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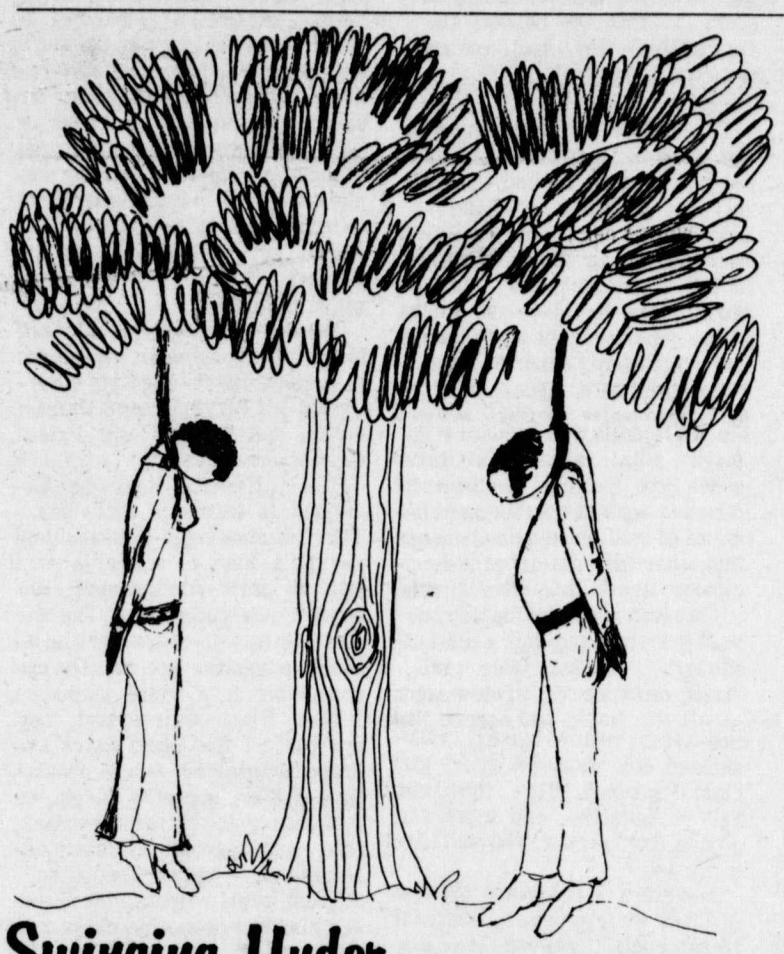

Swinging Under U.C.S.D.'S Eucalyptus Trees

BSU President's Report

Institutionalized Racism

The ongoing institutionalized racism that is a daily part of UCSD occassionally manifests to the point of crises. These crises usually serve to bring us out, in large numbers, to loudly protest our situation. In my three years at UCSD, I have seen no less than three crises, leading me to think that, perhaps, crises are annual events.

One fact that remains clear however, is that the administrative decisions and policies launch us into crisis situations and are a perpetual oppressive force on campus. There is no reason for us to believe that they will subside or disappear with time. Therefore, we must, through the BSU, establish a continual effort to combat those who manipulate our lives here at UCSD.

Presently, we are involved with some very urgent issues. These issues are:

1) The conspiracy against Cleo Malone
2) The harrassment of Blacks in the Bookstore and by Campus police
3) The deterioration of the Third College philosophy

The BSU has outlined programs of action for each of these issues. Our major concern is the need for us to create some permanent outlets to pursue our desired goals. We see this as important, because there are racist confrontations daily. Permanent outlets such as our Awareness and Information Committee, can begin to monitor those incidents that we question the University.

Students support and participation is imperative in this process. We must call for a maximum participation pledge on behalf of each and every Black student. We currently have more people actively working than we have had all year. To those of you who have made time to join us in that respect, your efforts are well appreciated and you/we shall be the beneficiaries of the positive developments induced by your actions. For those of you who are interested in starting to work against the oppression of Black people, you may sign up with any of the BSU officers, or leave your name and phone number in the BSU mailbox in the Student Center. Black self-determination is really what we are talking about here. The most important question is do you have the power to be Black?

Chairperson Al Zollar, BSU

BSU Convention

Ashaki Adama

On Saturday, April 5, 1975, MiraCosta Junior College held its first annual BSU convention on its campus in Oceanside. It was attended by many schools throughout the Southern California area.

Bro. Walter Kudymu from the Neighborhood House in San Diego was the main afternoon speaker. His topic was "Black Unity" and he spoke on our need to continue to deal with the sometimes bleak reality rather than to become submerged in our various disillusionments with the movement. He said that we need to be willing to deal with Black people on whatever level of consciousness they may be on. We must not look down on others because their attitudes are not aligned with ours, but must be constantly willing to

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Lynching at U.C.S.D.

We print the facts so that U.C.S.D. Black Students learn of the various legal lynching that may occur on this campus.

by Sakura N. Kone

The recent discovery of incidents involving the abuse of several Black administrators, staff, and students has led many to conclude that racism, the institutional and individual form of it, is just as prevalent here as it is in South Boston. While some of us have been forcusing our attention on far-away Boston and not so far-away Pasadena, we failed to realize that the same tactics, more moderate and thus less noticeable, have been put into effect at U.C.S.D. On such case involves the resident Dean of Muir College, Cleo Malone, who was allegedpy charged with sexual misconduct by several female students and as a result was temporarily moved to another department pending an investigation. This action was taken against him without due process or a fair hearing. Malone has yet to confront his accusers on this issue. He has only been shown affadavits of the charges against him. In lure of this and past similar charges attempted against him, but eventually dropped, one has to conclude that this is an obvious conspiracy on some body's part. It is also interesting to note that a student had brought charges of this nature against another administrator earlier in the school year. When this administrator was confronted about it, he promptly denied the charges and there was no more said about them. That issue was quickly dropped and swept under the carpet by the same individuals who are trying so hard to eliminate Malone. The difference between these two administrators is that one is white and the other is Black. History teaches us all that it is far more feasible to accuse a Black man of sexual misconduct with white girls. Then and on then does it become a moral issue. I need not mention of the thousands of Black man and young boys who were lynch on such implications. Now we have the mis-pleasure of witnessing a contemporary "institutional legal lynching." If the administration is really so concerned with morals and the virtues of students, then there needs to be a thorough investigation into the personnal lives of all administrators, faculty, and staff. On the other hand, if Malone is allowed to be dismissed on such charges and if the strategy being utilized by the administration is condoned, this would make it possible for any Black person (be it Adminstrators, Faculty, Staff or students) to be gotten rid of in a similar underhanded manner. Thus, what we are concerned with is not whether Malone is guilty of the charges against him but with the manner in which these charges were brought and the subsequent lack of due process.

"And one by one
the dominoes fell"

Another indication of Institutional Racism has been the recent actions of the university police department in conjunction with the university book store.

It seems as though these two entities have been over-reacting circumstances involving people of color in general and Black people in particular. There have been reported cases of Black students who are kept under heavy surveilances by employees, security, and under cover security people, while shopping in the book store. They are constantly eyed and are literally followed around by security people. In one incident last week involving two students, one white one Black who were stopped on alleged charges of shop lifting. The white student was promptly turned lose and the items that he had were kept at the police station. The Black student was harassed and intimidated and finally was turned over to the police department where charges were filed against her. It should be noted that the criteria for such actions by the book store and police department should be questioned and seriously investigated.

The Dean of the Third College has been attempting to get to the root of these problems and any future complaints of this nature should initially be directed to him or any of the various college Deans.

In further under-development at Third College, there has been a serious proposal to continue to water down the communications program by bringing in a political science professor to head or coordinate that program. This would also allow Third College FTE funds to be used for that person's salary. It would also lesson the chances of the communications program to ever receive departmental status. If this move is successful, the communications program would seem to have a much better chance of being coopted into a political science program or department. It is advise that your comdemnation; objections, or comments on this attempt be directed to Dr. Watson and or the Communications Advisors Committee.

