

U J M A



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"Collective Work and Responsibility"

U.C.S.D.

DICK GREGORY Man With A Message

Williams Urges Community Participation

Comedian, author, lecturer, actor, humanbeing, Dick Gregory is a man with a message. A message of freedom and equality. A message about the need to close the gap between what is, and what ought to be. He knows what it is to spend time in jail for protesting against inequality and evil. He's marched in more demonstrations and has worked harder for the rights of Black people and young people as a whole, than any other entertainer in America. More than a comentator, more than an author, more than a comedian, he is soldier in a war against hatred and bigotry. His weapons include a complete dedication of his talent and a razor sharp sense of humor; his home is in five suit cases, a garment bag and a tape recorder, he lives en route, stopping to do countless benefits, delivers church sermons, lobbies in Washington and speaks at colleges and universities all over this country.

He published several books.. His most recent book "No More Lies, The Game Is Over, is a very penetrating story of the myths that tend to govern and delude us.

Tuesday Oct 7, it was an honor for us to have Dick Gregory to appear here at UCSD before a "packed house." He is the first of a series of guest speakers, part of the Mandeville Lecture Center series. Dick Gregory spoke over three hours on a series of issues such as:

1. Government wire taps
2. Massive cover-up by CIA, FBI and Pentagon
3. World Food Shortage
4. Economy
5. CIA involvement in the assassinations of John and Bobby Kennedy and other political leaders

6. Recent Research about the assassination plot of Martin Luther King



At left: Gregory shows a CIA photo, supposedly of Lee Harvey Oswald. However, the top right blow-up reveals that there is a dimple missing from Oswald's chin. [see bottom right]

7. Behavior Modification Center in Vacaville, California where all members of the S.L.A. worked or visited at one time or another
8. Recent photographs that link Watergate to Dallas
9. Recent attempt on Ford's life
10. Vegetarianism

Speaking to the audience, Gregory said "Everything in this country between 1942-70 has increased in its value, including a whore, popcorn, and sodapop, except the value of a dead American soldier." "What's wrong?"

Gregory continued, "We need legislation to push through to say that any Military Service person in America, that died in hostile activity, their families and loved ones should get a minimum of 50,000.00 plus the cost of burial from

Federal Government for the rest of their lives." Gregory went on to say "I'm tired of seeing the Duponts, Mellons, Rockefeller's make multi-million dollars a day hustling wars, and the people that lose loved ones can't get a quarter!"

Anytime "You can wave a flag to get your young men at the front line of battle and you can't wave that same flag when they come home shot up, and injured up, unemployed that ain't no flag you waving baby, that's a Rag and don't you ever forget that." Throughout the lecture, Gregory reminded the audience their minds are being programmed 24 hours a day. In closing, Gregory reminded the young people in the audience that we've got a big job and there is nothing wrong with the U.S. Constitution.

EOP BILL POURS 2.2 MILLION INTO EOP PROGRAMS

The recruitment of new Black students to UCSD has been a longstanding concern of Brothers and Sisters on this campus. Our concern dates back to the mid-sixties, when the whole question of Black access to public resources and facilities was being raised. And even now, in the "silent seventies," a few of us are still raising our voices in an attempt to give larger numbers of our own, the opportunity to surmount the impasse of ignorance. Education is not all we question, but surely we must be present in order to even consider asking.

A result of the above-mentioned concerns were manifested in a bill recently signed into law by Governor Brown. This bill allocates 1.1 million dollars, on a matching basis with the University, to existing EOP programs (total 2.2 million) for the recruitment and financial assistance of under-represented groups. According to Judy Samuelson of the UC Student Lobby, half of the funds will be used to strengthen recruitment, and the other half will be used for financial assistance of the recruited students. This means that recruitment programs on all of the nine campuses are to be beefed up in line with the recommendations made in a report to the UC President by a Student AfAc Task Force. One major recommendation called for the involvement of students in the recruit-

ment process as field recruiters.

At UCSD, EOP is presently seeking to establish a mechanism for student involvement, but reports from that office indicate possible budgetary obstacles from the Student Affairs administration. Last year a group of concerned students from

BSU, MECHA, AASA, UNA and the Veterans Coalition, were informed that stu-

dent recruiters would be hired. We hope that this will not be another case of administrative verbal appeasement and that the recommendations of the Affirmative Action Task Force will not be ignored. However, this is a very real possibility. And so we must continue to struggle to see our goals realized. But then we all know what happens to a dream deferred.

BSU REPORT-"SELF HELP"

The new academic year has started off successfully and with the implications of BSU expansion into new areas of concern. We, the newly elected staff, felt that the Black Student Orientation was an over-all success. Many incoming freshmen were made aware of the current ideology under which the BSU is now operating and they also had the opportunity of meeting several members of the Black faculty. It was noted at the first BSU general body meeting that the majority of those people in attendance were freshmen.

Concerning new steps forward, we have initiated our first program with respect

to the concept of "Self-Help", our new Black Tutorial Clinic. This is a service by Black students for Black students, which concentrates on offering help in math, sciences, and writing, with the hopes of expanding to include the humanities and social sciences in the future. The Black Tutorial Clinic is located in the Surge Lab Lounge (MC 303), Monday-Thursday nights, 6:00 P.M.-10:00 P.M.

We have planned, by the end of this quarter, to have community alliances and channels firmly established on a regular basis. This will be instrumental in our goal to strive for self-sufficiency and would further extend our policy of "Self Help".

The City Council would seek out community reaction before it confirms the appointment of a new Chief of Police under a proposal submitted on Oct 3 by Councilman Leon Williams.

The proposal would establish a Council Policy outlining the procedure by which the Council shall confirm the City Manager's appointment of a Chief of Police.

The City Manager is currently conducting a search for new Chief of Police to fill the post left by the resignation of Ray Hoobler. It is being temporarily filled by acting Chief William Kolender.

If approved, the Council's Public Services and Safety Committee would conduct a series of at least three public hearings in various locations throughout the City for the sole purpose of seeking community comments on the Chief of Police designate. The Committee shall report its findings and recommendations to the Council no later than three weeks after its first public hearing.

Williams said, "The post of Chief of Police is among the most important appointive posts in the City. The Charter gives the Council the obligation and the responsibility of making the final decision as to who this City's chief law enforcement officer is going to be. The Council is, by law, the body which will be held accountable by the voters for the actions of that Chief of Police. This proposed procedure will enable the Council and the public to know as much as is possible about the person who will be Chief of Police.

Actual Council consideration of the confirmation of a Chief of Police designate would be conducted no less than seven days after receipt of the Committee's report and no more than 14 days after receipt of the report during a special meeting.

"Further," Williams said, "all proceedings by the PS&S Committee and the Council relative to confirmation proceedings shall be in public."

He said this procedure would not only make the Council accountable to the public but also the new Chief by making public his ideas and concepts of how law should be enforced.

"It will do much," Williams said, "to maintain the public trust in the Police Department."

The policy is co-sponsored by Councilman Jess Haro.

The BSU is off on a good foot this year, but it can only be as great or resourceful as those who support it. A handful of workers (regardless of how dedicated), cannot progress very far, or even maintain what has already been obtained. The struggle for survival has been imposed on all of us whether we like it or not and therefore all of us should make an effort TO SURVIVE COLLECTIVELY. Stay posted for the upcoming events listed in Ujima. See you at the next meeting, in November.

Wamuwaya Brooks
Chairman BSU

OPINIONS

Surrounded

Defend yourself from racist attacks! Look around you. Can you recognize the enemy. Be careful, he is masterful in the art of camouflage. Do not join the complacent majority. Silence means assent. Awareness of self is not enough. What good are you when all the things you hold dear have been destroyed.

The insidious racist propaganda at UCSD continues to amaze me, however, it does not render me insensible, as it seems to have done to many. After one particularly vituperative event in a class of more than 150 white and 20 Black (?) students, a brother (?) was upset that I should think the event racist when in fact (to him) it was just a factual statement. Let me tell, lest I get ahead of myself, let me wait you about it and you make the judgment.

There was this nice white, self-professed right wing professor, who insists he can spot a 'crook' a mile away and who believes in calling a "crook a crook and a spade a spade," who chose as a lecture topic: "The structure of favoritism in the U.S. legal system. He chose to use an analogy portraying the recipients of welfare and the middle class and upper classes as antagonist. Now, tell me truthfully, who do most of America identify as welfare recipients: Blacks, Chicanos, and other ethnics, right? This, regardless of the fact that statistics, drawn by none other than the white statistician, show that the majority of people on welfare are, indeed, white. His statement, the point of discussion here, was that the WELFARE SYSTEM FAVORS THE RECIPIENTS (i.e., Blacks, Chicanos, other ethnics and poor whites) OVER THE MIDDLE AND UPPER CLASSES.

Now my collegiate dictionary defines favor as: "n. 1. a kind act; something done or granted out of good will, rather than from justice or for remuneration... 11. to have a preference for; treat with partiality." However, when one of the students, a black female, proved so bold as to question this bastion of knowledge, this most respected professor, as to whom the favor, if indeed it could be considered to be such, was actually for, she was accused of either "not understanding the English language or of pulling a simple polemical trick." The fact that the statement itself was polemic (a controversial argument, doctrine, etc.) did not seem to enter the mind of the professor, nor, evidently, any of the students present.

Even that greatest of all liberal papers, the good old Triton Times, saw fit to publish an article by TRB on the welfare system in America. TRB seems to agree, in the article, that the way the welfare system is constructed and run, it does not one a favor, and in fact, can be judged as doing its participants a disfavor. Can you see a system that causes the destruction of tens of thousands of families yearly as doing those families a favor? But why not begin at the beginning. Lets talk about the welfare system and prerequisites for a minute.

Have you or anyone you know ever tried getting any help from the Human Resources Department (better known as the county) in San Diego, or any other city for that matter? First you fill out 19 pages of the most idiotic and repetitious questions, turn them in and receive an appointment to see a worker. Now for the fun. You must grovel, plead, lie and do whatever for a period of four to five days before they agree to investigate you. At this time an investigation by some curious creep is begun. The investigator comes out to your house or apartment to make sure you aren't living to good and that you don't have a man living in the home. If she deems you fit (despite enough), you might then be awarded the pittance of approximately \$195.00 to \$250.00 per month for a family of two. However, you must requalify each month by submitting a WR-7. A form on which you report everything that has happened in your life for the past month. Failure to provide any information the Welfare Dept. deems necessary could result in the termination of your case. A threat carried out with the force of God.

How ungrateful then, are you poor and wretched Blacks who do not see the favor that is being done. How dare you think or even suggest that the real favor is to the middle and upper classes who benefit from the appeasement of the poor and wretched masses. You see, if a dog

is hungry and you give him a bone, his hunger is slacked and he does not realize that he is not eating steak. He is happy because the gnawing in his stomach has been appeased--temporarily.

