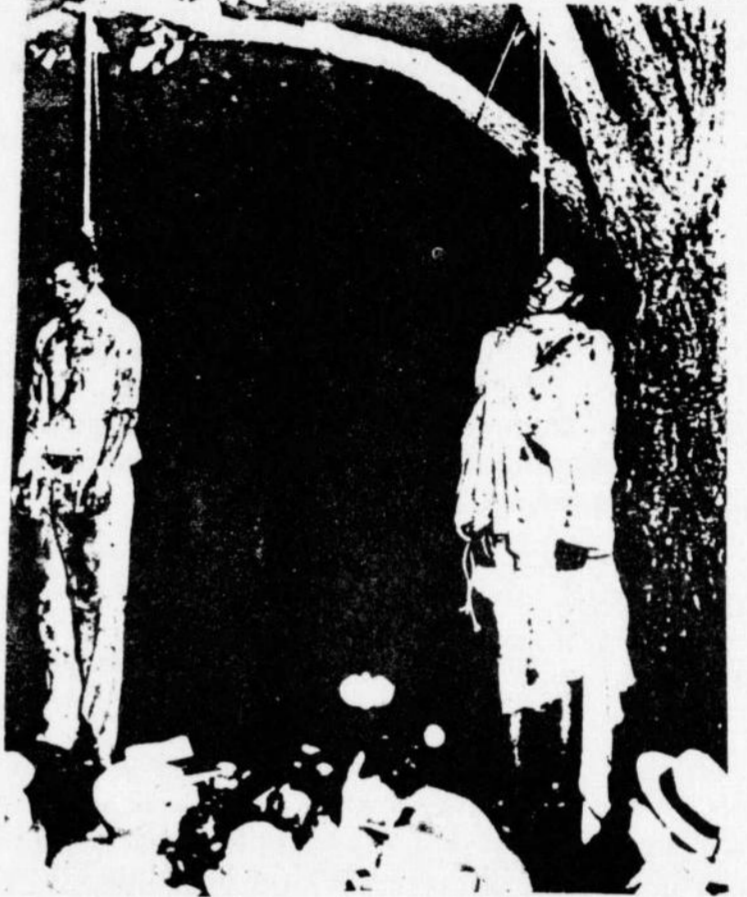


Booker T. Washington

In this era of repression, Booker T. Washington emerged as the Black American. Washington built Tuskegee Institute, a school for Blacks concentrating on vocational training. He gained his greatest prominence after his speech at the Cotton States Exhibition. This speech, known as the Atlanta Compromise advised Blacks to accept social and political inferiority and accept the responsibility of hard work, thrift and earning the respect of the Whites.

To the Whites, he said that Blacks can do without social equality, but must be utilized in order to build the economy of the South through their labor. "Cast down your buckets" he told both races. Needless to say this was just the sort of message the White southerner was ready to hear. Washington became the authority on Black affairs, counseling presidents and power brokers.

spokesman for Blacks in the twentieth century. Du Bois held that knowledge was not enough, action was necessary. In the manner of Frederick Douglass before him, he began to promulgate that nothing short of full equality for Blacks was acceptable. In 1905, Du Bois organized a meeting of Black intellectuals and professionals in Niagara Falls, New York. In subsequent



Events such as this were common in both the North and the South in the early twentieth century.

While it is very easy to cast Washington in a single light, it would be unfair to do so. While he preached submissiveness he also was secretly financing court cases against discrimination. His Tuskegee Institute was generously endowed and became a symbol of pride and accomplishment for Blacks.