As a result of the various strategies of institutional racism on this campus, certain other repercussions have arised individual racism has follow suit. Several Black students have complained about unfair grading on the parts of certain white professors. There have been scattered reports of water balloons and bottles being thrown from passing cars at Black people. One student mentioned that a Cherry Bomb was dropped on him from possibly the fourth or fifth floor balcons of Tioga Hall. Yet another who left his unlocked car briefly returned to find it ramed up against a wall. It is becomming more and more apparent that we are being confronted here by a potential south Boston in its enbryonic stage. Unless, something is done to counter or put an end to these drastic measures, whether they be on the institutional or individual level, there will be no limitations on what might eventually happen.

It Could Happen to You

There seem to have been several illegal proceedings on the part of the campus book store security people and the police on the handling of a Black female student accused of shoplifting.

First, it is supposedly standard procedure that the accused be searched at the book store before other authorities are called in. This was not done. She was only asked to show the item she claimed to have purchased. Upon doing this, she also showed her receipt for the item, but to no avail. We must note here that this is her word against theirs and it would be to their advantage to claim otherwise.

Second, upon arriving at campus police headquarters, she was overly encouraged by the interrogating officer that she should sign a confession, without the presence of legal counsel to advise her. Further more, this officer allowed her purse to be searched in another room. Regulations state that a suspect's belongings may only be searched in the presence of that suspect. Again this is her word against theirs and it would be more feasible for these officers to claim the contrary. After all, aren't the prisons which contain sixty per cent Black inmates a living proof that the authorities don't lie and can do no wrong.

The third and final blow gives us the impression that there is no one to be trusted. A certain University attorney who's job it is to defend students in these kind or similar predicaments advises this young lady that she would make the case less difficult and more expedient by confessing. Surprised at his suggestion, she left his office more confused than before. To add fuel to the fire, this (her) defending attorney also informed the Dean that she confessed to the crime and he was preparing a case on her behalf. The Dean, of course, accepts this as true without consulting her and relays the information to the provost who seems equally as succeptable. Once more, we must not fail to realize that this is her word against a very learned attorney. As a result and due to mental stress, the sister has decided to end it all and plead guilty in the matter.

The process that I have just described involving this siter is called "railroading". It is by no way new to Black people. It's been and continue to be the story of our life in Amerika. None of us are immune to this process. It could happen to you me us on any given day and the burden of proving our innocense becomes a life long task. As hard as it was for us folks with "clean records" to be accepted on a white man's job, those of us who end up with these kinds of records might as well rack it up. This is an excuse the "man" could use forever.

The scene, of course, is slightly different -- but the tactics and the results can be the same. Don't make the mistake of believing that getting an education makes you any less liable. After all - you are still BLACK, ain't ya?????

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Book Review:

The Human Being as Zero Value

By Wanda Coleman

"The Bluest Eye" by Toni Morrison is a small book but the implications of its message loom very large indeed.

What Ms. Morrison has done in "The Bluest Eye", has been to give to us a startling and profound metaphor of the Black Condition in America -- and it's never been told quite like this before.

Ms. Morrison's protrayal of the poor, pitiful, Black Pecola, pregnant with her father's baby and finally driven into madness in her quest to possess the bluest eyes in the world is a metaphor describing a particular pathos inherent in Black or non-white reality within a white, Western world.

Pecola's plight is that of being Black, poor, and female, in a society which judges her as a devalued human being according to these terms. Pecola seeks that little bit of whiteness which she thinks will assure her worth, respect, and possibly happiness in a world which celebrates the white genotype and European/Western culture and tradition, condemning to nothingness or negating that which is non-white.

Blacks and other people of color their nations and cultures share Pecola's fate in a world dominated by white Western civilization. Western culture and civilization regards the Third World, primarily the societies of people of color and those nations formerly colonized by itself, as underdeveloped or developing. These designations imply that such cultures or peoples are somehow underpar, not quite worthy of the Western world's full recognition as serious cultures or sound nations states ready to exist on an equal footing with the Western world.

The parallel comes even closer for like Pecola, it has been documented by theoreticians such as Franz Fanon and Albert Memmi that the politically, economically and culturally oppressed peoples of the Third World go through stages where they seek to be like their oppressors. Such Third World peoples or nations imitate and appropriate aspects of Western culture or model their political systems on Western forms in order to appear modern or gain some validation or recognition from the white, Western world.

Pecola Breedlove is in fact not a parallel but an extension of an oppressed Third World. She is a microcosm of Third World reality. The white world assigns to both (particularly to Black) the "zero value". Zero value means that the inherant, unique characteristics and qualities of a Pecola and the Third World are downgraded or reduced to nothingness value if such characteristics and qualities, which can be anything from genotype to a system of government, are not white or Western originating.

Pecola's story is essentially that of the "Black zero" trying to achieve a value, that is, some aspect of whiteness which is the only thing truly valued in the white world in which she exists.

The story is told through the viewpoint of an adult, Claudia Mac Teer, looking back through the eyes, mind and senses of the nine-year-old child she was the fateful year Pecola Breedlove played so prominent a part in her life.

The adult viewpoint merges with the child's impressions so that the child's senses are filtered with the adult hindsight of events and their meanings. This story is nor merely relevant to children and young people though it concerns mainly children. Pecola Breedlove's story is an adult story being told through the mind of a child. It is the story of both the defeated and the liberated response of the human being judged as zero value.

Claudia and Frieda Mac Teer are two Black girls growing up in the small midwestern town of Lorain, Ohio. Before Pecola Breedlove's entrance into their lives, these two young girls live in a universe of Black normality, only mildly affected but very much aware of the peripheral nature of Black life in a racially negating white society.

Until Pecola, the only thing that disturbs the normal Black universe of the MacTeer's girls' childhood is the problem of the insensitivity of (Black) adults to their children.

Claudia and Fieda's parents as well as other Black adults don't recognize or respect the unique sensibility of children. Children are not respected as beings in their own rights. Their intelligence and feelings are not taken seriously by the adults and so the children are insulted and abused by their elders. Here Claudia describes this particular insensitivity of adults to children: "Adults do not talk to us -- they give us directions. They issue orders without providing information. When we trip and fall down they glance at us; if we cut or bruise ourselves, they ask us are we crazy. When we catch colds, they shake their heads in disgust at our lack of consideration. How, they ask us, do you expect anybody to get anything done if you all are sick? We cannot answer them. Our illness is treated with contempt, foul Black Draught, and castor oil that blunts our minds"(pp.5-6).

The negation of children's sensibility by adults is a universal phenomenon. The theme of adult lack of respect and understanding of children's sense of being is a variation on this story's main theme. Adults are capable of regarding children's feelings, thoughts and accomplishments as insignificant and therefore of zero value just as the white world views anything that is inherently unique in the qualities, characteristics, and accomplishments of a Pecola or Blacks and the Third World in general, as being of little serious worth or zero value (short of being a threat), if such uniqueness is non-white or non-Western in origin.

Pecola is temporarily placed with the MacTeer family after Cholly Breedlove, her father, burns his family's house down. Pecola is not yet pregnant with her father's baby, but her father's destructive act signals the beginning of her family's complete disintegration.

While Pecola is staying with the MacTeers, evidences of a lifetime of rejection and personal negation manifest themselves in the girl's actions. Pecola, otherwise lackluster and disconsolate, shows a strong liking for the blue and white Shirley Temple cups Frieda owns. Pecola drinks from the cups almost lovingly. She and Fieda mutually admire the cute, dimpled silhouette of Shirley Temple etched upon the cups and Pecola wants to drink from the cups every chance she gets. When three quarts of milk are discovered missing, everyone knows it's Pecola who drank them. Pecola drinks all the milk up not out of greediness as Mrs. MacTeer thinks, but as Claudia and Frieda understand, because she is so fond of the little cups etched with Shirley Temple's dimpled white face.

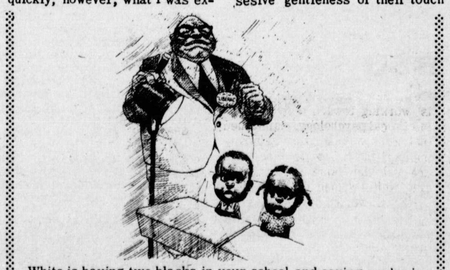
In juxtaposition to Pecola's obvious infatuation with aspects of whiteness is Claudia's hatred of Shirley Temple and extreme dislike of white dolls.