The propaganda in this instance arises not from the point of the Black people in that class. They know better than to believe this (at least we hope they do). The propaganda is perpetrated on the many bright eyed and impressionable young white students (approximately 150) who ate that shit up. That's right. They believed the good professor. After all, who is that lone black woman to challenge such a man of learning and prestige. If what she thought and said were really true, why didn't the other Black students support her. Since none of them said anything in support of her, they must agree with the professor. (Remember, silence shows agreement.)

The topic here is Surrounded. That was only one of the fronts that the racists have covered. Let me tell you about the other points of attack. After the class was dismissed, one lone brother (?) walked up to the sister after class to talk to her. I bet you think he told her 'right on sister.' You fool! He Did Not. He immediately began to chastise her for speaking to the professor so harshly, who he felt was right on every account. Surrounded!

And then there's that most prestigious of professors. The Afro-American who, 3 times weekly, condescends to instruct the lowly Blacks at UCSD in the art of assimilation and bourgeois lifestyle. You see, according to him, whether we realize it or not, that's what we are all striving to attain. And isn't the NAACP just the epitomy of Black Organizations.

Hasn't the NAACP been responsible for the progress that Blacks have achieved in America. Why you ungrateful wretches, how dare you not give the NAACP the respect and admiration due them after all they've done for you. (Sound familiar?) Now this same professor, who at least twice weekly, speaks to you of "good hair", all the while stroking his own (a little psychological evaluation needed here), seeks to warn you about yourself. He wants us to understand that Black folks still ain't got their shit together, that Black folks ain't this, and Black folks ain't that, and that Black folks ain't!

This most worthy and honorable Afro-American professor wants to remind you, in this class that is at least 15% white, that you Blacks at UCSD have been sliding too long and that he gon see that y'all don't do that no more. The days of giving inflated grades to Blacks at UCSD has got to stop and he's making it his business to see that it does. Last quarter, one of the white professors mentioned in his class that this very same professor told him he was being too easy on Blacks. Now we all know that this particular URS professor ain't gon give you shit anyway. But our own professor just wanted to make sure of this. While this writer was attending the classes at UC Irvine this summer, a young white girl (pseudo-liberal?) asked about the classes and atmosphere at UCSD. It seems that she was told by her brother (who attends UCSD) that Blacks were bringing down the quality of education at UCSD because the professors were giving them inflated grades. Now, I wonder where he heard that. Surely not from our own Black (?) professor--the surrogate father to all the Black students at UCSD.

Remember the letter of recommendation that the young Black man in the book Invisible Man by Ralph Ellison received from the College President. He thought this other father figure was doing him a favor by writing it. You know what he found upon actually reading the letter don't you. Yep, that's right. Betrayal. The topic under discussion is surrounded.

Shambi



On my way home from U.C.S.D., I stopped to visit a friend. We talked and listened to music. As she was changing the music, I glanced at the formerly played album. The album title was "Cut The Cake" by the Average White Band. Throughout our history, the white race has stripped and raped Black people of their heritage, claiming credit for what is not theirs. Our music serves as a prime example.

White America has never had any music that they are able to call their own. All of the white man's contemporary music is based upon the Black man's ageless jazz and blues. They have taken our original music and molded it to fit their "rock and roll".

And now they are trying to integrate their white bands into our precious soul. They are trying to capture our music as they did our ancestors centuries ago. They are stealing another part of our heritage.

The Average White Band specializes in "soul" music. Soul music is part of the Afro-American musical heritage. Afro-Americans invented the music; and up until now, they have run a monopoly on the soul sound.

Not only is their name, the Average White Band ironic, but so are the members of the group. The group is composed of Scottish, blonde haired, blue eyed boys minus one. The exception is a Black American male that plays the drums. Yet, they continue to call themselves the Average White Band.

I am no longer patronizing such groups as the Average White Band. I cannot and will not contribute to the robbery of my people's music. I will no longer stand for the further robbery of my heritage. I am boycotting all of white america's attempts at raping me and my people.

La Verne Washington

Check Out Self

As a Black student here at UCSD, I am becoming increasingly appalled and disappointed at the trend that I am seeing in my day to day campus encounters and observations. We should all realize that the changes we go through in the pursuit of this higher education is a battle common to every Black person on this campus, male and female, light and dark, straight hair and not so straight hair, tall and short, thin and not so thin. We as a gross minority on this campus have but one basic weapon against our oppressors, in the pursuit of our goals. That weapon being the unity and brotherhood that we inherited from our ancestors long before pale imperialists enslaved us in these North American boundaries. I believe sincerely that we people of African descent are without a doubt the strongest, morally and physically, most intelligent race of people who have ever existed on this planet. Which is the reason why we have endured the pain and suffering that no other people have ever been subjected to. We should never forget where we came from because it is our past that we must learn from in order to strive for a better future. As I walk around this campus I see Black people losing their sense of unity and in doing so forgetting the rich ancestry that we should all be proud of. I see Brothers and Sisters exhibiting traits of deceit and a plastic quality that the white man has used to gain and maintain his control and domination over everything around him. I see Brothers shaking each other hand one minute and stabbing each other in the back the next. Saying or doing whatever it takes to get over on one another any way possible. These are not the traits that have enabled Black people to come as far as we have. We have got to respect ourselves as well as our brothers and sisters. We have to be united and for real with each other without ulterior motives. History will tell us that we have had to be this way because so often we have never had anything but each other. It should be plain that these plastic qualities are the main reason why the white man's world is beginning to crumble at his feet. It is because his whole way of life is based on lies, deceit, selfishness, and coercion of many forms. What I'm saying to my brothers and Sisters is that we have to be united with a firm foundation in a for real way because the only way any of us is going to make it is with the help of each other. If we continue to allow our Blackness to be diluted by these traits of whiteness he will destroy us as well as himself.

Why Can't We Communicate?

The ability to express one's feelings, desires, thoughts, and reflections should be viewed as a gift and used to the fullest extent. It is with this belief in mind that I question the apparent communication gap that is plaguing a majority of the Black student body here at U.C.S.D. For some reason or another, the sisters and brothers of this university find it very difficult to exchange conversation with fellow members of their race. There is even an outrageous few who refuse to recognize the existence of their brothers and sisters of color by a simple nod or a smile in their direction. These are the people who need to be enlightened as to the importance of having good relations with fellow Blacks.

I believe that it is through communication, and communication only, that unity can be achieved for the Black race. History can provide us with many ex-

amples that would sufficiently prove that being able and willing to communicate with one another is mandatory for the attainment of unity, but I feel that there is one broad generalization I can make that would be equally helpful. I believe that if Blacks had been able to communicate during the time of slavery, there probably would have been many success-

ful slave uprisals that would have absolved many of our ancestors from needless suffering. It was because we were not able to communicate freely with each other that there was a lack of membership in the few groups that did hold uprisals, thus they were unsuccessful. The white man knew the importance of communication, which is why we were not allowed to learn to read or write, and why we were not allowed to hold private meetings with one another. Our suppressors realized that unrestricted communication within the race would have developed a strong force against them.

Now that we are able to express our feelings and desires to one another we should use that ability. It is through communication that we can form a strong bond between ourselves, and it is this bond that can help all of us reach our desired goals, instead of only a chosen few. It is also through this bond that we can make conditions better for Blacks here at U.C.S.D.

Lumumba-Zapata

In the United States Third World peoples, including poor whites I might add, are denied the right to run their own lives. In a time period when "liberal" whites are saying that racial matters are getting better, the facts do not seem to agree. Third World people will soon begin to see how racist the United States really is, if they have not seen this already. Unfortunately, the U.S. should not be seen as the only racist country, but this is straying from the point. Let us consider racism in California.

Blacks and Chicanos cannot walk the streets without worry of being molested by police officers. Numerous cases of police stopping Blacks without giving a reason have come to my attention. This is illegal, but is it frequently upheld by the police commissioner and other police officials when it comes to their attention. In one case with which I am acquainted the police actually ransacked a home (without a search warrant), and arrested the individual whom they sought.

They had no warrant for his arrest and later released him for insufficient evidence.

Chicanos are no less safe. They, too, are stopped on the streets and molested. An excuse which is frequently used is that the Chicano is thought to be an illegal alien. Unfortunately, both the blacks and the Chicanos are frequently beaten on the street and left. If blacks and Chicanos are treated so inhumanely, how much worse must be the plight of the Amerindian (Native Americans)!

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Research

The Validity of the Concept of the 'New Negro'

by Myrl Smith

"In the bright glow and warm presence of the American Dream, all men are born free and equal. Everyone in the American Dream has the right, and often duty, to try to succeed and to do his best to reach the top. Its two fundamental themes and propositions, that all of us are equal and that each of us has the ability and the chance of reaching the top, are mutually contradictory, for if all men are equal, there can be no top level to aim for, no bottom one to get away from..." * (1)

According to Harold Cruse (author of THE CRISIS OF THE NEGRO INTELLECTUAL) "the ideas of one particular stratum of Negroes on such questions as race, color, politics, economics, art, Africa, minorities or interracial relations are pretty uniform. These ideas are expressed in many different ways but, because of the fact that the American Negro exists under the dominating persuasion of the Great American Ideal, (American Dream) the philosophy of these Negroes has not been allowed the dignity of acceptance as an ethnic conception of reality." * (2)

With notable exceptions, like Langston Hughes, most Harlem intellectuals aspired to 'high' cultures as opposed to that of the common man. This could be seen as an attitude of cultural elitism. However, many scholars and intellectuals justify this type of elitism by explaining the dilemma of the black scholar. John Hope Franklin, himself a noted historian, refers to the predicament of Du Bois, Woodson (Carter G.) and Locke as an epitomization of the role of the black scholar. * (3) He said that the very thing black scholars sought to achieve, was their undoing, they sought to prove their intelligence to whites as well as the general educability of Negroes. Not only did their attempts at trying to elevate themselves and those of their group "to a position where they will be accepted and respected in the American social order" * (4) fail, they neglected to evaluate what this could do to the aspirations of the common man.

Although many "Afro-Americans might call Harlem intellectuals 'dicky nigger' and laugh at their pretensions, they would also glow in the reflection of their honor." * (5) This is a very true statement but what happens when the people get home and realize the hopelessness of their own situation. I imagine the feeling must be similar to those experienced when one reads about white people in the society page--envy of a distant and unrelated figure. I do not attempt to project this feeling to the blacks of the era but it is recognized that the average leader or self-appointed spokesman for blacks are highly reflective of white looks, cultural taste (assimilated), and dress. The old expression is also very apropos--"light, bright, and damn near white". It is true not only because it was a fact but because by their own description of Garvey, (short, black, rotund man with ugly African features i.e., wide nostrils, thick lips, kinky hair, etc.) they must obviously be just the opposite.