The Early Twentieth Century

In 1903, a Harvard educated Black man published one of the most influential books in the history of Blacks in



W.E.B. Du Bois

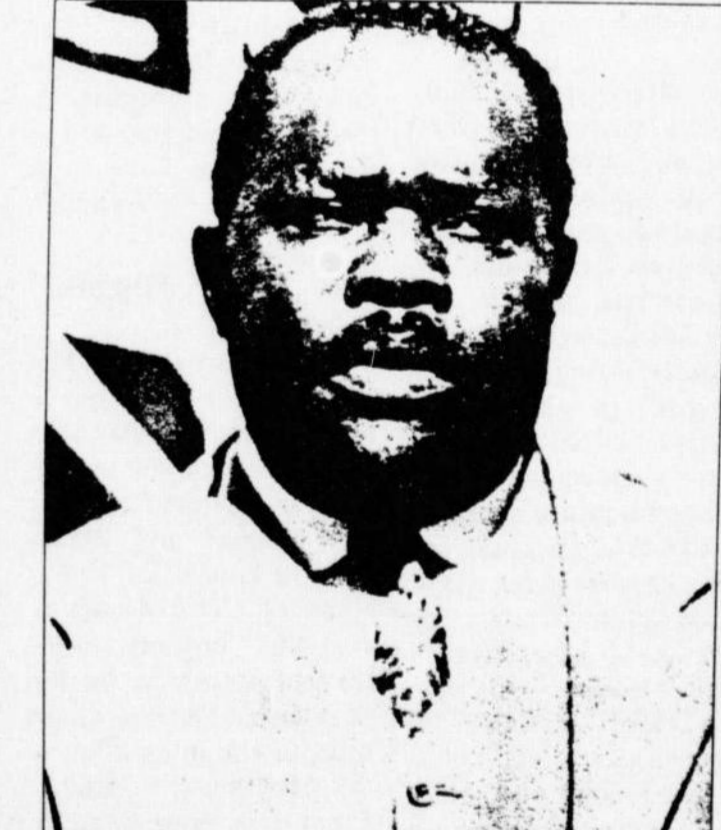
America, The Souls of Black Folk. The man, William Edward Burghardt Du Bois. In the book, Du Bois attacked the philosophies of Booker T. Washington and in doing so became the second great

meetings of the Niagara Movement, as it came to be known, demands for all distinctions based on race and color to be done away with were issued. These meetings laid the groundwork of the National Association for the Advancement of Colored People (NAACP) The NAACP was founded in 1908 after a race riot occurred in Springfield, Illinois, the home of Lincoln. The organization was formed by a group of prominent Blacks and Whites and got off to a bad start immediately due to its makeup from so many diverse elements. Du Bois was the only Black officer of the fledgling organization. As director of research and publicity and editor of the organization's newspaper Crisis, he set direction of the organization.

America entered World War I and again, Blacks went to die for their country in this, the fight to save democracy and the war to end all wars, when at home there was no democracy and war was a way of life. Upon returning from the foreign battle-

field, Blacks faced a domestic battlefield. The war had caused great numbers of Blacks to migrate to the cities and into the North. In the postwar period violence against Blacks increased to horrifying levels, lynchings and burnings alive were commonplace occurrences as Blacks were once again being subjected to tyrannical terror to "keep them in their place."

Toward the end of the 'teens a new figure of prominence appeared on the horizon of Black America, Marcus Mozhiah Garvey. Garvey, a Jamaican was the first man to build a mass movement among American Blacks. He glorified Blackness, telling his followers that God and the angels were Black. He organized a paramilitary organization with uniforms and parades. He spoke of a united Africa under the rule of Blacks with the slogan "Africa for the Africans at home and abroad." By 1921 he reached his peak and declared the republic of Africa with himself as president. In the short space of two years he collected ten million dollars. He organized cooperatives, factories, and a commercial steamship line the Black Star Line. He was arrested in



Marcus Garvey, leader of the Universal Negro Improvement Association.

1925 for using the mails to defraud and after conviction, served two years in the Federal prison in Atlanta before being deported as an undesirable alien.

During the time when Marcus Garvey was riding high the cultural life of

Blacks was at a high point. The Harlem Renaissance was in full swing. Langston Hughes, Countee Cullen, Jean Toomer, Claude McKay and James Weldon Johnson enjoyed wide popularity from White as well as Black audiences. Not only literature, but music, theatre, dance, even the social scene was attuned to Black America and Black America was tuned in to them.