Claudia claims she hated Shirley Temple not because she was white and cute but because as she describes it : "...she danced with Bojangles, who was my friend, my uncle, my daddy, and who ought to have been soft-shoeing it and chuckling with me. Instead he was enjoying, sharing, giving a lovely dance thing with one of those little white girls whose socks never slid down under their heels (p.13).

Claudia indicates in this statement that her feelings against Shirley Temple are not exactly racial animosity but rather she feels Shirley Temple is enjoying a privilege only she could have. After all, Bojangles is a Black man just like any of the Black men she knew, her uncle and her father.

Such a pragmatic basis to Claudia's jealousy can be judged as a simple human reaction to an affront to feelings of possessiveness. It can even be rationalized that Claudia would still have felt the way she did when the Black Bojangles danced with the white Shirley Temple even if she had been red, green, or purple. However one can see in Claudia's extreme dislike of white dolls which at first had a practical, decidedly non-racial basis that her feelings do begin to take on racialist attitudes when her dislike and acts of sadism against white dolls with whom she has had practical experience are transferred to little white girls whom she barely knows. Claudia describes her first practical experiences with white dolls: "It had begun with Christmas and the gift of dolls. The big, the special, the loving gift was always a big blue-eyed Baby Doll. From the clucking sounds of adults I knew that the doll represented what they thought was my fondest wish. I was bemused with the thing itself, and the way it looked. What was I supposed to do with it? Pretend I was its mother? I had no interest in babies or the concept of motherhood. I was interested only in humans my own age and size, and could not generate any enthusiasm at the prospect of being a mother. Motherhood was old age, and other remote possibilities. I learned quickly, however, what I was expected to do with the doll: rock it, fabricate storied situations around it, even sleep with it. Picture books were full of little girls sleeping with their dolls. Raggedy Ann dolls usually, but they were out of the question. I was physically revolted by and secretly frightened of those round moronic eyes, the pancake face, and orange worms hair.

"The other dolls, which were supposed to bring me great pleasure, succeeded in doing quite the opposite. When I took it to bed, its hard unyielding limbs resisted my flesh -- the tapered fingertips on those dimpled hands scratched. If, in sleep, I turned the bone-cold head collided with my own. It was a most uncomfortable, patently aggressive sleeping companion. To hold it was no more rewarding. The starched gauze or lace on the cotton dress irritated any embrace. I had only one desire: to dismember it. To see of what it was made, to discover the dearness, to find the beauty, the desirability that had escaped me."(pp13-14)



White is having two blacks in your school and saying you're integrated.

Later Claudia claims that she learned to worship Shirley Temple and cleanliness, shamed by her impersonalized violence against the white girls. Claudia's conversion "pristine sadism" and "fabricated hatred", as she terms it, to "fradulent love" for the Shirley Temples and by extension the white girls is "adjustment without improvement", as she puts it. Claudia shows she still upholds the primacy of her being against the imposed white superiority her peers have accepted and her environment seeks to instill in her. At a superficial level, she accepts her peers' and her environments' opinion that the Shirley Temples, the anti-Black rationales attendant to cleanliness, and perhaps by extension, the white girls, are to be idealized. Claudia maintains despite superficial acceptance, her truer, inner resentment against Shirley Temple, white girls and other aspects of whiteness, which are idealized at the expense of her own person's negation. Whether her self-realizing, liberated attitudes are based on pragmatic reasons or (learned/instinctual) racial ones, Claudia manifests a healthy rejection of the white superiority rationale, yet to be proven, that causes so much damage to the psyches of those who accpet it, whom it negates.

Pecola, Claudia and Frieda are faced with the same disadvantages in a white Black-negating environment yet Pecola eventually falls victim and Claudia and Frieda remain survivors.

The difference may be explained in terms of extremes. This fluctuating, non-absolute world, a kind of extreme in itself, is hard on extremes even when it celebrates them. The Mac Teer girls are characterized as Black normals. Not overtly unacceptable to a white world not to their Black environment, they are part of the Great Black Average within the Black population of their society. Pecola, on ther hand, is extremely Black, poor, and negroid(physically unacceptable - ugly). The white, affluent world rejects and negates her kind and economic class outright and so does her Black environment.

The white world is like Mr. Yacobowski, the Polish grocer in the story whom Pecola percelves cannot see beyond her blackness to the humanity she so urgently wants to communicate. Pecola reinforces her own learned sense of inferiority by concluding of this particluar encounter, "So. The distaste must be for her, her blackness. All things in her are flux and anticipation. But her blackness is static and dread. And it is the blackness that accounts for, that creates, the vacuum edged with distaste in white eyes."(p 37)

Pecola doesn't see as perhaps a Claudia would see, that perhaps it is their own unrelieved whiteness that blinds whites like Mr. Yacobowski to her humanity. Pecola paradoxically, sees Yacabowski as a man, even as she comprehends the enmity of his whiteness. This illustrates the classic dichotomy of Black and white consciousness in the Western world.

Pecola's Black environment, except for Claudia, her sister Frieda, and the Black whores who live above the Breedlove's storefront, regards her much in the same way the "nice colored woman" Geraldine thought of her after coming home and finding a frightened Pecola in her house and blamed her son, Junior, for the death of her beloved cat. Geraldine perceives Pecola:"Up over the hump of the cat's back she looked at her. She had seen this little girl all of her life. Hanging out of windows over saloons in Mobile, crawling over the porches of shotgun houses on the edge of town, sitting in bus stations holding paper bags and crying to mothers who kept saying "Shet up!" Hair uncombed, dresses falling apart, shoes untied and caked with dirt. They had stared at her with great uncomprehending eyes. Eyes that questioned nothing an asked everything. Unblinking and unabashed, they stared up at her. The end of the world lay in their eyes, and the beginning, and all the waste in between.

"They were everywhere. They slept six in a bed, all their pee

The Health of Black Women

Although Black women are usually seen as strong, they are under tremendous stress. Their mental and physical health is a critical issue. Here are a few facts:

The Black suicide rate is on the rise, especially among Black women. It has risen more than 80 percent in the past twenty years and most frequently occurs among women between the ages of 15 and 24. The Black women, being the lowest member of this racist, sexist society, encounters depression daily. They are too often left to tasks such as rearing children in a hostile environment. Too many are subjected to males who's egos drive them to sexually and socially exploiting women. They are left with a low opinion of themselves.

Church at one time provided an inner security for Black women. Rapid urbanization alienated many from its influence and they could no longer see it as a meaningful institution.

A sense of community participation and belonging must be re-established among Blacks.

Another problem among Black women is that countless numbers of them are victims of involuntary sterilizations. Many still find themselves rendered sterile without their knowledge or consent. For instance, the majority of these women signed a medical consent form, not to be sterilized but rather placing their faith in their doctor to discover and rectify the so-called trouble. This is not informed consent; in other words, these women have been sterilized through means of deceit and trickery. Black women must take a closer look at family planning counseling. It may not be the best bet.

Breast cancer is the leading cause of death in females dying from cancer. Although the occurence of breast cancer is slightly lower in Black women, the comparable number of deaths is greater. Breasts should be examined once a month to catch it at an early stage.

Commonly known as high blood pressure, hypertension is a major health problem among Black women bewteen ages 34 to 44. Although Black men show signs of the condition earlier than women it is more severe in the female. About 25 percent of all Black Americans ages 18 and over are afflicted by hypertension. Although cause is not known, it is thought to be triggered by age, race and sex. Other factors that tend to affect presence of disease is smoking, obesity, salt ingestion, social factors and "the pill". Proper drugs can control hypertension, lessen sickness and prolong life.

These are a few of the diseases Black women (and men) should look out for. Among the others are; high heart attack rates among Black women, genital cancer and blood diseases. Every woman should have a thorough check-up and pap smear once year and know how to examine her breasts for any signs of cancer.