The similarities between now and then and the early past are fundamental characteristics of American racial life that have provoked the same questions and responses again and again. "For, as all who have studied the history, the story of the African in America will know (and as those New Negro advocates seemed not to know) the formulations of racial identity and culture in the 1920's were variations on earlier themes which have persisted into our time." * (6) The things Locke used to define the character of the "New Negro" and the era were merely the same definitions of character and cultural identity that had been repeated time and time again, however, he acted as if they had never occurred before.

Although Nathan Huggins said that the strands of identity for the Afro-American in the 20's, especially those intellectuals like Locke, were confounded in a tradition of White/Black self-concept that could not be unraveled by simple proclamations of the birth of "New Negroes", one is led to believe that that was exactly what Locke sought to do. He concentrated on those values (literature, art, music) which the white man used to evaluate the worth or status of a people's civilization, he also seemed to value the worth of Blacks according to these rules also. It is noted by Huggins and others that unless the Black's work satisfied his value of 'high culture', he would pay little if any attention to it. Consequently Jazz and Blues, as well as some aspects of politics and economics, were little noted by him except as a background that "some race genius might appear and transform

tribal groups in Africa--but seemed to point out the ability of some over others in assimilating the American ideology and achieving their piece of the "American Dream". The realities of the situation were not obvious (obviously) to Locke and in many ways is not obvious to our so called leaders today. The reality centers around the fact that for some to move up, some must move down. Maybe the statement pertaining to chemistry and physics is apropos--"for every action there must be a reaction". By referring to themselves as a new and godlike, they, by inference, saw the common man and our ancestors as unlearned and ignorant of their own culture and heritage. In fact, later statements attributable to Locke actually state this.

Garvey came to Harlem after Du Bois and Johnson but his coming was one of the contributing factors in making Harlem a capitol of an international Black race. Garvey's appeal was seen as that of one appealing to the common man. His message was simple and unambiguous, "Black people were (and are) a good and noble race." In other words, there should not be a need to disassociate themselves from their native land, or to accept the white man's evaluation of their (our) forefathers as heathens, savages or animals. As a matter of fact, many philosophers more famous than any mentioned by Locke, (Rousseau for instance) refused to accept the standard judgement of the Black man's civility and worth. (That Garvey was not the originator of this thought has been previously noted.)

Locke, on the other hand, confirmed what white people had thought of Black people in the past as well as at that time. His declaration on the Negro's newness reflects this. "Liberal minds today cannot be asked to peer with sympathetic curiosity into the darkened Ghetto of a segregated race life. That was yesterday. Nor must they expect to find a mind and soul bizarre and alien as the mind of a savage, or even as naive and refreshing as the mind of the peasant or child. That too was yesterday and the day before.... There has now come a development that makes these phases of Negro life only an interesting and significant segment of the general American scene." The fact that Locke admits to the evaluation of early Blacks in the light of savages, minds like peasants and children, etc., and stating these conditions as belonging to yesterday, admits that we were as the white man described us.

In her doctoral thesis on Alain Locke, Clare Bloodgood Crane points out many writings by a white professor and critic of the writers of the Harlem Renaissance, Charles Glicksberg, who seemed to be a protagonist of Locke. He especially did not like Carl Van Vechten or Claude McKay for what he termed, their primitivism and concern for the base things in life. Glicksberg spelled out in an article called "Negro Americans and the African Dream" what he felt were dangerous implications of the primitivist mode of writing. He warned that "to emphasize the emotional-intuitive qualities of Negroes and to claim that these characteristics derived from their African racial origins, was to 'sear the brand of anti-intellectualism indelibly on the colored race. He will only debase himself if he panders to the white man's desire to categorize Negroes as a separate race, primitive, earth-bound, childlike in its instinctive impulses and emotional spontaneity.'" * (10)

It seems that in his (Locke's) attempt to prove him wrong by stressing the American influence on the writings of Blacks, what he proved so many other white evaluators right in their assessment of Blacks. Locke can certainly not be accused of having a lot of intuitive Black logic or foresight, his predictions of our acceptance into the American system has still not come to pass, and it is doubtful if it ever will. I agree with Clare Crane when she said that "Glicksberg did not understand Locke's position on the values to be derived from a study of African Art." * (11)

(especially Jazz) into a form of high culture." * (9)

Alan Locke was not the only New Negro or intellectual guilty of this condescension toward others of the race. James Weldon Johnson (author of Black National Anthem) and many others had this attitude toward other blacks who were not in the literary field and against some who were. For instance, they often chastized Langston Hughes for his devotion to and writing of and about the "simple life" (low life to them) when he was "so obviously capable of writing better work". Garvey was another example of Blacks who were given short shift by Locke. What he wrote was very little and quite disparaging. He saw Garvey and his thought as a "transient but remarkable phenomenon." Since Garvey had such an impact on the people of that time, it became necessary to co-opt Garvey and his thought as a continuing evidence of the New Negro.

Garvey came to Harlem after Du Bois and Johnson but his coming was one of the contributing factors in making Harlem a capitol of an international Black race. Garvey's appeal was seen as that of one appealing to the common man. His message was simple and unambiguous, "Black people were (and are) a good and noble race." In other words, there should not be a need to disassociate themselves from their native land, or to accept the white man's evaluation of their (our) forefathers as heathens, savages or animals. As a matter of fact, many philosophers more famous than any mentioned by Locke, (Rousseau for instance) refused to accept the standard judgement of the Black man's civility and worth. (That Garvey was not the originator of this thought has been previously noted.)

Locke, on the other hand, confirmed what white people had thought of Black people in the past as well as at that time. His declaration on the Negro's newness reflects this. "Liberal minds today cannot be asked to peer with sympathetic curiosity into the darkened Ghetto of a segregated race life. That was yesterday. Nor must they expect to find a mind and soul bizarre and alien as the mind of a savage, or even as naive and refreshing as the mind of the peasant or child. That too was yesterday and the day before.... There has now come a development that makes these phases of Negro life only an interesting and significant segment of the general American scene." The fact that Locke admits to the evaluation of early Blacks in the light of savages, minds like peasants and children, etc., and stating these conditions as belonging to yesterday, admits that we were as the white man described us.

In her doctoral thesis on Alain Locke, Clare Bloodgood Crane points out many writings by a white professor and critic of the writers of the Harlem Renaissance, Charles Glicksberg, who seemed to be a protagonist of Locke. He especially did not like Carl Van Vechten or Claude McKay for what he termed, their primitivism and concern for the base things in life. Glicksberg spelled out in an article called "Negro Americans and the African Dream" what he felt were dangerous implications of the primitivist mode of writing. He warned that "to emphasize the emotional-intuitive qualities of Negroes and to claim that these characteristics derived from their African racial origins, was to 'sear the brand of anti-intellectualism indelibly on the colored race. He will only debase himself if he panders to the white man's desire to categorize Negroes as a separate race, primitive, earth-bound, childlike in its instinctive impulses and emotional spontaneity.'" * (10)

It seems that in his (Locke's) attempt to prove him wrong by stressing the American influence on the writings of Blacks, what he proved so many other white evaluators right in their assessment of Blacks. Locke can certainly not be accused of having a lot of intuitive Black logic or foresight, his predictions of our acceptance into the American system has still not come to pass, and it is doubtful if it ever will. I agree with Clare Crane when she said that "Glicksberg did not understand Locke's position on the values to be derived from a study of African Art." * (11)

NEGRO seems to reflect this personal contradiction in his feelings about Black and African unity. At one point the comparison of the "New Negro" race consciousness and cultural awareness serves as a distinguishing factor, separating them from the common Black and on the other hand he sees this as a form of sharing purpose with the intellectuals and the commoner. In a sense, this is true, since the New Negroes share the purpose of integration, at least the writer and creator of the New Negro sees this as their purpose. That this was not the pursuit of all intellectuals and the 'common man' is very evident in the appeal of Garvey and his predecessors like Delany, Blyden, Turner, Crummwell and others like him to the masses.

Locke, who was an integrationist at heart, did not really look at the internal strife and disorder of Blacks in Harlem during this time. His separations and judgements of the worth of Blacks were evaluative like those of the whites. His disregard for the politics and economics of lower class Black life was more conducive to eventual strife than many would think. The open and often condescending attitude towards emphasis on the mundane things of life and everyday relationships of the "common man" served to remove them from their frame of reference thereby alienating Black people even more. Their goals, as I previously stated were not (according to Locke) easily understood by the cultural few. They (the common men) seemed better able to understand the futility of trying to achieve acceptance in a system based on the American Dream than did the intellectuals. The common man, through men like Garvey, were advocating a change in the basic structure of the American system and obviously felt a stronger bond with their ancestors than men like Locke thought they felt.

There did not seem to be much confidence by Locke or Johnson in Black people and their ability to survive in America without the help and patronage of white philanthropists. Thus the denigration of Garvey and other nationalists who were exponents of self-help and self-sufficiency through the establishment of Black enterprises and Black countries. Johnson (James W.) was very explicit in this belief when he stated "Notwithstanding, it is idle to expect the Negro in Harlem or anywhere else to build business in general upon a strictly racial foundation or to develop it to any considerable proportions strictly within the limits of the patronage, credit and financial resources of the race." * (13) This was one of the tools of the integrationist argument of organizations like the NAACP which evaded issues of economic and nationalist imperatives of the Black community. Even the biases of the "New Negro" were not new since these tactics using economic dependency as a basis for remaining in the U.S. and as a basis for integration existed in the 1800's and still does today.

Clare McKay, a writer during the period, and critic of the New Negro wasn't really accepted by the intellectual elite of the 20's. There were many basis for the dislike of West Indians by American Black intellectuals and the commoners, but the main reasons were the connection to anti-Garveyism and spatial and economic boundaries. McKay wrote in his autobiography in the last chapter called "On Belonging to a Minority Group" that one of the main problems he saw with the Black American was a lack of "group spirit" or "group soul".