The Depression saw very bad times for Blacks - the last hired, the first fired. Bread lines grew and Black hopes shrunk. Yet, even in the middle of the Depression, Blacks won a significant victory. President Hoover nominated Judge John H. Parker for the Supreme Court. In a check of his credentials, the NAACP turned up evidence that Parker had opposed Black suffrage. NAACP asked Hoover to withdraw the nomination and he refused. A massive campaign of letter writing, demonstrations and meetings began and in April of 1930, the Senate refused to confirm Parker. This was the greatest political victory for Blacks since Reconstruction.

Into the Middle of the Century

1932 saw the election of Franklin Delano Roosevelt and his New Deal. The election saw the allegiance of the Black electorate switch to the Democratic party after

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-cont. from page 9- years of identifying the Republicans with Lincoln and freedom. This allegiance of Blacks with the Democrats continues to this day. A great victory for Black people came during Roosevelt's presidency, not through being given a New Deal, but through threat. Veteran labor leader and direct action organizer Asa Phillip Randolph planned a march on Washington to protest discrimination in defense industries and the Armed Forces. Roosevelt called Randolph to the White House to dissuade him from going through with the march. Randolph assured the president unless drastic action was taken, 100,000 people would march on Washington. When Roosevelt became convinced that he could not talk the march out of existence, he issued



Asa Phillip Randolph, labor leader and organizer

Executive Order 8802 barring discrimination in war industries and in the armed services and the March was called off. The Roosevelt years saw the influence of Black Americans on governmental policy through a "Black Cabinet" of advisors on matters pertaining to the race. Educator Mary McLeod Bethune became a friend of the president's wife and a frequent visitor to the White House. The war also saw Blacks playing a larger role than they had in any of America's past wars, both at home and overseas. Blacks were playing a highly visible role in the war effort.

The gains which had been made by Blacks during the war years increased. President Truman ended segregation in the armed forces and did much (by presidential standards) to elevate the position of Blacks to full

citizenship. He insured the inclusion of a civil rights plank in the party platform and empaneled various commissions to investigate and report on different aspects of the conditions of Black Americans.

A milestone event in the history of Blacks in America took place in May 17, 1954 when the unanimous decision from the Supreme Court reversed the Plessy vs Ferguson decision of 1896 which said that separate but equal facilities were in the bounds of the law, by declaring that separate educational facilities are inherently unequal. The head of the NAACP legal team which took this as well as many other important test cases before the Supreme Court, was Thurgood Marshall, later to become the first and only Black Supreme Court Justice. This case set the tone for a spate of cases suing for school desegregation, first in the South and still occurring in areas outside the South which are being contested with considerable bitterness. Elected officials in the South resisted the orders to desegregate in various ways. George Wallace of Alabama stood in the schoolhouse door to prevent the enrollment of Black students in the University of Alabama. President Eisenhower had to send in the 101st Airborne Division to escort Black children to insure the desegregation of Central High School in Little Rock, Arkansas.

**The Civil Rights Movement**

On December 5, 1955, Rosa Parks, a seamstress in Montgomery, Alabama refused to yield her seat on a bus to a White man. She was arrested and Blacks staged a boycott of the bus company. The Montgomery bus boycott lasted thirteen months at the end of which, Federal Court ordered the integration of the Montgomery busses. From this movement, a new national leader was born, the Reverend Dr. Martin Luther King, Jr. King later set up in Atlanta and established the Southern Christian Leadership Conference, a group dedicated to nonviolent, direct action. King advocated a four pronged attack against segregation; direct,

nonviolent action, legal redress, the ballot and economic boycott.

Four freshmen from North Carolina A & T began the tactic of the sit in when they went to a "white only" lunch counter in a Greensboro, North Carolina Woolworth's. In



Thurgood Marshall, architect of legal assault on segregation, later appointed first and only Black Supreme Court Justice.