D.C. rally cheers Joann Little

By Cindy Jaquith

WASHINGTON—Joann Little, the young Black woman charged with murder in North Carolina, was greeted with a standing ovation and clenched fists at an April 5 meeting here at Shiloh Baptist Church.

The 250 people present, nearly all of them Black, had come to express their solidarity with Little's fight for freedom, a fight that is evoking support in Black communities throughout the country.

Twenty-year-old Little is accused of first-degree murder in the death of Clarence Alligood, a white jailer at the Beaufort County jail in Washington, North Carolina. Last August 27, when Little was imprisoned in the jail on breaking-and-entering charges, Alligood entered her cell armed with an ice pick and tried to rape her. Little fought back, stabbed Alligood with the pick, and escaped.

Fearing for her life after the state launched an intensive search, Little finally turned herself in. Pretrial hearings in her case start April 14 in Washington, North Carolina. The trial may begin as early as April 28.

"This is not only a fight for me, but a fight for every sister," Little told the support meeting. "If we don't stand together, this will happen again."

If convicted, Little faces a mandatory death penalty.

Many participants in the April 5 meeting were young Black women.

Joann Little faces mandatory death sentence if convicted of murder charge.

They responded with special enthusiasm whenever the issue of women's rights was raised. Many clapped along as Imogene Stewart, a Black minister, sang the popular Helen Reddy song "I Am Woman."

Also speaking at the meeting were Karen Galloway and Jerry Paul, Little's attorneys; Rev. J.W. Johnson; and Yvonne Davis, from the board of directors of the Joann Little Defense Fund. Davis announced that National Organization for Women (NOW) chapters will be holding demonstrations and other protests on April 14 in Little's support.

The meeting here was sponsored by WOL radio, one of the city's major Black stations. Many of the speakers were Black media personalities or ministers.

Earlier in the day, a march to free Little, also organized by WOL disc jockeys, took place here. The day before, in Washington, North Carolina, 350 Blacks demonstrated in support of Little.

Black Feminist's

Uphill Struggle From the Bottom of the Social Barrel

By Susan Fogs - Newhouse News Service

WASHINGTON - Black women in America, plagued by racism and sexism, are by virtually every social and economic standard consigned to life at the bottom of the barrel.

Black women also are haunted by contradictory stereotypes that depict them on the one hand as oppressive matriarchs and on the other as servile domestics for whites.

For a small but growing number of Black women, the way out is a black feminist movement that can address these unique problems, which the women feel have been neglected by the women's liberation and civil rights movements.

The first institutional expression of this conviction is the National Black Feminist Organization (NBFO), founded a little over a year ago, with branches today in New York City, Washington, D.C., Atlanta, Chicago, and Detroit.

The NBFO claims 300 members nationally, including 30 in the nation's capital, which makes it much smaller that the traditional black women's service clubs and sororities.

The NBFO represents a more militant brand of feminism than do the older organizations, and is attrcting a strong core of influential professional and college women.

The creation of a separate black feminist organization has drawn criticism from some blacks who see it as dividing black people, and from some feminists who see it as dividing women.

The NBFOs statement of purpose declares that the organization was set up to counter criticism of black women for joining forces with what is often regarded as the "white, middle-class" women's liberation.

DISMAYED BY SLOW SIGN-UPS

"Black women involved in this movement have been seen as 'selling out' or 'dividing the race,'" the NBFO statement reads. The statement also says that a black feminist group can lend a greater credibility to the women's movement, whose leaders have been dismayed by the failure to attract substantial numbers of black women to the cause.

Despite these official assurances, the criticism and confusion continue, as Jo Benoit, organizer of the Washington NBFO chapter, acknowledged in an interview. However, Ms. Benoit, who is working toward a doctorate in clinical psychology, maintained that black women do need a movement of their own because their are not the same as those facing white women or black men.

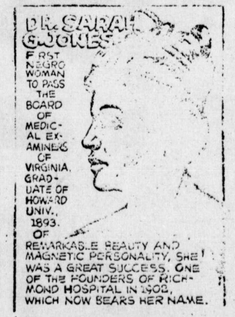
"Black women have always had to be more concerned about a career, about working for a living, she said.

"Whether as wives or as a single mother, they have had to work for economic survival.

"We want black women to be able to make a choice between a career and staying at home as a wife or mother. White women have always had the choice, but black women have not."

Compared with the avant-garde women's groups, the black feminists of the local NBFO are conservative in dress and life-style. Far from being bra burners, they are less concerned with the sexual politics of housework or militant lesbianism and more intent on winning economic and social gains for black women.

Both economics and social myths set the black woman apart from the white in the eyes of the black feminists. "We have to live with this myth of the black matriarch," said Ms. Benoit, who is married and had a 14-year-old daughter. "We're told that we're responsible for black men feeling inadequate, yet we're expected to be towers of strength.



"Any relationship we have should be mutual, a partnership. Black women are more likely to work in order to be an economic partner in a marriage. We expect our children to be more self-reliant. But because we expect our husbands to be partners, we don't want them coming home demanding that we coddle them."

At one level, black feminists do not believe that male-dominated civil rights organizations have committed themselves to issues of sexual equality -- equal pay for equal work, day care for working mothers and job training for women. The statistics bear them out.

Black women have a median income only about half that of black men, despite the fact that in 1971, 28.9% of black families were headed by women.

Black women lag behind white women who lag behind black men in median income, with white males at the top of the scale. Salary discrimination prevails for college-educated black women compared with college-educated black males and whites of both sexes.

Resentment surfaces among young black feminists in their disdain for black power leader Stokely Carmichael's famous remark that the best position for black women was "on their backs." These feminists resent attacks on birth control by black militants who label such programs genocide.

The young feminists who voiced these grievances at an NFBO consciousness-raising session are bitter about the contrast between militant rhetoric and the hard fact that only 42% of black females over age 14 are married with a husband present.

They know the single, divorced, widowed and separated women are often supporting children through welfare or low-paying jobs -- half of all employed black women work as domestics or in other service jobs.

These young women are told by some black males that they are "uppity" or that "the problem with black women is their mouths," as one college feminist put it; yet they know from example that toughness and self-reliance can be necessary for survival.

A PARTICIPANT SPEAKS

"I think black men marry white women because white women are supposed to be more supportive and less demanding than we are," said one participant in the consciousness-raising session.

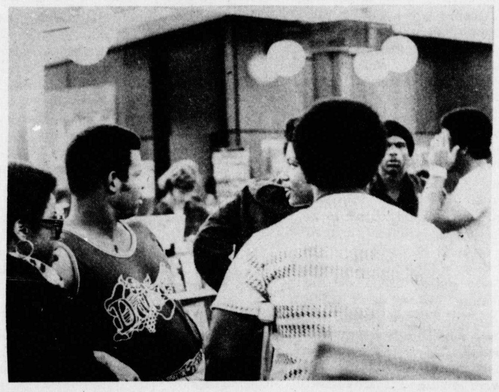
The black feminists -- especially those with careers -- will not accept this handmaiden role. "I say to men, 'don't be afraid to knock heads with me baby,'" said one member of the Washington NFBO. "If that makes me a castrating woman, well, then, that's what I am."

But Jo Benoit cautioned that this defiant attitude is the exception, not the rule, among black women. For every educated black woman who is willing to go it alone, there are hundreds "who suffer from really low self esteem," she said.

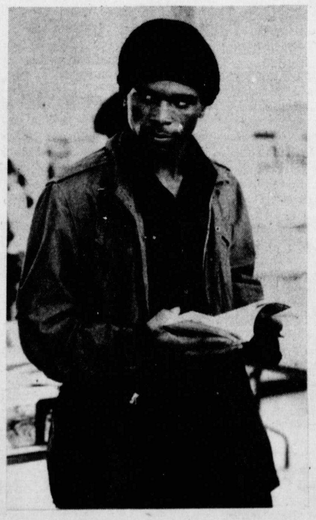
"As black women, we have a low self-image and we don't set our goals high enough," Ms. Benoit said. "It may never occur to a black woman to become a lawyer or a doctor because she's only thought of black women in terms of domestics or service workers." Such a woman may opt for a safe position as a secretary or clerical worker rather than shoot for a professional career.