He wrote that the American Negro group was one of the most advanced in the world and spoke of the advantages they held that could lead to world leadership of the Negro race. He felt that the most detrimental factor was that of the wrong idea of segregation held by its so called "New Negroes". He said, "Negroes do not understand the difference between group segregation and group aggregation.... And their leaders do not enlighten them, because they (the leaders) do not choose to understand.... The Negro intelligentsia cannot hope to get very far if the Negro masses are despised and neglected." * (14)

Although Locke seemed to agree with

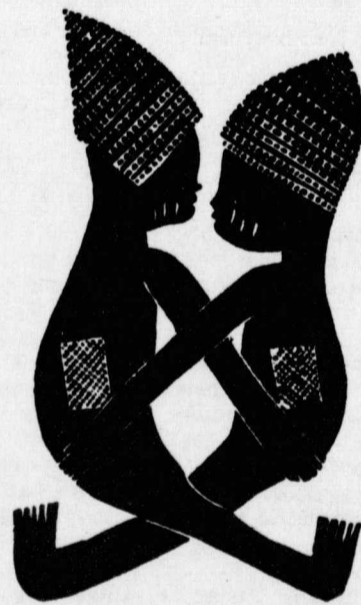
Locke seems to be a mass of contradictions and his writing of THE NEW

Cont'd page 8

"TRUTH AND STRUGGLE"

MAULANA RON KARENGA, founder and Chairman-emeritus of US recently won his freedom after spending four years in captivity in the California Prison System on a trumped-up charge of assault. Maulana Karenga received his BA and MA from UCLA in Political Science with a specialization in African Affairs and is presently working on his doctorate in Leadership and Human Behavior. An active community organizer and lecturer, he was co-convenor and planner of all three Black Power Conferences from 1966-1968. He also developed programs for and trained black and brown community organizers and activists at the Social Action Training Center in Watts and the center for Social Action at USC. Maulana is also the ideological architect of Kwanzaa, a doctrine of social change and cultural revolution which contains the Nguzo Saba (the Seven Principles of Blackness). The concept of Ujima (Collective Work & Responsibility) was extracted from the Nguzo Saba.

Revolution is rank and unreal if it is not a collective effort and experience and if it does not reach and raise to a higher level each and all of us. Our freedom as a people is indivisible and to talk of the liberation of less than all is sheer and shallow nonsense. Therefore, it is to us a vulgar vision that conceives and attempts to construct a world of constant war between women and men, diametrically opposed and unalterably hostile to each other. Man and woman are one in any real and human sense and the inauthentic differences that narrow minds imagine divide us dichotomously are the ones that usually unite us. For it is a spiritual and physical fact of no meagre importance that where we differ most is where we fit together most profoundly. There is nothing as real or rewarding as human sharing--not ritualistic religion or assumed revolution, abstract individualism or imagined isolated achievement. And the sharing of man and woman is second to none in its satisfaction of this deep and undimishing need, a need that cannot be successfully denied or negated by anti-female or anti-male assertions to the contrary.



We cannot support separatists moves which divide our energies and efforts and attempt dual approaches to liberation. We as a people are dealing with different realities and have different priorities than those who would advocate and attempt to carry out a struggle, sectarian in its source, narrow in its notion of interests, and divisive of our central struggle against our exploitation and oppression as a people. Our central and overriding interest and aspiration is and must continue to be national liberation as a people--not in negation of social liberation of our women, but as insurance and extension of it. For true social liberation of woman and man is possible only after we with other oppressed and progressive people have acquired the collective power to dismantle and discard the false social organization imposed on us by the oppressor.

What we do, we must do together as a people. There are no separate solutions. Since the oppressor exploits and oppresses all of us--all of us, men as well as women and children--must be consciously and voluntarily involved in our struggle for liberation. We diminish and destroy the potential and power of our struggle when we give it names and goals that narrow the scope and content of our vision and

when we, imagining fragmentation to be freedom, divide ourselves and our energies and pursue opposite paths. Liberation will never come, nor will any revolution be realized, if abandoning our original aspiration, we establish new and narrowly defined priorities, imported and imposed from a distinctly different context and history.

We must continuously be aware of and admit our social shortcomings in our relations with each other. But it is a stiff and stubborn fact that we cannot truly eradicate the objective and subjective causes of our undeveloped and deficient relations with each other until we collectively acquire the power to put an end to our exploitation and oppression as a people. In order to overcome and eradicate the false values and distorted world view of which we are historical victims, we must struggle collectively and with other oppressed and progressive people to transform society. For it is in society that we find the major source of our oppression and exploitation--the economic and political structures and relations that deny and deform our development.

Certainly, there are unjust practices among us and we need not wait until the end of this world or the winning of our larger struggle before we begin to redefine and restructure our relationships. But real redefinition and restructuring can only be taken to the extent and depth to which it would be taken with the context of our larger struggle. And that struggle is the fundamental and far reaching struggle against our oppression and exploitation in society. Through this struggle we will also learn to struggle against ourselves. And we will ultimately, not only transform society, but ourselves as well. Therefore, we say that the struggle for and achievement of national liberation is a pre-condition for genuine social liberation of both man and woman. For it is only through collective struggle and the gaining of social power that we can promote social liberation on the higher human level it demands and deserves. It is in this context of national liberation, struggled for and achieved, that the black woman can, and will, as Toure tells us, "become alive to the values and huge creative potentialities she represents."

None of the foregoing argument is to suggest smug satisfaction with our social organization as it is or to propose a delay in the moral or revolutionary demand for the reassessment, redefinition, and restructuring of our social roles and relationships. It is obvious that we must right now reassess, redefine, and restructure our whole value system and view of ourselves and each other. We must alter the concern and content of our family structures, review and redefine our concept of man and woman, marriage and family and make the call for brotherhood extend to, include, and complement the call for sisterhood. Our struggle requires the collective resources of all, and we've lost already if we limit or divide our collective energies in the name of slogans to save fragile male self-concepts or to mimic and misidentify with an exclusively woman's movement. Regardless of abstract and convenient arguments, black men might employ to defend views in obvious conflict with revolutionary and humanistic values, our women are essential to us in every important way we are to ourselves. And it is difficult if not impossible to divide our major interests and aspirations.

Our women are indispensable to our collective struggle as a people and to everything of enduring value that we envision and achieve. This is why we are adamant in our opposition to self-defeating dual approaches to liberation, dichotomous thinking and all other vulgar and invalid approaches to social and family relations. These approaches can only deepen existing differences and create a climate that denies us the beauty and strength which emanate from our interdependence. Somewhere between the imposition of submissive silence by men and the aggressive shouting of slogans by women lie authentic answers and expansive possibilities. These answers and possibilities are rooted in our own relationships, in the nature of our need personally and collectively to share and fulfill ourselves with and through each other.

Historically, we black men and black women have been unkind to each other.

We have believed and spread the lies of oppressor much too often. We have sent each other to hospitals, graves and prison, fought for days like dogs and many times made mad love immediately afterwards. We are confused by our contradictions because we love each other too, and the depth and dimensions of this love are infinitely beyond the words we can assemble to express and explain it. We charge each other; and the list of charges is so long and full of falsehoods and also truth. It is true that there are some vulgar and vicious men among us, perverse and parasitic, brutal and embarrassingly in brotherly toward sisters as well as themselves. And likewise, there are among us women who are equally vulgar, vengeful, and deeply devoid of values and who will without hesitation or headache collaborate with the oppressor, to undermine and destroy the image, strength and creative capacity of brothers.

But these brutal and equally brittle brothers do not and cannot represent, indicate, or indict the character of black men as a whole, or define the depth of their commitment to black women. It is likewise obviously silly and somewhat insane to claim that all or even the majority of sisters are evil, suffering from the same slave-minded sickness, and are thus engaged in some ongoing conspiracy with the oppressor to undermine and destroy our manhood and capacity for achievement. The fact is that the contradictory nature of our existence evokes contradictory responses to problems both men and women are sometimes confused in their commitment, shaky in their sharing and many times too weak to do anything but wander. And thus, alienated and alone, they are vulnerable and available for the various divisive and destructive strategies of the oppressor. But we are still a beautiful people, growing stronger and greater through constant struggle with ourselves as well as the oppressor. We've given each other more than we've taken, fought the oppressor more than ourselves, and are natural allies, not enemies, in spite of the hassle, hell, and heartache we experience in our daily dealings and life with each other.

The systematic destruction of our culture and families threw us into chaos, often confused and misdirected our loyalty and called into question our love. But our love has lasted and we must give ourselves credit for such an achievement against such heavy and horrifying ordeals. For as Sister Angela Davis says in an article in the December 1971 issue of Black Scholar, "The strong personal bonds between immediate family members which oftentimes persisted despite coerced separation bore witness to the remarkable capacity of black people for resisting the disorder so violently imposed on their lives."

This is why we accept no dual approaches to and divisions of our history and struggle, and why the model of an exclusive women's or men's movement does not appeal or apply to us. Our history must be told together, for that's the way we made it -- as a whole people, not a people hacked apart into hostile halves. We struggled together as black men and women, for the oppressor oppressed, exploited us all. And there was no time, place, or possibility for black women to lie around lazily and listlessly at home, like those women, who became sickening symbols of luxury and lust, manufacturing and faking fears, screams and moans to inflate the emptiness and egos of their sexually dubious men.

Sisters were out there dealing daily with it all, fighting off rape and repression, poisoning masters and putting a definitive end to mistresses, running and raging and revolting side by side with black men. The sight of Sojourner Truth brought joy and peace to numerous slaves anxious to follow her to freedom. Denmark Vesey's wife was a vital part of his planned revolt of 1822. Sister Harriet Tubman, the ingenious and most outstanding conductor of the Underground Railroad, went South nineteen times.

And it was she who would stick a piece in a covering brother's stomach and tell him he would come on or stay there, but he wasn't going back. After slavery sisters were still out there in it, dealing with the demands of our struggle, on a continuous and comprehensive basis. And it is incorrect and insensitive, rank and reflective of an undeveloped perspective to believe and/or assert that only few black women made any significant contribution, that Mary McLeod

Bethune, Rosa Parks, Ruby Doris Robinson, and the sisters who led and won the historic strike at Oneta are just excep-

tions. These are not isolated examples, but reflective of a historical pattern and persistence of partnership in struggle, a brother hood and sisterhood in rage and revolt. This is why it is false and unfair, divisive and destructive of our struggle and collective strength to assert or support the myths the oppressor has assembled to undermine and destroy the image, worth, and womanhood of black women.

Many myths have been created to crush the black woman and destroy her image, to reduce to rubble and raw sex her relationship with her men and to deny and to cover up her contribution in our struggle to be a free and creative people. The oppressor has projected her as an overpowering matriarch and emasculator of black men, a wild and willing sex object, and a ready receptacle for the filth of domestic and foreign sexual marauders. And the enduring tragedy of all this is that many black men and even some black women have accepted, supported and even added to these invidious images and interpretations. We went and still go for too many games, to many lies that undermine our love and life together. As Sister Toni C Bambara says in the November 1972 issue of Essence, "let some lightweight myth-maker trot out some two-cent negative nonsense about our men and women and we immediately put it to music and/or film it in technicolor. Seems like we just love to hear the uglies about brothers and sisters."

We must begin to unmask such myths, destroy them and live our lives like we want to without the interference and imposition of images by the oppressor. The black woman is not nor has she historically been a matriarch, looming and lordling over the black man, holding his testicles tightly in her hands and squeezing at will with some deep and undimishing disregard for his pain and plight. A matriarch by definition implies power and authority that the oppressor would have never allowed among blacks. For such power could have been consolidated and extended and thus, become a continuous, more conscious and capable threat to his racist rule, exploitation, and oppression.