April of 1960, the Student Nonviolent Coordinating Committee (SNCC) organized and soon developed their tactic of "Jail, No Bail". Thirteen members of CORE began the Freedom Rides and after being attacked were protected by Federal Marshals called out by the Attorney General, Robert Kennedy. 1962 witnessed the confrontation between "Bull" Connors and the children of Birmingham, Alabama. Massive voter registrations and the 250,000 strong march on Washington occurred in 1963 and the Civil Rights Act was signed in 1964, the era of Civil Rights was in full swing.

**Militancy**

All was not nonviolence in the 60's, the 60's also saw the rise of the Nation of Islam, a religious order begun by the Hon. Elijah Muhammed nee Elijah Poole. The Nation of Islam, or the Black Muslims as they were popularly known were a militant group bent on self determination, desirous of equal opportunity but not integration, preaching that the white man is a creation of the Devil. Advocating carrying arms for self defense against attack, they were to have the same effect in the 60's as the Black Panthers did in the 70's. A powerfully magnetic young man came to the national attention as

the spokesman for the Nation of Islam, Malcolm X. Malcolm X was barred from the Nation after the assassination of John F. Kennedy. He thereupon traveled to Africa and the Middle East, where he discovered true Islam, not the bastardized version

reparations from White churches and synagoges to pay for the years of slavery and second class citizenship. A group of college students in the Oakland area began to organize against police brutality and the Black Panther Party for Self Defense was born. Eldridge Cleaver, as the groups spokesman revealed their goals as the total liberation of Blacks or the total destruction of America. The Panthers received national attention when Huey Newton and a group of armed Panthers went carrying weapons into the California State Legislature. The FBI declared war on the Panthers and similar organizations and through murder, intimidation and icitement had the Party virtually destroyed by 1973.

popularized by Elijah Muhammed. He wrote back a public letter disclaiming the doctrine of race hatred, although his message spoke just as strongly of self determination. While in the midst of preparing to take the case of Black Americans before the United Nations, and creating his own organization, Moslem Mosque Inc., Malcolm was cut down by assassins. His was a meteoric rise to prominence, full of unrealized promise, for Malcolm was articulate and perceptive recognizing the unitary nature of the struggle of Third World peoples.



Elijah Muhammed, founder of the Nation of Islam

**Down to the Present**

Martin Luther King was assassinated in Memphis, Tennessee in 1968 and controversy still rages as to the actual perpetrator of their murderer. King as well as the Panthers was a target of the FBI. The ghettos of America erupted in rioting after the death of Martin Luther King and a subsequent report on the disorders, the



Participants in Black Power Conference at Newark, New Jersey, in 1967 include, seated from left: Dick Gregory, Ron Karenga, leader of US; and Rap Brown and Ralph Featherstone of SNCC.

**A Brief Look... -cont. from page 10-**



Martin Luther King, Jr.

Kerner Report concluded that "Our nation is moving towards two societies, one black and one white - separate and unequal."

The fruits of the hard fought battles of the sixties began to be seen in the early seventies as once again as during Reconstruction, Blacks began to get elected in fairly large numbers to elective office. After the seemingly halcyon days of the late sixties and early seventies, the late seventies seem to be a repetition of the post-Reconstruction period. Black politicians are being turned away at the polls, the Bakke decision has put a damper on the admission of Blacks into universities, the Weber case is now testing affirmative action programs in the field of labor, the nation is taking a turn to the right as is reflected by California's recent adoption of Proposition 13 and the cutbacks in social programs which it has wrought. Where the present course will lead for Black Americans is yet to be seen.

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**SAXON TO MEET WITH MINORITIES**

President Saxon of the University of California recently agreed to meet with minority UC students. The meeting had been requested by the Student Body Presidents' Council, according to Vincent Harris, Campus Coordinator of the UC Student Lobby.

The meeting is designed to facilitate reciprocal articulation of thoughts between Saxon and students. The meeting scheduled for March 12 will alert the University to problems minority students are experiencing. The final format is yet to be announced and will be developed by the Student Lobby and University Hall officials.