Blackness is not only measured by the color of one's skin, it is also measured by the capacity of knowledge one stores in his mind & how he applies it to daily life.

Jaribu



Some Black Students exhibit their support for own who was allegedly arrested for shoplifting at this campus Bookstore scene.



Black Students: The Rush to Catch Up

(note: Dr. Sowell's own trials as a Black student are recorded in his book, Black Education: Myths and Tragedies. Thosetrials took him through Harvard University, Columbia, and the University of Chicago. He is currently an economist with the Urban Institute in Washington, working as director of their ethnic minorities research project. He was born in North Carolina but grew up in Harlem. It is from this varied background that he here tells Black students what college all about for them.)

My experience as a Black student in a white college had its pains, but the problems, temptations, and pitfalls facing today's Black student are worse in a number of ways. At the same time, the opportunities for self-fulfillment are much better -- for those who survive.

Many Blacks are not surviving, however.

Most entering freshmen -- black or white -- have only a vague notion of what college is all about, and the superficialities of freshman orientation seldom help much. The individual has to grope his way to some understanding of what college means to him, and this often takes months or even years. This means you must survive for months or years in order to reach that point of knowing what you are really doing and why.

Survival is a special problem for the Black student for a number of reasons. First, his previous education is usually very inadequate compared to the education given to the white students around him, and may be in deep academic trouble before the full realization of this comes over him. His everyday contacts with white students may give him no clue to this and may even give him a false sense of security as he finds himself able to hold his own in discussions and activities with them. This simply means he has enough raw intelligence to do college work.

But raw intelligence will not get anybody through college because college courses presuppose a massive amount of previous learning. More important, they assume that years have gone into developing the mental habits and techniques which are so much second nature in a well prepared college student he may be unaware of them. These range from ways of approaching a math problem to ways of structuring a term paper to simply knowing how to study effectively. Without this kind of preparation, you may have to drive yourself to do the same things that others do without really thinking. Academic survival is only one kind of survival, though it is a prerequisite to any other kind of survival at a college or university. Psychological survival is also essential and may be harder to achieve. You will be thrown in with people from widely differing backgrounds. Their attitudes toward a Black student will range from condescension to mushy sentimentality. You have to pick and choose to find out who is for real, whether you are dealing with Blacks or whites. With heavy academic and social pressures building up at the same time, you will be tempted to start generalizing about people and things. That is an easy, downhill road -- leading nowhere.

The "identity" crises that hit young adults, in college or not, can be especially hard on you because as a black you will think about questions like: "Are you forgetting your brothers and selling out to the man? Are you studying something that means something to Black people or are you wandering off into something irrelevant ? Should you even be here when the ghetto is suffering and the struggle is going on without you?" It is hard to stay interested in abstract concepts when you know ghetto babies are being bitten by rats and ghetto kids are getting hooked on heroin. And if you are having trouble with those abstract concepts you read in textbooks, then it is so easy to switch to "relevance."

But there are already plenty of people who know the facts of ghetto life. Through college you have an opportunity to develop your mind to the point where it is capable of mastering the complexities behind those facts. It is a cop-out to turn complexities into simplicities that you deal with by slogans and symbolic acts which release your emotions but leave the problems unchanged.

The basic question is whether you are going to spend your time in college meeting your immediate needs or whether you are going to invest your time in college building up an intellectual capital that you can draw on for the next half a centur of your life after you graduate? This is the question behind a thousand decisions -- large and small -- that you start making the minute you enter college. Are you going to spend your time standing around on campus rapping or are you going to go off by yourself and struggle with math and economics? Are you going to take courses which build up your brain's ability to do things you couldn't do when first came to college or are you going to take courses that build up your ego?Are you going to leave college with an intellectual arsenal or with an empty feeling after four years of rambling words? It's all the same question, asked different ways.

The question is not whether you want to separate or integrate, or whether you want to be "militant" or "moderate." The question is whether you want to be competent. Rhetoric is not logic, and a miscelaneous collection of facts and feelings is not a systematic analysis. College courses vay all over the map, and the temptation is always there to pick up the ones which are appealing and easily handled rather than the ones which build intellectual muscles. But you only pass through college once, and what you don't get this time is usually what you don't ever get. You will need every intellectual ability you can develop in college even to make an intelligent choice, much less to carry out the implications of your choice.

It may be hard to see how the dry and tiring discussions of probability theory in statistics class can have any relevance to the Black experience, but the whole elaborate apparatus of intellectual analysis arose precisely because direct experience and common sense just didn't make it. It was common sense and direct experience which told people that the earth was flat and the sun moved around it. It was abstract, systematic reasoning -- beginning with trigonometry among the Egyptians -- which told us that the earth was round, setting the stage for a whole series of developments, from Columbus to the astronauts. The social world is no easier to understand than the physical world. The myths and legends which grew up around the flat earth concept were undoubtedly more interesting and exciting than the dry principles of trigonometry. But that only shows that you can't judge usefulness by whether something turns you on.

If you want to be true to yourself and show some sense of responsibility toward black people in general, you cannot let yourself get hooked on the great game of grades. Obviously you want to do the best you can in any given course, but that is completely different from choosing a course in advance according to how it is going to affect your grade point average. Don't cut yourself off from areas of mental development by avoiding math or statistcs courses. A "C" in calculus will open the door to fields ranging from economics to medicine, while an "A" in the sociology of the ghetto adds little or nothing to what you already know.

Those grades look all-important when you are caught up in the emotional atmosphere of college and constantly comparing yourself with your classmates, but it is the knowledge and the development of your mind that will tell the story after you graduate. Some students think grades are all-important for graduate school, but people who sit on graduate admissions committees know that there are easy courses and hard courses, and if your transcript shows you have padded your program with soft subjects and avoided the tough courses you need, they will know how to discount your performance. When you play the grade point game, you are more likely to fool yourself than anybody else.

Naturally, you don't want to pick courses you are going to fail completely. But if it looks that bad, it usually means you just need to take some other courses that are prerequisites. Unfortunately, at many colleges and universities the first math course may be calculus, and the typical ghetto high school just does not teach enough math for its graduates to be jumping straight into calculus without any further preparation. That doesn't mean you have to give up. There are a lot of ways around the problem. You can get some elementary college algebra and analytic geometry textbooks and work through them not just read themthrough, before enrolling in introductory calculus. A math professor can suggest some good books for you and maybe look over your work from time to time, tolet you know you are on the right track.

Another way around the problem would be to find another nearby college that does offer pre-calculus math courses and take the courses there, whether or not you get offical credit. If there are enough students in the same boat as you are, you could go to the dean or to the math department of your own college and let them know you need a course to prepare you for calculus , and are prepared to enroll in it. They may be willing to create such a course once they realize there is a real need for it. It can't hurt to ask.

One way of handling tough subjects is to carry a reduced load during a term when you have some course that takes a back-breaking amount of work. If you are going to carry a reduced load have fewer courses from the very beginning of the term. Don't get halfway through and then drop a course, because by then you are usually in deep trouble and only get part of the benefit of a reduced load.

Many short-sighted students refuse to carry a reduced course load, for fear it will delay their graduation. Depending on how many times you do it, it may not delay your graduation at all, but even if it does, there is no tragedy in graduating one term later with a strong preparation for the work you are going to be taking for the next 50 years. The real tragedy is in getting through college by dodging many of things you need to know, and spending the rest of your life unable to cope with certain problems that you could easily untangle if you had the right background.

Some underprepared students even carry an extra load of courses, trying to get through college in a hurry in order to get out there where the action is. Often they get through college even faster than they intended -- by flunking out.

The great American myth is that education is always interesting or even an exciting experience -- or that it ought to be, given the right kind of inspiring teachers. It just ain't so. Real education is not a matter of absorbing interesting information. It is stretching and toughening your mind to handle complications that you couldn't handle before. This can be the hardest work you will ever do, and at times even painful. Even worse, when you have finally understood some concept after a long struggle, it may suddenly seem very obvious and cause you to doubt your own ability.