The image of the black matriarch was invented and imposed by the oppressor along with the equally damaging one of the black man as shiftless and irresponsible. These images were designed to destroy at the roots relationships which were continuing sources of collective consciousness vital to black resistance and revolt. In order to suppress the potential and possibilities of resistance and revolt, the oppressor moved to divide us, destroy social structures, lives and loyalties and to provoke and promote permanent desension among us. By being able to indict the black woman and black man and convince them to accept and support such an indictment against themselves, the oppressor was able in great part to divert attention and attacks from himself and turn black rage and aggression, to a large extent, inwards.

Hostile to each other, the black man and woman often imagine each other to be the main enemy. Thus, they become vulnerable and victims to all kinds of lies, larceny, and cruelty against and by each other. Wounded in our pride and crushed by the oppressor in our attempts to achieve and create, we often blame and strike out at each other, because we are closer to each other and because the real enemy and oppressor of us both seem too powerful to defy and defeat.

Therefore, the oppressor can create the image of the black woman as one morally loose and lascivious, rape her repeatedly, and convince some black men that she wanted it, solicited it, and felt some vulgar sense of honor as he huffed and puffed pathetically on her.

In fact, black women have historically and heroically resisted the white man's sexual war against them. And black men fought and died to defend their women too, even though the oppressor has methodically suppressed such history, and sometimes we, too, wonder and doubt. Black men and women struggled together continuously against these sexual assaults. For taken in its broadest and most significant sense, the rapes and attempts to reduce the black woman to a willing sexual and social slave was never directed exclusively toward black women, even though they were the immediate victim. This was an inclusive war waged against black men too and the black community as a whole. It was a continuing terror to teach object lessons to demonstrate the vulnerability of the black woman and thus the whole community. It was

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Truth & Struggle ...

also used to raise serious self-defeating and self-destructive doubts in the mind of the black man about his manhood and his power to move decisively against the slavemaster in view of his apparent and agonizing inability to protect his woman. This was the hope and calculated intention of the oppressor, but history reveals it did not develop as well as he wished. In spite of the continuous terror by the oppressor, black men rose up and raged on, resisted and revolted -- always aided and supported by sisters who were out front in the fight for freedom, as well as beside and behind their men.

The brutal demands of slave labor, destroyed rigid roles among us, wreaked havoc on home life and placed the black woman alongside the black man in every area of oppression and exploitation and thus, in every effort for freedom. But being outside the house and engaged in daily work and struggle placed the black woman in greater proximity to the white man and made her more capable of corruption as well as subversion and support of the struggle. As Sister Mae C. King notes in an article in the March-April 1973 issue of Black Scholar, "The Black woman's physical access to the oppressor placed her in a position containing within it the contradictory human possibilities of betrayal and devotion." This predicament, as Sis. King goes on to say, generated suspicion, guilt and degradation and, of course an unenviable legacy of vicious and invidious images and interpretations of the black woman.

It is out of this painful predicament of proximity to the oppressor that the concepts of patriarchy and emasculation of the black man grew. For it was in this context that the possibility and fact of collaborations and conspiracy began to take shape and show itself in various ways. Thus, one runs into records and reports of black women helping to thwart revolts, bartering their bodies for food and favors, surrendering themselves for leniency and grinding wearily under the grotesque groans and moans of the slavemaster. But that is obviously a minority report and not enough evidence to indicate the character or discolor the commitment of black women to black men and to our struggle as a people.

Still there are those who through ignorance or obviously evil intentions create an alliance between the black woman and the oppressor. It's from distorted perception that two kinds of people in this society have always been free--the white man and the black woman. This is not only untrue if the black woman on every level and in every sense, but is tragic evidence of how well the myths invented by the oppressor have worked in muddling the minds of numerous black men. It is myths like these that often make some black men lie to themselves and deny the collective nature of our oppression and the very real need to struggle together against our common oppressor who dictates our daily lives.

There is no separate divisible freedom. And none of us -- neither black men or women -- will ever be free until we collectively and with other progressive people succeed in transforming society. It is both true and tragic that some black women were allowed access to the oppressor, for he hoped through this to subdue them sexually, win them over again, and use them as agents against the struggle for freedom of their people. Therefore, he offered them a few harmless privileges but never any power. He provided them with a few trinkets and other toys and made some betray trusts and sacrifice on the altar of their ignorance and insane hopes or collective aspirations to be free.

There were the mammies too, who taking advantage of their access to the oppressor and the vast and various limitations under which black men labored, roared as if they ruled, and were rough aggressive and difficult to deal with in their assumed possession of power. These mammies and their "knock-down-drag-out" attitude and aggressiveness are no doubt the historical basis of the myths of patriarchy and emasculation attributed to black women. For it was easy for the politically ignorant to assume their tenuous privileges were power, their conditional and limited access to the oppressor, an honor and achievement and their raucous scheming some form of rule.

But it is important for us, as a people, to understand that collaboration and mammyism were not the characteristics of the black woman during slavery or afterwards. On the contrary, she was

characteristically -- as we have outlined earlier -- active and committed -- a vital part of our struggle as a people to gain our freedom from slavery and liberate ourselves afterwards from the infinite forms of oppression and exploitation that followed. It is obvious and unarguable that we as a people could not have achieved even what we have, if not for the commitment and contribution of our women as partners in love and struggle throughout history. They are not in any sane or serious sense, Geraldines or Julias -- not emasculators or underminers, regardless of the examples of the oppressor and his conscious and unconscious allies assemble and offer to the contrary.

It has always been the oppressor who has designed our undoing and destruction as black men and women. It is the oppressor who has devised ways to ruthlessly prove and project our powerlessness and undermine and destroy our aspirations and struggle. Years and generations of lynchings, castrations, rapes, ruined lives and buried black bodies are terrible testimony to the real identity of our enemy. And this history is evidence and agony enough to overturn all arguments that the petty though admittedly painful things we've done to each other are comparable or commensurate with the long list of inhuman crimes the oppressor has committed and continues to commit against us as a people.

We must not cooperate with, shelter, or share the vile and vulgar images assembled and imposed by the oppressor. We must rebel against them as we rage and revolt against the oppressor himself, against his economic exploitation and his racial oppression. For it is with the imposition of these images that he began to divide, undo, and defeat us.

If we are ever to win in our struggle to transform society, we must win the struggle against ourselves, against old ideas that divide and destroy our strength and deform and undermine our struggle. It is obvious that we must move beyond antiquated and orthodox definitions of man and woman, beyond the homespun and unscientific silliness that a woman's possession of ovaries and a uterus somehow makes her incapable of understanding the intricacies of life and the imperatives of struggle and that therefore, she must mind the home fires and forget about being anything more than a good mother and sensuous wife.

Historically, the black woman has proved there's more to women than being a pink playmate, lying around looking empty and useless and limited in self-assertion to providing sex and sons for her man. The black woman is not nor has she ever been the "weaker sex". Black men and black women have always been equal; not just in a human sense but equal also in oppression and therefore, equal in the revolutionary struggle to rid ourselves of it. The collective needs and nature of our struggle have placed us side by side, regardless of how some of us would have otherwise wanted it.

The issue of equality is a serious one and must be solved by our acceptance of it, or our energies will be divided and misdirected and we will exhaust ourselves in struggle against each other. We struggle against domination by the oppressor and we must not dominate each other. There is no weaker or stronger sex. We are all equally human and in different times and circumstances are both weak and strong for reasons unrelated to sex or the size of biceps or buttocks. We must be consistent in our claims and reject every inequality, especially those argued on the basis of biology.

The argument for sexual inequality is based on supposed biological differences and so is racism. And if we argue in support of sexual inequality, the argument can be extended to support racial inequality. For they are both based on the tenuous grounds of biology, and are irrational, somewhat sick and certainly unsupported. This is not argument for "neutering" the elimination of all sexual differences. What is argued is the elimination of male privileges and false assumptions that speak against a woman's chance to develop according to her inclination. Moreover, there is no way we can seriously say we're for freedom and social equality as a people if it does not extend to include our women.

Equality does not mean or imply that everybody is able physically and mentally to do the same things, for the are different abilities among women themselves as well as men. The argument and struggle for equality is one for the removal

of inequalities that are social as opposed to physical and mental and that overdue end to the idiocy that insists that women are inferior to men and therefore must be submissive and subordinate. Equality means equal rights, opportunities, and treatment. And it means full participation of the woman in any decision-making that affects and involves her, whether at home, in a relationship, or in society.

The task now is not to argue male superiority, for on its very face it's false. What we must do is accept the human equality of woman and man and redefine our roles and relationships so that they are more in harmony with this realization and the requirements of our struggle. It is important to our struggle that we not take revolutionary postures in terms of our oppressor and find ourselves bogged down in reactionary postures in relation to our women. Whatever dreams of male supremacy or superiority men might intoxicate themselves with, the fact that no matter how great amania, he comes from a woman should sober them.

We can no longer talk of our women being in "in back" of us in the old sense of her being a silent, servile supporter. Our women must become conscious and committed agents of social change, as well as men. And this requires that the rituals and relics from the past that provide artificial fortification for fragile male self-concepts be discontinued. In their place, we should establish and extend a new more promising and productive set of relationships. To liberate ourselves from the oppressor requires the full resources of all our people and to keep our women in check isolated, ignorant, and inactive is to insure and build the basis for our continued failure. As Sis. Joyce Ladner says in an article in the December 1971 issue of the Black Scholar, "no developing nation, whether it be black colonies of the United States or the independent nations of Africa, Asia, or Latin America, can afford the luxury of keeping its women in bondage."

Bondage does not simply mean slavery with physical chains and shackles. It can also and does suggest -- especially in a social sense -- systematic restriction of growth and freedom of choice. In this social sense, bondage is the structural denial of movement, meaningful participation and social advancement, even though ability and human justice demand it. We must ask ourselves as men involved in the historical tasks of liberation and revolution what kind of women we want and need in our struggle as people. Then we must ask ourselves whether we have the internal strength to overturn ourselves on prior counter-productive and counter-revolutionary position with regard to our women and assume a posture more in harmony with our collective aspirations for full liberation on every level of life.

We cannot use the specious claim of women's need for protection as an argument against their progress. There can be no sane and sensible argument against their gaining a concrete analysis and understanding of the system against which we struggle and their becoming also a conscious and committed force for our liberation as a people. If we want to protect our women, it must be done with their conscious and committed co-operation. They must be aware of such a need, accept it, and aid such an enterprise by being able to deal with aspects of their own defense. Otherwise, they will not understand or appreciate the protection we propose or attempt to arrange for them. But if they are conscious and committed, then even in our absence they can think methodically and act decisively to defend themselves, as well as our collective interests.