"This meeting is long overdue," said Harris. "Although there is no implied commitment by the University, the possibility exists that regular meetings similar to this one may be scheduled."

Approximately fifteen graduate and undergraduate students system-wide will be selected by the SBPC Committee on Appointments. At least one student will be selected from each campus.

"To insure that a representative sampling of students attend," Harris continued, "Travel will be

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**MARCH...**

-cont. from page 1-

of the difference in treatment encountered by Mexicans and others who

provided for those whose campus organizations cannot afford it."

The closing date for the receipt of resumes was February 21. We will notify you when the selection(s) is/are made for this campus so that the representative can be contacted about specific thoughts, feelings, complaints or what have you there may be. The topics to be discussed include; regular and special admissions and their effect upon minority students; success, failure and future of EOP and Ethnic Studies Programs; special problems of minority graduate students; Graduate Affirmative Action and its potential impact; the Bakke decision and its message to minority students and the new funding climate and its effect on the University's commitment to equal educational opportunity. Anything you have to discuss about these areas should be brought to the attention of UCSD's representative to this meeting with Saxon

**HELP!**

The People's Voice, is faced with a severe staff shortage. To help combat this and insure that the paper get out on its supposedly monthly schedule, a reorganization meeting will be held Wednesday, February 28, 1979. Even if you have never done anything like working on a newspaper before, come on out. Just like us, you'll find that it's not all that hard (when there's lots of heads, hands and feet). And you'll learn as you do. Help is needed in all phases of production; writing, typesetting, layout, distribution, photography - you name it, we need it. Wednesday, Feb. 28 at 6:00 p.m. in The People's Voice office upstairs in Building A of the Student Center (directly above the BSU office) This is YOUR paper and can only function through YOUR efforts.

received, solicited or not-

come into this country saying, "Anti-Castro Cubans are given relocation money, Indo-Chinese reactionaries are given citizenship and the Vietnamese are treated to special legislation to help them adjust to life in the United States while Mexicans with and without documents are stopped in the streets." Speaking of Chicanos in the U.S., Gonzales said that "Our resources are people." and concluded that these resources must be used to their greatest advantage, the role of action and education.

Herman Baca outlined four areas of contention with U.S. policy and actions and proposed three alternative means of solution. His points of contention are: 1) opposition to the proposed construction of the fence at San Diego and El Paso. "This fence" he said "will cost the nation (U.S.) twelve million dollars. It is ridiculous to think that the simple fact of a six mile fence on a two thousand mile frontier will be able to stop anyone who wants to cross, or that it will resolve the problem (of "illegal" immigration) which is caused by political and socio-economic factors that contribute to the immigration problem. The construction of this fence will serve as a symbol of the racist and discriminatory laws which have repeatedly been directed against the sixteen million Chicanos and Latinos in this country." 2) opposition to the Carter Plan, which was proposed in August 1977 as a solution to the immigration problem as it simply represents a repetition of the inadequate laws which have only served to victimize Chicano communities 3) opposition to the militarization of the border through means of reinforced patrols, electronic detectors, aerial patrols and computers as well as the fence. He stated "The problem is socio-economic and political not military." and 4) massive violations of human rights by the border patrols against the Chicano community. The rights of thousands of U.S. citizens are violated in the communities. Chicanos are arbitrarily interrogated. Airports, public thoroughfares, the beaches, recreational parks, private

homes, churches, business offices and places of work are invaded by the patrols in their hounding of Chicanos. Not only this but the efforts of the Border Patrol have resulted in rapes, assaults and other forms of human degradation.

Baca and the CCR proposed that ; 1) Carter meet with Chicano leaders in Washington to receive more information in relation to this trip to Mexico and that he act in good faith and sign an agreement not to construct the "Carter Curtain." 2) that any agreements reached in Mexico include provisions for a plan for the consideration of human rights and 3) national hearings be held in all cities with a significant Chicano/Latino population in order to form new policy to deal with this matter of immigration. During and after the press conference, the marchers were entertained by the performances of the Mariachi de Villa Nueva, the Teatro Mezitso and a group of dancers in brilliant native costume and headdress who had danced and chanted along the entire three kilometer march, the Toltecas de Aztlan. Even though the mood of the march and the post march activities was somewhat festive, there is no discounting the strong mood of strident urgency which permeated the afternoon's activities.