Actually, the fact that it now seems obvious is a measure of your increased mental capacity. That's what college is all about.

Bsu...

Continued from Page 1

bridge the gaps. Bro. Kudymu talked about the need for Black people to act as "unifying bodies" wherever we are. He suggests that we begin to unite our various families, our communities, and then, finally, the world.

Mariam Tolliver, local educator and president of Oceanside's NAACP was on hand to conduct a very dynamic Education Workshop. Mrs. Tolliver warned the students at the workshop about the dangers of becoming "educated fools." "You aren't educated unless you can help your own people," she stated. This being true, Mrs. Tolliver is obviously one of the most educated Black women we have seen in a long time. As her record in Oceanside clearly shows, her life has been dedicated to enhancing the lives of all Black People.

The brothers and sisters at MiraCosta have gained our sincerest respect and admiration for putting on this convention against enormous odds. They would not be deterred by administrative hassles, personality conflicts or over whelming odds against their success.

The Black Student Union at UC Irvine sponsored the University of California BSU Conference from April 11th thru 13th. One thing that was most firmly projected there was that the problems which we encounter at this University are by no means isolated incidences. Lack of EOP funds for continuing or beginning educations have been felt throughout the UC system, as well as instances of police harassments and Black dismissals.

White is wondering why black children don't stay cute and happy all their lives

The UJIMA newspaper is accepting research papers from all students, faculty and staff

Writers, typists, artists, photographers needed to work on UJIMA (Collective work)

Deadline for articles, poetry, announcements, is May 25, 1975

Commentary: How Black Students Cope With Pressure.

The Black student is in a peculiar position at UCSD. This gives rise to a large group of emotional, physical, spiritual, and mental stresses and strains which can be labeled as 'pressures'.

The pressures placed upon the Black student at UCSD come from many sources. Let's start with the home environment. Even before a Black student sets-foot on the university campus, the impact of his leaving home has occured. some families encourage the Black student and are concerned about his welfare while on campus. They do not expect him to bring home straight A's, but do not hesitate to show their pride in any academic achievement that their son or daughter may make. Other families either 1)Are deeply concerned about the Black student's welfare, but also expect him/her to be the perfect student, or 2) Express concern for the Black student, but do not actively encourage the son or daughter to do their best. These two types of families in particular can bring pressures upon the Black student because they either expect too much or too little (the son or daughter doesn't know what goals to strive for, none suggested by parents).

Once the Black student tears away from home, in whatever manner, he faces the university administration/academic complex. This complex takes him and tries to fit him into a mold. It says, "If you want to be a successful student here you must follow certain rules and guidelines. You are not to question them , just obey." For those Black students who have made it known that they object to this mind-body-soul control, the university has systematically caused them to tone down their comments or leave. Many brothers and sisters have been forced to leave.

At this point we have two significant sources of pressure, the home and the university complex. This would be enough to trouble any Black student (of course racism abounds as well) but there is yet another significant source of pressure. Peer pressure. Now I maintain that when a Black freshman or transfer student comes to UCSD and is influenced by his peers to maintain a Black consciousness and academic achievement and progress, that this form of peer pressure has merit. But when peer pressure influences a Black student to do things detrimental to his morals, sense of dignity, or faith in his ability to succeed for Black people and for himself, this form of peer pressure is counterproductive and dangerous. I emphasize dangerous because when we have a situation where a brother or sister's fellow peer Black students tell them in effect that smoking, drinking, etc. is good for them (bad for the health though), and direct them into jive (not serious about the advancement of Black people) nigger practices (whatever ferm they may take), we have a very dangerous situation. We should not be here just to get a better job or higher status, but to effectively educate and lead the masses of Black people whom we left behind when we came to UCSD.

One important fact to consider is that although Black students feel individually pressured, that is not the true picture of the situation. Black students were encouraged to attend U.C.S.D. in groups, to meet government regulations. The special programs (EOP) and even Third College's emphasis are supposed to be geared to the needs of Black and other students of color. When a decision is made to cut EOP funds, or to encourage more whites instead of Blacks to attend Third College, it surely affects not one, not two, but all Black students on campus. When professors systematically fail Black students we must see that our problems of pressure brought upon us by the academic arm of this university affects all of us.

The only way in which we can effectively fight against these pressures is to work against them en masse. I f we don't want to have a condition where those of us who speak up are dismissed, the mass of Black students must make it clear that we won't allow this to happen.

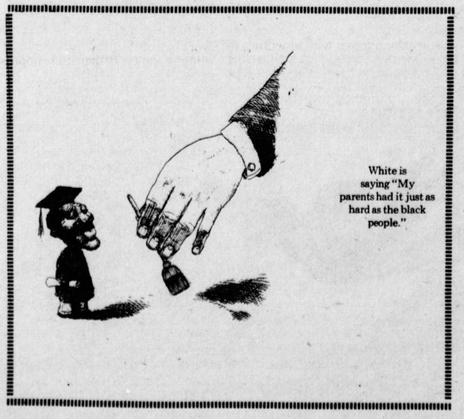
We can work with our Black organizations on campus, such as this university affects all of us.

The only way in which we can effectively fight against these pressures is to work against them en masse. I f we don't want to have a condition where those of us who speak up are dismissed, the mass of Black students must make it clear that we won't allow this to happen.

We can work with our Black organizations on campus, such as BSU or BSSO in order to effectively fight for change at UCSD. We must make it clear to family and friends that our purpose for being here is not the prestige, or just to get a good job, or even to see how much fun we can have, living the royal life, sheltered from the harsh realities of the outside world.

This article is but a brief sketch of a very heavy problem - the problem of pressure (how to cope with it). It is my hope that it may shed some light and arouse a response from all brothers and sisters who read this paper. We should feel the need to do something about our mutual problems - together.

by Anthony Greenfield



White is saying "My parents had it just as hard as the black people."

Bluest Eyes from page 2

mixing together in the night as they wet their beds each in his own candy-and-potatoe-chip dream. In the long, hot days, they idled away, picking plaster from the walls and digging into the earth with sticks. They sat in little rows on street curbs, crowded into pews at church, taking space from the neat , colored children; they clowned on the playgrounds, broke things in dime stores, ran in front of you on the street, made ice slides on the sloped sidewalks in winter. The girls grew up knowing nothing of girdles, the boys announced their manhood by turning the bills of their caps backwards. Grass wouldn't grow where they lived. Flowers died. Shades fell down. Tin cans and tires blossomed where they lived. They lived on cold black-eyed peas and orange pop. Like the flies they hovered like flies they settled. And this one had settled in her house. Up over the hump of the cat's back she looked.

"'Get out!,' she said, her voice quiet. 'You nasty little black bitch. Get out of my house.'"(pp71-72)

Pecola then , is perceived by the Black community in little better terms than the white community, because they both spring from the same rationale, Pecola and her kind are despisable precisely because they are poor, black and too negroid. The white community hates and condemns the Pecola's of the world because of their blackness and a Black community of white-imitative colored folks despises that in the Pecolas which are a reflection of themselves or what they are so near to being.

Blackness and poverty don't automatically condemn one to becoming a victim of a white, Black-negating society. Pecola so easily succumbs because her family had already lost or given up the fight.

Ms. Morrison is at her masterful best as she paints with words an eloquent, telling portait of Pecola's family and details like a series of graphic photographs how both her mother and father got to be what they were.