Continued in next issue

SBPC

On Friday, October 10th the Student Body Presidents Council for the University of California met here at UCSD. The main focus of the meeting was to determine whether or not Neil Moran, from UCSB, who had admittedly misused campaign expenditures and covered them up, could be allowed to continue to serve on the council. The charges were brought forth by Murv Glass, former BSU president, and Moran's opponent in the presidential election at Santa Barbara.

Blacks at Santa Barbara had struggled relentlessly to shed light on these misdeeds and only after they took over the cam-

pus Computer Center last spring were their voices heard by their administrators who subsequently dismissed the affair as unimportant.

The previous meeting of the council at Irvine launched an investigation into the Santa Barbara matter by certain members of the council, including UCSD's representative Irma Munoz. The council amid strong opposition from Glass and those UCSD students present, voted to go into executive session, thereby excluding non-council members, to hear testimony and the Investigative report. UCSD students asked their representatives, Marco LiMandri, and Munoz to boycott the session, as well as those members of the council voting in the minority. The request was honored but the ensuing stalemate had left both sessions without a quorum. So UCSD students present rescinded their request and the session began.

After hours of testimony from Glass and Moran's defense team, plus hearing the report, the council reconvened and voted not to oust Moran. Afterwards Glass commented, "Richard Nixon got his start somewhere." It is sad indeed that the council would condone such actions by one of its representatives. But the attitudes displayed by most of the council members make it easy to understand this action. Score: Racism--far ahead. Blacks--going down slowly.

Poetry

A poem of love

A poem of Blackness

A poem dedicated to my

Ebony Woman

Eons of Ebonizing Ecstasy

My ebony woman created ecstasy

in her own image

From her image of ebonizing ecstasy

she created her ebony man

Bold, Black, and Beautiful

She told her ebony man

eat not the fruit of white

or you will cease to exist

within the eons of ebonizing ecstasy

She said I am ecstasy

I always was and I always will be

As I exist in the eons of ebonizing ecstasy

I realize Ebony woman, my Ebony goddess

That your ecstasy is my Blackness

My Blackness is your ecstasy

And together our ebony love

is endless ebonizing ecstasy

Ebony love

from

Your Ebony man

Poet,

Alan Berroud (565-2902)

comments welcomed

Uncle Harry has

a new log cabin

that is bound

to burn....

THIRD COLLEGE NEWS

Well here we are, Fall '75 at UCSD and the saga of the Third College continues. For the benefit of those students new to UCSD (and also those asleep) we present in full the Lumumba-Zapata demands presented on March 14, 1969, to the Chancellor and subsequently approved by the Board of Regents establishing the Third College at UCSD.

LUMUMBA-ZAPATA COLLEGE

Contradictions which sustained America in the past are now threatening to annihilate the entire societal edifice. Black slave labor laid the basis of the American economy. Mexican-Americans in the Southwest and Black people in the industrial cities and the agrarian South continue to perform the dirty but necessary tasks of building a society of abundance, while systematically being denied the benefits of that society. Therefore, we must reject the entire oppressive structure of America. Racism runs rampant in the educational system, while America, in a pseudo-humanitarian stance, proudly proclaims that it is the key to equal opportunity for all. This is the hypocrisy our generation must now destroy.

Having been admitted to the University, some of us thought we had crashed through the barriers of racism and economic oppression. Instead, we found that we were accidentally the chosen ones, the privileged few who, according to the powers that be, are the exceptions that challenge the rule—the existence of White racism.

This, however, is not the crux of the problem. The self-indictment of the American educational system lies not so much in the quantitative exclusion of people of color as in the quality of what is taught—to the White as well as to the Brown and Black student. If the high schools and colleges are not devising more efficient techniques of mystifying the students with irrelevant inanities, then they are consciously subjecting them to a cold-blooded and calculated indoctrination into a dehumanized and unfree society. This is the perversion called mind-raping. In the case of minority students, it is a mis-education which has caused us to unconsciously sever ourselves from our communal and cultural roots, if not to be seduced into the system which exploits our own community. Black capitalism, especially as formulated by the Nixon administration, divides the minority people into exploiters and exploited, the exploiting class being the college-trained bourgeoisie. Each new Chicano or Black businessman has already been enlisted into the war army of exploiters.

Together with our American brothers in struggle—on the campuses and in the streets—and with our comrades throughout the Third World who are involved in wars of liberation, we reject a system which thrives on military technology and imperialist profit. At the University of California, San Diego, we will no longer insure the undisturbed existence of a false institution which consistently fails to respond to the needs of our people.

Despite the Chicano rebellions in the Southwest and the Black revolts in the cities, the University of California, San Diego, which is part of the oppressive system, has not changed its institutional role. The puny reforms made so far are aimed at pacifying the revolts and sapping our strength. We therefore not only emphatically demand that radical changes be made, we propose to execute these changes ourselves!

We demand that the Third College be devoted to relevant education for minority youth and to the study of the contemporary social problems of all people. To do this authentically, this college must radically depart from the usual role as the ideological backbone of the social system and must instead subject every part of the system to ruthless criticism. To reflect these aims of the college, it will be called Lumumba-Zapata College. To enhance the beauty of the name, we demand that the architecture be of Mexican and African style: and that its landscape be of the same nature.

The bonds for financing the construction of Lumumba-Zapata College must be held by minority financial institutions, and must be offered in such denominations that members of the minority community may participate in the funding of the college.

In order to guarantee adequate funding of Lumumba-Zapata College:

- 1) The provost and/or his representative shall have review power over the budget of all the college and institutes.
- 2) The yearly budget for Lumumba-Zapata College will be finalized before that of all other colleges.

Board of Directors

- 1) The Board of Directors shall make the final ruling on all general college policy. It shall dispense and fill all F.T.E.'s and approve all administrative appointments. It shall have the authority to initiate any action or delegate that responsibility to any group it deems appropriate.
- 2) Each member of the Board of Directors shall have one vote.

Student Representation

- 1) The students who serve on the Board of Directors shall be chosen in a general election of the student body of Lumumba-Zapata College, to serve for a twelve month term.
- 2) The student representative can be recalled at any time by a majority vote of the student body of the college.
- 3) The student representatives shall be compensated at the rate of 12% of the average yearly income requirement of a college student at U.C.S.D.
- 4) The student representative shall be given credit for one normal course per quarter for each quarter of service, which shall be applied towards graduation.

Faculty Representation

- 1) The faculty representative shall be elected by the faculty of Lumumba-Zapata College. He may be recalled at any time by a majority vote of the faculty of the college.
- 2) The faculty representative's service on the Board of Directors shall be equivalent to and take the place of his normal teaching and committee responsibilities.

Provost

- 1) The provost will be the administrative head of Lumumba-Zapata College.
- 2) The two students and one faculty representative shall make the final decision concerning the selection of the provost and shall have the power of recall over him.

In order to compensate for past and present injustices and to serve those most affected by white racism and economic exploitation, Lumumba-Zapata College must have an enrollment of 35% Blacks and 35% Mexican-Americans. Students must be selected on the basis of their potential by an admissions committee controlled by minority students. The University of California admission requirements must not be used as an instrument for excluding minority students from or limiting their numbers in Lumumba-Zapata College.

All minority students attending Lumumba-Zapata College must be fully supported with funds supplied by the University to the extent that they will not have to work or take out loans.

The following is a general outline of areas to be studied at Lumumba-Zapata College. So far, what education the few minority students have received has been from a colonial perspective. We now seek to learn about ourselves from a minority perspective.

1. Revolutions

In the United States, minorities have been excluded from government decision-making and must now develop an original system of self-government and the means of actualizing them. Black and Brown people have become the vanguard of social change because they constitute the most oppressed sector of American society. It

will include such authors as Lenin, Nkrumah, Marx, Malcolm, Fanon, Padmore, Che Guevara, and Mariano Azuela.

2. Analysis of Economic Systems

The understanding of the economic exploitation of minority peoples in the United States will entail in depth analysis of the historical and contemporary development of capitalism in the Western world, including the crucial roles played by colonialism, imperialism, slavery, and genocide. Only in this context will it be possible to arrive at the reasons why minority people serve as a special labor reserve or "fill", distinct from the white working class. Statistical research is needed to determine the economic condition of the minority community and also research application to guarantee sound community economy.

3. Science and Technology

In this field, emphasis will be placed on the basic sciences as preparation for research in areas related to the satisfaction of human needs. This obviously excludes the theoretical inanities taught at Revelle College as well as the military research conducted at Scripps Institute.

4. Health Sciences and Public Health

Minority people in the United States have a far shorter life-span than whites and suffer diseases peculiar to oppressed people. In tropical countries where people of color live, research into the diseases peculiar to the geographical areas have been extremely inadequate. Courses should emphasize this long overdue research, as well as the social application of this research.

5. Urban and Rural Development

Minority people have suffered much more than whites in the American transition from a producing agrarian to a consuming industrial society. The migration en masse of minority people from country to city provides the most important key to understanding the acute contradictions today between urban and rural life.

In the near future some fifty American

cities will have a Black population of over 51% of their total and in the Southwest some five million Chicanos will reside. These people live in the so-called inner city, the area of greatest exploitation and therefore of greatest explosive potential. The problems of the inner city are so deep that only revolutionary change will create a just solution.

Among the topics to be covered are housing, transportation, environmental control, nutrient procurement and elimination of wastes, and fair government.

6. Communication Arts

Black Arts have flourished in spite of protracted oppression. Deprived of native languages, Black people have developed new ways of communicating with words, gestures, and music, employing the most diverse art forms. This area should encompass all the performing as well as the fine arts including such modern arts as film-making and being aware of the beautiful creativeness of our Brown forefathers, we demand that Indo-Hispano art be included within the Communication Arts program.

7. Foreign Languages

Of the European languages, we regard Spanish and French as the most important since they are the second language of most people of African descent. The Chicano people have suffered a great cultural deprivation by the down-grading of the Spanish language by the Anglo teachers and administrators. We would, of course, urge strong emphasis on African, Indian, and Asian languages.

8. Cultural Heritage

This area will emphasize the rich cultural heritage of all people of color. Exploration will be made into the traditional roots of culture to uncover that which was buried under European assimilation. Each culture will be studied and appraised in its own frame of reference.

9. White Studies

Courses in this field will emphasize the negative as well as positive elements of the history of Western civilization.

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THIRD COLLEGE AT A GLANCE

The communal feeling that was once an evident characteristic of Third College has been slowly deteriorating for the last couple of years. But Third, under the guidance of two new deans—Fred Henderson, associate dean and Dan Munoz, dean of students—hopes to improve its general atmosphere. Bringing back this communal feeling is the goal of this year's new Third College deans. Working together with the Third College Council and all students, staff, and faculty; in the words of Fred, they hope to "create a positive image of the college via active student, staff and faculty participation."