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The full effect of the march and the demands of the Committee on Chicano Rights are yet to be seen, however the immediate effects of the march and the marshalling of attention to this issue has been seen and is quite effective. The thousands of people who marched cannot be and have not been ignored. Indeed, as was chanted at the march, *un pueblo unido jamas sera vencido.*

**Immigration Forum**

Thursday, March 1st  
TLH 107  
6:30-9:00 p.m.

Speakers  
Film: The Alien Game

Sponsored by Voz Fronteriza,  
National Alliance against  
Racist and Political Repression  
MEChA



## RON McNAIR SPEAKS AS GUEST OF BSSO



On Thursday night, the 25th of January, Black astronaut Dr. Ronald McNair spoke to a group of students and community people on the future of the space program and the sciences in general. He came here at the request of the Black Science Students Organization because of his unusual position and his remarkable achievements.

Dr. McNair is from a very small town in South Carolina and attended college at North Carolina A & T State University. He obviously did well there because he went on to the Massachusetts Institute of Technology and earned his Ph. D. in physics. He was working at Hughes Research Laboratories in Los Angeles when he heard that NASA was looking for astronauts. He submitted an application and some fifteen months later he was hired as an astronaut trainee; one of thirty five selected out of over eight thousand applicants.

The program, which also included Dr. Percy Russell, Assistant Dean of Admissions of the School of Medicine here, was called "Frontiers." The theme was the future of science and both Dr. Russell and Dr. McNair emphasized the importance of science and the fact that science and society are intimately related. Too often people try to separate science from their social surroundings, but the course of high powered technology such as that found in the space program is very important to our every day existence. Dr. Russell said that "the scientist knows more about social sciences than the social scientist knows about science" and pointed out that in order to make rational, knowledgeable

judgements on issues like test tube babies and genetic engineering, one must know a little about what it is he is passing judgement on.

Dr. McNair described the type of training he and the other astronauts are into and explained that it involves mostly classroom rather than physical training. Dr. McNair is a "mission specialist" who will be responsible for running many of the scientific experiments on board the Space Shuttle. Among the thirty five people in the program, there are fifteen pilots and twenty scientists, which include M.D.'s, chemists, biologists and all kinds of specialists. Among these thirty five people are six women.

"Infinite" is how Dr. McNair described the possibilities for the Space Shuttle program. He said that space colonies lie in the future a lot sooner than we realize. The Space Shuttle is like an airplane in design, and will be able to reenter the atmosphere landing on a runway and be used again for another mission. Because of the zero gravity and perfect vacuum that exists in space, things will be produced there that cannot be produced here. Dr. McNair cited perfect lenses for microscopes and telescopes as examples of items which could be produced in space.

After the talk on the Space Shuttle program, Dr. McNair went on to give a very inspirational talk about achievement and motivation. This part of his talk is reproduced below. Dr. McNair is a truly remarkable brother and we were very fortunate to have had him here.

Jay Edmonds

"Priorities can make you, priorities can break you. Even though this room may be bursting at the seams with talent, talent is not sufficient.

You see, talent is a gift demanding stamina and dedication, as the person endowed with the gift is bearing the potential for success. While achievement, on the other hand is a multi-faceted endeavor that required stamina, that requires well ordered priorities. The two are not necessarily interchangeable, for talent cannot be transformed into achievement unless it is catalyzed by ambition, and that distinction is very important and where priorities come in.