The Breedlove family is poor and black and they have internalized their society's condemnation of both these realities to the point where they too believe themselves essentially "ugly" people in genotype and circumstance. The narrator states in describing the Breedlove's attitude toward themselves: "You looked at them and wondered why they were so ugly; you looked closely and could not find the source. Then you realized that it came from conviction, their conviction. It was as though some mysterious all-knowing master had given each one a cloak of ugliness to wear, and they had each accepted it without question. The master had said, 'You are ugly people.' They had looked about themselves and saw nothing to contradict the statement; saw, in fact, support for it leaning at them from every billboard, every movie, every glance. 'Yes,' they had said. 'You are right.' And they took the ugliness in their hands, threw it as a mantle over them, and went about the world with it. Dealing with it each according to his way. Mrs. Breedlove handled hers as an actor does a prop: For the articulation of character, for support of a role she frequently imagined was hers - martyrdom. Sammy used his as a weapon to cause others pain. He adjusted his behavior to it, chose his companions on the basis of it: people who could be fascinated, even intimidated by it. And Pecola. She hid behind hers. Concealed, veiled eclipsed -- peeping out from behind the shroud very seldom, and then only to yearn for the return of her mask." (pp 28-29)

The Breedlove's are an irony to their names. Cholly Breedlove is a hopeless alcoholic and Pauline, Pecola's mother is a fanatical Christian. Though this hints toward a lethal combination which is in fact violence and argument ridden, Cholly and Pauline need each other's extremes.

Mrs. Breedlove considers her husband, Cholly, her burden and rationalizes her Christian faith into believing it's her purpose to punish him. As the narrator states, "If Cholly had stopped drinking, she would never have forgiven Jesus. She needed Cholley's sins desperately. The lower he sank, the wilder and more irresponsible he became, the more splendid she and her task became. In the name of Jesus."(p 31)

As for Cholly, "No less did Cholly need her. She was one of the few things abhorrent to him that he could touch and therefore hurt. He poured out on her the sum of all his inarticulate fury and aborted desires. Hating her, he could leave thimself intact." (p 31)

Both Pauline and Cholly repeated in their marriage, behavior reactions to apersonalized oppression they had demonstrated all their lives.

Pauline, the masochistic Christiansadist had been self-sacrificing throughout her plain Southern country girlhood. She had gladly relinquished a girlhood for the premature responsibility of raising and taking care of her younger brothers and sisters, mainly because of the lame foot, punctured in childhood, which she blamed her feeling of separateness and unworthiness on. Her sense of inferiority, buttressed by the move to the north after her marriage to Cholly and life among middle-class Blacks, the loss of her front teeth, seduced by the false glamour of Hollywood movies, Pauline hates Cholly but settles for him. Her Christianity gives both her latent masochism/sadism a rationale through which she can project the bitterness she feels about her own life onto Cholly.

Pauline also lives vicariously, the affluent, idealized white life she sees in the movies through her employment with white affluent families. She is a "good servant" precisely because she feels, it is her kitchen, it is her business, it is her little, yellow haired white child, and it is her home in fact, that she takes care of for her white employers.

Cholly Breedlove, dehumanized from birth, when his mother after having him left to die in a tire on a trash heap, raised by a distant old woman relative whom he can hardly identify with, and unrecognized and rejected anew by an indifferent father for a crap game, Cholly never learns what it means to be a loving, responsible human being.

Having no role model of responsible manhood, Cholly as a young boy is particularly scarred by an incident where two white men caught him in the act of making love to some country girl. The white men had guns which they held in unspoken menace as they aimed their flashlight on his buttocks and laughingly urged him to continue. Cholly had not hated the white men but the girl. Cholly had been made to feel the Black man's sense of historialized impotence under the circumstances. He wanted to and should have protected the girl but couldn't due to the overpowering threat of the white men. Cholly hated the girl because she had been the witness to his socialized and real impotence at that moment. The classic dilemma between the Black man and the Black woman.

Thus Cholly Breedlove had a history of displacing the self-hate his weaknesses (imposed or self-created) caused in himself. Cholly displaces his self-hate into alcoholism, his hate for the country girl, the abuse of his wife and children, even his occasional bouts of depravity, were all manifestations of his sense of personal deficiency and self hate.

The Breedlove's were a defeated family which made it easier for Pecola to become a victim of her environment . Pecola, long before her eventual madness, is defeated by her acceptance of her society's biased condemnation of her. It's predictable then that she wilts and doesn't fight back or assert herself against the taunts and abuses of the children at school, the gang of boys who compose rhymes mocking a blackness which they share, against the hypocritical Maureen Peals, the Juniors, the Geraldines, the entire biased society in which she exists.

Claudia and Frieda are made of their here-to-fore unimagined close identity with Pecola through Maureen Peal, the mulatto girl, who is as prized and esteemed in their society as Pecola is condemned and degraded. Maureen turns against Pecola and the Mac Teer girls whom she has pretended to befriend after Frieda and Claudia have rescued Pecola from some boys taunting her blackness and her parentage. In the following exchange the MacTeer girls realize their link with Pecola, which Maureen, being of Black descent also, unwittingly makes for herself: " 'What do I care about her old black daddy?' asked Maureen.

'Black? Who you calling black?'

'You!'

'You think you so cute!' I swung at her and missed, hitting Pecola in the face. Furious at my clumsiness, I threw my notebook at her, but it caught her in the small of her velvet back, for she had turned and was flying across the street against traffic.

Safe on the other side, she screamed at us, 'I am cute! And you ugly! Black, and ugly black e mos. I am cute!'" (p 56)

Maureen Peal's words are painfully right and accurate. Even though Claudia and Frieda are not so black, poor, and unacceptable as Pecola, still if they lived in a universe of Maureen Peals they would be the Pecolas, just as ironically, Maureen Peal is a Pecola in relation to the white world.

These assertive Black girls make the important realization that "The thing to fear was the Thing that made her beautiful, and not us."(p 58)

With this insight into the nature of oppression, Claudia and Frieda find the essential part of the antidote to a world that would make them internalize the poison of its racial biases.

The culmination of Cholly Breedlove's learned self-hate is his rape of his daughter. Cholly thinks that he rapes Pecola out of his love for her. He wanted to touch her and give her something of himself. "Love is never any better than the lover," the narrator claims. Cholly's love is informed with the hate of himself and anything of his own and that's why it's depraved.

Taking Claudia's and Frieda's assertion that (to paraphrase), it is the Thing that conditions a Cholly Breedlove to hate himself by looking through its eyes to see himself as a human being of litle or no worth, that must be examined, challenged and destroyed.

It is the Thing, in this case, racial oppression, which makes living sacrifices out of the Pecolas and prevents the Cholly Breedloves from ever fulfilling their potential as loving, responsible human beings. Cholly Breedlove never does breed love. His and Pecola's baby, black and beautiful enough to counteract the "universal love of white baby dolls, Shirley Temples and Maureen Peals," is born dead, despite a brief bit with God and marigolds buried right but in hostile soil.

Creativity Poetry

LEROI JONES
PREFACE TO A TWENTY VOLUME SUICIDE NOTE

Lately, I've become accustomed to the way
The ground opens up and envelops me
Each time I go out to walk the dog.
Or the broad-edged silly music the wind
Makes when I run for a bus ...

Things have come to that.

And now, each night I count the stars,
And each night I get the same number.
And when they will not come to be counted
I count the holes they leave.

Nobody sings anymore.

And then last night, I tiptoed up
To my daughter's room and heard her
Talking to someone, and when I opened
The door, there was no one there...
Only she on her knees, peeking into

Her own clasped hands.

MAGIC WOMAN:

I write this to

the stars inside

MAGIC WOMAN:

I write this to

to the stars inside

you

-black-as the

nighttime Nile ...,

lick desert winds

sool blue-for soft

dreams together ...

your

warm

sweetness ... rolls on my tongue ...

in time with needs

old and new ...

carrying moonglow's

silver blow to freeze

minds solid/safe-

SOMEHOW by Emekachukwu (Yvonne) Mayfield

Somehow ---
the waves on that
certain ocean remind me
of the love we shared that summer;
they keep coming back.