It is known fact that Third College has been lacking in representation on the different campus-wide committees. As a result, activities are planned and money is appropriated without concern for the general populace of Third, especially those students of color. This is very unfortunate because the students have no one to blame but themselves. Mere Third College representation will not bring about sudden changes. On the otherhand though, the students will have a say in the implementation of the policies and practices that govern their behavior while students at this institution.

A list of the committees that lack Third College representation are posted in the dean's office on Mathew's campus. The Registration Fee Committee, the Council of Undergraduate Affairs, and the Housing and Food Service Advisory Committee are just some of the campuswide committees with vacancies. There are the Third College Judicial Committee and the Third College Activities Committee, whose main function will be to utilize campus monies

to sponsor different noon time activities and programs with a "Third College flavor."

All persons interested in participating in any of the above named committees should contact Fred in the deans office. In the words of Mr. Henderson, "the experience to be gained by actively participating on any one of the different committees is invaluable."

In its beginning, Third College was supposedly a "community-oriented" college whose underlying philosophy was based on meeting the needs of the student. In recent years this notion has seemingly slipped by the wayside. Together, we as Black students, can make Third College the college that it was designed to be. If we all do our share the load will be light but the gains will be many. The future lies in OUR hands.

The Third College Council, presently has six new students for the coming year in the likes of, Cheryl Cobb, Cheryl Mason, Nwachuku Anakwenze, Bobbie Arterberry, Casper J. Glenn (Chip), and Jesse L. Lopez. The council presently meets every Monday at 4, o'clock in the dean's office. These meetings are open and the Council appreciates all student input.

The United States Foreign Service is now accepting applications from graduating students of color to act as assistant ambassadors to Foreign Countries. This is an opportunity to learn a foreign language and culture of the country of your choice. The pay rate begins somewhere in the vicinity of \$11 to \$12,000.00 per year. For more information, see Fred immediately.



Dr. John Moore
The Herbal Way

by Joseph 63X

Dr. John Moore, veteran hobo, Herbolgologist and Nutritionist, who has been studying the secrets of herbs since he was twelve years old, explained why Black Americans have a high count of heart disease. "There seems to be something in Dark people. We have strayed away from our natural selves and have adopted the artificial way of the European. From the time that the earth was first set in motion to the time of Imhotep of Egypt who was the world's first Herbolgologist and Doctor, herbs were used to protect us by strengthening our resistance to diseases and curing us when we caught them."

This excerpt from an article that appeared in "Nature's Way" magazine seems to echo Dr. Moore's theory. "In South Africa, one third of all white people have diverticular diseases, and their incidence of heart disease is the highest in the world. On the other hand, among black Africans who are still eating their traditional diet, high in fiber, ischemic heart disease is almost unknown (30 cases out of 40,000 admitted to one hospital in 11 years). In African hospitals treating rural Africans, not one case of diverticular disease has been seen in 120 hospitals queried, and 94 doctors said they had never seen a case of heart disease. Yet those Africans who live in cities, and eat the western diet available there, are showing up more and more frequently with diverticular disease and heart attacks."

In his hillbilly accent, Dr. Moore continued. "Herbs as a natural food and curative can aid Dark people in revolving back to their traditional selves. With inflation hitting America, especially Dark Americans, my message is that a knowledge of the use of herbs for food purposes is one of the keys to our survival."

The gentle giant, who weighs about 245, pointed out that there is plenty of food in the parks of American cities where Black people are the majority. "Dandelions, Poke salad, Salsify, wild roots, berries and nuts are many of the nutritious, delicious and inexpensive foods that grow in urban parks."

Dr. Moore, a tireless conversationalist, noted that, "last year I went to Mt. Morris Park (A.K.A. as Marcus Garvey Park) and gathered 236 pounds of protein filled chestnuts. Go on the other side of George Washington Bridge, within sight of the Empire State Building, and you can pick wild, mouthwatering strawberries."

As a hobo, Dr. Moore traveled from state to state, sleeping and eating out of the box cars of freight trains, gathering knowledge of herbs and books about herbs, "that are 312 years old, donated to my trust." When he was ten years old he studied the art of child delivery under Black midwives. They taught him that Tropical Yam could be used for birth control and that Red Raspberry could ease the pain of childbirth. When he was fifteen, he left home to begin a life of adventure on the road, hitchhiking and sneaking train rides throughout the South.

He is now the Minister of Cultural and Domestic Affairs for the Hobo International Society which has a membership of about two million. The H.I.S. started in 1870 but was called the International Itinerant Migratory Worker's Union. Later, in 1906, the name was switched to Hobos of America, Inc. A couple of years later, it was given its present name. "Ex-boxing champ Jack Dempsey and famous poet Carl Sandburg were members of H.I.S. during their life time," Dr. Moore, boasted.

Presently, Dr. Moore teaches an evening course "Herbs for Health and Survival" at Hunter College in New York City. He also teaches a course in Herbolgology at U.C.L.A. (University at the Corner of Lenox Avenue) which is located at 101 West 125th Street between Adam Clayton Powell Boulevard (A.K.A. Seventh Avenue) and Lenox Avenue. This unique and independently-run institute of learning also sells herbs and books about herbs.

Dr. Moore was given an honorary doctorate in "World Survival", therefore earning the title "Doctor", from New York University's Weinstein Center for Student Living where he spoke on "Survival in the Twenty-first Century." He also revealed his precious gem of a secret "Hobo Tin Can Cooking" to the California Institute of Technology. In 1971, he worked with Picel Products, Inc., a small Black company which manufactured the UKAMA Comb. Dr. Moore was the Herbolgologist there. He took care of the health needs of the employees and was the head of the research department.

Ruby Dee, famous actress, is one of the many celebrities that has benefited from Dr. Moore's wisdom. Joe Christopher, ex-right fielder for the New York Mets teaches a course on the nutritional value of raw juices at the University at the Corner of Lenox Avenue.

Importance of Medicine Men

Dr. Moore receives mail from all over the world from students and masters of herbs. He is working on plans to exchange ideas with the Soviet Union, China and Australia. "I'm not interested in these countries politics", he explained, "just their bushes and herbs." Dr. Moore is making arrangements to send some of his students to rural Uganda, an African nation, to study under herbal medicine men. "Some of these men have been practicing herbal science for over half a century", he said. African and Indian medicine men are often brought into Dr. Moore's class to lecture.

Dr. Moore believes that the traditional medicinal doctor and modern doctor should "combine their skills to fight diseases in America." He added that "the Chinese are using modern drugs and ancient herbal remedies to cure the ills of their people and the average Chinese has better health than the average American." Dr. Moore's opinion is "that the American Medical Association does not want to see an alliance between Herbolgologists and modern doctors because of their narrow minds and false sense of superiority."

Of course not all modern doctors agree with the American Medical Association. Dr. Anderson, M.D. has a medical practice out in Mill Valley, California and is a member of the American Medical Association. He gives his pregnant patients Raspberry tea to ease pains of child-

birth and uses Golden Seal to treat duct wounds, ulcers and even gangrene. He also intends to study at the only accredited herbolgology institution in the world, Dominion College, a Canadian college for Naturopaths.

Dr. Moore has created a herbal mixture of garlic and honey that can heal bed sores and he knows of a herbal ointment that can draw a bullet out of a wound. "Thirty years ago", the doctor, who was born in Caddogap, Arkansas, reflected, "there were no free medical clinics. There were no Medicaid and Medicare programs. So Dark people used their knowledge of the medicinal contents of herbs. And those that used these potent remedies and continued using them can still see without using glasses and have their own teeth." Then the youthful and healthy looking Dr. Moore, relecting in no way his fifty-and-some years, said in a very disturbing tone of voice, "Today people are wearing glasses and getting false teeth in their early teens."

Dr. Moore envisions a great place in the Black community for the use of herbs. The many afflictions that sweep through the Black community like vultures have Black youth's flesh and blood literally dripping from their claws and fangs. Dr. Moore said that for every disease there is a herbal cure and that the Bible mentions some of them. "The Reverend does not stress nutrition to his congregation," he stressed, sounding somewhat like a Baptist preacher himself, "but his Bible is full of wisdom on nutrition and the proper foods to eat."

Dr. Moore said that there was one student in his class who gave credit to one of his herbal mixtures for helping stay strong in his fight against drugs. "Methadone is bad for the addict because it destroys the bone and cell structure of the body," Dr. Moore explained. "It is unnatural things like methadone, white flour white sugar, and other refined products that are causing Dark people to incline toward freakishness."

Healing Power

By using herbs to clean the system, fasting, he can cure the worst junkie. One of his students was afflicted with sickle cell anemia and Dr. Moore gave her a tonic made from natural cherries mixed with bark from an herb that grows wild in the woods of Kentucky. It was not long before every trace of the disease was wiped out. "There are herbs that can help an addict lose his taste for drugs, alcohol, tobacco, and to curb his or her gluttonous eating habits." Dr. Moore declared, "Of course, I am not dealing with nothing spooky or magical. Using herbs alone will not make the bad habit vanish. There must be a will to want to quit." Dr. Moore has seen cases where diabetes was cured with Yarrow, a flower that produces a natural insulin. "Strawberries and huckleberries boiled as a tea is also good for diabetes," he suggested.

Dr. Moore has written a pamphlet "Hobo and herbolgology", which contains herbal remedies and his philosophy about herbs and life in general. In about six years he intends to publish a 2,600 page book about herbal remedies that go way back to slavery time. "White people got a lot of their herbal knowledge from slaves," he said. The book will also include herbal remedies translated from Swahili to English for the first time. When questioned about whether a book so large would be in the economic range of a black person, Dr. Moore quipped, "It will cost about ten dollars, no more than the average Black person would pay for a quart of whiskey on a Saturday night."

Dr. Moore does not intend to stay in New York too long. He is making plans to set up a school in Baltimore, Maryland. It is his desire to "teach my people and others this life-saving knowledge." He said that white people are preparing for their survival. "They are going back to the land. Black people are the ones who are breaking their necks to get to the city," he said. He emphasized that white writers are turning out health books by the thousands and that the shelves of white books stores are overflowing with health books. "Black writers need to write on this vital field as much as they write poetry, novels, and plays," he said.

Dr. Moore is about teaching his people how to live for the revolution before dying for it. "We live in a system that grows everything fast and puts poison in fertilizer rather than use natural fertilizer like cow dung," the doctor concluded. "People must return back to the natural garden that God gave them and rebuke the bad copy that man has created."

Lumumba Zapata ...