Therefore, I say, let us meet the challenges of the space age and this increasingly technological society with a desire to do, and a determination to be. Let us rise up from the crippling confines of apathy and complacency to the majestic heights of productivity and functionality. Let us say to the negative and impeding factions of society, 'Caution me, but you cannot discourage me. Help me, but you can't limit me.' Tell them 'I am valuable, you must honor me. I am intelligent, you must respect me. I am somebody, you must acknowledge me. I am strong and able, just watch me!' Let us proclaim from the bottom of our hearts, from deep down within, that 'As long as my lungs breathe air and my heart pumps blood, I have the capacity to be a better person tomorrow than the person I am today.'

Dr. Ronald McNair  
NASA Astronaut  
January 25, 1979

### Celebration...

-cont. from page 5-  
deserve wholehearted praise for their efforts to bring a bit of Black culture to UCSD. Their efforts have gone neither unnoticed nor unappreciated.

## Letters to the Editor

-cont. from page 2-

### Sorors of Delta Sigma Theta

At the inception of Delta Sigma Theta in 1913 at Howard University, the Founders envisioned an organization of college women pledged to serious endeavor and community service. Their main concerns were for social welfare, academic excellence and culture enrichment, de-emphasizing the social side of sorority life. Nevertheless, these pioneering women were determined to create a bond of sisterhood which far exceeded any imposition thrust upon them by a hostile society. Today, there are over 95,000 members and 600 chapters across the nation, and in the Republics of Haiti and Liberia.

In Delta, we develop bonds of sisterhood that will last a life time. Being a sister of Delta Sigma Theta means that you are never alone in San Diego as well as across the nation. Today Nu Upsilon chapter is growing strong. These are young women from UCSD and SDSU. This chapter came into existence on May 7, 1977. It was one of the first sororities on the campus of UCSD. Today there are 32 members and still going strong.

These members are:  
Edwina Abernathy, Loretta Allen, Renee Berryman, Faneé Bonner, Felecia Brown, Robbie Stokes-Buttler, Carol Charles, Haiba/Stephanie Collier, Denise Criddell, Judi Ford, Viola Franklin, Faith Graham, Sharon Graham, Diane Hudgins, Judith Johnson, Brenda Manley, Nadine Adams-Morales, Sharon Morgan, Georgia Mosely, Pattie Pedro, Temille Porter, Cynthia Reynolds, Dondra Stewart, Charolette Stokes, Sandra Walter, Phyllis Ward, Lynette Weatherby, Patricia Whitlock, Connie Williams, Rene Willis, and Cheryl Wilson.

The Deltas are involved in many activities on campus as well as in the community. The Deltas community service projects are tutoring at TAP's and also as volunteer workers at Community Hospital. They are also awarding two scholarships to high school seniors of the San Diego

community.

The Deltas' up-coming events consist of; the Annual Sweetheart Ball scheduled February 3, 1979. A fashion show/dance in April (Spring) of 1979 at the Educational Cultural Complex (ECC), and other fundraisers/community projects to be announced at a later date. They are also preparing to accept new members who meet chapter regulations and are willing to work in the community.

For any information about Delta Sigma Theta Sorority, Inc., the Delta Interest Group (students interested but not eligible for membership at present time), or the Pyramid Club (potential sorors of Delta Sigma Theta but in process of pledging); leave your name and number in the Black Student Union or in the Third College Townhouses apt. B 1 with "attention" to Haiba Collier. The office is located in the Student Center complex.

-Felecia A. Brown-

Study skills sessions in lower division biology and chemistry courses will be given this quarter. These sessions will be held at HSS 2321 on Tuesday and Thursday evenings, 7PM - 9PM. Science and Technology 10B students are strongly encouraged to come. Let's come together to get it together!

### Editor Busted

Thursday, February 8, *The People's Voice* editor Lennie Edwards was arrested for having his feet on the seat of a city bus. The driver halted the bus and waited twenty minutes for the police to arrive and remove him from the bus, causing a good many people to be late for school and work.

It is recommended that anyone taking the number 41 bus that leaves Fascist Valley 9:15, not put their feet on the seat unless they are prepared to go to jail for it.

-George Leroy Tyrebiter-