HARLEM SWEETIES
BY LANGSTON HUGHES

Have you dug the spill
Of Sugar Hill?
Cast your gims
On this sepia thrill:
Brown sugar lassie,
Caramel treat,
Honey-gold baby
Sweet enough to eat.
Peach-skinned girlie,
Coffee and cream,
Chocolate darling
Out of a dream.
Walnut tinted
Or cocoa brown
Pomegranate-lipped
Pride of the town.
Rich cream-colored
To plum-tinted black,
Feminine sweetness
In Harlem's no lack.
Glow of the quince
To blush of the rose.
Persimmon bronze
To cinnamon toes.
Blackberry cordial,
Virginia Dare wine -
All those sweet colors
Flavor Harlem of mine!
Walnut or cocoa,
Let me repeat:
Caramel, brown sugar,
A chocolate treat.
Molasses taffy,
Coffee and cream,
Licorice, clove, cinnamon
To a honey-brown dream.
Ginger, wine-gold,
Persimmon, blackberry,
All through the spectrum
Harlem girls vary -
So if you want to know beauty's
Rainbow-sweet thrill,
Stroll down luscious,
Delicious, fine Sugar Hill.

THE NEGRO SPEAKS OF RIVERS
by Langston Hughes (1920)

I've know Rivers:
I've know rivers ancient as the world and older than
th the flow of human blood in human veins.

My souls has grown deep like the rivers.

I bathed in the Euphrates when dawns were young.
I built my hut near the Congo and it lulled me to sleep.
I looke upon the Nile and raised the pyramids above it.
I heard the singing of the Mississippi whne Abe Lincoln went
down, to New Orleans, and I've seen its muddy bosom
turn all golden in the sunset.

I've known rivers:
Ancient, Dusky rivers.

My souls has grown deep like the rivers

OMETIMES
by Avery

Sometimes,

when sleep
paints your
eyes dreams ...

-here
-here/inside
like warm sunshine
in winter's belly ... warming me ...

tears pass shadows grown cool as,
crystal nights on the
desert -

PERSIAN
night times that
CALL ...

and call,

... my baby ...
daddy got no
need for shoes;
cause he's
all-ways high
and needin'
to d
i
p in quick,
like lamplit shadows
on a brick wall.

by Avery

"OH BABY, how I love you!"

no need for words,

"You're MAGIC...

(spinning silver seas)

touch me so I can

be magic too ...

Black Consciousness Week: A Review

Ashaki Adama

Black Consciousness Week was a success. It served to bring together various groups, both within the UCSD Community and the San Diego Community and made possible the sharing of unifying cultural experiences.

William Marshall, star of Blackula, was on hand for much of the festivities. His performances, both Friday afternoon at the "Salute to Black Brothers & Sisters" and Friday night were all received by all those in attendance. As many of us learned Wm. Marshall is, aside from his work in movies, also a commanding lecturer. He spoke on "Blacks in the Media" which was a historical perspective on how the media has sought to continually use and manipulate Blacks for their own gain. His Friday night repeat performance of "Adam, Early in the Morning" was not only provative, but also left the audience in awe of his acting abilities.

Also performing was the Family Nitoto from Oakland, Ca. whose ability to relay the message of events, movements and situations which daily affect the lives of Black people has made them enormously popular in that area. Their show which enhanced the use of the drums, African songs and dance, skits and poetry, was well attended and well liked.

Judging from the attendance and the participation, it is safe to assume that one of the highlights of the week was the African dinner and naming ceremony. The ceremony was conducted by the Family Nitoto. Approximately 50 people received names while participating in the ceremony. For many, this was not merely a cultural experience but a spiritual one, as well.

Marvin X, (El Muhajir) author of "Woman - Man's Best Friend," read excerpts from his proverbs, poems, parables & songs much to the admiration of the Saturday night audience. He was followed by the Pan-African People's Arkestra whose jazz improvisations brought sheer joy to the hearts of those present.

On Sunday night, Stokely Carmichael spoke before a crowd of 700 in the Humanities Library Auditorium. He talked about the inevitability of Revolution throughout the world where people of color have consistently been oppressed and enslaved. He thinks, however, that the time has passed when the masses will be willing to fight without a clear understanding of what they're fighting for. Along the same lines, he believes there is an overwhelming need to organize on a scientific basis, or what he calls 'Scientific socialism.' "We must free ourselves from the grip of mysticism." Carmichael stated, in attempting to throughly explain his theory. "No pie in the sky philosophy can free the oppressed in Angola, nothing brings freedom but the struggle of the people."

Carmichael said that we cannot have revolution without a viable organization to help us to attain this end. The organization which he came prepared to offer us was the AAPRP. All African People's Revolutionary Party, which has it's roots in Uganda. He sees his organization as the vanguard of the revolutionary struggle whereven Black people are. "It's not wishing that makes people free, it's working in the material reality to change the conditions that oppress us."

After the lecture, members of the UCSD Community, as well as the San Diego Community, were treated to a special rap session with Carmichael at the Rec. Center at Third College. Enthusiasm continued to be at a high point while many more of his ideas and theories concerning the current food shortage apathy among Black college students as well as his praise for the late honorable Elijah Muhammed, were shared.

Although it is not feasible at this time to single out individuals, the Black Consciousness Week committee wishes to thank each and every person, as well as student and campus organizations, staff and administrators, for their untiring support to the cause of Blackness.

Meetings and Events

Black Drama/ Mondays/ 10-1/ M.C. 409
Black Gospel Chorus/Tues./7-8/Mandaville Ctr. B-210
Sisterhood & Rap /Tuesday/ 12 noon/ Women's Center/ Muir
Ujima Newspaper/ Wednesday/ 3:30/ M.C. Bldg. 302/ Rm 10
Black Student Science Organization/ Fidays/ 6:00 pm/
USB Room 3030
B.S.U./Thurs.*/7:30-8:30/Bdg. 2A, Muir Campus Rm. 2113
Ujima Radio Meeting Program/Tues. & Thurs./9-10/KSDT Radio
Inner City B.S.U. / Every other Friday/Black Federation Office/
Kuumba Visual Arts Club/ Sat./ 10 am./ Student Center

*Last Thursday of every month

Farrakan Speaks

Ashaki Adama

Minister Louis Farrakan, national representative of the Supreme Minister of the Nation of Islam, minister Wallace D. Muhammed; spoke before a captivated audience at Gompers Junior High School on March 31, 1975. Those who were in attendance are indebted to the Concerned Black Students of San Diego (City College) for sponsoring his appearance.

Since the passing of the Honorable Elijah Muhammad, there had been a considerable degree of interest within certain segments of the Black community with regards to the possibly new and different roles taken on by the Nation of Islam. Thru hearing Minister Farrakan's talk, many fears and apprehensions were dispelled while others were apparently unleashed.

Christianity, said Minister Farrakan, has been used to keep the Black man both mentally and spiritually enslaved, "The White man taught us Christianity while at the same time imposed Religious Supremacy." This was planted within us through the teachings of the "invisible divinity" (Father) who produced for Black people to love, respect, and yes, to fear, a white visible son.

Because Christianity has often dealt with Black people on a purely emotional level we have allowed it to "stop up our thinking mechanism."

While many of us no longer claim to embrace Christianity, it is obvious that we are still victimized by the white mentality. Many of us are so hung up on defending Christianity and or white people that we can not take the time to acknowledge or understand our Black brothers and sisters.

Again, we are indebted to the Black students at City College for their desire to bring us Revelance to the Black community. It is all too rare.

Flo Kennedy Speaks

Sis. Flo Kennedy was guest lecturer on campus to start the Women's Center lecture series.

Sis Kennedy spoke at an informal reception on the eve of her arrival to striking audience of senior Black faculty and staff and white students. She had breakfast with the EOP staff followed by a press conference. Later she met with a variety of students groups to address the important question of coalition.

Sis Kennedy projected confidence in her position as a Black Feminist. She criticized the Feminist movement for not taking a stand against racist sisters. She stated that Black peoplehave clearly led the struggle for liberation from oppression and thereby should be the first to benefit from the spoils. For example Sis Kennedy stated that if a Black man and woman were competing for the same job, the Black man should receive the job because Black people have paid the price for liberation. They have suffered the greatest loss, and have developed the major strategies.

In a meeting with Black sisters, it was decided that the Women's Center would be a place for sisterhood meetings and other gatherings necessary to support Black women and Black people.

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ALL CONCERNED BLACK PEOPLE

There will be a

B.S.U. meeting

on Thursday, April 24

at 7:30 p.m.

in APM 2113.

Topics for discussion:

Nominations of officers
Black Political Activism
at UCSD