But we are students at U.C.S.D. Therefore we must consider the conditions here. U.C.S.D. is a 'microcosm' of San Diego and California. When Third College was first proposed the "good" citizens of La Jolla protested. Their protests were centered around the proposal that Third College would be a college which emphasized the "uplifting" of Third World peoples. Many students at U.C.S.D. are not aware that some black and Chicano professors have had to go to court in order to buy property in La Jolla.

Some time ago the Amerinds here at U.C.S.D. staged a protest and presented certain demands. A demand, according to Webster's dictionary, is that which rightfully belongs to you. These Amerinds were virtually ignored, mainly because there were only a few of them at U.C.S.D. In the United States there are only 28 or so Amerinds who have Ph.D.'s. Last June, U.C.S.D.'s Literature department graduated a female Ph.D. who they have virtually refused to hire. Their reason for refusal is that department policy frowns upon the hiring of a graduate from the department. However, they have done so in the recent past, for at least one white Ph.D. graduate.

Last spring a big issue at U.C.S.D. was the case of Cleo Malone, the former Resident Dean of Muir. Much publicity was given to smudge his name. However, when it was recommended that all charges against him be dropped, little publicity was given to this. This is a slap in the face to all minority faculty, staff, and students at U.C.S.D., especially to Cleo.

Minority students received low grades in classes simply because they were minorities. Graduate students have also experienced racism at U.C.S.D. Sometimes this racism is blatant. Thus Third World graduate students have formed a coalition to deal with racism at U.C.S.D.

These are just a few of the examples of racism at U.C.S.D. It is obvious from these examples that racism is abundant and occurs to faculty, staff, graduate students, and undergraduates. With all of this racism here, what would you expect to occur when U.C.S.D. seeks to name a building or campus. Lumumba Zapata College has so far been dropped as a name under consideration for Third College. White people here worry about the racism in Boston schools and have yet to deal with the racism at U.C.S.D. Chancellor McElroy has said that he would not support the Lumumba-Zapata College under any circumstances.

I ask him why and welcome his response. Blacks, Chicanos, Amerinds, and Asians, when will U.C.S.D. racism stop? It must stop somewhere! I appeal to all minority faculty, staff, graduate students, and undergraduate students to unite and stop racism at U.C.S.D., beginning with the naming of Third College. Its original name was Lumumba Zapata College. Do not permit that name to be changed without good reason. Otherwise, the next racial issue at U.C.S.D. may be your dismissal, as it was for Cleo Malone. Stop the spread of racism at U.C.S.D., beginning with the naming of Lumumba Zapata College. Blacks, Chicanos, Amerinds, and Asians; faculty, staff, and students; unite, immediately!

Ad Hoc Committee for Third World Graduate Students

The UJIMA newspaper is accepting research papers from all students faculty & staff. Writers, Typists, and photographers are needed to work on UJIMA.

Deadline is Nov 12th

Send any correspondence

to: P.O. Box 109 B-023

La Jolla 92093

Meetings

Ujima Group Wed 4 pm MC 302
BSSO Wed 6 30 pm Student Center
BSU First Thursday of Every Month
BSU Exec Comm Thurs 7 00 pm Student Center
Black Gospel Choir Tues and Thurs 7 pm
Man B-210

Come and hear
OMARI MUSA
 Socialist Workers
 Candidate for the
 U.S. Senate, Wed
 Nov 12, Revelle
 Plaza 12:00 noon

Brothers & Sisters !!!

Check out the
BSU MEETING

Thursday Nov 6th 8:00 pm APM2113 Be there in the name of Blackness !!!

Third ...

If you are a Third College student, needless to say a major transformation has taken place in the five years since then. Indeed a very complex chain of events has led to the present day situation. However some very simple attitudes were the catalysts. Quite frankly, the UCSD administration never has and never will support a college as designed in Lumumba-Zapata, or even an approximation thereof. Only the pressures of the times caused the acceptance of the demands. This should be understood first and foremost. The reasons for their non-support are obvious, as the simple parable of divide and conquer motivates their disdain for a college geared toward bringing together large numbers of people of color in an academic setting. Secondly, the Provost of the college was duped into believing that admitting large numbers of whites into the college would assure the attainment of permanent facilities for the college. Such a prostitution of principles has only resulted in the further decay of the original concept. Furthermore administrative sources indicate that Third-Fourth college merger may soon be in the making. And so the pages of history books can be filled with the saga of Third College.

Thus Third College may well be in it's eleventh hour. Third College students should all realize, that unless we raise our voices in protest, the on-going process will continue. We must not allow the isolation of our College at the New Mesa Apartments to destroy our SENSE of community. We must take over the new facilities to insure our right to them. We must return to the mandates of Lumumba-Zapata and seek to increase the numbers of students of color at Third. And finally we must call on the College council to assert our views and to restructure the college governance scheme. Our only weapon against destructive attitudes is to apply pressure on all levels to make these people understand that we have the right to determine our destinies. Otherwise, our silence will loudly concede our loss of another piece of ground gained in the previous years of struggle.

The Supreme Court has pending before it a case of so-called "reverse discrimination" against whites by institutions seeking to alleviate disparities in representation of people's of color. We all know that to balance a 400 year long imbalance somebody will have to give way to accomplish the greater goal of equality. However, if the above case is won, then we will return to the days of openly denied access to those most in need. And believe me, if Blacks and Browns are silent, it will be won. The parallel with Third College should be more than obvious. Either we must stand up and fight so that we may make known our position on our state of affairs or sadly face the painful thoughts of what we have done for our children.

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Research ...

the evaluation as far as their leadership abilities are discussed, his attitude, and consequently that of the New Negro, since he is the author of their thought, seems to be one of condescension and patronage. He saw "the possible role of the American Negro in the future development of Africa as one of the most constructive and universally helpful missions that any modern people can lay claim to". This tone is highly reflective of the one the white man uses when, he is describing the patronage and philanthropic gestures towards the Black community. The feeling that without their subsidizing, black people would never have made any progress.

Even this patronizing attitude of the New Negro is not new or substantively different than that held in previous times by the mulatto sons and daughters of the slave masters. They fought the same kind of internal and external war of Black/White and Old/New dichotomies as a new kind of people. Like his early predecessors and J.W. Johnson, Locke was not able to "transcend the limits of his time or his own class background". As exponents of interracial philosophy, they instinctively suppressed feelings of cultural nationalism. They didn't seem to realize that through the patronage of whites and denial of strict heritages from Africa, they would pay a price of untold value by loss of contact with the mass of Black people. Much of the interracial intellectual movement was onesided since many of the whites, like Van Vechten and Glicksberg, co-opted the spiritual and aesthetic material by using it to show their own liberalness and for self-glorification.

Throughout his paper, Locke emphasized the powers connected with intelligence and education, thereby constantly reinforcing on the minds of the general public that they, the New Negroes, were something very special and should be revered and looked upon as saviors of the unlettered masses. His own particular explanations of literature, art and poetry throughout seemed like a vast ego trip in contrast to that of people contributing articles. For instance, his constant references to the 'thinking few', the 'thinking Negro', 'the new intellectual', 'more intelligent and representative element', 'the new mentality', 'the cultured few', etc., serve to identify him and his chosen few as the self-appointed but somewhat nonchalant leaders of the yet unawakened masses. He has elected himself as the articulator of the masses since he knows what they need and want even though they don't really know themselves. He is truly a philosopher, since most philosophers generally know what the populace needs and wants and don't mind telling them what it is.

His assertions that "only a relatively few enlightened minds have been able to rise above the prejudice" and thereby recognize the discrepancies of the American system "intelligently" are more statements that serve to enhance his and

his cronies status in the eyes of Blacks and whites. It is ironic that many of the whites whose writings were displayed in his book seem to recognize and attach more importance to our cultural heritage than does Locke. Barnes, in his introduction to "Negro Art and America" speaks of the "psychological complexion of the Negro inherited from his ancestors and which he maintains to this day. His art is so deeply rooted in his nature that it has thrived in a foreign soil." He spoke of Art forms characteristically Negro and objects of pride.^{*(15)} Locke, on the other hand, says "only by the misinterpretation of the African Spirit can one claim any emotional kinship between them.....what we have thought primitive in the American Negro--his naivete, his sentimentality, his exuberance, and his improvising spontaniety are then neither characteristically African nor to be explained as an ancestral heritage."^{*(16)} They are the result of his "peculiar American experience in American experiences which could only have come through the emotional upheavals of its trials and ordeals". Consequently, there can be little, if any influence of African Art upon the western African descendants.

In a further attempt at disassociation, Locke suggests that young Negro American new artists should look to European and not to African art for "inspiration and guidepost of a younger school of American Artist". This is only another of the many contradictions that abound in a book devoted to enhancement of things Black and of a new race consciousness and pride of the New Negro.

FOOTNOTES

1. W. Lloyd Warner, et al, Social Class in America, p. 3
2. Harold Cruse, The Crisis of the Negro Intellectual, p.6
3. Nathan Huggins, Harlem Renaissance, p. 8
4. Robert Hayden, preface to the Atheneum edition, The New Negro.
5. John Hope Franklin, article in "The Black Scholar" excerpted from Viewpoints from Black America. p. 23
6. *ibid.* p. 26
7. Nathan Huggins, Harlem Renaissance, p. 8
8. *ibid.*
9. *ibid.*
10. Gloster, Negro Voices in American Fiction, 162-3 and Charles Glicksberg, "The Negro Cult of the Primitive", both excerpts from a dissertation on Alain Locke and the Negro Renaissance by Clare Bloodgood Crane, 1971
11. *ibid.* p. 7
11. *ibid.*, p. 7
11. *ibid.* p. 7
12. *ibid.* 9
13. James W. Johnson, quoted from Harlem Renaissance by Nathan Huggins
14. Claude McKay, The Passion of Claude McKay, last chapter on "On Belonging to a Minority Group".
15. Albert C. Barnes, article and introduction to chapter, "Negro Art and America", in The New Negro
16. All quotes from Alain Locke from his introductory passages throughout book The New Negro. This particular one on Art found in "The Legacy of the Ancestral Arts", p. 254

Staff Box

Al Zollar
Bob Arterberry
Jabari Mwanafunzi
Timiza Evans
Roger Stockstill

Contributing Staff
Maulana Ron Karenga
Wamuwaya Brooks
Myrl Smith
James Jackson
Gary Patton
Robert Scott
Alan Berrouid
Joseph 03x
Laverne Washington
Valerie Washington

Photography
Robert Scott

KUSOMA(to study)

A Black Tutorial Service
Mon-Thur/6:00-10:00pm
SURGE LOUNGE(MC 303)

Mon: Bio/Chem/Math
Writing/ Spanish

Tue: Bio/ Chem/ Math

Wed: Bio/Chem/ Math
Apis/ Physics

Thur: Bio/ Chem/Math/
Writing

*** Graduate Students available**
for help in upper division courses.

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